

Ps.-Fabianus, J<sup>3</sup> †192 (p. 164): *Similiter omnes personae quibuslibet turpitudinibus subiectae infames sunt effecti, et omnes, qui adversus patres armantur, infames efficiuntur.*

Ps.-Stephanus I, J<sup>3</sup> †257 (p. 182): *Infames ... esse eas personas dicimus ... omnes, qui adversus patres armantur, qui in omni mundo infamia notantur. ...*

Ps.-Stephanus I, J<sup>3</sup> †256 (p. 188): *Unde precamur, ne tales multum timeatis, quia infames sunt ... quoniam sic odit deus eos, qui adversus patres armantur, ut patrum invasores, qui in omni mundo infamia sunt notati.*

Ps.-Eusebius, J<sup>3</sup> †443 (p. 231–232): *... his omnibus [scil., infames] impugnandi episcopos ... et nos licentiam submovemus, quia sic odit deus eos, qui patres insequuntur, ut patrum invasores, qui in omni mundo infamia notantur et ideo iuste ... respuuntur.*

Ps.-Julius I, J<sup>3</sup> †443 (p. 468): *Placuit, si accusatus vel damnatus episcopus appellaverit Romanum pontificem, id statuendum, quod ipse iuste censuerit et omnes qui adversus patres armantur, infames esse censemus. ...*

Ps.-Pelagius II, J<sup>3</sup> †2056 (p. 724–725): *Caeterum sanctorum patrum statuta sequentes synodali auctoritate omnes, qui adversus patres armantur, ut patrum invasores et mactatores infames esse censemus, quoniam ea vulnera ... ferro abscidi vel curari necesse est.*

From Ps.-Alexander I to Ps.-Pelagius II, the False Decretals know NS 76 only in the shorter form of BL 3.374/CA 19bis. Even the *enim* that BL 3.374 and CA 19bis leave behind never once returns. Many interpretations of this phenomenon are possible, but the view that taxes our imaginations the least is simply that the False Decretals stand at the end of a two-stage process: The capitulary forgeries have *Sic odit deus ...* from the *Nonnullae sanctiones*, and the pseudopopes have *Sic odit deus ...* from the capitulary forgeries.

Beyond this case, the False Capitularies draw on Rusticus/Chalcedon for a series of three more chapters at BL 3.444, 445 and 446, which correspond to marginal annotations in Paris lat. 11611 on fols. 108v, 137r and 187v<sup>39</sup>. BL 3.444 and 445, which exclude the laity from ecclesiastical trials and proclaim the inviolability of church law, occur

39) Ed. Pertz, MGH LL 2, 2 (as n. 1) p. 130–131. Cf. also ZECHIEL-ECKES, Pseudoisidors Werkstatt (as n. 9) p. 50: the fifth, sixth and tenth table entries. As is often the case, successive chapters in Benedictus Levita retain the order of the underlying source, as if the capitulary forger were paging forwards through Paris lat. 11611 as he compiled BL 3.444–446.