

SAINT PETER DAMIAN

ACTS OF MILAN ON THE PRIVILEGE OF THE
ROMAN CHURCH

Actus Mediolani de Privilegio Romanae Ecclesiae

SABBATISMUS

Saint Peter Damian (1007–1072)
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Hoc opusculum de privilegio Romanae Ecclesiae inscribitur: est autem brevis narratio eorum, quae ipsi sanctissimo doctore in legatione Mediolanensi contigerunt; cum scilicet contra ejusdem Ecclesiae clericos Nicolaitas pariter et Simoniacos, legatus a sede apostolica missus, non minus castitatis, quam Romanae Ecclesiae jura tuenda, suscepisset.

Domino HILDEBRANDO venerabili archidiacono, PETRUS peccator monachus, sincerissimae devotionis affectum.

Privilegium Romanae Ecclesiae quantas habeat vires ad servandam canonicae aequitatis et justitiae regulam, quantumque vigorem ad disponendam ecclesiastici status contineat disciplinam, solus ille dilucide comprehendit, qui ecclesiasticis consuevit insudare negotiis. Quod utique privilegium, qui inexpertus est, parvipendit, exercitatus amplectitur. Quia sicut arma non curat, qui certamen ignorat; sic e diverso telis inhianter accingitur, qui ad reportandos ex more victoriarum titulos animatur. Armis autem privilegium Romanae Ecclesiae non incongrue comparaverim, quia dum haec una per cathedram beati Petri totius Christianae religionis caput effecta, cunctis in orbe terrarum principetur Ecclesiis, velut dux ante aciem fidelium cuneis fulta, ac specialis praerogativae auctoritate munita, et Evangelico mucrone veritati resistentium cervices obruncat, et ad invictissime dimicandum totam Christi militiam in unius charitatis, ac fidei unanimitate conspirat. Hoc tu subtiliter, ut et alia multa perpendens, frequenter a me charitate, quae superat omnia, postulasti; ut Romanorum pontificum decreta, vel gesta percurrere, quidquid apostolicae sedis auctoritati specialiter competere videretur, hinc inde curiosus exscerperem, atque in parvi voluminis unionem novae compilationis arte conflarem. Hanc itaque tuae petitionis instantiam cum ego negligens floccipenderem, magisque superstitioni quam necessitati obnoxiam judicarem; divinitus, ut reor, actum est, ut Mediolanensem urbem, beatissimi Nicolai papae legatione functus, adirem.

Erat enim inter clerum et populum, propter duas haereses, Simoniacam videlicet, et Nicolaitarum, satis turbulenta seditio. Nicolaitae autem dicuntur clerici, qui contra castitatis ecclesiasticae regulam feminis admiscentur. Qui plane tunc fornicatores fiunt, cum foedi commercii copulas ineunt; tunc Nicolitae jure vocantur cum hanc lethiferam pestem velut ex auctoritate defendunt. Vitium quippe in haeresim vertitur, cum perversi dogmatis assertionem firmatur. Quid plura?

This little work is entitled 'On the Privilege of the Roman Church': it is, however, a brief narrative of those things which happened to the most holy doctor himself during his legation in Milan; when, that is, having been sent as a legate from the Apostolic See against the Nicolaitan and Simoniac clergy of that same Church, he had undertaken to defend the laws of chastity no less than those of the Roman Church.

To the lord HILDEBRAND, venerable archdeacon, PETER, a sinner and monk, sends the sentiment of most sincere devotion.

How great the powers the privilege of the Roman Church has for preserving the rule of canonical equity and justice, and how much vigor it contains for ordering the discipline of the ecclesiastical state, only he clearly comprehends who is accustomed to labor in ecclesiastical affairs. Indeed, he who is inexperienced esteems this privilege lightly, while the experienced man embraces it. For just as he who is ignorant of combat does not care for arms, so, on the contrary, he who is spurred on to win the customary titles of victory eagerly girds himself with weapons. Moreover, I would not unfittingly compare the privilege of the Roman Church to arms, because while this one Church, made the head of the whole Christian religion through the chair of blessed Peter, rules over all the Churches in the world, like a leader before the battle line, supported by the wedges of the faithful, and fortified by the authority of a special prerogative, it both cuts off the necks of those who resist the truth with the Evangelical sword, and inspires the entire army of Christ to fight most invincibly in the unanimity of one charity and faith. You, subtly weighing this as well as many other things, have frequently asked of me, with that charity which surpasses all things, that, going through the decrees or deeds of the Roman pontiffs, I should curiously excerpt from here and there whatever seemed to pertain specially to the authority of the Apostolic See, and forge it by the art of a new compilation into the unity of a small volume. Therefore, when I, being negligent, made light of this insistence of your petition, and judged it to be subject more to superstition than to necessity, it was brought about by divine agency, as I believe, that I should go to the city of Milan, serving as a legate of the most blessed Pope Nicholas.

