136 Faith (*Fides*)

According to the Apostle,[[1]](#endnote-1) Heb. 11[:1]: “Faith is the substance of things to be hoped for, the evidence of things that appear not.” Wherefore Augustine in the book of *Sententiae Prosperi,* 128,[[2]](#endnote-2) faith opens the way for the intellect, unfaithfulness closes the way. Wherefore Isai. [7:9], “If you will not believe, you shall not continue.”

Again, Augustine, *Super Johannem*, homily 40,[[3]](#endnote-3) great is that which begins from faith. Whatever delights you in a tree, rose from the root. But you look at the root, and you are not delighted, you see the tree and you marvel. From thence arose that by which you are not delighted.

Again, Chrysostom, *Homilia* 20,[[4]](#endnote-4) if one who had committed adultery was a Christian it is a fall, but he can rise again just as David, but if he had been false in his faith it is a great fall, because he has fallen from the foundation. The example for this is in war, if men fall there, yet the army may hope that it will prevail, but if the standard is thrown down, it would be as if every one of that side despairs of those things. This standard is painted with a variety of the articles of the faith.

Therefore, Rom. 11[:20]: “But you stand by faith.” Augustine, *De verbis Apostoli*,[[5]](#endnote-5) there are no greater riches, no greater fortune of the world than the Catholic faith. Again, in a certain *Sermo*,[[6]](#endnote-6) therefore we believe this the beginning of life and of our religion, to have a fixed heart in the faith, to live in the faith, to abstain from all seductions, to sustain the evils of the world, lest in them we flow downwards, nor in these be broken. The example in nature, according to *De animalibus*, chapter 4,[[7]](#endnote-7) it is said that in the sea is a certain fish which among the waves holds a ship immobile and however it is not seen by those onboard the ship. Thus, in the sea of this world bad faith holds the ship of the Church lest it thrust into the water and yet it is not seen by those dwelling in the Church. Wherefore, 1 Pet. 1[:7]: “The trial of your faith is much more precious than gold.” For gold does not permit to be diminished by fire, nor increased in value by heat, but faith is increased in the fire of tribulations.

Wherefore, Luke 17[:5-6], When the disciples said, “Increase our faith,” he responded, “If you had faith like to a grain of mustard seed, you might say to this mulberry tree, Be rooted up, and be thou transplanted into the sea: and it would obey you.” Believe the seven articles pertaining to the divinity and the seven pertaining to humanity. The measure of faith is as if it is neither permitted to extend nor diminish, such as the soothsayers and heretics do.

Wherefore, Rom. 12[:3]: “Not to be wiser than it behooves to be wise, but to be wise unto sobriety, and according as God has divided to everyone the measure of faith.” However, the falsely believing destroy this who think faith alone suffices without works, but this is James [2:20] who says that “faith without works is dead.” Chrysostom gives the reason of this, *Homilia* 15[[8]](#endnote-8) and *Homilia* 18,[[9]](#endnote-9) just as an oil lamp is not kindled from the oil, but is nourished through the oil, so faith is not born from work but is nourished through works. [1] Cor. 2[:1-5] what is the foundation of life is judged to be dead when it does not show itself in the external members, now faith is as if the foundation of the spiritual life according to that, Rom. 1[:17]: “The just man lives by faith.” Therefore, unless it shows itself through works it is judged to be dead. Therefore, according to Isadore book 8,[[10]](#endnote-10) it is called faith (*fides*) because it is made (*fit*).

¶ In these matters therefore it is to be noted that to this extent that it is called faith (*fides*) because it is made (*fit*), thus formed and validated, it is required that it be measured and perfected as was said above, so namely that it not be superfluous as is evident in the soothsayers and heretics, neither narrowed nor diminished as is evident in the hesitators and vacillators, who for a time believe and in time of temptation withdraw, but that it be perfect, believing in the twelve articles which are contained in the Apostles’ Creed.

Second, it is required that faith be living not dead. Dead is when it is without works just as a sign of being dried up, Jam. 2[:26]: “Faith without works is dead”; Gal. 5[:6]: “In Christ Jesus neither circumcision avails anything,” and it follows, “but faith that works by charity.” What good does it do to know the will of the Lord and not do it?

Third, it is required that faith be great not small as is evident in the players, Matt. 14[:31]: “You of little faith, why did you doubt?” But it ought to be great so that man confides in God alone, although natural reason contradicts it as is evident in Abraham, Gen. 15[:6]: “Abram believed God,” etc.

