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‘*Accipiant Qui Vocati Sunt*’: Richard Fleming’s Reform Sermon at the Council of Constance

by CHRIS L. NIGHMAN

On Passion Sunday in 1417 (28 March) a sermon known by its scriptural theme as ‘*Accipiant qui vocati sunt*’ was delivered at the general council of the Church then assembled in the south German city of Constance. Three centuries later it was edited by Hermann von der Hardt who characterised ‘*Accipiant*’ as ‘by far the most severe sermon in which the enormous crimes of prelates – especially love of money, ambition, luxury and ignorance – are revealed with the greatest liberty and are vehemently reproached, so that it is a wonder that the council heard it patiently’.¹ In an earlier publication containing excerpts from this sermon, Hardt had described it in similar terms as being ‘not unlike a burning furnace in terms of its fiery passion and its vehement attack on the vices of the clergy’.² More recently Heinrich Finke clearly agreed with these appraisals in describing ‘*Accipiant*’ as a ‘scharfe Reformpredigt’, for he did not bestow such adjectival emphasis on any other reform sermon listed in his register of the Constance

¹ ‘Sermo est longe gravissimus, quo immania praelatorum scelera, imprimis amor pecuniæ, ambitio, luxus, ignorantia summa libertate deteguntur, et vehementer taxantur; ut mirum sit eum patienter audivisse concilium’: Hermann von der Hardt, *Historia litteraria reformationis*, iii, Frankfurt 1717, 17n. Hardt’s edition of ‘*Accipiant*’ follows on pp. 17–26. He goes on in this prefatory note to comment that ‘the style is rather rough, which may be forgiven considering when it was written’ (‘Stylus nonnihil horret, quod seculo condonandum est’). Hardt might have regarded the style of this sermon in a more positive light if he had seen a more accurate copy of it, but his source manuscript contains what is clearly the least reliable version among the surviving copies of this sermon. For this reason his edition is seriously flawed, despite his efforts to correct the more obvious scribal errors.

² ‘... nec dispar camino ardenti, ob flagrantem affectum, et vehementem in cleri vitia impetum’: idem, *Magnum æumenicum concilium Constanciense*, v, Frankfurt–Leipzig 1696–1700, *prolegomena* 26. For Hardt’s other excerpt from ‘*Accipiant*’ see *ibid.* iv. 1390–2 (a printing error has it as 1360–2). These excerpts correspond to lines 253–61 and lines 499–647, respectively, in the present edition.

sermons.³ Paul Arendt, a student of Finke's and the author of the only monograph devoted to the many surviving sermons from Constance, repeatedly commented on the severity of 'Accipiant', especially in his long chapter on 'das Hauptthema unserer Prediger: Behandlung der Frage der kirchlichen Reform'.⁴

Hardt ascribed this sermon to Vitale Valentine OFM, bishop of Toulon.⁵ However, as the following analysis will show, it is certain that this ascription was based on conjecture and that another preacher actually delivered the sermon. Hardt's only source for his edition of 'Accipiant' was an Erfurt manuscript which is now in the Schlossbibliothek at Pommersfelden.⁶ Because this lacks a rubric or colophon identifying the author of the sermon, Hardt's attribution must have been inferred from internal evidence.⁷ Thus began the long tradition of Vitale Valentine's authorship of 'Accipiant' which has previously been accepted without question by scholars of these conciliar sermons.⁸

Besides the Pommersfelden copy, there are four known manuscript copies of 'Accipiant'. Three of these – in Berlin, Kremsmünster and

³ Heinrich Finke, *Acta concilii Constanciensis*, Münster 1923, ii. 382–539 at p. 493.

⁴ Paul Arendt, *Die Predigten des Konstanzer Konzils: ein Beitrag zur Predigt- und Kirchengeschichte des ausgehenden Mittelalters*, Freiburg im Breisgau 1933, 169–250 at p. 169. Arendt, whose index does not provide references to individual sermons or preachers, mentions 'Accipiant' on the following pages: 19, 26, 28, 31–2, 39, 42–4, 46, 51, 54, 57–8, 60, 63, 67–8, 70–1, 77, 92, 137, 139–40, 146–7, 169, 174, 176, 178–9, 181–3, 185–8, 192–5, 199–201, 204, 208, 213–14, 221, 227–31, 235, 239–41, 243, 246–9.

⁵ Besides 'Accipiant', three extant and three lost Constance sermons have been attributed to Vitale Valentine: Finke, *Acta*, ii. 396, 411, 412, 426, 527, 528. See also n. 19 below.

⁶ See C. L. Nighman, 'Hermann von der Hardt's *MSCt Erfurtensis*: a major source for his editions of sermons from the Council of Constance', *Medieval Sermon Studies* xxxviii (1996), 38–45, which demonstrates that the Pommersfelden manuscript was Hardt's source for most of the sermons he edited in *Historia* and discusses the implications of this identification. Shortly after that article was published Dr Hauke Fill of the Kremsmünster Stiftsbibliothek drew my attention to a review of Arendt's book in *Deutsche Literaturzeitung* lvi (1935), 93–4, in which Ludwig Bertalot had identified the Pommersfelden manuscript as the former Erfurt codex used by Hardt, though without offering any support for his contention or noting the significance of this fact. Permission to publish materials from this manuscript has been granted by the Schönbornische Schlossbibliothek.

⁷ See n. 18 below. Although Hardt misascribed the authorship of this sermon, he correctly inferred its date as 1417, presumably from the reference to Petrus de Luna, Benedict XIII (lines 588–637), whose deposition was imminent in the Spring of 1417; in the entry for March 1417 in his *Fasti* Hardt describes 'Accipiant' as a 'Momentosa & ponderosa oratio habita de status Ecclesiastici emendatione & Benedicto Papa de sede præcipitando': *Concilium*, iv. 42. Thus, his dating of 1416 for the excerpt which is printed later in that volume (*Concilium*, iv. 1390) was surely a typographical error.

⁸ The most recent example is seen in Phillip H. Stump, *The reforms of the Council of Constance (1414–1418)*, Leiden 1994, 214 n. 29.

Vienna – were cited in the entry for this sermon in Finke's *Predigtenregister*;⁹ the fourth was later found in a codex at St Paul im Lavanthal by Johannes B. Schneyer.¹⁰ There is also a very short fragment which I discovered in a manuscript at Krakow. While the Kremsmünster and St Paul manuscripts, like the Pommersfelden codex, do not name the sermon's author, the Berlin and Vienna copies, and the Krakow fragment, all attribute 'Accipiant' to Richard Fleming (c. 1385–1431),¹¹ an Oxford *sacrae paginae professor* who delivered at least five other sermons at Constance in 1417.¹² Moreover, these three manuscripts have certain characteristics which lend added strength to their ascriptions to Fleming.

The Berlin copy is unique in that it represents an independent textual tradition that is generally superior to that of the four other manuscript copies, which together form a fairly coherent, distinct tradition. In particular, it includes a long introduction, not found in the other manuscripts or Hardt's edition, which is clearly the sermon's *prothema*.¹³ This unique text, printed for the first time in the appendix to this article, is preceded by a rubric providing a detailed ascription to Fleming: 'Sermo sequens factus erat Constanciense in sacro generali concilio dominica in passione Domini per magistrum Rycardum Flemmyng de Anglia doctorem in sacra pagina Oxoniensem anno Domini m^occcc^oxvii' (fo. 82v). Because this codex contains the only known complete copy of this sermon, its ascription to Fleming surely carries considerable authority.

The text of the rubric in the Berlin manuscript is identical to that of the

⁹ Finke was unaware of the Pommersfelden manuscript when he published his *Predigtenregister* in 1923, but it is briefly mentioned in his *Handschriftenregister* in *Acta*, iv. (1928), XIX–C at p. XC.

¹⁰ Johannes B. Schneyer, 'Konstanzer Konzilspredigten: eine Ergänzung zu H. Finke's Sermones- und Handschriftenlisten', *Zeitschrift für die Geschichte des Oberrheins* cxiii (1965), 361–88 at p. 376. Permission to publish materials from the Kremsmünster, St Paul and Vienna manuscripts has been obtained from their libraries through the Hill Monastic Manuscript Library, St John's Abbey and University, Collegeville, Minnesota, which provided microfilm copies of these manuscripts. Permission to publish materials from the Berlin manuscript has been granted by the Handschriftenabteilung, Staatsbibliothek zu Berlin, Preussischer Kulturbesitz.

¹¹ Although he accepted and perpetuated Hardt's ascription of 'Accipiant' to Vitale Valentine, Finke did mention in a footnote that it is ascribed to 'mag. Flemming' in the Berlin and Vienna copies. But this note has apparently been overlooked by other scholars of the Constance sermons.

¹² See Finke, *Acta*, ii. 482–3, 496, 513, 516–17; Schneyer, 'Ergänzung', 377; C. L. Nighman, 'New dating for *Ecce sedes posita in celo*, a sermon by Richard Fleming at the Council of Constance', *Notes and Queries* ccxl (Dec. 1995), 433–4. For Fleming see A. B. Emden, *A biographical register of the University of Oxford to 1500*, ii, Oxford 1958, 697–9 and p. xvii.

¹³ The introductory citation of the theme (lines 1–2) and the concluding Marian invocation (lines 91–3) are typical of the *prothema*e of other Constance sermons. Arendt (*Predigten*, 38 n. 33) pointed out that the text of 'Accipiant', as he knew it from Hardt's edition, lacks such an invocation.

mutilated fragment of the sermon in Krakow, Biblioteka Jagiellonska, MS 1648.¹⁴ Fo. 306 in that manuscript comprises only about 25 per cent of the original page; the rest was obviously excised, leaving nineteen lines from the end of the preceding sermon, the rubric, and the upper half of the letters of the theme ‘*Accipiant qui vocati sunt*’ on the recto; the verso contains a fragment of the sermon’s *prothema* which corresponds to lines 78–93 (‘*quia precipiendo... incipit sermo*’) of the present edition. What is most interesting about this fragment is that it probably reveals the dissemination of the text of the sermon to all of the surviving copies except for the complete copy in the Berlin manuscript, for the fragment of the *prothema* on fo. 306v ends at the precise point where the copies in the Kremsmünster, Pommersfelden, St Paul and Vienna manuscripts all begin. Thus, the excised portion of the sermon probably served as the exemplar for the textual tradition represented by the four copies which lack the *prothema*. The excision of the Krakow copy of ‘*Accipiant*’ seems to have occurred at the very time that the manuscript was being copied, for the next sermon, which is in the same scribal hand as the fragment of ‘*Accipiant*’ and the sermon preceding it, begins at the top of fo. 307ra. Also, ‘*Accipiant*’ is not mentioned in the *registrum sermonum* at the end of the manuscript (fos 409r–10v), which appears to be contemporary to the compilation of the codex. Although the foliation in this manuscript was obviously added much later, the enumeration of the sermons at the top of each page does seem to be contemporary with the copying of these texts, and the numbering of the sermons which precede (#75) and follow (#76) the fragment of ‘*Accipiant*’ is not interrupted.¹⁵ Since the original copy was presumably a complete version of the text, its ascription, like that in the Berlin manuscript, also carries much authority.

The Vienna manuscript is atypical in that ‘*Accipiant*’ is accompanied by all four of the sermons attributed to Fleming in Finke’s register; in fact, it seems that the scribe intentionally gathered a collection of Fleming’s sermons.¹⁶ Moreover, the ascription in the Vienna manuscript, given in a

¹⁴ For a very cursory description of this manuscript see Władysław Wislocki, *Katalog Rekopisów Biblioteki Uniwersytetu Jagiellońskiego*, i, Krakow 1877–81, 398. Permission to publish excerpts from this manuscript was granted by the Biblioteka Jagiellonska.

¹⁵ While the precise reason why this excision was made, and by whom, will probably never be known, the fact that the missing remainder of this copy of the sermon was almost certainly the source for four of the five known copies suggests that the motivation was admiration, rather than scorn. So while Hardt may have been correct in suggesting that this sermon perhaps irritated some of its auditors at Constance, there is also strong evidence that its later reception as a written text was quite positive.

¹⁶ See *Tabulae codicum manu scriptorum...in bibliotheca Palatina Vindobonensi*, iii, Vienna 1869, 421. The copy of ‘*Accipiant*’ is followed by Fleming’s eulogy for Francesco Zabarella and his Epiphany sermon; these are followed by an unascribed copy of Jean Gerson’s sermon for the feast of St Anthony, ‘*Nuptie facte sunt*’, then Fleming’s eulogies for William Corff and Robert Hallum, the latter being only a short fragment. The insertion of Gerson’s sermon was probably erroneous, for it is not mentioned in the contemporary register (fo.

colophon, differs considerably from those found in the Berlin and Krakow manuscripts: ‘Explicit sermo magistri Richardi Fleming Anglici sacre pagine professoris universitatis Oxoniensis factus in concilio Constanziense’ (fo. 264r). Because the wording is so different and lacks a date, it is likely that this ascription to Fleming is independent of that found in the Berlin and Krakow manuscripts. Although the excised portion of the original Krakow copy was probably the source for the textual tradition which includes the Vienna copy, the information in the colophon was probably derived from another source. Otherwise, the other three copies in that group would have also included an ascription to Fleming.

While the ascriptions in these manuscripts should suffice to dislodge the long tradition of Vitale Valentine’s authorship of this sermon in favour of Fleming, even more compelling evidence that it is Fleming’s sermon is found within the text itself. In his description of the Kremsmünster manuscript, Hugo Schmid cited two passages in ‘*Accipiant*’ in which the preacher refers to his earlier sermon on the feast of the Epiphany when he had also criticised clerical abuses.¹⁷ Accepting Hardt’s ascription of this sermon, Schmid examined Vitale Valentine’s Epiphany sermon for 1416, ‘*Magi invenerunt puerum*’, a copy of which is also contained in the Kremsmünster manuscript, but reported that he was unable to find anything in ‘*Magi*’ that corresponds to the references in ‘*Accipiant*’.¹⁸

308v) as are all of Fleming’s sermons. Among the other manuscripts known to contain copies of Fleming’s Constance sermons, only the St Paul codex has as many as four, but only two of them are ascribed to him and the unasccribed copy of ‘*Accipiant*’ is separated by many folios from his three other sermons; the other twenty-one manuscripts contain only one or two of Fleming’s sermons. An index to Fleming’s sermons in these twenty-three manuscripts forms an appendix to my doctoral thesis, ‘Reform and humanism in the sermons of Richard Fleming at the Council of Constance (1417)’, unpubl. PhD diss. Toronto 1996, 258–9. The thesis also includes an early version of the present edition of ‘*Accipiant*’ (pp. 316–75), as well as new editions of three of his other Constance sermons, one of which is cited below (nn. 21, 22). I would like to thank my thesis supervisor, Professor Joseph W. Goering of the Department of History at the University of Toronto, for his invaluable guidance in the compilation of the present edition, though I take full responsibility for any textual or critical errors it may contain.

¹⁷ Hugo Schmid, *Catalogus codicum manuseriptorum in bibliotheca monasterii Cremifanensis*, i/2, Vienna 1878, 87–8.

