99 Tithes (*Decime*)

Tithes[[1]](#endnote-1) are to be given by every giver from the natural law in sign of universal dominion, Extra, *De decimis*, c. *Tua nobis*.[[2]](#endnote-2) For it is just that he receives part who gave the whole, 2 Paral. 31[:5-11], just as all things are yours Lord, and from your hand we receive what we have given to you. Of course, he commanded those things to be given, Exod. 22[:29]: “You shall not delay paying your tithes and your first fruits.” And thus, they fall under the precept from God that if one wishes to give them he will enter upon other things, C. 16, q. 1, c. *Decime*.[[3]](#endnote-3) And,[[4]](#endnote-4) tithes are to be given to the ministers of the Church so that they may have whence they might live under the gaze of God, compliant, in the same place ready, although these ministers live evilly, the reason is because they are receptors but also dispensers, Extra. *De decimis,* c. *Nouum*,[[5]](#endnote-5) and C. 16, q. 1, c. *Questi.[[6]](#endnote-6)*

¶ Again,[[7]](#endnote-7) whoever does not pay tithes is cursed by God, Mal. 3[:9-10], because you have not returned your tithes, therefore infamy and “you are cursed with want.” Why even making fraud in tithes one is excommunicated as well as by common law,[[8]](#endnote-8) C. 17, q. 4, c. *Quam.[[9]](#endnote-9)* Even by the statutes of the English Church to the extent that such defrauders, if convicted, they lose church burial. And tithes ought to be given from all things justly acquired, unless a privilege stands in the way, Extra, *[De] decimis,* c. *Commissum.[[10]](#endnote-10)* Here, however, note according to Augustine,[[11]](#endnote-11) C. 16, q. 1, c. *Decime*,[[12]](#endnote-12) that people paying tithes well are remunerated from the abundance of fruits, the salvation of the body, indulgence of sins, the kingdom of heaven. Wherefore, the verse: A great abundance is health, the remission of fault is the kingdom. Wherefore, note Augustine, C. 16, q. 7, c. *Maiores*,[[13]](#endnote-13) that when giving a tithe you can deserve a double benediction, earthly and heavenly; not giving a tithe you are defrauded of both. For this is the most just custom of God, so that if you have not given a tithe to God you will be recalled, the *Gloss* there,[[14]](#endnote-14) that is, you will lose nine parts hardly retaining the tenth. Or thus you will be recalled to the tenth part of the angels which fell from heaven.

¶ Again,[[15]](#endnote-15) there, if you have not tithed, that is, you will not come to the place of the tenth order of angels.

¶ Again, in the same place, according to Augustine,[[16]](#endnote-16) you will give to an impious soldier what you do not want to give to a priest. *Maiores nostri* (*Our elders*):[[17]](#endnote-17) because they gave tithes, they possessed in abundance. Now, in truth, because the devotion to God has gone away, the levy of the tax on the money box approaches. Here the money box takes what Christ did not receive. From which things it is evident that one not giving what is owed sins triply. Because he commits rape, homicide and sacrilege, just as it is evident in the previously named chapter, [C. 16, q. 7,] c. *Maiores*;[[18]](#endnote-18) C. 17, q. 4, c. *Sacrilegium*.[[19]](#endnote-19) And such a one not paying can be excommunicated as a warning until he makes satisfaction, C. 16, q. 7, c. *Omnes decime*,[[20]](#endnote-20) and Extra, *[De] decimis,* c. *Cum non sit.[[21]](#endnote-21)*

It is narrated in the *Vita Sancti Ignatii,[[22]](#endnote-22)* and he saw the devil sitting upon his barn and sought from his ministers if they had correctly paid their tithes, and one responded that ten sheaves (*garbe*) remained there of the tithe. Then the holy man asked the devil that he might say the cause of his sitting. And that one, Because I have such a jurisdiction. To which the holy man, Therefore, exercise your power. But that one removed the summit of the house and immediately fire descended, consuming the whole. Certainly not perhaps because of the quantity of the sin, but because of the obedience to the church was it done in not paying the tithe.

1. *Fasciculum Morum*, ed. Siegfried Wenzel (London: Univ. of Pennsylvania Press, 1989), (pp. 80-81): Et adverte: decime enim (omnium) datori de iure naturali debentur; nam iustum (est) ut ille qui dat totum, partem recipiat; Paralipomenon ultimo: “Tua sunt omnia, Domine, et de manu tua accepimus quod dedimus tibi. “Deus enim precepit illas (dari), ut patet Exodi 22: “Decimas, inquit, et primicias non tardabis offerre.”

Notice that tithes are owed to the giver of all things by natural law, for it is just that he who gives everything receive back a part; at the end of Chronicles: “Yours, O Lord are all things, and from your hand we have received what we have given you.” God has commanded to give tithes, as is clear from Exodus 22: “Do not delay to offer tithes and the first fruits.” [↑](#endnote-ref-1)
2. Decretales, X.3.30.26. [↑](#endnote-ref-2)
3. Decretum, C. 16, q. 1, c. 66. [↑](#endnote-ref-3)
4. *Fasciculum Morum*, ed. Siegfried Wenzel (London: Univ. of Pennsylvania Press, 1989), (pp. 80-81): Et nota quod vita decimas recipiencium non est discucienda, cuiusmodi sunt rectores, vicarii, et prelati, sive bene vivant sive male, quia nont illis set Deo solvunt. Ipsi enimnon sunt nisi “dispensatores ministeriorum Dei,” ut dicit Apostolus.