¶ Again, it ought to be great so that in adversity it does not fail, but Matt. [17:19]: “If you have faith as a grain of mustard seed,” etc. A grain of mustard seed how much more it is vexed so much more forcefully it flourishes. Such was the faith of the martyrs “who by faith conquered kingdoms,” Heb. 11[:33], about which [1] John 5[:4]: “This is the victory which overcomes the world, our faith.”

Again, it ought to be great so that if the petition is put off it does not stop from seeking until it possesses it, as is evident in the woman of Canaan, Matt. 15[:28]: “O woman, great is your faith: be it done.”

Here also note[[11]](#endnote-11) that faith is compared to many things for it is figured through the clean mirror, through the right eye, through the ring of the spouse. Concerning the first, just as a great tower is seen in a small mirror, so divine majesty is embraced in faith, Wis. 7[:26]: “The unspotted mirror of God's majesty.”

Concerning the second,[[12]](#endnote-12) the left eye is reason which judges only concerning natural matters, but the right eye is faith which transcends natural matters and takes captive “Every understanding unto the obedience of Christ,” 2 Cor. 10[:5]. And just as he who has lost his right eye is useless for making war because the shield covers the left eye, so he cannot beware of the enemy, he who does not have faith. Wherefore, Naas the Ammonite said to the men of Jabes, “On this condition will I make a covenant with you, that I may pluck out all your right eyes, 1 Kings 11[:2]. Naas is interpreted as the serpent and signifies the devil who strives to take away faith. For he is like the infernal raven[[13]](#endnote-13) who first attacks the eye of his prey.

¶ Concerning the third,[[14]](#endnote-14) it is said in Ose. 2[:20]: “I will espouse you to me in faith.” And faith can be said to be the silver ring because it shines through thought, resounds through confession, Rom. 10[:10]: “With the heart, we believe unto justice; but, with the mouth, confession is made unto salvation.”

Again,[[15]](#endnote-15) faith is compared to sign of the standard, the shield of the soldier, the ray of the sun. Concerning the first, when that sign is perceived as a sign it is because the Lord is present, Isai. 11[:12]: “He shall set up a standard unto the nations,” that is, faith over the believers.

¶ Concerning the second,[[16]](#endnote-16) just as the shield is triangular it grows smaller from the left side where the heart lies, so faith believing God to be triune arms against adversity, Eph. 6[:16]: “In all things taking the shield of faith.”

Concerning the third,[[17]](#endnote-17) just as the sun is perceived with its own rays, not those of candles, nor of fagots, so God discerns the ray of faith not with the light of natural reason, as Ambrose says.[[18]](#endnote-18)

¶ In these matters which are of the faith it is to be believed by fishermen not dialecticians, Eccle. 11[:7]: “The light is sweet, and it is delightful for the eyes to see the sun.” But just as the sun is not seen in its own chariot unless by the eagle,[[19]](#endnote-19) so neither is God in his own essence unless by the contemplative man and just as the blind man does not see the way and when he believes the one pointing it out and even the stick touching the way, so the simple ones, Matt. [13:13-15] who do not see the sacraments through themselves, however believe those seeing, that is, the prelates, pastors, and teachers.

Again, concerning the faith thus it is distinguished that faith ought to be whole, sacrificed, faithful, and enduring. First, it ought to be whole so that it does not perceive a defect in the articles, because [1] Cor. 13[:4, 7]: “Charity … believes all things,” namely, those matters that are necessary for salvation, and because faith is not diminished in works, for faith is said etymologically[[20]](#endnote-20) those things which were said to be made. Second, it ought to be sacrificed, that is, corrupted by no error. Third, it ought to be faithful so that man believes in a God, believes God, and believes in God. Fourth, it ought to be enduring so that now he believes for a time and even when he withdraws from the time, Luke 8[:3].