¹⁸ For ‘*Magi*’ see Finke, *Acta*, ii. 426, and the edition in C. W. Walch, *Monimenta medii aevi*, i/2, Göttingen 1757, 51–77. Hardt must have attributed ‘*Accipiant*’ to Vitale on the basis of the second of the preacher’s two references to his previous Epiphany sermon, for he was unaware of the first reference because of a scribal error in his manuscript source; see the critical note for line 144 in the present edition. In *Concilium* he prefaced one of the two extracts from ‘*Accipiant*’ by printing the rubric for ‘*Magi*’ from his manuscript source and then noting that the text following is from ‘another sermon by the same Vitale, bishop of Toulon, much more fervent and verbose, ready at hand in the manuscript codex’ (‘*Multoq̄ue ferventior multoq̄ue prolixior, in MSC. Codice obvius Alius Sermo...ab eodem Episcopo Tholonensis Vitali*’): *Concilium*, v. 26. Hardt surely would have transcribed the rubric for ‘*Accipiant*’ if his source had provided one. Thus it is no coincidence that the Pommersfelden manuscript, whose copy of ‘*Accipiant*’ lacks a rubric or colophon,

Heinrich Finke was apparently aware of this discontinuity, for he tried to reconcile it by creating an entry in his register for a supposedly lost Epiphany sermon by Vitale Valentine for 1417.¹⁹

These two references to the preacher's earlier sermon are both matched by passages in Richard Fleming's Epiphany sermon for 1417, '*Surge illuminare Jerusalem*'.²⁰ The following is the second excerpt from '*Accipiant*' that was noted by Schmid:

A public exclamation has already been made against that diabolical abuse, against which I had inveighed on the feast of the Epiphany, which is especially festering in parts of Germany. I do not speak of those who have been elected and confirmed, but rather of those despised and depraved ones who are most falsely plundering the goods of bishoprics, who not only do not bother to be consecrated but also do not wish to be ordained, living more like tyrants than clerics, which is indeed most nefarious. May this holy synod make provision against this abuse and infamy of the church under the most serious penalties and censures (lines 763–70).

A similar concern for the abuse of bishoprics by clerics in minor orders is seen in the following passage from '*Surge*':

I would ask Bernard, if he were alive, whether it would be called a dispensation or a dissipation by which wretched appointees are permitted, whom neither a good pope chose, nor the Lord, unless in the way He chose Judas, who are instituted without being ordained to pillage the goods of such solemn bishoprics for years and years and then later are publicly married.²¹

While the parallels between these passages might be merely a coincidence, the correspondence between the other two matches is conclusive. Schmid also cited the following line from '*Accipiant*': 'I recall that I promised on the feast of the Epiphany to speak out in particular

also contains a copy of '*Magi*' whose rubric (fo. 25ra) is identical to the 'frons' Hardt used to introduce this excerpt from '*Accipiant*'. The Pommersfelden manuscript, which was formerly at Erfurt, was also the source for Walch's edition of '*Magi*'.

¹⁹ 'Januar 6. [1417]—Vitalis ep. Tolonensis. Erwähnt in seiner Predigt 1417, III, 28. Inhalt: Reform': Finke, *Acta*, ii. 482. Finke often provided such entries for sermons that were only known to him through secondary sources.

²⁰ In describing the Vienna manuscript, Michel Denis reported a connection between these sermons, noting in his entry for '*Surge*' that Fleming 'mentions this sermon in the one I first described' ('sermonis hujus mentionem facit in illo, quem primum retuli'): Michel Denis, *Codices manuscripti theologici bibliothecae palatinae Vindobonensis Latini*, ii/1, Vienna 1799, 1445. Denis was unaware of Hardt's edition of '*Accipiant*' with its misascription to Vitale Valentine.

²¹ 'Querere enim a Bernardo, si viveret, si hec dispensatio dicenda foret an dissipatio, qua permittuntur infelices electi, quos nec bonus papa elegit nec Dominus, nisi sicut elegit Iudam, extra sacros constituti, per annos et annos bona tam sollempnium episcopatum devastare, et postea publice uxores ducere.': Nighman, 'Reform', 271–315 at p. 297, lines 369–73. This edition of '*Surge*', which was collated from all seven known manuscript copies of the sermon, supersedes the semi-diplomatic edition derived from a single manuscript by Thomas Morrissey in '*Surge, illuminare: a lost address by Richard*

against the nefarious crime of abominable simony on another Sunday before Easter' (lines 143–5). Fleming had made just such a promise in 'Surge':

Regarding those three evils by which our mother Jerusalem [the Church] now tumbles, as it were, to the ground, and especially the simoniacal plague which makes the house of God a place of business, I shall treat these things alone in an extended manner in another sermon before Easter, by the grace of God.²²

Thus, there can no longer be any doubt that Hermann von der Hardt did misascribe this sermon to Vitale Valentine and that Richard Fleming was the actual author of the Constance sermon known as '*Accipiant qui vocati sunt*'.²³

APPENDIX

A critical edition of 'Accipiant qui vocati sunt'

The following edition is derived from all known manuscript copies of this sermon:

- B** = Berlin, Staatsbibliothek, ms theol. lat. fol. 413 (632), fos 82v–95v
- C** = Krakow, Biblioteka Jagiellonska, ms 1648, fo. 306v
- K** = Kremsmünster, Stiftsbibliothek, ms 4, fos 281r–91r
- P** = Pommersfelden, Schönbornische Schlossbibliothek, ms fo. 167, fos 7ra–14ra
- S** = St Paul (Lavantal), Stiftsbibliothek, ms 30/4, fos 35v–47r
- V** = Vienna, Österreichische Nationalbibliothek, ms lat. 4922, fos 250r–64r.

The only complete copy of the sermon is in **B**, which includes the complete text of the *prothema* on fos 82v–4r. Folio references to **B** in bold font within brackets have been inserted only in the edition of the *prothema*; the beginning of the fragment of the *prothema* in **C** is similarly indicated. For ease of comparison with Hardt's 1717 edition, references to its page numbers have also been inserted, for example: [**H 17**]. His edition, which was derived from **P**, is signified as **H** in the notes; thus, **HP** denotes a variant common to Hardt's edition and its manuscript source. **H** is always included in cases of omission (*om.*), addition (*add.*) or transposition and whenever **H** and **P** agree on a unique variant, but the notes do not report the many other instances in which **H** differs from the present edition.

Fleming at the Council of Constance [Cm 28433], *Annuaire Historiae Conciliorum* xxii (1990), 86–130 at pp. 98–130. For Morrissey's version of this passage see p. 116.

²² 'De tribus tamen istis malis quibus iam quasi ad fundum corrui mater nostra Iherusalem, et presertim de symoniaca peste que domum Dei facit domum negociacionis, in sermone alio ante Pascha per Dei gratiam diffuso schemate tractaturus ea solum': Nighman, 'Reform', 307, lines 516–20; cf. Morrissey, 'Surge', 125.

²³ In a forthcoming article I intend to discuss '*Accipiant*' in some detail by considering Fleming's rhetorical approach in this sermon, the relationship between '*Surge*' and '*Accipiant*', and the political context in which these sermons were preached.

Abbreviations

| | |
|------|---|
| CCSL | Corpus Christianorum, series Latina |
| CIC | <i>Corpus iuris canonici</i> , ed. E. Friedberg |
| CSEL | Corpus scriptorum ecclesiasticorum Latinorum |
| LCL | The Loeb Classical Library |
| PG | Patrilogia Graeca |
| PL | Patrilogia Latina |
| SBO | <i>Sancti Bernardi opera</i> , ed. J. Leclercq |

[*prothema* in **B** and the **C** fragment]

[**fo. 82v**] *Accipiant qui vocati sunt* (originaliter ad Hebreos 9 et recitante in epistola dominice iam instantis). *Superni muneris magnitudo infinita et incomprehensibilis, quam nullus poterit sensus ymmo nec illorum civium beatorum attingere, in virtute omnipotens, in bonitate summa, in sapientia inestimabilis, in consiliis terribilis, in iudiciis iusta, in cogitationibus secretissima, in verbis verax et misericordibus copiosa* (Augustinus in *De speculo ecclesie*, 8^o et 9^o capitulis), que fierent de eis, in occultissimo suo consistorio maiestatis, de hominibus singulis priusquam fierent de eis foret futurum prenovit (idem circa principium libri *Soliloquiorum*). Singularissimo quodam electionis dono carissimos sibi vocat, qui vult omnes homines salvos fieri, et eisdem media suffectura providit ad perhennitatis sue gloriam capescendam. Sibi vocat preordinatos ad vitam, alioque communi vocacionum ternario universaliter omnes vocat. Est ergo prima vocacio eterna divine predestinacionis, secunda vocacio interna naturalis inspiracionis, tertia vocacio externa legalis admonicionis, et quarta vocacio superna salutifere redempcionis.

De prima meminit Apostolus tantorum conscius archanorum: *Scimus, inquit, quoniam diligentibus Deum omnia cooperantur in bonum, ymmo et ipsa peccata* (Ysidorus in *De summo bono*), *hiis qui secundum propositum vocati sunt sancti, quos enim vocavit hos et iustificavit* (ad Rom. 8), quos sibi *elegit* ipse Dominus *ante mundi constitutionem ut essent sancti et immaculati in conspectu* [**fo. 83r**] eius. Non enim elegit eos quia futuri erant sancti; sed ideo futuri erant sancti quia sic elegit eos; elegit enim ut essent sancti (Augustinus super Iohannem, tractans illud ewangelium: *Non vos me elegistis sed ego elegi vos*). Sed de altissime huius vocacionis misterio, propter infirmos sensus, nil omnino locuturus cum Augustino, loco quo supra. Reverenter ita finio: *O altitudo diviciarum sapientie et sciencie Dei! Quam incomprehensibilia sunt iudicia eius et investigabiles vie eius!* (ad Rom. 11), et firmitate tamen catholica hec concludens quod nulla sic actus vestros augit divine presciencie vel predestinacionis coactiva necessitas quando vere vos *in libertatem vocati estis* (ad Gal. 5). In arbitrio enim vestre facultatis est ut sitis tenebre vel lux (Augustinus, libro annotacionum super Iob). *Hec sane libertas arbitrii in vobis plane*

divinum quidam prefulgens est. Ex qua est vobis inter bonum et malum, inter lucem et tenebras cognitio iudicii et operatio eligendi (Bernardus super Canticum, sermone 82).

Tres quidem residue vocaciones universaliter omnes tangunt, quarum prima est vocacio interna naturalis inspiracionis, et hec est naturalis lex inserta homini ex qua est quod ad omne malum naturaliter erubescimus et ad omne bonum, si peccati nimia cecitas non obsistat, naturali quodam instinctu letamur. Hec ante legem scriptam humanum genus docuit: cultum unius Dei, latriam et sacrificium, inhesionem virtuti et fugam a vicio, ac proximi dileccionem (Ieronimus in notabili quadam epistola ad Demetriandam virginem). *Hoc mane, inquit Dominus, pars legis nature consurgens, scilicet in creacione rerum, locutus sum ad vos homines et non audistis, vocavi vos et non respondistis; non audierunt nec inclinaverunt aurem suam michi, ut mandata mea acciperent qui vocati sunt, sed abierunt in voluptatibus suis et in pravitate cordis sui mali* (Ier. 7^o capitulo). *Videns enim Deus quod multa malicia est hominum, penituit eum quod hominem fecisset et induxit diluvium* (Gen. 6^o et 7^o capitulis).

Sequebatur autem vocacio externa legalis admonicionis, quia enim *facti homines sunt retrorsum, misi, inquit [fo. 83v] Dominus, servos meos ad vos et prophetas per diem consurgens diluculo, in tempore scilicet legis scripte quod ad meridiem legis graciae ut quoddam diluculum precurrit. Vocavi iterum vos et non respondistis michi quia hec est gens que non audivit vocem Domini* (Ier. signanter capitulo quo supra). Vocatus ergo homo per legislatorem, iudices et prophetas testamenti veteris, vocanti sic per eos Domino, non respondit dum, peccata peccatis accumulans, in ydolatriis, adulteriis, flagitiisque innumeris prevericacionibus contra Deum, novas in dies adinvenit (specificante eas Crisostomo per varias mundi etates in opere imperfecto, super illa textu: *Mane revertens Iesus in civitatem, esuriit*). *Servum ergo meum, humanum scilicet genus, inquit Dominus, vocavi hac dupplici vocacione et non respondit michi. Veniam ergo ore proprio deprecari illum* (Iob 18).

Et hec est vocacio tertia salutifere redempcionis. Nam *ideo novi testamenti mediator effectus est ut, morte intercedente in redempcionem earum prevericacionum, que erant sub priori testamento, repromissione eterne hereditatis accipiant qui vocati sunt*. Ecce thema meum, directe consequens ex premissis que confirmant unicorditer Gregorius et Augustinus. Gregorius in omelia de arbore ficis: *Ecce tres anni sunt quod venio querens fructum in ficulnea hac et non invenio*. Tres, inquit, anni tria tempora sunt. *Venit enim Dominus ante legem scriptam et vocavit hominem quia naturali instinctu unicuique qualiter agere debuisset innotuit. Venit in lege [C fo. 306v] quia precipiendo docuit. Venit post legem per gratiam dum, pro homine incarnatus, pietatis sue presenciam exhibendo monstravit*. Et Augustinus in sermone quodam: *Naturam, inquit, humanam multiformibus tenebrarum excecata erroribus nec natura nec lex aut racio quacumque subtilissima revocasset, nisi summus*

55 sunt] sic **B**, misi] misit **B**
82 quacumque] quancumque **C**

67 veniam] veneram **B**

Deus speciali quadam clemencia inscrutabile Verbum suum ad
assumpcionem *humani corporis* inclinasset. Et sic reparasset hominem
luce divinitatis sue. 85

Ipsam igitur illibatam Virginem, de qua nascendo sumpserat
formam nostri corporis, in exordio dicendorum humilimis precibus
imploremus, quatenus apud ipsum supremi Patris sui que *Filium in cuius*
societatem vocati [fo. 84r] *sumus* per carnem ex ea sumptam (1 ad Cor.
1), efficaciter *pro vobis* intervenire *dignetur ut dignos nos efficiat*
vocacione sua sancta (2 [lacuna]). Ob quod ei ante cetera salutacionem
offerrimus, vocantes eam nomine quo vocavit archangelus: *Ave Maria*
gracia. Incipit sermo. 90

[sermo in BKPSV]

[H 17] *Accipiant qui vocati sunt*. Preclarissimi patres et
reverendissimi domini: Pro exili processu et serie subsequencium ommissa,
in presenciarum consideracione subtili de divine vocacionis proprietate
tripharia quoad cause efficientis, condicione triplici quoad cause
materialis, et tripartito modo quoad cause formalis maneries et naturas,
que diligencius indagare pro collacionis forma placitum michi foret, si non
se obicem poneret prolixitas tediosa, iuxta cause finalis exigenciam, que
prima est in intencione nature, ad triformem huiusmodi vocacionis
terminum, [H 18] ut ipsi varii *accipiant qui varie vocati sunt*, materias
dirigo dicendorum. 95

Primus, inquam, terminus concernens promocionem spiritualium
in speciali est honor seu perfeccio ierarchice prelatie. Secundus
concernens hanc sanctissimam concionem in synodo generali est
sanctificacio ve perfeccio ecclesiastice ierarchie. Et tercius certe terminus
eleccionem beatorum tangens in universali est cena sive refeccio olympice
melodie. 100