And notice that the life of those who receive tithes, such as pastors, vicars, and prelates, is not to be examined by those who render tithes, they lead a good life or a wicked one, because thithes are not given to themn but to God alone. They are only “dispensers of the mysteries of God,” as the Apostle says. [↑](#endnote-ref-4)
5. Decretales, X.3.30.2. [↑](#endnote-ref-5)
6. Decretum, C. 16, q. 1, c. 46. [↑](#endnote-ref-6)
7. *Fasciculum Morum*, ed. Siegfried Wenzel (London: Univ. of Pennsylvania Press, 1989), (pp. 80-81): Et ideo illas fideliter non solventes per prophetam exxcommunicavit, Malachie 3: “Quia, inquit, non redidistis decimas et primicias, idcerco in fame et penuria maledicti estis.”

And those who do not faithfully offer them he has excommunicated through the prophet, in Malachi 3: “Because you have not rendered tithes and first fruits, you are cursed with hu7nger and need.” [↑](#endnote-ref-7)
8. *Fasciculum Morum*, ed. Siegfried Wenzel (London: Univ. of Pennsylvania Press, 1989), (pp. 82-83): quia non homini set Deo fraudem facit, et per consequens excommunicatus est tam a Deo quam a communi iure, ut patet 17, questione 4, quam eciam a statutis Ecclesie Anglicane. Et ideo si tales inventi fuerint aliqui, ecclesiastica carebunt sepultura.

because he chedats not man but God abnd is consequently excommjunicated by God and by common [Church] law, as is stated in *Causa* 17, question 4, as well as by the statues of the English Church. If any are found in this condition, they will not receive ecclesiastic burial. [↑](#endnote-ref-8)
9. Cf. Decretum, C. 16, q. 1, c. 65, *Revertimini.* [↑](#endnote-ref-9)
10. Decretales, X.3.30.4. [↑](#endnote-ref-10)
11. Augustine, cf. Decretum, C. 16, q. 1, c. 66: Decimae tributa sunt egentium animarum. Quod si decimam dederis, non solum habundantiam fructuum recipies, set etiam sanitatem corporis consequeris.

Cf. *Sermo* 277 (PL 39:2267): Decimae enim tributa sunt egentium animarum. Redde ergo tributa pauperibus, offer libamina sacerdotibus. Quod si decimas non habes fructuum terrenorum, quod habet agricola; quodcumque te pascit ingenium, Dei est: et inde decimas expetit, unde vivis. De militia, de negotio, de artificio redde decimas. Aliud enim pro terra dependimus, aliud pro usura vitae pensamus. [↑](#endnote-ref-11)
12. Decretum, C. 16, q. 1, c. 66. [↑](#endnote-ref-12)
13. Decretum, C. 16, q. 7, c. 8. [↑](#endnote-ref-13)
14. John Teutonicus, *Glossa ordinaria* Decretum, C. 16, q. 7, c. 8, *Partiri* (col. 1540): decimam partem dare, et ita aliud est partiri, et aliud partem dare. [↑](#endnote-ref-14)
15. *Fasciculum Morum*, ed. Siegfried Wenzel (London: Univ. of Pennsylvania Press, 1989), (pp. 82-83): nisi decimas Deo et Ecclesie debitas fideliter sine fraude persolveris, ad decimum ordinem angelorum pervenire non poteris.

unless you render the tenth owed to God and the Church faithfully without cheating, you will not be able to come to the tenth order of the angels. [↑](#endnote-ref-15)
16. Augustine, *Sermo* 277.2 (PL 39.2267): Dabis impio militi, quod non vis dare sacerdoti. [↑](#endnote-ref-16)
17. Decretum, C. 16, q. 7, c. 8: Maiores nostri ideo copiis omnibus habundabant, quia Deo decimas dabant, et Cesari censum reddebant. Modo autem, quia discessit deuocio Dei, accessit indictio fisci. Nolumus cum Deo partiri decimas, modo autem tollitur totum. Hoc tollit fiscus, quod non accipit Christus. [↑](#endnote-ref-17)
18. Decretum, C. 16, q. 7, c. 8. [↑](#endnote-ref-18)
19. Decretum, C. 17, q. 4, c. 20 Gr. p. [↑](#endnote-ref-19)
20. Decretum, C. 16, q. 7, c. 5. [↑](#endnote-ref-20)
21. Decretales, X.3.30.33. [↑](#endnote-ref-21)
22. Vita, St. Ignatius, cf. *Fasciculum Morum*, ed. Siegfried Wenzel (London: Univ. of Pennsylvania Press, 1989), (pp. 82-85): Narratur eciam quod beatus Ignacius vidit semel diabolum super horreum suum sedentem; qui admirans a ministris suis quesivit si recte decimassent. Et accessit unus dicens quod septem garbas de decima, ut horreum impleret, ibidem reposuit. Quo audito accessit vir sanctus ad horreum adiurans diabolum quare ibi sederet. Qui respondit se in huiusmodi iurisdictionem habere. [Et ille:] “Tu, inquit, potestatem et vires tuas excerce.” At ille summitatem domus asportavit, et supercecidit ignis infernalis et residuum domus combussit. Hoc autem non contingit propter quantitatem bladi detenti, set propter inobedienciam Ecclesie factam.

It is also reported that blessed Ignatius once saw a devil sitting on his barn. He wondered and asked his servants if they had tithed correctly. One of them came and said he had put down seven sheaves from the tenth in order to fill the barn. When the saintly man heard this, he went to the barn and conjured the devil to tell him why he was sitting there. He replied that he had jurisdiction over the barn, And Ignatius said: “Exercise your power and might!” And the devil carried off the top of the building, and fire from hell fell on it and burned the rest of the building to the ground. However, this did not happen because a certain amount of grain had been withheld, but rther because of the disobedience that had been shown to the Church. [↑](#endnote-ref-22)