Therefore, Augustine says,[[21]](#endnote-21) nothing ought to be firmer for a man than his faith, to such a degree that for defending it he ought to expose himself unto death when it would be necessary, as it is said in 1 Macc. 16[:16]. Therefore, Christ built his church upon a firm rock [Matt. 7:25] which would rather break than bend, not upon some metal which can bend; for one truly believing it is easier to die than to bend from the faith. Wherefore the verse:[[22]](#endnote-22)

¶ Faith should be whole, enduring and inviolable, faithful. But although the Christian faith transcends human reason and intellect, however the miracles of Christ support it, the sufferings of the martyrs strengthen it, accounts declare it, the similitudes of Scripture also manifest it. Wherefore the verse:[[23]](#endnote-23)

¶ Scriptures show the faith, miracles strengthen it, witnesses / confirm, example, sermon, and accounts manifest it. And singers attack this faith which they imprecate by only words, against which Augustine speaks, *De civitate* book 11,[[24]](#endnote-24) where Raymond says[[25]](#endnote-25) that those collecting a medicinal herb with the Creed or the Lord’s Prayer or writing a paper and placing it upon one who is sick in the name of the Savior, while however it is superstitious, it is not intermingled nor disapproved of, as it is treated in C. 26, quest. 5, c. *Non liceat*,[[26]](#endnote-26) and quest. 7, c. *Non obseruetis.[[27]](#endnote-27)* But songs of this kind ought not to be such, but upon him who is sick, according to that of Mark, the last chapter [16:18] “they shall lay their hands upon the sick,” namely in the name of Christ and not upon another, as it is treated in C. 26, quest. 7, c. *Non obseruetis*.[[28]](#endnote-28)

¶ Again,[[29]](#endnote-29) the chiromancers attack this faith, that is, the inspectors of hands who by the lines and creases in the hands predict fictional contingencies, such as how many men a woman had, whether one is to be promoted, when one is to die, all which matters are disapproved of since those matters only stand before the seat of God

¶ Again,[[30]](#endnote-30) the soothsayers condemn the faith, that is, the interpreters of dreams, because dreams can arise from a natural cause because those full of phlegm dream of being choleric from dryness.

Again,[[31]](#endnote-31) the speculators condemn it and those who look in basins and polished fingernails and gleaming swords, and in the bones of rams.

Again,[[32]](#endnote-32) the necromancers condemn it who raise up demons and bring together images in soft things for the subversion of men.

¶ Again,[[33]](#endnote-33) the soothsayers and astrologers who prognosticate through the stars about the fates of men as it is evident in C. 26, q. 5, [c. 3],[[34]](#endnote-34) such ones are condemned by the prophet, Psal. [118:21]: “They are cursed who decline from your commandments.” But the commandment is [Exod. 23:24]: “You shall not adore their gods.” Therefore, those doing the contrary are cursed, Lev. 20[:6]: “The soul that shall go aside after magicians, and soothsayers,” and it follows, “I will set my face against that soul, and destroy it out of the midst of its people.” Because in Act. 1[:7]: “It is not for you to know the times or moments, which the Father has put in his own power.”

¶ Here it is also noted[[35]](#endnote-35) that according to the human laws he who breaks a prison through art or violence and thus escapes carries himself against God on his neck and renders himself guilty, so we wish to flee the whip of God through illicit arts just as it is evident concerning Ochozias 4 Kings 1[:2]. Who having spurned the true God consulted one without the grace of God, and Saul in distress consulted the phitoness, 1 Kings [28:7]. Because of which he and his son perished.

¶ Again,[[36]](#endnote-36) such superstitions if they are considered heretical, which according to Augustine,[[37]](#endnote-37) a heretic is one who brings forth a false opinion about the faith and in that perseveres and stubbornly defends it or, according to Jerome,[[38]](#endnote-38) a heretic is one who understand Sacred Scripture otherwise, teaches or obstinately defends it than the sense of the Holy Spirit demands. Therefore, the faith is to be held because it is the document of Christians for having and holding freely and peacefully the kingdom of heaven if we shall hold it faithfully and just if the Lord is held, it guarantees and defends us against all adversaries.