Consideracionem istam satis plenam, scripture sacre textus
fundatam, michi offerunt. Pro primo: *Nemo sumat sibi honorem, sed qui*
vocatur a Deo tamquam Aaron (ad Heb. 5); pro secundo: *Non enim*
vocavit nos Deus in immundiciam sed in sanctificacionem (1 ad Thess.
4); et pro tercio: *Homo quidam fecit cenam magnam et vocavit multos*
(Luc. 14). Ut sic specialiter in curacione fastigio sublimati quoad
primum, generaliter in Constancie concilio congregati quoad secundum,
universaliterque ad celestis glorie convivium invitati quoad tercium varium
105

- 84–5 hominem luce divinitatis] homo lucem divinitatem C
88 supremi] summi C 93 gracia om. C 94 patres om. B
95 reverendissimi] venerabilissimi B, pro om. HP, exili] excessu add. B
96 vocacionis] racione P
97 tripharia quoad] tripharia que ad P, condicione] condicionem B
98 tripartito] tripertice P 99 diligencius] diligencias PS
101 ad om. KSV HP, triformem] reformem P 102 ut] aut P, varii] varie K
105 speciali] spiritali BK, perfeccio] perfeccio BPV, ierarchice] ierarchie HP
106 concionem] tencionem V, est] et add. B 107 ve om. B
108 eleccionem beatorum] electorum beationem KSV HP, in om. B
110 plenam] planam B, plene K, textus] textu HP 111 sumat] assumat HP
112 5] 6 B 113 in sanctificacionem] in insanctificacionem B
115–16 in curacione...primum generaliter om. KSV HP
117 ad om. B, varium om. B

vocacionis terminum, ut verba thematis innuunt: *Accipiant qui vocati sunt.*

Et loco poematum, que non reprobato, florumque vernancium
 rethorice, quos commendo, de fecundissimo agro epistole et ewangelii
 dominice iam instantis, pro fulcimento trium membrorum principalium
 pulcherrimas rosas atque lilia colligere michi volo. Hodierna enim
 epistola precise se dividit in tres partes. Prima incipit: *Christus assistens*
 et cetera. Secunda ibi: *Si enim sanguis hyrcorum aut vitulorum* et cetera. 125
 Et tertia ibi: *Et ideo novi testamenti* et cetera. Divideturque ewangelium
 correspondenter in tres partes sed, pro materiis principalium, ordine
 retroverso. Conveniet enim prime parti illa pars ewangelii ultima:
Attulerunt lapides Iudei et cetera usque ad *exivit de templo*, quia certe
 non abs misterio ordinem innuit retroversum, quod *Christus assistens*
pontifex iam exivit de templo. Secunda pars ewangelii in hoc ordine
 computabitur ab illo: *Amen, dico vobis, si quis sermonem meum* et cetera
 usque ad illud: *Antequam Abraham fieret, ego sum*. Terciaque et ultima
 sic retrogradiendo incipiet ibi: *Quis ex vobis arguet*, et finietur illic: *Est*
qui querat et iudicet. Nec flores isti misteriorum, manu mistica
 colligendi, a proposito sumpti thematis, cum res patuerit, deviabunt,
 ymmo vel exhortando vel comminando inferent, quod *accipiant qui*
vocati sunt.

Dixeram ergo antecedenter, preelectissimi domini, et pro primo
 membro formandi sermonis, quod est primus quidam et peculiaris
 terminus vocacionis divine virorum spiritualium promocionem in speciali
 concernens, honor scilicet et preefectio ierarchice prelacie. *Angustie*
 tamen *michi sunt undique, et quid eligam, ignoro*. Promisisse me recolo
 in die celebri Epiphanie contra nepharium scelus abhominabilis symonie
 impingere singulariter, dominica aliqua ante Pascha. Sed attenda
 viscerosius circumstantia temporum, beatum Ieronimum michi video
 imprecari silentium in libro quem edidit de 12 prophetis: *Quando, inquit,*
vir ecclesiasticus et prudens atque intelligens multas impietates in ea
que vocatur domus Dei esse cognoverit (notate verba, signate misteria),
et non solum multas, sed etiam fortes, que opprimere possunt iusticiam,
et intantum doctorum rabiem processisse, ut accipiant precium in
iudicio, et omnia pro muneribus faciant, et pauperes devitent in portis, 150

120 florumque] florisque **SV**, vernancium] renancium **P**
 121 agro] agre **P**, agro *add.* **S**, fecundissimo agro epistole] fecundissimis agris
 epistolis **B** 123 pulcherrimas] pucherrimos **S**, colligere] collige **S**
 124 assistens] existens **HP** 126 divideturque] dividiturque **V**
 127 correspondenter] correspondentis **BS**, correspondenter in] correspondent enim
HP, sed] se **KPSV** 128 conveniet] continet **HP** 129 ad] et **P**
 130 retroversum] retrorsum **B**, assistens] existens **HP**
 133 sum] et cetera *add.* **K**, et *add.* **S**
 134 incipiet] incipit **V**, arguet] et cetera *add.* **K** 137 inferent] inferant **V**
 139 preelectissimi] predilectissimi **HP**
 140 primus *om.* **B**, quidam] quidem **HP**, peculiaris] peccularis **B**, peculiarum **PSV**
 141 divine *om.* **KSV HP**, promocionem] promocione **B**
 142 honor scilicet *om.* **V HP**, ierarchice] ierarchie **HP** 143 me] michi **K**
 144 epiphanie] epiphanis **SV**, episcopis **HP**
 147 imprecari] interpretari **V**, quem] quam **P**, edidit] dedit **B**

et audire contempnant, scilicet veritatem, *taceat*, inquit, *in illo tempore*
vir prudens, nec det sanctum canibus, et mittat margaritas ante porcos,
qui conversi conculcent eas. Et imitetur Ieremiam dicentem: Solus 155
 sedebam quia amaritudine plenus eram. Et scio, domini mei, ymmo et
 luce clarius dominaciones vestre sciunt, quod hec est hora illa et potestas
 tenebrarum. Et licet in tempore huius concilii fructuosissime contra hoc
 scelus sermones dicti fuerant, dum auditorum lingue, potissimeque
 magnorum quadam derisionum trufa vertunt hec omnia in choreas, 160
 proverbium ridiculum et parabolas. Quid amplius locuturus sum?
 Revera, etsi loqui prohibear, ex hac causa tacere tamen non
 possum, audiens illud in capitulo 23^o Deuteronomi: *Facies quod*
promisisti; et illo Numerorum 30: *Non faciet vir irritum verbum suum,*
sed omne quod promisit implebit. Aggredior ergo iuxta promissa 165
 compendium primi principalis in quo contra simoniacos, qui non vocati
 a Deo, sed intrusi ab adversario ecclesiasticos honores non accipiunt, sed
 inique mercando furantur et rapiunt, verba exclamant thematis quod
accipiunt solum illi qui vocati sunt.
 Fundabitur hoc compendium ex preassumpto textu super 170
 pertinencium veritatum speculatione trimembri. *Nemo sumat sibi*
honorem, sed qui vocatur a Deo tamquam Aaron, qui textus circa huius
 prime et peculiaris divine vocacionis materiam. Tria nobis advertenda
 ministrat. Primo: quale est illud ad quod presidentes huiusmodi vocati
 sunt quia honor? *Nemo*, inquit, *sumat sibi honorem*. Secundo: qualiter 175
 iuste vocantur *qui vocati sunt*? Textus exprimit quod *qui vocatur a Deo*.
 Et tercio: quales illi forent qui vocacione ista digni sunt? Et textus
 respondet: *tamquam Aaron*.
 Convenit primo notabili particula prima prime partis epistole:
Christus assistens pontifex futurorum bonorum. Nam ille est honor 180
 pontificum, ut sint Christi domini quia nichil in terris sublimius honore
 pontifici (Ambrosius in suo pastorali). Secundo convenit secunda
 particula: *Tabernaculum non manufactum, id est, non huius creacionis,*
 quia qui manu munerum aut impressione potentum tabernacula fiunt, in
 celsitudine pastorali, prelati sunt huius creacionis, sed non vocantur a 185
 Deo. Et tercio convenit tercia particula: *Neque per sanguinem hircorum*
aut vitulorum sed per propriam sanguinem introivit in sancta, quia non
 sanguis hircorum, id est fetida vita libidinis, nec vitulorum, id est cultus

153 scilicet *om.* **V HP**, *taceat*] *taceant* **V** 154 *porcos*] *portas* **P**
 157 *dominaciones*] *devociones* **HP** 158 *fructuosissime*] *fructuosissime* **S**
 159 *fuerant*] *fuerint* **K**, *fuerunt* **V**, *dum*] *tamen* **K**, *potissimeque*] *potissimum* **K**
 160 *trufa* *om.* **HP**
 162 *prohibear*] *prohibeor* **K**, *hac* *om.* **HP**, *tacere tamen*] *tamen tacere* **HP**
 164 *illo*] *illud* **KV** 165 *ergo*] *erga* **B** 166 *non* *om.* **V**
 167 *a deo* *om.* **B** 168 *quod* *om.* **HP** 170 *preassumpto*] *preassumptu* **BP**
 171 *trimembri*] *trimerobri* **B**, *sumat*] *assumat* **K**
 173 *et*] *in* **HP**, *peculiaris*] *peculiarum* **KPSV**, *vocacionis*] *vocacione* **HP**, *materiam*] *materia* **P**, *nobis*] *ministranda seu* *add.* **B** 174 *quod*] *quo* **P**
 175 *secundo*] *et* **KPSV** 177 *ista*] *isti* **V** 181 *honore*] *honorum* **PSV**
 182 *secunda*] *et* **PSV** 184 *impressione*] *impressionis* **HP**
 186 *sanguinem*] *set* *add.* **V** 187–8 *aut vitulorum...* *sanguis hircorum* *om.* **B**
 188 *hircorum*] *aut vitulorum* *add.* **PV**

auri seu terrene cupidinis, quia in vitulis aureis ydolatratus est populus.
Sed *per proprium sanguinem*, id est virtuosus in propriis sciencia atque
meritis, solum *introire* meretur in *hec sancta*, nam et talis est *tamquam*
Aaron. 190

Ad primum igitur revertamur. Quesito, quale est illud ad quod
presidentes ecclesie vocati sunt? [H 19] Predictum est quod est honor:
verumptamen Deus non irridetur. Ad honorem propter onera nos 195

vocavit (Petrus Blesensis prime partis epistolarum, epistola 25 alludente
illo metrici: Non honor est sed onus assumere nomen honoris). De
honore isto Ecclesiasticus meminit loquens de corona Aaron: *Corona*
aurea super caput eius expressa signo sanctitatis et gloria honoris
(Eccles. 45), in quo textu sanctitas honorem precedit quia *gloriam et* 200
honorem non debet sequi virtus, sed ipse virtutem (Augustinus, 5 De
civitate Dei). Nam in templum dedicatum Deo honoris nulli liber

ingressus fuerat, qui prius passus non fecerat per templum Dei virtutis.
Titus Livius in gestis Romanorum: *Honor enim virtutis est premium*, ex
Philosopho in Ethicis. Et meritum omne premium morali ordine 205
anteccurrit. Hic sane est honor magnus, ierarchica scilicet prelatia, quia
regale atrium principis Assueri in quod vir intrans non vocatus, indubia
interfeccione dignus est (Hesther, 4^o capitulo). Est eciam illud insigne

talentorum donarium quod, *peregre proficiscens*, salvator noster vocatis
servis suis illis tradidit (Matt. 25 cum glossa Gregorii in omelia). Et vere 210
hii honores aut divicie cause magne dolorum sunt si moraliter non
regantur (Seneca, epistola 60). Quia in illis honoribus constituti, propter
illos magni non sunt, sed magni videntur (idem, epistola 76). Magnus
enim honor presidencia hec quam memini sed grave et nimis grave onus,

pondus immensum, conquassans *sarcina bene autem portata, magnam*
comparat gloriam, infideliter autem gesta ad immanissimam precipitat 215
penam (Augustinus in quodam sermone de die anniversario
consecrationis eiusdem, quem sane diem pre diebus ceteris infixisse sibi
dixit meroris aculeum, quia in illo cum honore suscepto gravissimum et
impar sibi onus recolebat iniunctum). Hic est honor et onus cure 220
pastoralis: *quod tanto nunc durius tolero, quanto me imparem sciens,*
nulla fiducie consolacione respiro (Gregorius in prologo Pastoralium).

Et quid de modernis nobis miseris veridica diceret et infallens
consciencia, qui tantorum patrum *calciamentorum corrigias solvere*, ut

- 191 hec] hoc **V**, nam] non **B** 193 ad quod] ad quos **B**
198 ecclesiasticus meminit] meminit ecclesiasticus **HP**
199 signo] signa **B**, et *om.* **V** 200 textu] textus **V** 201 5] 6 **KS**
202 civitate dei] or di **PSV**, dedicatum deo] deo dedicatum **B**
203 per] dei *add.* **HP** 204 premium] morali ordine *add.* **B**, ex] eze **P**
206 est honor] honor est **K** 209 proficiscens] perficiscens **P**
211 magne] magni **BK** 212 60] xvi **HP** 213 sed magni] magni *om.* **B**
214 memini] nemini **B** 215 sarcina] socina **PS**
216 infideliter] infelicitate **HP**, ad *om.* **K**
218 consecrationis eiusdem] sue consecrationis **K**, infixisse] infixe **P**
219 meroris] merorum **V**, aculeum] aculeum **S** 220 et onus *om.* **HP**
221 durius] diarius **SV**, quanto] quantum **B**, me imparem] imparem me **HP**
222 nulla] nulle **PS**, nullius **V** 223 quid] quis **B**, miseris *om.* **KSV HP**
224 corrigias] corrigiarum **P**

reor, *digni non sumus*? Et quod est nobis, qui Christi sumus domini, cum 225
honore illo onus impositum certe, iuxta particulam primam, ut sumus
pontifices futurorum bonorum. Quid commodi nobis confert magne in
gentibus dominacionis ambicio, quid familiarium fastus, quid transeuntes
delicie? Cum hec solummodo presencia bona sint. *Vocati in sortem*
Domini, Iuliani iusticiam sequimur, qui cum fieret imperator fecit se 230
Christiane professionis exortem (Petrus Blesensis, predictae partis epistola
26). Qui ergo honore isto in se et in exemplo ministrando subditis ad
eterna bona non utitur, profecto *pontifex futurorum bonorum* non est. Et
in die sue calamitatis novissime, futuris illis bonis privandis, perpetuo
lacrymosissimus exclamabit, ut scribit idem venerabilis Petrus, epistola 7,
prime partis: *Quid michi ad divicias et honores? Cur michi magisterium* 235
et cathedram super alios usurpavi? Nam per huius maledicti honoris
assumcionem, tamquam transfuga et desertor, arma presidencie
salutaris abieci. Et futurorum me non exhibens bonorum pontificem, in
iehenne supplicii, ad que me aliis viam et pontem effeceram, heu iam 240
omnino, merear, in eternum involvi. *Nemo ergo sumat sibi honorem*, id
est ex appetitu proprie extollencie vel commodi transitorii. Nam magna
securitas est, ac magni animi, non appetere, non nimis sibi querere, sed rei
publice causa, dignitates et honores (Seneca, epistola 118) et tantum de
primo huius primi. 245