1. Hugh Ripelin of Strasburg, *Compendium Theologicae Veritatis* 5.19 (8:179a): Fides, secundum Apostolum, est *substantia sperandarum rerum, argumentum non apparentium*, in had diffinitione fides dicitur *substantia*, id est fundamentum substans aedificio spirituali, quod est gratia et gloria. [↑](#endnote-ref-1)
2. Augustine, *Epistola* 137.4.15 (PL 33:522): sed intellectui fides aditum aperit, infidelitas claudit. [↑](#endnote-ref-2)
3. Augustine, *In Joannis Evangelium tractatus* 40.8 (PL 35:1690): Magnum est quod incipit a fide; sed contemnitur. … quidquid te delectat in arbore, de radice surrexit. Sed vides radicem, et non delectaris; vides arborem et miraris. Stulte, quod miraris, inde surrexit quo non delectaris. [↑](#endnote-ref-3)
4. (Pseudo-)Chrysostomus, *Opus imperfectum in Mattheum* Homilia 20 ex cap. 7:27 (PG 56:746): si autem fundamentum ejus casum fuerit passum, tunc est ruina ejus magna, quia tota venit deorsum: sic et Christiansus, si aut fornicatus fuerit, aut adulteratus, aut homicidium fecerit, cecidit quidem, tamen ruina ejus magna non est, qui iterum poenitentia surgere potest sicut David. Si autem de fundamento fidei aliquid fuerit passus, id est, si prevaricatus fuerit, et ad gentiles, aut haereticos transiert, tunc est ruina ejus magna. [↑](#endnote-ref-4)
5. Augustine, Sermo 384.4.3 (PL 39:1690): Nullae quippe sunt majores divitiae, nulli thesauri, nulli honores, nulla mundi hujus major substantia, quam est fides catholica. [↑](#endnote-ref-5)
6. Augustine, *Sermo* 38.3.5 (PL 38:237): Hoc est primum praeceptum, hoc est initium religionis et vitae nostrae, fixum habere cor in fide, et figendo cor in fide vivere bene, abstinere ab omnibus seductoriis, sustinere mala temporalia; et quamdiu illa blandiuntur et illa minantur, adversum utrumque inconcussum habere cor, ne in illa defluas, ne in illa frangaris. [↑](#endnote-ref-6)
7. Aristotle, *History of Animals* 2.14, 505b18-22 (Barnes 1:803): Of fishes whose habitat is in the vicinity of rocks there is a tiny one, which some call the ‘ship-holder’, and which is by some people used as a charm to bring luck in affairs of law and love.. [↑](#endnote-ref-7)
8. (Pseudo-)Chrysostomus, *Opus imperfectum in Matthaeum* Homilia 15 ex cap. 6:16 (PG 56:715): Sicut enim oleum accendit lumen lucernae, ita et bona opera excitant fidem cordis, et dant confidentiam animae apud Deum orandi. [↑](#endnote-ref-8)
9. (Pseudo-)Chrysostomus, *Opus imperfectum in Matthaeum* Homilia 18 ex cap. 7:7 (PG 56:731): Nam sicut lucerna non quidem ex oleo accenditur, sed per oleum nutritur: sic fides non quidem ex opere nascitur, sed per opera enutritur. [↑](#endnote-ref-9)
10. Isidore, *Differentiarum* 1.R.486 (PL 83:58): Dicta autem fides ab eo quod fit [↑](#endnote-ref-10)
11. William de Lancea, *Diaeta Salutis* 5.3 (8:296a): Item, fides aliis tribus bene et congrue comparatur. Figuratur enim per mundum speculum, per dexterum oculum, et per personae annulum. Fides namque comparatur speculo mundo, quia sicut turris magna in modico speculo cernitur, sic majestas et magnitudo divina in speculo fidei repraesentatur. Bene ipsa est *speculum sine macula*, ut dicitur in libro *Sapientiae*. [↑](#endnote-ref-11)
12. William de Lancea, *Diaeta Salutis* 5.3 (8:296a-b): Fides etiam comparatur oculo dextero. Sinister oculus est ratio, quae solum de naturalibus judicat: dexter vero fides, quae omnia tam naturalia, quam miracula, determinat, et intellectum *in obsequium Christi* captivat ut dicit Apostolus. Et sicut qui amisit oculum dextrum, inutilis est ad bella, quia scutum operit sinistrum, et sic nullum habet oculum, quo vbideat ferire ves cavere adversarium: sic qui non habet fidem, inutilis est ad pugnam spiritualem. Unde Naas dicit hominibus vel viris Jabez Galaad: *In hoc feriam vobiscum foedus, ut eruam omnium oculos dextros*, ut habetur in libris *Regum*. Naas ihnterpretatur *serpens,* vel *coluber*, et signat serpentem antiquum, id est, fidem, ut ad bellum spirituale hominem reddat inutilem. Ipse enim est corvus infernalis, qui cum dadavera invenit, primum oculum invadit. [↑](#endnote-ref-12)
13. Cf. *The Bestiary: A Book of Beasts* ed. and trans. T. H. White (New York: Capricon Books, 1954), p. 142: This bird (Raven) goes for the eye first when eating corpses. [↑](#endnote-ref-13)
14. William de Lancea, *Diaeta Salutis* 5.3 (8:296b): Fides insuper comparatur annulo, quia sicut in subarrhatione sponsae, annulus in digito ponitur ad ornationem; sic fides ornat rationem, quae per digitum intelligitur, quia discernit, et sic a Deo spiritualiter desponsatur. Nam dicitur: *Sponabo to mihi in fide*. Annulus iste argenteus potest dici, eo quod fides, instar argenti luceat per veram cognitionem, et resonet per perfectam confessionem: quia dicit Apostolus: *Corde creditur ad justitiam, ore autem confessio fit ad salutem*. [↑](#endnote-ref-14)
15. William de Lancea, *Diaeta Salutis* 5.3 (8:296b): Item fides comparatur aliis tribus, scilicet signo vexillari, scuto militri, et radio solari. Fides enim est sicut vexillum regis: nam sicut vexillum regis monstrat, quot rex ... De hoc vexillari sign dicitur: *Levavit Dominus signum in nationes,* id est fidem supercredentes. [↑](#endnote-ref-15)
16. William de Lancea, *Diaeta Salutis* 5.3 (8:296b): Fides etiam est sicut militare scutum: nam sicut scutum ponitur ad sinistram partem, sic fides praecipue armat hominem contra adversitatem; et sicut scutum portatur a parte cordis, quod est in sinistra parte hominis, sic fides est armtura mentis; et sicut scutum est triangtulum, ita fides credit Deum trinum et unum. De scuto dicit Apostolus: *In omnibus sumentes scutum fidei*. [↑](#endnote-ref-16)
17. William de Lancea, *Diaeta Salutis* 5.3 (8:296b-297a): Fides nihilominus est sicut sol, vel solis radius. Nam sicut sol videtur solum propriis radiis, non torchiis vel candelis; sic Deus vidtur solum radio fidei, qui solum innititur luci primae veritatis, non torchiis, id est, lumine naturalis rationis. Unde dicit Ambrosius: “In his quae fidei sunt. piscatoribus creditur, non dialecticis.” De hoc lumine, vel radio fidei, potest intelligi quod dicitur: *Dulce lumen, et delectabile est oculis videre solem*. Tamen nota, quod sol non videtur in propria rota, nisi ab aquila: sic Deus non videtur in propria essentia, nisi ab anima valde devota, et pennis contemplationis elevata. Item caecus non videt solem, sed tamen credit videnti; non videt viam, et tamen credit cani ducenti; nec videt locum profundum, et tamen credit baculo tangenti, et tentanti: ita simplices, quia per se sacramenta non vident, videntibus, id est, preaelatis et pastoribus suis se committere debent.... [↑](#endnote-ref-17)
18. Cf. Ambrose, *De Fide* 13.84 (PL 16:548): Non creditur philosophis, creditur piscatoribus: non creditur dialecticis, creditur publicanis. [↑](#endnote-ref-18)
19. Cf. *Middle English Bestiary* (British Library Arundel MS 292) [13th century] Eagle Latin name: Aquila: Kithen I wille the ernes kinde, / Also Ic it o boke rede, / Wu he neweth his guthhede, / Hu he cumeth ut of elde, / Sithen hise limes am unwelde, / Sithen his bec is alto wrong, / Sithen his fligt is al unstrong, / And his egen dimme. / Hereth wu he neweth him: / A welle he seketh that springeth ai / Bothe bi nigt and bi dai; / Therover he flegeth, and up he teth / Til that he the hevene seth, / Thurg skies sexe and sevene / Til he cumeth to hevene. / So rigt so he cunne / He hoveth in the sunne. / The sunne swideth al his fligt, / And oc it maketh his egen brigt. / His fethres fallen for the hete, / And he dun mide to the wete / Falleth in that welle grund / Ther he wurdeth heil and sund, / And cumeth ut al newe, / Ne were his bec untrewe.