Considerandum est secundo qualiter et quomodo vocari debeat
promovendus. Et textus docet quod a Deo: *Vocatur enim a Deo*, quem
non popularis strepitus acclamacio, non consanguinitatis racio, non
propinquitatis aut munerum contemplacio in prelacie culmen violenter
intrudunt, sed talis in cuius sancta vita honorificatur ipse Deus, quem 250
adoraturi consurgent principes, qui tam eis ydoneum presulem elegit et
vocavit (Origenes de eleccione Aaron super 16^o capitulo Numerorum).
Non enim vocatur a Deo sed a carne, quem carnalis revelacio sanguinis,
gentis sive patrie, non a Deo sed a Symone, quem falsissime colorata
dolorum intervencio commerciumque peccunie incathedrant enormiter et 255
pretitulant in honore. Que, queso, domini mei, origo schismatum, nisi
prima? Que per totum orbem ecclesiarum confusio, nisi secunda?
Respondet consciencia cuiuslibet vestrum quod causa penitus non est alia.
Et licet ob huiusmodi deformitatis remedium tota pro presenti

225 christi] christus **P**, cum *om.* **HP** 226 sumus] sunus **B**, summus **PV**
227 pontifices] pontificis **S**, pontifex **PV** 231 professionis] professione **SV**
234 privandis] privandus **KV**, prevandus **S** 235 exclamabit] exclamabat **P**
236 prime] secunde **B**, quid] cur **B**, quo **PSV** 237 honoris] honorum **S**
240 iehenne] gehenne **KS**, iam] nam **PV**
241 omnino] omnis **P**, merear] mereor **KSV**, meror **P**
242 appetitu] petitu **HP**, extollencie] excellencie **BP** 243 rei *om.* **HP**
245 primi] secundum primi *add.* **B**
246 quomodo] comodo **B**, quo non **S**, quo **PV**, vocari] non *add.* **PV**
247 vocatur enim a deo *om.* **B**, enim *om.* **K** 248 popularis] popularum **PSV**
249 aut] an **B**, munerum] muneris **HP** 250 intrudunt] intrudivit **V**
251–2 et vocavit *om.* **HP** 255 dolorum] doiorum **V**
257 prima] premia **P**
258 respondet] repondet **V**, consciencia *om.* **KSV HP**, causa] tam **B**
259 et *om.* **KSV HP**, ob] ab **SP**

congregetur ecclesia, certissime credo quod in diebus nostris videbitur 260
 tam desensati sceleris correctio prestolata cum merito nobis poterit
 applicari illud propheticum: Heus, heus, pepigimus *fedus cum morte et*
cum inferno fecimus pactum. Et ergo *quia non suscipit morbi causa*
sanitatis antidotum, tormentum culpas inquirens finem nunquam est
habiturum (Petrus Blesensis in quadam epistola). Quo enim ad primum 265
 membrum huius detestandi facinoris, carnalem scilicet affectionem in
 ecclesiasticis promovendis: Quam summe *detestabilis ipsorum immanitas*
qui hoc iniquo scelere omnem lacerant patriam et de ea delendi penitus
ipsam occupant impudenter (Tullius in primo De officiis). Quomodo non 270
 audent homines loqui quod hominum primates effectualiter auctorizant?
 Nam sedes tua sancta, o Petre, celorum claviger, hac carnali revelacione
 nimium fedatur et dividitur, quem tamen beatum vocavit Dominus, *quia*
caro et sanguis tibi minime revelavit. Provideat, inquit Moyses,
Dominus Deus spirituum omnis carnis, et signanter dicit, spirituum
hominem, qui sit super multitudinem hanc. Et Dominus ad eum: Tolle 275
Iosue filium Nun in quo est spiritus Domini. Non petiit Moyses aliquem
de filiis suis constitui ducem. Unde Ieronimus super isto: Moyses,
amicus Dei, cui facie ad faciem locutus est Deus, potuit utique
successores principatus filios suos facere et posteris propriam relinquere
dignitatem, sed extraneus de alia tribu eligitur Iosue ut sciremus 280
principatum in populis non sanguini deferendum esse, sed vite merito.
 Nam et Dominus exprimit quales elegendi sint ubi dixit: *Tolle Iosue, in*
quo est spiritus Domini. Et ideo notabiliter inquit textus quod vocantur
a Deo tanquam [H 20] Aaron sacerdotes secundum ordinem
Melchisedech, Melchisedech, rex Salem, sacerdos Dei summi, sine patre, 285
sine matre et sine genealogia (ad Heb. 7). Glossa: Non sit mencio de
 patre aut matre Melchisedech, qui figurat proprie sacerdotes nove legis
 ut ostendatur carnalem amorem longe debere esse ab ecclesia nostra.
 Hec igitur causa illa originaria tocius scismatis, in Romana scilicet
 curia: revelacio carnis et sanguinis. Quia nunquam erit ei universus in 290
 obediencia orbis indifferens donec ipsa indifferens esse didicerit quoad
 universas subditorum provincias in proveccione habilium ad fastigia in
 eadem sciencia et meritis compensanda, quid mirum si domus ruat et

- 262 applicari illud] illud applicari **KSV HP**
 263 quia] qui **KPSV**, suscipit] susceperit **KPV**
 264 sanitatis *om.* **HP**, antidotum] antidotum **S**
 267 promovendis] promovendum **P**, ipsorum] eorum **K**, immanitas] inanitas **B**
 268 delendi] dolendi **KPSV**
 274 dominus deus *om.* **K**, spirituum omnis] spiritum omnis **K** 275 sit] scit **BS**
 276 nun] num **B**, mur **PS**, moyses] moysen **P**, aliquem *om.* **HP** 277 suis *om.* **B**
 279 principatus] principatos **P**
 280 extraneus] extraneis **P**, alia] alio **P**, alia tribu] tribu alia **K**, eligitur] legitur **HP**
 281 vite] ritu **HP** 282 sint] sunt **HP**, iosue] iove **B**, in *om.* **P**
 285 salem] solem **P** 286 sine matre et *om.* **K**, genealogia] genealogia **PSV**
 288 amorem] matrem **HP** 289 originaria] originalia **P**, originalis **V**
 290 nunquam] fuit *add.* **B**, erit] erat **HP**
 290–1 universus in obediencia orbis] in obediencia orbis universus **HP**
 291 didicerit] dederit **P**
 293 compensanda] concupiscenda **HP**, compestenda **V**, ruat et] ruat ut **B**

paciatur scissuram in fluido fundata sanguine? *Ve ergo illis! Et propter*
illos, ve iam evenit universo mundo, qui edificabant illam civitatem in 295
sanguinibus et urbem in iniquitate symoniaci huius sceleris (Abac. 2).
 Secundum siquidem membrum enormitatis eiusdem est rapina
 beneficiorum interventu pecunie. Sed quomodo negari possunt preces,
 quas tot regales ymagines in florenis commendant? *Male enim et pessime*
res se habet cum, quod virtute effici debet, id temptatur pecunia (Tullius 300
2 De officiis), dolenter refero; sed quare dolenter cum ipsi non dolent qui
dolendi sunt? Iniquitates perpetrant et gaudere non cessant. De quibus
per Salomonem dicitur: Letantur cum malefecerint et exultant in rebus
pessimis. Affligi debuerant et in exultatione defluunt, flentur et rident
quia tanto tales miseri in magno gaudio se dilatant, quanto et 305
insensibiles malum quod paciuntur ignorant (Gregorius, 6 Moralium,
capitulo 10°). Videmus enim, domini mei, passim in ecclesia quos non
merita sed pecunie ad episcopatus ordinem provexerunt. Certe nugacem
populum et indoctum propter pecunias spiritualiter leprosi ordinantur.
Oculis quidem carnalium magni, divinisque obtutibus inspiciuntur 310
leprosi magni. Per pecuniam acquirunt indebitum ordinem et apud
Deum perdunt sempiternam salutem (Ambrosius in sermone qui dicitur
pastoralis). Quia si quis dator vel acceptor Dei ecclesias vel
ecclesiastica beneficia sub pecunie interventu susceperit, sive dando
emerit sive accipiendo vendiderit, a symoniaca non excluditur 315
perdicione, sed etsi perseveraverit, perpetua multabitur dampnacione
(1 q. 3, capitulo: Si quis dator).
 De hac ergo calamitate bipharia, symonia scilicet in carne et in
 munere, merito poterit conqueri lugens mater ecclesia: *Contricio super*
contricionem vocata est, et vastata sunt tabernacula mea (Ier. 4° 320
capitulo). Iehenne enim ignis devorabit tabernacula eorum, qui libenter
accipiunt munera (Iob 15) quia tabernacula talium non subsistent (ibid
8° capitulo). Non sunt hec tabernacula ampliora et perfectiora in
virtutum preconio, non manufacta, id est non huius creacionis
(Apostolus ubi thema), de quibus merito dici poterit: Quam pulchra sunt 325
tabernacula tua, Iacob (Num. 24). In hiis enim sanctis et electis
 tabernaculis, que ad ierarchicam prelaciam vocata sunt a Domino, illa

294 fluido] fluida **B** 295 ve iam] veniam **B**, edificabant] edificabat **V**
 296 in] enormitatis eiusdem est rapina beneficiorum et urbem *add.* **B**, iniquitate]
 iniquitatem **PSV** 297 siquidem] si quid **V**, membrum] verbum **B**
 300 habet] habent **V** 301 dolent] doleant **K**
 303 malefecerint] male **K**, exultant] exultavit **V**
 304 defluunt] et *add.* **B**, flentur] flent **B** 305 et *om.* **HP**
 306 insensibiles] mensabiles **B**, malum] qualium **KPV**
 308 provexerunt] porrexerunt **B**, nugacem] nugacione **P**
 311 magni] magnum **B**
 312 perdunt] perdant **HP**; sempiternam] semper **B**, eternam **K**
 315 symoniaca] symonica **BV** 318 ergo] erga **B**
 319 conqueri] consequi **S**, consequi **V**
 321 iehenne] gehenne **KS**, qui] quem **P**
 322 accipiunt] acceperint **K**, accipient **P**, acciperent **SV**, 15] 16 **K**, quia *om.* **K**, non *om.*
HP, subsistent] subsisteret **P** 324 id est *om.* **V**, non huius] huius non **V**
 326 enim *om.* **B** 327 vocata] vocati **PSV**, a domino *om.* **K**

solent insignia moraliter effulgere, que Exodus et Apostolus recolunt
 (Exo. 26° et ad Heb. 9° capitulis), candelabra scilicet lucide
 conversacionis, mensa et panes predicatorie refeccionis, thuribulum 330
 interne et sancte devocionis, urna aurea regitive discrecionis habens
 manna dulcedinis quo demulcendos alliciat et equitatis virgam qua feriat
 obstinatos (Gregorius in prima parte Pastoralium), et tabule testamenti
 cognicio, scilicet legis Dei. Cum enim sic disposita erant tabernacula
 prelatorum, erant cherubin glorie obumbrancia propiciatorium que, 335
 admirancium modo, mutuis inspectibus se cernebant. Mirabantur tunc
 angeli et homines, et mirando laudabant ecclesiasticorum solerciam. Non
 infecit tunc homines pestilencia symonie. Non poterant pre fulgore nimio
 videri a simplicibus facies Mosaice presidencium.
 Sed ve michi, inquit ecclesia, *tabernaculum meum vastatum est.* 340
Filii mei exierunt a me. Stulte egerunt pastores! (Ier. 10). Manufacti
 quasi omnes sunt, vel manu intrusoria secularis potencie, vel manu
 mediatoria supplicionis auree. Et tales non scriberent in eorum titulis:
 ‘Dei et apostolice sedis gracia’, sed potius: ‘*Dei furore* (Osee 13) et
 nimia tam sancte sedis approbante malicia’ que, ut clamat multitudo 345
 fidelium, *omnium* huiuscemodi *radix est* et *magistra malorum!* O
 sanctissima sedes! Cur hoc nephando scelere te vertis in obprobrium?
 Scio ubi habitas, ubi sedes est Sathane! Nam circa promovendum potius
 movetur in te questio ‘quot in banco florenos possidet?’ quam ‘quales 350
 virtutes habet in animo?’ Expedicius enim promovendo fuisset a multis
 temporibus retroactis in commercio didicisse falsam symonie versuciam
 quam in studio concepisse sacram theologie scienciam. Et citius alicui
 impetrasset ecclesiam deauratus millenarius ducatorum, quam
 provectissima omnium scienciarum industria et centuplata forsitan
 millenaria meritorum. Hec est ruina tua, o Roma, mater urbium! In sede 355
 sancta es, sed exterminavit tui gloriam sedencium in te sancta ambicio
 pessimorum. Exemplas in parietibus et destructis edificiis quomodo per
 tui regimen, quoad virtutes et gracias, iam pene destruitur totus orbis.
 Vale, ergo, pro presenti, o invalida iam urbs Rome.
 Et pro fine istius primi, consideracionem terciam annexurus: qualis 360

329 26] 16 **HP** 330 panes] predicacione refeccionis mensa et panes *add.* **B**
 331 aurea] et *add.* **B**, regitive] regit me **P**
 332 manna] mania **P**, quo] adi *add.* **K**, feriat] feriant **BS**, feruant **P**, feriunt **V**
 333 prima] primi **S**, pu **V** 335 glorie] gloria **HP**
 336 admirancium] ad imitancium **P**, cernebant] tribuebant **PV**
 338 symonie] symone **P**, non poterant pre fulgore] pre fulgore non poterant **B**
 339 presidencium] presidentum **BPS** 340 ecclesia] eciam **HP**
 341 mei *om.* **KSV HP**, exierunt] exierant **V**
 342 vel manu intrusoria] ut manu intrusoria **B**, potencie] potencia **B**, potestatis **K**
 344 potius dei] dei *om.* **B**
 346 huiuscemodi] cuiusmodi **KPSV**, magistra] magistro **P**
 349 florenos] florenes **V** 350 expedicius] expodicius **S**
 352 concepisse] consepsisse **K**, consepsisse **S** 353 deauratus] deauratis **HP**
 355 hec] hoc **V**, roma] romana **KPSV**
 356 gloriam] omnia *add.* **S**, nam *add.* **HP** 357 exemplas] exemplis **HP**
 358 orbis] urbis **P** 359 o] et **PV**
 360 annexurus] annexmus **K**, annexurus **V**

scilicet esse debeat qui ad prelaeie culmen vocandus sit? Respondeo cum
 textu, quod *tamquam Aaron*, qui ex triplici decoratur condicionis honore:
 in eloquentia quoad leges Altissimi proferendas (Exo. 9), in condecencia
 quoad vestes pontificii exercendas (Exo. 28) et in presidencia quoad
 plebes virga iudicii dirigendas (Num. 17) ut de virga Aaron, que floruit 365
 atque fronduit, pulcherimum inserere potuissem misterium. Sed brevitatis
 gracia istud tercium omittens cum primo, pro secundo seu medio calamo
 Petro Blesense facundo contentor: *Sane, inquit, in Levitico legitur quod*
cum Moyses de mandato Domini proposuisset Aaron in pontificem
consecrare eum prius diligenter ablutum vestivit subucula et baltheo 370
cinxit. In quo ostenditur quod in episcopum consecrandus prius
abluitur, ut de antiqua conversacione in novam innocenciam reformatus
suscipiat incrementa virtutum. In subucula quadam vite mundicia
designatur, que baltheo constringitur, ut sub arciori tutela pudicicie
nutriatur. Apponitur eciam tunica iacinctina, ut sit eius conversacio 375
celestis, ut iam non loquatur verba hominum, ut iam non loquatur aut
sapiat nisi Christum. Super racione [H 21] autem adicitur: In quo erat
doctrina et veritas ut sit scriba doctus in regno Dei, et cum opportunum
fuert, producat de thesauro suo nova et vetera. Talis enim non per
sanguinem hyrcorum aut vitulorum, sed per proprium sanguinem dicitur 380
introire in sancta (hec ipse Petrus prime partis epistolarum, epistola 25).
 Nulli ergo hunc honorem, ierarchie scilicet prelaeie, accipiant nisi *qui a*
Deo tamquam Aaron vocati sunt. *Accipiant, inquit* thema, *qui vocati*
sunt.