<http://bestiary.ca/beasts/beast232.htm>

Cf. *The Bestiary: A Book of Beasts* ed. and trans. T. H. White (New York: Capricon Books, 1954), p. 105: And it isa true fact that when the eagle grows old and his wings become heavy and his eyes become darkned with a mist, then he goes in search of a fountain, and, over against it, he flies up to the height of heaven, even unto the circle of the sun; and there he singes his wings and at the same time evaported the fog of his eyes, in a ray of the sun. Then at length, taking a header down into the fountain, he dips himself three times in it, and instantly he is renewed with a great vigoru of plumage and splendour of vision. [↑](#endnote-ref-19)
20. Cf. Cassiodorus, *Expositio in Psalmum* 77:39 (PL 70:564): Fides enim dicta est, ab eo quod fiant dicta. [↑](#endnote-ref-20)
21. Augustine, cf. Bonaventure, *In Joannem* proemium 10 Quaest. II, 2 Item, quid debeat certitudinaliter procedere, videtur: quia “Nichil est certius homini sua fide”... [note 5: Secundum August., XIII de Trin. c. 1, n. 3. Cfr. tom. III. pag. 480, nota 3.], 6:243b, *Opera omnia*, ed. R. P. Aloysii a Parma (Florence: Quaracchi, 1893). [↑](#endnote-ref-21)
22. Cf. Joseph Goering, “The Summa *Qui bene presunt* and Its Author,” in *Literature and Religion in the Later Middle Ages: Philological Studies in Honor of Siegried Wenzel* ed. Richard G. Newhauser and John A. Alford, (Binghamton, NY: Medieval & Renaissance Texts & Studies 118, 1995), p. 147: Intgegra, firma, fides sit et inuiolata, fidelis. [↑](#endnote-ref-22)
23. Cf. Joseph Goering, “The Summa *Qui bene presunt* and Its Author,” in *Literature and Religion in the Later Middle Ages: Philological Studies in Honor of Siegried Wenzel* ed. Richard G. Newhauser and John A. Alford, (Binghamton, NY: Medieval & Renaissance Texts & Studies 118, 1995), p. 147: Scripta fidem monstrant, firmant miracula, testes, / Roborat exemplum, ratio, sermo manifestat. [↑](#endnote-ref-23)
24. Cf. Augustine, *De civitate Dei* 11.18 (PL 41:332): Neque enim Deus ullum, non dico Angelorum, sed vel hominum crearet, quem malum futurum esse praescisset, nisi pariter nosset quibus eos bonorum usibus commodaret, atque ita ordinem saeculorum tanquam pulcherrimum carmen ex quibusdam quasi antithetis honestaret. Antitheta enim quae appellantur, in ornamentis elocutionis sunt decentissima, quae latine appellantur opposita, vel quod expressius dicitur, contraposita. Non est apud nos hujus vocabuli consuetudo, cum tamen eisdem ornamentis locutionis etiam sermo latinus utatur, imo linguae omnium gentium.