Sed, domini mei amantissimi, nunc vertitur in luctum cythara 385
 nostra. Ecce meror et gemitus pro leticie iubilo. *Tulerunt enim Iudei*, id
 est ecclesiastici, *lapides, ut iacerent in Ihesum* (Ambrosius super ipso
 textu). O quam pauci sunt in tanta multitudine Christianorum qui Iesum
 non persequantur, lapident et occidant! Et illi in persecucionem tua sunt
 primi qui in ecclesia tua primatum gerere videntur. Hii enim te lapidant, 390
 o preciose lapis, *facte in caput anguli*, cum Iudeis perfidis produnt cum
 Iuda, cum presidibus dampnant, cum Herode illudunt, accusant cum
 testibus, flagellant cum Pilato, et cum militibus demum cruentissime morti
 tradunt, qui, sponsam Christi opprimentes ecclesiam, non ad eam ex
 legitimo vocati coniugio, in populis innumeris per eos perditis passionis 395
 Christi frustrantes precium, *rursum in semetipsis* (Apostolo scribente ad

- 361 qui] que **S** 365 ut] ubi **B** 366 pulcherimum] inferre *add.* **S**
 367 calamo] calomo **V** 368 contentor] detentor **P**; sane] sive **KPS**, fine **V**
 369 proposuisset] proposuit **B** 370 subucula] subnolam **P**
 373 in] et **HP**, vite] vice **B** 375 sit] sic **B**
 376 verba hominum... non loquatur *om.* **HP**
 377 racione] rationale **BKV**, autem] addicitur *add.* **S**
 378 doctus] doctus *add.* **B** 379 enim] *om.* **HP**, per *om.* **KPSV**
 380 sanguinem] sanguinis **PSV** 381 petrus] pro **S**, per **PV**
 386 meror] miror **P**, enim] eum **P**
 386–7 id est] quinque **HP**, scilicet **S**, quique **V**
 387 ecclesiastici] viri religiosi **K**, enim **P**, in *om.* **P**, ipso] isto **PV**
 389 lapident] lapidant **HP** 390 lapidant] lapident **B**
 391 facte *om.* **KSV HP**, anguli cum] in *add.* **KSV HP**
 393 flagellant] flagellabant **P** 396 frustrantes] frustrantis **KPS**

Hebreos 6) *Dei Filium crucifigunt* (venerabilis Beda super Marci illud ewangelii commentans: *Abiit Iudas ad principes sacerdotum*).
 Quid ergo *Iesus* autem *abscondit se et exiit de templo*? Doctor
 Profundus in De causa Dei contra Pelagium, sub auctoritate cuiusdam 400
 Babylonici, decem signa notabilia pertractat diffusius, que miraculose
 quasi observabantur in templo, et deficiencia portendebant ruinam in brevi
 venturam synagoge Iudeorum. Et ad nostre statum ecclesie moralissimo
 quodam scemate pertinencius applicanda, notabilem certe huic operi
 ministrassent materiam. Sed inter decem tria recito, que quondam in 405
 nostra mystice vigerunt ecclesia, quorum transitus iam ostendit, quod
Iesus noster *abscondit se, et exiit de templo*. Primum erat: *non abortiuit*
mulier propter fetorem carniu sanctuarii; secundum: *Non continebat*
sacerdoti magno pollucio in die propiciacionis; et tertium: *Non potuit*
extingui ignis continue ardens in altari. 410
 Et quid hec tria nobis moraliter dant sentire, nisi quod quoad
 primum, mulier, id est simplex populus, in tot enormibus non norat
 abortiri criminibus, quia carnalis vita carnalisque intrusio presidencium in
 ecclesia Dei, scilicet sanctuario, fetorem illis tam scelerosi exemplo, in illo
 felici quondam, quod quondam nunc evanuit, per modicum vel minime 415
 inferebant.
 Quoad secundum, in die propiciacionis, in primitivis scilicet
 temporibus legis gracie, sacerdoti magno, in superiori scilicet constitutis
 sacerdocio, pollucio non contigit fetentis infamie. Sed hoc signum iam 420
 transiit, flebilemque decoris et glorie nostre minatur occasum. Et ut
 propinquius moralisem, propiciacionis iste dies tempus huius poterit
 denotari concilii, per quod a toto orbe expectantur tot bona, et a diu
 offensi Dei propiciacio prestolatur. An in isto die sacerdotibus magnis
 abhominabilis scandali merito imprecetur calamitas, ob eorum
 inverecondas pollutissimasque libidines, interrogate, si placet, a vulgaribus 425
 in urbe. Ymmo absque interrogacione dicunt palam et predicant, que piis
 auribus devoti ecclesiastici nimis et supra nimis horribile est audire. Ex
 qua re est, ut vereor, quod gracia nostri *Ihesu abscondit se* a nobis, et
exire compellitur *de templo* nostre synodi. *Recedite ergo polluti!*
Recedite, abite, nolite tangere consorcium huius cetus sacri (Thren. 4). 430
 O, domini mei! Lacrymosus hec assero: quod, ex quo totus mundus

397 marci] marcum **K** 400 profundus] augustinus *add.* **K**, causa] civitate **K**
 402 observabantur] observabant **V**, deficiencia] edificencia **PV**, portendebant]
 pretendebant **V** 404 applicanda] applicando **V** 405 materiam] materiam an **S**
 406 iam ostendit] ostendit iam **K**, ostendit] ascendit **HP**
 407 noster] non **PSV**, *om.* **K**, templo] primo *add.* **PSV**, abortiuit] aborruunt **P**
 409 sacerdoti] sacerdote **P** 411 dant sentire] sentire dant **B**, quod *om.* **B**
 412 norat] vorat **V**
 413 abortiri] abortivi **B**, criminibus] oracionibus **PSV**, presidencium] presidentum **BS**
 414 illis] non *add.* **B**, exemplo] exempli **KPSV**
 415 felici quondam] quondam *om.* **PV**, quod quondam] quondam *om.* **K**, evanuit]
 evanivit **HP** 419 sacerdocio] sacerdotum **PV**, fetentis] fetent **V**
 421 moralisem] moralazem **P** 422 orbe] urbe **P**, et a] a *om.* **V**
 423 prestolatur] prestulatur **P** 424 abhominabilis *om.* **V**, ob] ab **BPS**
 425 libidines] libidinis **PS** 428 ihesu] ihesus **B**
 430 recedite abite *om.* **HP**, 4] 2 **HP** 431 hec *om.* **HP**

Christianorum, virtualiter hic existens, iam experientia didicerit oculari
 lubricissimam et fetidam vitam in personis magni status. Desistent vicium
 a statu discernere et, heu quam minime reputacionis erunt magnorum
 status propter magna facinora deinceps, proch dolor, toti mundo! 435

Quoad tercium signum, ignis inextinctus manebat continue ardens
 in altari nostro quando devotissima conversacio ministrorum altaris, velut
 thus in igne penes Deum redoluit, et velut quibusdam fasciculis amoris
 igniti, ad reverencias et amores ecclesiasticorum graduum et miliciam et
 populum vehementissime inflammavit. Sed *aqua* nostre in dies 440
 invalescentis lascivie *extinxit iam ignem* (Eccles. 3). Et que causa alia,
 nisi quod thematis nostri verba in praxi deficiunt: *Accipiant qui vocati
 sunt*. Ignis enim ille in altari ardens templi Iudeorum, et in captivitate
 quadam absconsus in valle, ubi erat puteus altus et siccus, et post multos
 annos inventa ibi aqua crassa mirabiliter reaccensus, continuato de post 445
 viguit ut prius ardore, usque ad tempus quo Iason iniquus emit
 sacerdocium, de qua materia tangitur 2 Mach. et in Iosepho,
 Antiquitatum. Et dat signare moraliter quod, quia iam tempus Iasonis
 advenit quo nullus quasi factus est in prelacia sacerdos nisi qui manum
 impleverit Ieroboam (2 Paralip. 13); non pergunt nisi *habentes precium* 450
in manibus (Num. 22). Oportet quod *impleant manum* Patris (Iud. 17).
 Loquitur hec mundus, et a diu locutus est de patre anthonomatico hic in
 terris, et de quibusdam patribus aliis, quod cogitatu est deflendum. Hinc
 est quod ignis primus in altari extinguitur. Fremunt contra ecclesiam
 principes. Quia bona ecclesie nobis rapimus, et vita ecclesiastica non 455
 videtur, *abscondit se Ihesus et exivit de templo*. Et indubiissime nobis
 imminet ruinoso subversio, nisi reaccendatur ignis.

Et hec falsissima contra quam invehio symoniaca pestis a matre
 primo ecclesiarum omnium et deinde a ceteris radicitus extirpetur.
Vocavit nos Dominus ad planctum et fletum. Ecce gaudium et leticia. 460
Comedamus et bibamus (Isa. 22) nam vocati sumus ad hanc sanctam
 synodum pro deflendo lacrimabiliter priorem per pestem hanc ecclesie
 nostre lapsum. Et ecce gaudium et exultacio *extremaque gaudii
 occupabit luctus* (Proverb. 13). *Contristabimur in desolacione* nostra.
Amputabuntur exultacio multitudinis nostre. Nec multi anni erunt quod 465

433 personis] magnis *add.* **PSV**
 433-5 desistent vicium...magnorum status *om.* **KSV HP** 435 toti] toto **HP**
 436 inextinctus] extinctus **PV**, continue] continuo **K**
 439 graduum et] et *om.* **KSV**, miliciam] miliciam *add.* **K**
 441 invalenscentis] invalescentes **P**, ignem] igni **KPS**
 446 viguit] urgnavit **P**, iason] iosan **PS** 448 iasonis] asonis **V**
 449 est *om.* **B** 452 anthonomatico] inthomatico **P** 453 quod] idem **KS**
 454 extinguitur] extinguebitur **S**, fremunt] fretum **P** 455 vita] vitam **V**
 456 ihesus] ihesu **K**, indubiissime] in dubiis me **P**
 457 ruinoso] fumosa **K**, vumosa **S**, *om.* **HP**
 458 falsissima] falcissima **S**, quam invehio] mucho **P**, symoniaca] simonica **B**
 459 primo] prima **BV**, extirpetur] extipetur **P**, extirpare **V**
 460 et] pro *add.* **S**, ecce] et **K** 461 isa] i ga **P**, i go **V**
 462 pro deflendo] ad deflendum **K**, per pestem] perpescentis **HP**
 463-5 lapsum et...multitudinis nostre *om.* **B**
 465 multitudinis] multitudine **HP**, quod] per **B**

gaudimonium nostrum vertetur in *luctum* (Bar. 5), si saltem hanc falsissime symonie destructionem precordiis in timoribus non *accipiant* quia ad hoc *vocati sunt*. Valedicit ergo huic materie principale nostrum primum cum epistole et ewangelii particulis prelibatis, repetunturque consone verba assumpti thematis. [H 22] Contra hos pestiferos predones sic invehunt: honores ecclesie solum hii *accipiant, qui vocati sunt*. Et tantum de primo. 470

Secundo principaliter dixi quod secundus terminus vocacionis divine concernens hanc concionem in synodo generali est sanctificacio ve perfectio ecclesiastice ierarchie fundata, ut predixeram, in illo textu Apostoli: *Non vocavit nos Deus in immundiciam, sed in sanctificationem*, in quo tria considero circa sanctificationem, quam intendo, ecclesiastice ierarchie. Primum est miserentis Altissimi benignitas graciosissima quia *vocavit nos Deus*; secundum est status ecclesie pristini calamitas dolorosa, que notatur in *immundicia*; et tertium est expectati remedii felicitas gaudiosa, quia *vocavit in sanctificationem*. 475 480

Pro primo, ecce Augustinum super Psalmum 102: *Miserator et misericors Dominus longanimus et multum misericors. Vocat nos undique ad correccionem*. Vocat ad morum reformacionem et multiphariam multisque modis vocat. *Vocat nos beneficiis creaturarum. Vocat imperciendo* tantas vite inducias. *Vocat per predicatores*, per quales incessanter tempore huius synodi inexcusabiles nos vocavit. *Vocat per intimas cogitaciones. Vocat per flagella correpcionis* et numquam flagellum dici poterat virga qua nos feriit tam inveterati scismatis. *Vocat demum per manum consolacionis*. Ecce nunc tempus illud sperate consolacionis, *longanimis ergo et multe misericordie*. Et subiungit doctor: *An divicias bonitatis eius et longanimitatis contempnimus? Non longitudine misericordie sue male utendo ipsius nobis iram thesaurizare curemus. Corvus emissus ab archa ad eam reversus non est*. Columba tamen cum oliva revertitur, serenitatis prenuncia. Quia, cras convertar, vox est penitere tardancium, et *cras, cras, vox est corvina* (hec sanctus). 485 490 495
Quot flagellis affligimur, quantis minarum asperitatibus deterremur? Et tamen vocantem sequi contempnimus (Gregorius in Omelia).