Now God would never create any man, much less any angel, if he already knew that he was destined to be evil, were he not equally aware how he was to turn them to account in the interest of the good and thereby add lustre to the succession of the ages as if it were an exquisite poem enhanced by what might be called antitheses. Antitheses, as they are termed, are among the most elegant ornaments of style. In Latin they might be called opposita or, more accurately, contraposita. We are not in the habit of using this term, although Latin and indeed the languages of all nations employ the same ornaments of style. [↑](#endnote-ref-24)
25. Raymond of Peñafort, *Summa de Paenitentia* 1.11.3 (Ochoa/Diez) B2:391: Item non condemnantur hic rustici qui servant tempora ad seminandum, vel arbores incidendas, vel similia, quae certam et naturalem habent rationem, quare ita debeant fieri. ... Item si aliquis vel aliqua colligit herbam medicinalem cum symb olo divino vel oratione dominica, vel scribit in harta symbolum vel orationem dominicam, ut ponat super aliquem infirmum, ut sic in istis tantum Deus crator omnium et Dominus honoretur, non reprobatur, dummodo nulla alia superstitiosa observantia misceatur. [↑](#endnote-ref-25)
26. Decretum, Causa 26, quest. 5, c. 3; [↑](#endnote-ref-26)
27. Decretum, Causa 26, quest. 7, c. 16. [↑](#endnote-ref-27)
28. Decretum, Causa 26, quest. 7, c. 16. [↑](#endnote-ref-28)
29. Cf. *Fasciculus morum* 5.30 (pp. 576-578): Sed istam fidem impugnant et sibi contrariantur.... Sunt et aliqui qui ciromantici dicuntur, et sunt illi manuum inspectores, qui per liniamenta earum dicunt se futura contingencia scire et predicere, scilicet quot viros habebit et quot uxores talis, quo modo etiam talis est ad dignitatem promovendus, et talis in patibulo suspendendus, que omnia falsa sunt et ab arte diaboli collecta et ficta, eo quod in futuris contingentibus iudicium certum dari non potest nisi a deo. [↑](#endnote-ref-29)
30. Cf. *Fasciculus morum* 5.30 (p. 578): Alii autem coniectores et sunt interpretatores sompniorum, qui scilicet nimis in talibus credunt; cum tgamen in rei veritate ut communiter eveniunt ex aliqua causa naturali intrinseca. ... Si autem complexio fuerit calida et sicca, tunc naturaliter sompniabit de igne et luminaribus, cereis et candelis et huiusmodi [↑](#endnote-ref-30)
31. Cf. *Fasciculus morum* 5.30 (p. 578): Alii etiam phitonici seu specularii dicuntur, quorum est ars inspicere in speculis, in pelvibus, unguibus pollicis et huiusmodi, in quibus vident, ut dicunt, mirabilia. [↑](#endnote-ref-31)
32. Cf. *Fasciculus morum* 5.30 (p. 578): Sunt et alii nigromantici a nigredine dicti sive vultuosi, et tales in circulis demones faciunt surgere ut ad quesita respondeant, et similiter in cera et alia moli materia componunt effigies hominum ad interficiendum eos. [↑](#endnote-ref-32)
33. Cf. *Fasciculus morum* 5.30 (p. 578): Sunt etiam alii qui cicuntur sortilegi, dicti a sors sortis, qui scilicet faciunt per sortem artem suam, sicut patet de Regeman et festucis trahendis. Sunt eciam mathematici, scilicet qui per stellas sciunt divinare et divina predicere. [↑](#endnote-ref-33)
34. Decretum, Causa 26, quest. 5, c. 3. [↑](#endnote-ref-34)
35. Cf. *Fasciculus morum* 5.30 (p. 580): Et nota quod lex est in multis provinciis quode siquis in carcere pneretur per regem vel principem, si tunc arte aliena aut ingenio carcerem frangat et evadit, quod ex tunc quantumcumque fuerit iustus vel innocens seipsum facto illo reddit reum et culpabilem, et ideo post hoc maiori plectitur pena. ... Set hunc carcer3em nituntur evadere et infringere qui per sortileium et illicita carmina querunt illicita que infirmitatis remedia et ideo gravius pro hiis merito punientur et forte ad mortem, prout patet Regum 1 de rege Ochosia qui spreto Deo vivo et vero consuluit deum Accharon. Similiter Saul in angustia positus consuluit Phitonissam, propter quod secundum aliquos tam ipse quam filius eius Ionathas in bello cadebunt et regnum datum est David. ... [↑](#endnote-ref-35)
36. Cf. *Fasciculus morum* 5.30 (p. 584): Nota eciam quod omnes tales pro hereticis iudicantur. Nam hereticus secundum beatum Augustinum est qui falsam opinionem de fide gignit et in ill perseverat et pertinaciter defendit; vel secundum Ieronimum, qui sacram scripturam aliter intelligit, docet, ac pertinaciter defendit quam Spiritus Santi sensus flagitat. [↑](#endnote-ref-36)
37. Augustine, *De utilitate credendi* 1.1 (PL 42:65): haereticus est, ut mea fert opinio, qui alicujus temporalis commodi, et maxime gloriae principatusque sui gratia, falsas ac novas opiniones vel gignit vel sequitur;

Cf. Bernard of Pavia, *Summa decretalium,* (Ratisbonae: G. I. Manz, 1860), p. 292: Dicitur enim haereticus, qui falsam de fide opinionem gignit vel sequitur, cf. C. 24, q. 3, c. 28. [↑](#endnote-ref-37)
38. Jerome, *Commentariorum in Epistulam ad Galatas,* 3:19-21 (PL 26:417): Quicumque igitur aliter Scripturam intelligit, quam sensus Spiritus sancti flagitat, quo conscripta est: licet de Ecclesia non recesserit, tamen haereticus appellari potest [↑](#endnote-ref-38)