Ad sanctificationem nempe seu reformacionem ecclesie vocavit nos Dominus in Pisano concilio. Sed voce corvina utebamur, dicentes et promittentes: ‘cras, cras et reformabimur’. Durabat ergo usque nunc 500

466 *gaudimonium nostrum*] *gaudinonium vestrum* **K**, 5] 6 **B**
 467 *destructionem*] *distructionem* **P**, *timoribus*] *timioribus* **KPS**, in *timoribus* non accipiant] non accipiant in *timioribus* **HP**
 470 *consone*] *consane* **B**, *assumpti*] *assumpta* **HP** 475 *fundata*] *funda* **P**
 478 *est om.* **B**, *miserentis*] *miserantis* **HP**
 480 *notatur*] *vocatur* **K**, *immundicia*] *immundiciam* **KS**
 481 *gaudiosa*] *que vocavit* *add.* **P** 483 *misericors om.* **P**
 485 *multiphariam*] *multifarie* **HP**, *modis vocat*] *vocat om.* **V HP**
 486 *tantas*] *tantos* **P** 488 *vocat om.* **KSV HP**, *numquam*] *numquid* **KSV**
 489 *dici*] *diu* **P**, *virga om.* **HP**, *feriit*] *fecit* **PV**, *inveterati*] *intemerati* **B**
 491 *longanimis*] *laganimis* **S**, *ergo om.* **KSV HP**
 492 *an*] *andreas* **B** 493 *iram*] *nostra* **KPS** 495 *prenuncia*] *prenucia* **V** 496 *penitere*] *punitere* **P**. 498 *tamen*] *cum* **P**
 500 *corvina*] *cornua* **B**, *utebamur*] *utebamir* **S**

illius scismatis procellosi diluvium, et malis prioribus peiora, proch dolor,
 secuta sunt. Sique consimiliter, pretendentes nos velle hic facere
 unionem, reformationem ecclesie ridiculosius differamus dicendo ‘cras
 reformabimur’, de quo cras uno, cras puto mille fient, peioribus indubie 505
 supervenient pessima quia per vocem hanc corvinam, qua reformationem
 frivola procrastinatione perimimus, numquam optate pacis renunciabitur
 aura placabilis et serena. Nam impossibilissimum est ut absque
 reformatione ecclesie in capite potissimum et in membris perseveret aut
 floreat unio in veritate pastoris. *Ecce, inquit Dominus, in sceleribus* 510
vestris dimittam matrem vestram quia vocavi et non erat qui audiret (Isa.
 50). *Locutus sum ad vos et non obedistis michi; misi ad vos servos meos*
et prophetas, id est predicatorum verbi mei (exponente sic Beda), *et non*
inclinastis aurem, neque audistis me. Idcirco ego adducam super omnes
habitores Ierusalem universos, scilicet status ecclesie, universam ecclesie 515
affliccionem, quam locutus sum, eo quod locutus sum ad illos, et non
audierunt; vocavi illos et non responderunt michi (Jer. 35). Verentes
 ergo, priusquam veniat, miserabilem nostri subversionem honoris,
videamus attentius hanc vocationem nostram (1 ad Cor. 1). Nec
 paciencia Dei abutamur ad vicium qui *vocavit nos ad arcem et ad menia* 520
civitatis (Proverb. 9), in Spiritu scilicet Sancto ad hoc sacrum concilium
 in quo ostenditur primum, quomodo *primo Altissimus dulciter vocat,*
postmodum terribiliter increpat, ad extremum autem irretractabiliter
dampnat (Gregorius, 18 *Moralium*). Et ideo a nobis amplexetur illa
 miserentis Altissimi benignitas graciosa, qua *vocavit nos Deus.* 525

Secundo exprimitur in premissis textu status pristini ecclesie
 calamitas dolorosa que notatur in *inmundicia*. Templum enim olim
 prophanari solebat hac *inmundicia* triplici. Prima per adoratas in eo
 statuas ydolorum contra quod dicitur Ezechialis 20: *In ydolis Egipti*
nolite pollui ego Dominus Deus vester et noluerunt audire me. 530
Unusquisque abhominaciones non proiecit et ydola Egipti non
reliquerunt; et 2 ad Corinthios 6: *Quis consensus templo Dei cum ydolis?*
 Secunda *inmundicia* erat templi per sepulta in eo ossa hominum
 prophanorum *qui descenderunt in infernum cum armis suis, et fuerunt*

- 502 scismatis] scisma **P**
 503 sunt] sum **P**, sique] sicque **HP**, consimiliter] similiter **B**.
 506 supervenient] supernominant **S**
 508–9 ut absque...capite potissimum *om.* **HP**
 509 membris] menbris **V**, perseveret] personeret **S**
 511 vestris] nominis **P**, isa.] ga **V**, 1 gal 1 **P** 512 50] 51 **B**, michi *om.* **KSV HP**
 513 prophetas id est predicatorum] predicatorum vel prophetas **B**, id est] et **HP**, non
om. **P** 515 universam ecclesie] ecclesie *om.* **KSV HP**
 517 vocavi] vocavit **V**, verentes] urentes **P** 518 veniat] feriat **P**
 520 menia] vicinam **B**, amenia **P** 521 9 *om.* **KPSV**
 522 primum] primo **K**, primo *om.* **KSV HP**
 524 amplexetur] amplexatur **KPSV** 525 miserentis] miserantis **HP**
 526 premissis] promissis **BP**, textu] teptu **B**, pristini ecclesie] ecclesie pristini **KS HP**
 527 notatur] vocatur **KV**, *inmundicia*] *inmundicias* **V**
 528 prophanari] prophetanari **S**, prima] primo **K**, eo] ex **P**
 532 reliquerunt] relinquerunt **B**, et *om.* **K**, templo] templi **K**
 534 armis] arnis **V**

| | | |
|--|---------------------------|-----|
| | ACCIPIANT QUI VOCATI SUNT | 23 |
| <i>iniquitates eorum in ossibus eorum</i> (Eze. 32). Et immundicia tertia seu | | 535 |
| pollucio per effusum in ea sanguinem seu semen aut fluxum immundorum | | |
| in fornicacionibus et <i>immundiciis polluta est</i> , id est ecclesia. <i>Filii</i> | | |
| <i>Babilonis polluerunt eam in stupris suis et polluta est ab eis</i> (Eze. 23). | | |
| <i>Polluerunt templum sanctum tuum quia posuerunt morticina servorum</i> | | |
| <i>tuorum</i> (Psa. 78). Et huiusmodi tres immundicie moralitate mistica nobis | | 540 |
| signant tres spirituales pollutiones quibus nostra supra modum | | |
| coinquenatur ecclesia. Nam prima denotat intollerabilem in ea cetum | | |
| presidencium, proch dolor, pessimorum qui transsumptive ydola sunt, | | |
| iuxta illud Zacharie 11: <i>O pastor et ydolum!</i> Secunda significat | | |
| detestabilem in ea numerum in abusionibus, enormitatibus, et cultu rituum | | 545 |
| blasphemorum de qualibet ossibus dici poterit illud Ieremie 8: <i>Eiciet</i> | | |
| <i>Dominus ossa regum Iuda, ossa sacerdotum et ossa eorum qui</i> | | |
| <i>habitaverunt Ierusalem de sepulchris suis; in sterquilinum super faciem</i> | | |
| <i>terre erunt.</i> Et tertia significat abhominabilem in ea luxum quem vita iam | | |
| exhibet prelugubris prelatorum. <i>Sacerdotes enim polluerunt sanctum.</i> | | 550 |
| <i>Iniuste egerunt contra legem</i> (Soph. 3). <i>Polluerunt sanctuarium meum</i> | | |
| <i>et sabbata mea prophanaverunt</i> (Eze. 23). | | |
| In ista ergo radice triplici constat status ecclesie pristini calamitas | | |
| dolorosa, que notatur in <i>immundicia</i> . <i>Non enim vocavit nos Deus in</i> | | |
| <i>immundiciam, sed accipiant, qui vocati sunt, sanctificationem</i> videlicet. | | 555 |
| <i>Quia hec est voluntas Dei, vestra sanctificacio, qui sanctificat vocatos</i> | | |
| <i>suos</i> (Soph. 1). Et hec est expectati remedii felicitas gaudiosa, | | |
| sanctificacio scilicet ecclesie ad quam vocati sumus, quod erat membrum | | |
| tercium ex consideracione triplici ad statim diffusius perstringendum. | | |
| Intueamur tamen primitus qualiter secunda particula epistolarum officii | | 560 |
| hec tria premissa in se continet, et ordine ipso quo recitata sunt. <i>Si [H 23]</i> | | |
| <i>enim sanguis hircorum aut vitulorum aut cinis vitule aspersus inquinatos</i> | | |
| <i>sanctificat et cetera, quanto magis sanguis Christi, qui semetipsum</i> | | |
| <i>obtulit immaculatum Deo.</i> Ecce vocantis Altissimi benignitas graciosa: | | |
| <i>Vocavi, inquit crucifixus noster, et renuistis extendi manus meas in cruce</i> | | 565 |
| <i>et non erat qui aspiceret</i> (Proverb. 2). <i>O indurati filii Ade, quos non</i> | | |
| <i>emollit tanta Domini vocantis benignitas!</i> (Bernardus in sermone | | |

- 535 tertia] terna **P** 537 polluta est] polluta li **PSV**, id est *om.* **K**
539 quia] et **PV**, morticina] morticina **B**
542 coinquenatur] inquinatur **KPSV**, prima] primo **KPS**, intollerabilem] intollerabile **P**
543 presidencium] presidentum **S**, qui transsumptive] que transsumptiva **PV**
544 illud *om.* **HP**, significat] signat **HP**
546 qualibet] quorumlibet **K**, eiciet] eiecit **PV**
548 sterquilinum] sterquilinum **S** 549 significat] signat **HP**
549–50 vita iam...polluerunt sanctum *om.* **KSV HP** 552 23] 22 **V**
553 status ecclesie] ecclesie status **B**, pristini] presertim **V**
555 videlicet] fidelem **B**
556 sanctificacio] sanctificarem **P**, qui] que **PV**, vocatos] sancificatos **K**
557 felicitas] fecilitas 558 scilicet *om.* **V** 559 statim] statum **K**
560 tamen] cum **V**
562 hircorum aut] hircorum vel **HP**, vitule] vituli **PV**, aspersus] aspersos **HP**
563 cetera] et *add.* **PV**, sanguis] sangueris **V**

quodam). In textu subditur: *Emundabit ab operibus mortuis*. Ecce status ecclesie pristini calamitas dolorosa quia inmundicia ex *operibus mortuis*, mortiferis scilicet abusionibus, de quibus iam creditur emundanda, et demum annectitur ad serviendum Deo viventi. En expectati remedii felicitas gaudiosa, sanctificatio scilicet seu reformatio ecclesie per quam *liberati serviemus Domino in sanctitate et iusticia* (Luc. 1), *Christo* scilicet, *qui dilexit ecclesiam et semetipsum tradidit pro ea*, in passione sua scilicet quam hodie exordimur, *ut illam sanctificaret mundans lavacro et exhiberet sibi gloriosam* (ad Eph. 5).

Preterea, venerandissimi domini, ut planiori stilo pociar, reconciliatio ista seu reformatio ecclesie in hoc fundari debet respectu triphario ut ydola, id est pastores iniqui, legitimis processibus conterantur. Nam hoc est expectatum remedium contra primam inmundiciam ut enormitates et abusiones contrariis necnon sancionibus evellantur, contra secundam ut luxurie et libidines humilium oppressiones nostris presulibus retrahantur, contra terciam que stat in semine et sanguine, velut supra.

Accipiant ergo qui vocati sunt libenter ecclesie reformationem quia *non vocavit nos Deus in inmundiciam sed in sanctificationem*. *Audite me, Levite, et sanctificamini; mundate domum Domini Dei; auferte omnem inmundiciam de sanctuario* (2 Paralip. 29). Quoad primum enim istorum membrorum, sanctificanda in proximo speratur ecclesia per contricionem illius ydoli, domini videlicet Petri de Luna, quod salva semper reverencia obediencie sue dico, etsi verissime prius in papatu stetit, iam tamen se ydolum exhibet obstinacionis animo. Sed heu, quare non est *ydolum luci in templo Dei positum* (4 Reg. 21), sed ydolum verius inflexibilis ferri quod ad tantas instancias non inclinatur fidelium ut desideratam pacem tribuat toti mundo? Nil ergo aliud restat, nisi quod eieccionis obprobrio *demoliat* hec synodus *excelsa huius ydoli* (Amos 7). Num credis? Aliquando verax audebat patrum calamus summos pontifices appellare ydola quos, vel eleccio suspecta quia facinorosos et infames prefecerat in sublimi, vel honoris susceptio iam reddidit obstinatos, ut de salute fidelium non valeant reminisci.

Ubi, inquit Petrus Blesensis, *tunc erant cardinalium corda quando filium superbie, ydolum abhominacionis, in apostolatus apicem*

- 570 mortiferis] mortiferum **P**, mortifex **V**
 571 ad serviendum deo viventi] adserviendi deo vivendi **B**, en] unde **K**, cum **PV**
 572 scilicet *om.* **V HP** 573 christo] christus **B**
 576 exhiberet] exhiberetur **S**, gloriosam] gloriam **P**
 577 venerandissimi] reverendissimi **B**, ut] et **P**, pociar] pocior **P**, ponam **V**
 579 id est] et **B**, iniqui] inique **P** 581 enormitates] enormitas **HP**
 582 libidines] libidinis **PSV**, nostris] auris **B** 584 libenter] libentis **S**
 586 dei] mei **V HP** 587 omnem] unium *add.* **V**
 590 semper] superscripsit **B** 591 se] de **S**, ydolum] se *add.* **K**
 592 est] est *add.* **B**, sed] seu **K**, se **S**
 593 non *om.* **KPS**, inclinatur] inclinetur **K**, ut] in **P**
 594 ergo aliud] aliud ergo **HP**
 595 eieccionis] ereccionis **B**, obieccionis **K**, ydoli] ydolis **PV**
 596 verax *om.* **KSV HP**, audebat] audebit **K** 597 facinorosos] facinorosus **PS**
 598 prefecerat] perfecerat **V**, reddidit] redididit **V** 599 reminisci] verminisci **P**
 600 corda *om.* **KSV HP** 601 filium] fidelium **KPSV**, apicem] opicem **P**

*eligerant? Respuerunt homines pacis, hominemque dissensionis et
scandali erexerunt. Ecce antiqua malicia. Ecce problema Ioathan de
filiis Gedeonis, de quibus filii Israel volentes sibi ducem eligere,
contemptis filiis legitimis, Abymalech spurium et crudelem elegerunt in
ducem, iuxta cuius verbum, ligna silvarum, non olyvam, non ficum, non
vitem, sed ramnum sibi elegerunt regem, et egressus est ignis de ramno,
et devoravit cedros Libani, quia cedrorum eufamiam iam fere consumpsit
(hec ipse Petrus, prime partis epistolarum, epistola 40). Non blandior
alicui qui de papatu contenderat cum vix aliquis sponte puro cedere voluit
culmini quamdiu ipsum liber habere potuerat. Et ideo de membris suis
merito novit conqueri lacerata sic ecclesia quia in isto turbine scismatis
deceperunt eos nimium ydola sua (Amos 2). Pertransiens ergo hanc
materiam ad prelatos sub eis inferiores, iam venio qui, iuxta ydoli
descripcionem ex Apostolo et Ysidoro, apparent esse pastores et non sunt
patres ecclesie et ipsam destruunt. Repleta est terra huiusmodi ydolis, et
ab ipsis ydolis omnes iam populi confunduntur (Isa. 1° et 2° capitulis).
Et qui fabricavit moderna templa tot ydolis nisi dominandi libido vel
seduccio libidinis, ut de Salomone legitur (3 Reg. 11). Oportet ergo ut
pro reformanda ecclesia, ex verbo prophete: Fundamenta talium
revelantur et ponantur ydola in perdicionem (Mich. 1), et ut
disperdantur nomina ydolarum de terra, et non memorentur ultra,
spiritusque inmundi de terra, videlicet ecclesie, auferuntur (Zacha. 13).
Nec sum in illa sinistra mala, patres amantissimi, quod personas aut status
exoptem interimi, nec in illa adulatoria dextra qua abusiones in talibus non
cuperem enervari. Sed inter istos latrones, adultores scilicet et invidos,
elegit suspendium anima mea (Iob 7), quia in veritate fateor donec ab hiis
ydolis depurgetur ecclesia, ut vel qui prius ydola erant reformandi discant
quales in meritis esse debeant et sic velut apparent in gradu realiter se
ostendant operum in effectu, vel incorrigibiles deponantur a gradibus ut
ydolorum loco vivi patres atque veri substituantur et habiles, non
vocabitur nostra Ierusalem mons sanctificatus (Zacha. 8), nec
sanctificata erit ecclesia ab inmundis (2 Reg. 11). Aut enim optarem
viciam a persona, vel personam a statu eradicari et eximi; sed honorem*

- 602 homines *om.* **K** 603 scandali] et *add.* **P**, ioathan] iohatam **BS**, iohatan **PV**
604 quibus] sibi *add.* **K**
606 iuxta] cum **B**, non olyvam *om.* **V HP**, olyvam] ulivum **K**, blinam **S**
607 ramnum] ramum **BPS**, elegerunt] sibi *add.* **K**, et] eciam **HP**, ramno] ramo **BPS**
608 quia] qui **HP**, eufamiam] eufamam **B**
610 puro] pura **K**, voluit] aut vult **B** 611 culmini] culminum **P**
612 merito] mito **V**, ecclesia] eciam **P**, isto] ista **K** 615 ysidoro] ysidoris **P**
616 terra] certa **P** 616-17 et ab ipsis ydolis *om.* **B**
617 ipsis ydolis omnes iam] ipsis iam ydolis omnes **HP** 618 nisi] vel *add.* **K**
621 mich] math **HP**
622 disperdantur] disperdentur **B**, memorentur] mimerentur **KS**
622-3 et non...de terra *om.* **V**
623 auferuntur] auferantur **KSV HP**, zacha] satha **P** 624 sinistra *om.* **K**
626 enervari] enarrari **HP**, enarvari **S**, enornati **V**, inter] nunc **HP**, invidos] in-
mundos **B** 627 suspendium] supendum **B**
630 incorrigibiles] interrribiles **P**
631 patres] patris **PS**, veri *om.* **B**, habiles] abiles **V** 634 personam] personis **V**

status diminui non expeterem, aut ob supposita mala gradus celsitudinem
auctenticam vilipendi. Sanctificanda ergo est ecclesia per ydolorum
contricionem *ut domus ipsa Dei in sanctificatione permaneat* (Iud. 9). 635

Et sanctificanda secunda est ecclesia per prophanorum seu
gentilium ossium eieccionem. Hec ossa mortua in sepulchris abusiones
michi signant innumeras in ecclesia sepultas mirabiliter coloribus
exquisitis, quas dominis meis reformatoris commendo de prioribus
extirpendas defensionum sepulchris et extra ecclesie limites a longe
penitus prociendas. Et vere hec sunt opera mortua, abusiones scilicet
permissae in ecclesia, cum spiritualis mortis inductiva sint et sempiternae
mortis finaliter promotiva, de qua morte cavetur in secunda particula
ewangelii hodierni veniente iam ad propositum: *Amen, dico vobis, si quis
sermonem meum servaverit, mortem non gustabit in eternum. De*
variplici tamen mortis distinctione que pertinentissima pro nunc foret ob
brevitatis causam supersedeo. Pro presenti, hec sunt opera nostra
mortua, enormitates scilicet plurime, de quibus Gregorius in quinto sui
registri, epistola 30: *Quis ferocissime [H 24] gentis gladius in necem
fidelium tanta crudelitate crassaretur, nisi nostra vita, qui sacerdotes
nominamur et non sumus, a pravissimis gravaretur operibus? Sed dum
nos competencia nobis linquimus et nobis incompetencia cogitamus,
peccata nostra barbaricis viribus sociamus, et culpa nostra hostium
gladios exacuit que rei publice vires gravat. Quid autem dicturi sumus
qui populum Dei cui indigne presumus peccatorum nostrorum onere et
operibus mortuis premimus? (hec sanctus). Et idem, prime partis
omeliarum super ewangelia, omelia 17: *Nullum, inquit, puto maius
preiudicium quam a sacerdotibus tollerat Deus quando eos quos ad
aliorum correccionem posuit dare de se exempla pravitatis cernit,
quando ipsi palam peccamus qui compescere peccata debuimus.* 640 645 650 655 660*

In sacratissime igitur reformationis negocio contra peccata ipsa
que in universis statibus flebiliter superregnant, invehatur cum amore
personarum et graduum, cum detestacione tamen et odio viciorum. Tunc
enim ab archa de qua prememini columba emittetur et olive ramus pacem
nobis redditam ecclesie nunciabit, si in reformatorum animis non sit erga 665

635 diminui] dominii **HP**, expeterem] expetenii **P**, appeterem **V**
636 ergo est] est ergo **KSV HP** 638 secunda] secundo **KV**, per] pro **P**
639 eieccionem] erreccionem **B**, mortua] mortica **P**
642 extirpendas] extirpandas **KS**, extirpandis **PV**, a *om.* **KS HP**
642–3 et extra...longe penitus *om.* **V** 643 abusiones] abusionis **PV**
644 sempiternae] seu paterne **P**
648 tamen *om.* **K**, pro] per **B**, *om.* **K**, foret ob] feret ad **P**
650 enormitates] enormitatis **V** 651 ferocissime] ferocissimo **PS**
652 crassaretur] crassarentur **P**
653 nominamur] nominatur **P**, gravaretur *om.* **KSV HP**
654 competencia] cum petencia **S**, et] in **P** 655 barbaricis] barbariter **HP**
656 quid] quod **PS** 657 cui] tui **B**, et *om.* **K**
658 sanctus] gregorius *add.* **K**, sanctis **P** 659 omeliarum] omeliane **P**
662 peccamus] peccavimus **PV**, compescere] compescero **S**
663 igitur] ergo **B**, reformationis *om.* **K**, negocio] negocia **S**, ipsa] nostra **B**
665 cum *om.* **B** 666 olive] ramis alio *add.* **K**
667 si in] vim **P**, non sit *om.* **B**

personas aut status livor latens vel odium quia columba felle caret, sed sit eorum pura intencio et propositum quia columba puro grano pascitur; si vera Christi caritas agenda singula dirigat quia columba gregatim volat; si reformandi modus in lege Dei fundetur et sana consciencia quia columba nidificat in petra. 670

Discreta siquidem attencione consideranda sunt hec quatuor: natura, culpa, dignitas et calamitas. Natura est amanda in demone et in pessimo homine, nam *nichil odit Dominus eorum que fecit*. Fecit enim naturam creator, sed creatura superaddidit culpam quam et Deus odit, quia particula *odisti omnes qui operantur iniquitatem*, notante hec Augustino super Iohannem. Culpa detestanda est in quolibet, ymmo et maius in maiori culmine quia quanto gradus alcior tanto lapsus gravior. Dignitas veneranda est in supposito licet malo. Numquid David, electus Dei, Saulem quia regem licet a Deo abiectum et reprobum veneratus est. Et calamitas miseranda est ymmo et in homine impio qui, Gregorio et Augustino contestantibus, si in necessitatis articulis miserie impii non subvenias, quia per te forsitan relevandus iustus postea esse poterit iustum, perdis cum impio. 675 680 685

Servata ergo caritate quoad personas quoad primum, reverencia quoad dignitates et status quoad tercium, eradicentur ille enormitates culpabiles que lamentabiliter nimis deformant ecclesiam quoad secundum, edicanturque statuta sanctissima contra pristinas abhominaciones in singulis fastigiis et officiis, que nec per papam aliquem solum poterunt enervari aut contra ipsa dissipative et detestabiliter dispensari, ut tam papa quam cardinales, prelati singuli et regulares ac unusquisque status habeat frenum suum. Et in singulis huiusmodi statibus miseranda est calamitas quoad quartum. Papali enim victui largiflue providerat Constantinus, et episcoporum necessitatibus preclari principes et alii qui varias dotaverant ecclesias, quas tamen dotaciones, licet eis male abutantur prelati, non licet secularibus ab ecclesia subtrahere quia iam non prelatorum bona sunt, sed predia sunt columbe, ut declarat Augustinus, super Iohannem omelia 6 in fine. Provideat pariformiter hec sanctissima synodus calamitati et miserie in statu cardinalium ut, sublatis abusioibus tam in vita quam victu, de ecclesiis Dei honorifice habeant unde vivere poterunt qui, in tanto 690 695 700

668 latens] latus **KSV**, locus **P**, felle] fella **K** 669 et] ac **B**
 669–70 puro grano...quia columba *om.* **V HP** 671 si *om.* **K**
 673 discreta] deserta **HP**, attencione] intencione **K** 674 amanda] amandus **P**
 675 fecit fecit] fecit creavit **HP**, fecit *om.* **S**
 676 creator *om.* **K HP**, superaddidit] superaddit **P** 677 particula] ac **PSV**
 679 maius] magis **K**, maiori] id est *add.* **HP**
 681 dei] in *add.* **B**, a deo *om.* **K**, et reprobum *om.* **KSV HP**, veneratus est *om.* **BSV HP**
 682–3 gregorio et augustino] gregorius et augustinus **V**
 683 augustino non *add.* **V** 684 forsitan relevandus] forsan revelandus **HP**
 687 eradicentur] exadicentur **P**, ille *om.* **B**
 689 edicanturque] edanturque **K**, pristinas] prestinas **P**
 691 enervari] enormari **B**, enarvari **PS** 692 habeat] habet **B**
 693 frenum] fratrem **PV**, in *om.* **B**
 694 quoad] que ad **P**, largiflue] largifluo **PSV**
 695 episcoporum] ipsorum **B**, necessitatibus] statibus **K** 700 sublatis] sublari **P**
 701 qui] que **V**

secularium literarum periciam ostentare (86^a distincione: *Quando necessitas*). Quando enim prelati ecclesie ad fontem istum vivum theologice facultatis desiderantissime sitiverunt, non fuerunt tot ydola in templo Dei quot de presenti se habere polluta plangit ecclesia. Nam vere ydolum dici posset in cathedra prelatus absque sciencia. Et, amantissimi domini, licet theologie precommendem [**H 25**] scienciam, honorabiles alias facultates non reprobato, sed non possum conviventi oculo pertransire, quin merendo admirer et meream admirando, quod in hoc sacro generali per anthonomasiam concilio, preter venerabiles religiosos, qui in illa sciencia omnino nutriti sunt, ultra duos prelatos in sacra theologia doctores non video. Cum fletu tamen cordis pertranseo et venio ad secundum diem.

Siquidem alium dominice passionis viderunt olim patres nostri, patres multarum gencium, dum memoriter recolentes quam cara passione Dominus suam fundavit ecclesiam, tot in ea abusiones pullulare non permiserant. Non pepercit Abraham filio, ita nec ipsi carni principatibusve pepercerant; quin grex redemptus Christi sanguine eorum regimini ductus erat virtutum tramite incorrupto. *Vidit* hec ecclesia et *gavisa est* et hec duo contra duas primas inmundicias.

Diem alium, scilicet viaticae refeccionis, viderunt cum Abraham patres nostri quando libebat prelati magnis devocione crebra immolare Filium Virginis in altari. Sed reputatur iam indecens tanto statui die uno in mense videre diem illum. O res nimis deflenda! Et si queratur causa, credo quod quia carnis pollucionibus sordibusque invigilant in se, terciam ecclesie preferentes inmundiciam.

Iamque veniret in medium exclamacio contra illam diabolicam abusionem, contra quam invexeram in festo Epiphanie, in Alamanie partibus specialiter fetescentem. Non dico de electis et confirmatis sed de despectis et depravatis falsissime bona episcopatumum predantibus, nec curantibus consecrari, ymmo quod nephandissimum est, non volentibus ordinari, tyrannis similius viventibus quam clericis, contra quam enormitatem ecclesie et infamiam provideat hec sancta synodus sub penis gravissimis et censuris. Quid ergo dicam lacrymosus et querulus ad premissa? Certe *Abraham mortuus est et prophete nostri mortui sunt*.

738 secularium] secularum **V**, literarum] litera **B**, quando] cum **P**
 739 quando enim *om.* **HP**
 740 desiderantissime] desideratissime **PSV**, sitiverunt] servierunt **P**, fuerunt] fuerit **P**,
 tot ydola] ydola tot **HP** 741 quot] quod **S**
 742 dici posset] posset dici **K**, prelatus] prelatis **P**
 743 precommendem] precomandam **B**
 744 conviventi] conviventi **P**, conuventi **S**
 745 quin] quid **B**, meream] moream **S**, morens **P**
 746 per] pro **B**, anthonomasiam] anthonomiam **KSV HP**
 751 patres *om.* **B HP**, multarum *om.* **HP**
 753 permiserant] promiserant **PS**, permiserunt **V**
 754 pepercerant] pepercerunt **KV** 755 ductus] directus **B**
 757 viaticae] reformationis vel *add.* **B** 759 virginis] virgino **K**, statui] studui **PV**
 765 partibus *om.* **HP**, specialiter *om.* **K HP** 766 depravatis] dampnatis **V**
 767 volentibus] valentibus **B** 768 similius] quod nephandissimum est *add.* **B**
 770 lacrymosus et] et *om.* **KSV HP**, querulus] querulo **V** 771 nostri *om.* **B**

Et transeo iam ad alia.

Fundabit hoc compendium huius secundi principalis quod iam est finitum, de sanctificatione scilicet reformationeve ecclesie, illud ad propositum Iohelis 2: *Vocate cetum, congregate populum, sanctificate ecclesiam*, in quibus verbis per ordinem tria pulcherrime ostenduntur: 775
primo, concilii reformaturi auctoritas *vocate cetum*; secundo, reformandi modus quia caritas *congregate populum*; et tercio, reformationis finis quia sanctitas *sanctificate ecclesiam*.

Contra tamen finem istum Sathan, ille adversarius, cum satellitibus 780
suis nititur per opposita duo illis duobus prioribus: per medium scilicet rupture concilii quod iam est cetus vocatus in unum; per medium aliud schismatum, dissensionum et disturbii quo non congregare vult sed disgregare, scindere et dissipare iam populum. Hec sunt machine sue, o patres prestantissimi, quia inter naciones et regna carnale odium seminat, 785
intendens quod non sinet ecclesiam reformari. Quando, precor, evenit bonum ecclesie nisi dum inclitissima regna Francie atque Anglie, et illa duo mundi luminaria, Parisius et Oxonia, concurrebant pariter in pacis federe et amore? Ipsius precor intuitu, qui in passione sua, quam hodie exordimur, crucifigi pro nobis voluit corpus suum, crucifigamus in nobis 790
omnes carnale quodlibet odium et tendamus unanimiter ad bonum ecclesie ob quod vocati sumus. Sicque per pacifica gesta nostra pax inter regna poterit facilius procurari, quam concedat altissimus, regum omnium rex, pacis auctor et amator, conditorque regnorum.

Vellem trenosus cum Ieremia deflare sanctificationem ecclesie 795
eventuram diffidens. Quia vocato cetui nova in dies inminet ex novis coloribus et frivole exquisitis dissipatio et ruptura quoad primum. Quia non congregatur populus sed de die in diem per alumpnos diaboli nova piorum cordium practicatur scissura quoad secundum. Igitur, quando ecclesie sanctificatio erit adventura? Pro certo nescio, quoad tertium. 800
In vanum ergo thema replico nisi specialissima Dei gracia manum apponat ubi sensus hominum viresque deficiunt cum, de reformatione sperata per hanc synodum ecclesiastice ierarchie, verba prius sumpseram, *accipiant qui vocati sunt*, et tamen de secundo principali.

Tercio principaliter dixi et est brevissime unum verbum, quod est 805
tercius terminus vocacionis divine salvandorum gloriam beatitudinemque concernens, cena sive refeccio olympice melodie. Fundassem compendium huius tercii super illo textu preassumpto: *Homo quidam fecit cenam magnam et vocavit multos*, qui textus tria michi

775 2] 5 **HP**

777 reformaturi] reformati **PV**, cetum] tecum **P**, reformandi] reformanda **B**

778 reformationis] reformatio **P** 779 ecclesiam] eciam **P**

780 tamen] cum **S**, cum] non **B**, satellitibus] sattellibus **V**

783 quo non] quomodo **P** 784 scindere] sandere **P**, et *om.* **K**

785 prestantissimi] prantissimi **V** 786 sinet] finet **P**

788-9 concurrebant pariter in pacis federe *om.* **HP** 789 qui] que **B**

791 tendamus] teneamus **P** 792 per *om.* **B** 795 trenosus] trenasus **B**

796 eventuram] futuram **K**, vocato] vocatu **P**, nova in dies] novam dies **P**

797 exquisitis] exquesitis **P**, ruptura] raptura **P** 798 diaboli] die **PV**

799 cordium] cordiorum **B** 802 de] dei **P** 806 divine] dies **KPSV**

809 qui] que **P**

corruetis. Pro eo quod vocavi et non respondistis; locutus sum et non audistis. Propterea ecce servi mei comedent et vos esurietis. Ecce servi mei bibent et vos sicietis. Ecce servi mei letabuntur et vos confundemini. 845
Ecce servi mei laudabunt pre exultacione cordis et vos clamabitis pre dolore et pre contricione spiritus ululabitis; sed eterna nobis animas cum sanctis ipsius servis tuis in gloria numerari ut illius societatis exultacionis et applausus felices nos efficias participes in futuro, o Deus omnis gracie, qui vocasti nos in eternam ipsam gloriam (1 Pet. 5). Amen. 850

843 non respondistis] non **P** 844 ecce servi...vos esurietis **om. V**
 846 mei **om. K**, laudabunt] laudabant **PS** 847 pre] per **V**
 848 societatis] sacietatis **B** 849 felices] felicitatis **HP**
 850 nos] non **P**, amen] et cetera **add. BV**

ENDNOTES

- 1 Heb. ix. 15.
 1–2 Cf. the first *lectio* in the Missal for Passion Sunday. See *Missale Romanum: Mediolani*, 1474, ed. R. Lippe, London 1899, i. 50, and *Missale ad usum insignis et praeclarae ecclesiae Sarum*, ed. F. H. Dickinson, Oxford–London, 1861–83, 235.
 2–4 Pseudo–Augustinus, *Speculum* 10, PL xl. 973.
 4–6 Ibid. 33, PL xl. 984.
 9–10 The passages preceding and following this reference are not found in any of the following texts: Augustinus Hipponensis, *Soliloquiorum libri ii*, CSEL lxxxiv. 3–98; Pseudo–Augustinus, *Liber soliloquiorum animae ad Deum*, PL lx. 863–98; Hugo de Sancto Victore, *Soliloquium de arrha animae*, PL clxxvi. 951–70; Anonymous, *Soliloquiorum caput postremum*, PL xlvii. 1149–50; Anonymous, *Soliloquium*, PL clxxxiv. 1157–68.
 20 Cf. Isidorus Hispalensis, *Sententiarum libri tres*, PL lxxxiii. 538–738; the exact locus is uncertain.
 19–22 Rom. viii. 28–30.
 22–3 Eph. i. 4.
 24–5 Cf. Augustinus Hipponensis, *In Iohannis euangelium tractatus* 86. 2, CCSL xxxvi. 542–3.
 26–7 Ioh. xv. 16.
 29–30 Rom. xi. 33.
 33 Gal. v. 13.
 33–4 Cf. Augustinus Hipponensis, *Adnotationes in Iob* 39, CSEL xxviii. 3. 3, p. 623, lines 11–12.
 35–7 Bernardus Claraevallensis, *Sermones super Canticum Canticorum* 81. 6, SBO ii, 287, lines 17–20.
 45–6 The text preceding this reference is not found in Jerome’s *Epistula ad Demetriandem* 130, CSEL lvi. 175–201, or in two other texts often confused with it: Leo Magnus (?), *Epistola ad sacram virginem Demetriadem*, PL lv. 161–80, and Pelagius, *Epistola ad Demetriadem*, PL xxxiii. 1099–121.
 46–51 Ier. vii. 13–24.
 51–2 Gen. vi. 5.
 52 Cf. Gen. vii. 17–24.
 58–9 Ier. vii. 24–8.
 60–3 Cf. Pseudo–Chrysostomus, *Opus imperfectum in Mattheum* 39, PG lvi. 844.

- 65 Mat. xxi. 18.
67 Iob xix. 16.
69–72 Iob xix. 16.
74–80 Gregorius Magnus, *Omelia* 2. 31. 3, PL lxxvi. 1228C–9A.
81–4 Augustinus Hipponensis, *Contra academicos* 3. 19. 42, CCSL xxix. 60, lines 12–16.
88–9 1 Cor. i. 9.
90–1 2 Thes. i. 11.
92–3 Luc. i. 28.
111–12 Heb. v. 4.
112–13 1 Thes. iv. 7.
114 Luc. xiv. 16.
124–6 Heb. ix. 11–15.
129 Ioh. viii. 59.
132–3 Ioh. viii. 51–8.
134–5 Ioh. viii. 46–50.
142–3 Dan. xiii. 22.
143 Phil. i. 22.
147–56 Hieronymus Stridonensis, *Commentarii in prophetas minores, in Amos* 2. 5. 11/13, CCSL lxxvi. 286–7, lines 503–12; cf. Gratian, *Decretum*, c. 11, q. 3, c. 23, CIC i. 650.
163–4 Deut. xxxiii. 23.
164–5 Num. xxx. 3.
171–2 Heb. ix. 11.
180–2 Cf. Sylvester II Papa, *Sermo de informatione episcoporum*, PL cxxxix. 171B.
195–6 Petrus Blesensis, *Epistolae* 15, PL ccvii. 53A.
197 This reference is not mentioned in this letter of Peter of Blois, nor is it among the many examples of the *onus–honus* conceit in medieval Latin poetry that are listed in Hans Walther, *Lateinische Sprichwörter und Sentenzen des Mittelalters*, vi. 136.
198–9 Sir. xlv. 14.
200–1 Augustinus Hipponensis, *De civitate Dei* 5. 12, CCSL xlvii. 145, lines 113–15.
204 Livy, *Ab urbe condita* 7. 32. 14, LCL iii. 470.
205 Cf. Aristoteles, *Ethica Nicomachea* 4. 7 (*Aristoteles Latinus*, xxvi. 1–3, fasc. 4, ed. R. Gauthier, 440, lines 16–17).
207–8 Cf. Est. iv. 11.
209–10 Gregorius Magnus, *XL homiliarum in evangelia libri duo* 1. 9. 1, PL lxxvi. 1106B, commenting on Mat. xxv. 14.
211–12 Cf. Seneca, *Ad Lucilium epistolae* 59. 14, LCL i. 418.
212–13 Cf. *ibid.* 76. 31, LCL ii. 164.
215–17 Augustinus Hipponensis, *Sermo in die ordinationis suae I* 1, PL xxxviii. 1480.
221–2 Gregorius Magnus, *Moralia in Iob, Epistola ad Leandrum*, CCSL cxliiii. 2, lines 25–7.
224–5 Mrc. i. 7; Luc. iii. 16; Ioh. i. 27.
229–31 Petrus Blesensis, *Epistolae* 42, PL ccvii. 124C.
236–9 *Ibid.* 102, PL ccvii. 315D–16A.
242–4 Cf. Seneca, *Epistolae* 118. 4, LCL iii. 362.
252 The passages preceding and following this reference are not found in Origen, *In Numeros homiliae* 9. 10, PG xii. 624–40, or in Origen, *Commentarium in Ioannem* 1, PG xiv. 24–6.
262–3 Isa. xxviii. 15.
263–5 Petrus Blesensis, *Epistolae* 45. 7 (*The later letters of Peter of Blois*, ed. E. Revell, Oxford 1993, 205, lines 68–9).
267–9 Cicero, *De officiis* 1. 17. 57, LCL, 60.
272–3 Mat. xvi. 17.
273–6 Num. xxvii. 16–18.

- 277–81 Hieronymus Stridonensis, *Commentarii in epistolam ad Titum*, PL xxvi. 596C.
 285–6 Heb. vii. 1–3.
 286–8 Cf. Nicolaus de Lyra, *Postilla (Biblorum sacrorum)*, Paris 1590, vi. 862).
 295–6 Hab. ii. 12.
 299–300 Cicero, *De officiis* 2. 6. 22, LCL, 188.
 302–6 Gregorius Magnus, *Moralia in Iob* 6. 16, CCSL cxliii. 303–4, lines 190–203.
 307–12 Sylvester II Papa, *Sermo de informatione episcoporum*, PL cxxxix. 174C–5A.
 313–16 Gratian, *Decretum*, C.1 q.3 c.2, CIC i. 412.
 319–20 Ier. iv. 20.
 321–2 Iob xv. 34.
 322 Iob viii. 22.
 323–4 Heb. ix. 11.
 325–6 Num. xxiv. 5.
 329 Cf. Exo. xxv. 29–31; Heb. ix. 2.
 329–33 Gregorius Magnus, *Regula pastoralis* 2. 11, PL lxxvii. 49A–50B.
 340–1 Ier. x. 20–1.
 344 Os. xiii. 11.
 346 1 Tim. vi. 10.
 363 Cf. Exo. xx–xxiii.
 364 Cf. Exo. xxviii. 1–43.
 365–6 Cf. Num. xvii. 8.
 368–79 Petrus Blesensis, *Epistolae* 15, PL ccvii. 52B–3A; the text from Heb. ix. 12 on lines 379–81 is not cited in this letter of Peter of Blois.
 386–7 Ioh. viii. 59.
 386–7 Cf. Ambrosius Mediolanensis, *De spiritu sancto* 3. 17. 121–2, CSEL lxxix. 202, lines 31–40.
 391 Psa. cxvii. 22; Mat. xxi. 42.
 396–7 Heb. vi. 6.
 397–8 Cf. Beda, *In Marci euangelium expositio* 4. 14. 10, CCSL cxx. 160, lines 513–21.
 397 Mrc. xiv. 10.
 407–10 Thomas Bradwardinus, *De causa Dei contra Pelagium* 1. 32 (*Thomae Bradwardini Archiepiscopi olim Cantuariensis, De causa Dei, contra pelagium, et de virtute causarum, ad suos Mertonenses, libri tres*, ed. H. Savile, London 1618, 52E–3A).
 429–30 Lam. iv. 15.
 440–1 Sir. iii. 33.
 443–7 Cf. 2 Macc. i. 19–22; 2 Macc. iv. 7–10; Flavius Iosephus, *Antiquitates Iudeorum* 12. 415–19.
 448–50 Cf. 2 Para. xiii. 9.
 450–1 Num. xxii. 7.
 451 Iud. xvii. 12.
 460–1 Isa. xxii. 12–13.
 463–4 Prov. xiv. 13.
 464–6 Bar. iv. 33–4.
 482–96 Augustinus Hipponensis, *Enarrationes in Psalmos* 102. 16, CCSL xl. 1466–7, lines 5–25, commenting on Psa. cii. 8.
 494–5 Cf. Gen. viii. 11.
 497–8 Gregorius Magnus, *XL homiliarum in euangelia libri duo* 1. 5. 1, PL lxxvi. 1093A.
 510–11 Isa. l. 1–2.
 513 Cf. Beda, *In epistolas septem catholicas, in Iacobum* 2. 25, CCSL cxxi. 201, lines 299–301.
 512–17 Ier. xxxv. 14–17.
 519 1 Cor. i. 26.
 520–1 Prov. ix. 3.

- 522-4 Gregorius Magnus, *Moralia in Iob* 18. 8, CCSL cxliii-A, 896, lines 41-2.
 529-32 Eze. xx. 7-8.
 532 2 Cor. vi. 16.
 534-5 Eze. xxxii. 27.
 537-8 Eze. xxiii. 7-17.
 539-40 Psa. lxxviii. 1-2.
 544 Zach. xi. 17.
 546-9 Ier. viii. 1-2.
 550-1 Soph. iii. 4.
 551-2 Eze. xxiii. 38.
 556-7 Soph. i. 7.
 561-4 Heb. ix. 13-14.
 565-6 Prov. i. 24.
 566-7 Bernardus Claraevallensis, *Sermo 2 in die pentecostes* 8, SBO v. 170, lines 8-9.
 568 Heb. ix. 14.
 573 Luc. i. 74-5.
 573-6 Eph. v. 25-7.
 586-7 2 Para. xxix. 5.
 592 4 Reg. xxi. 7.
 595 Amos vii. 9.
 600-8 Petrus Blesensis, *Epistolae* 48, PL ccvii. 144B-5A.
 613 Amos ii. 4.
 614-15 Cf. 1 Cor. viii. 4; Isidorus Hispalensis, *Etymologiarum libri XX* 8. 11. 13, PL lxxxii. 315C.
 616 Isa. ii. 8.
 617 Isa. i. 29.
 618-19 Cf. 3 Reg. xi. 1-8.
 620-1 Mic. i. 6-7.
 622-3 Zach. xiii. 2.
 626 Cf. Mat. xxvii. 38; Mrc. xv. 27; Luc. xxiii. 33.
 627 Iob vii. 15.
 632 Zach. viii. 3.
 633 2 Sam. xi. 4.
 637 Iud. ix. 18.
 646-7 Ioh. viii. 51-2.
 651-8 Gregorius Magnus, *Registrum epistolarum* 5. 37, CSSL cxl. 308, lines 11-17.
 659-62 Idem, *XL homiliarum in euangelia libri duo* 1. 17. 14, PL lxxvi. 1146C.
 675-6 Augustinus Hipponensis, *In Iohannis euangelium tractatus* 110. 6, CSSL xxxvi. 626, lines 28-9, paraphrasing Sap. xi. 25.
 677 Psa. v. 5 (not cited by Augustine in this passage).
 680-2 Cf. 1 Reg. xxvi. 9-11.
 696-8 Cf. Augustinus Hipponensis, *In Iohannis euangelium tractatus* 6. 25, CCSL xxxvi. 66.
 712-13 Ioh. viii. 56.
 717 Cf. Gen. xviii. 2.
 718-20 Cf. Gen. xxiv. 2-4.
 718-24 Cf. Augustinus Hipponensis, *In Iohannis euangelium tractatus* 43. 16, CCSL xxxvi. 380, lines 27-46. The possible sources for the first and fourth 'days', the unnamed 'doctores postillantes' cited in line 715, are too numerous to cite.
 723-4 Act. viii. 32; cf. Gen. xxii. 3.
 726-7 Gen. xiv. 18.
 736-9 Gratian, *Decretum*, D. 86 c. 4, CIC i. 298.
 771 Ioh. viii. 53.

775-6 Joel ii. 15-16.

819 The passage preceding this reference is not found in any of the works published in SBO or in Pseudo-Bernardus, *Liber de passione Christi* (PL clxxxii. 1133-42), or in the *Sermo de passione* attributed to Bernard in *Opera omnia*, Paris 1609, 149-56. Nor is the verse portion on lines 816-17 found in the *Analecta hymnica* or in Walther, *Carmina Latina*.

823-5 Cf. Gregorius Magnus, *Moralia super Iob* 12. 14, CCSL cxliii-A. 639-40, lines 10-12.

825 Iob xiv. 15.

827 Mat. xx. 8.

827-8 The line following this reference is not found in any of the *loci* listed in the note for lines 9-10.

831-4 Ioh. viii. 46-7.

840-1 Luc. xiv. 24.

842-7 Isa. lxxv. 12-13.

849-50 1 Pet. v. 19.