For there was a rather turbulent sedition between the clergy and the people on account of two heresies, namely, the Simoniac and that of the Nicolaitans. Now, those clerics are called Nicolaitans who consort with women against the rule of ecclesiastical chastity. They plainly become fornicators when they enter into the bonds of foul intercourse; they are then rightly called Nicolaitans when they defend this deadly plague as if by authority. Indeed, a vice turns into a heresy when it is confirmed by the assertion of a perverse dogma. What more?

nobis digna sedis apostolicae veneratione receptis, ac negotiis, quae nos attraxerant, intimatis, post diem alterum factione clericorum repente in populo murmur exoritur, non debere Ambrosianam Ecclesiam Romanis legibus subjacere, nullumque judicandi, vel disponendi jus Romano pontifici in illa sede competere. Nimis indignum, inquiunt, ut quae sub progenitoribus nostris semper exstitit libera, ad nostrae confusionis opprobrium nunc alteri, quod absit, Ecclesiae sit subjecta. Postremo tumultuantium clamor attollitur, ex diversis partibus ad episcopale palatium convenitur: dein tintinnabula perstrepunt, praegrandis aerae tubae, quae illic est, tota civitas clangoribus intonatur. Intentabant mihi, ut ita loquar, omnia mortem, et ut ab amicis meis mihi saepe suggestum est, nonnulli meum sanguinem sitiebant. Augebat autem hujus ignis incendium hoc permaxime, quia congregatis quasi ad synodum totius Ambrosianae parochiae clericis, ego in medio residens, sive potius praesidens, reverendissimum Mediolanensem archiepiscopum ad sinistram; prudentia quoque, ac sanctitate conspicuum Anselmum Lucensem episcopum posuisse mihi accusabar ad dexteram. Hinc porro quanta a frementi populo dici potuerint, non necesse est apicibus tradi, quod nimirum per se valet intelligi. Et revera ipse dominus archiepiscopus mox ut nostrae est praesessionis admonitus, impiger obtulit, ultro etiam, ut si ego praeciperem, in scabello, quod nostris suberat pedibus, sine controversia resideret. Dicant id non simplici factum intentione, qui volunt; nos autem non hoc irritationi populi zelantis, ut fertur, adscribimus, sed apostolicae sedis reverentiae deputamus. Ut autem ad compendium veniam, ascendi pulpitum, ac, sedato vix populo, hujusmodi sum verbis exorsus.

Noverit charitas vestra, dilectissimi, non me pro Romanae Ecclesiae huc honore venisse, sed vestram gloriam quaerere, vobis salutem et gratiam, quae in Christo est, cum ejus auxilio, si permittitis, providere. Quo enim pacto honore indiget parvuli hominis, quae laudes atque praeconia ex ipsius ore sortita est Salvatoris? Quae autem provincia per omnia regna terrarum ab ejus ditione extranea reperitur, cujus arbitrio ipsum quoque coelum et ligatur et solvitur?

Omnes autem sive patriarchi cujuslibet apicem, sive metropoleon primatus, aut episcopatum cathedras, vel Ecclesiarum cujuscunque ordinis dignitatem, sive rex, sive imperator, sive cujuslibet conditionis homo purus instituit, et prout voluntas, aut facultas erat, specialium sibi praerogativarum jura praefixit: Romanam autem Ecclesiam solus ipse fundavit, super petram fidei mox nascentis erexit (Matth. XVI), qui beato vitae aeternae Clavigero terreni simul et coelestis imperii jura commisit.

After we had been received with the veneration due to the Apostolic See, and had made known the business that had brought us, on the next day a murmur suddenly arose among the people, stirred up by a faction of the clergy, that the Ambrosian Church ought not to be subject to Roman laws, and that the Roman Pontiff had no right of judging or disposing in that see. "It is altogether unworthy," they say, "that she who under our forefathers always existed free, should now, to the shame of our confusion, be subject to another Church, which God forbid." Finally, the clamor of the rioters rises, they converge on the episcopal palace from different directions: then the bells ring loudly, and the whole city resounds with the blasts of the huge bronze trumpet that is there. Everything, so to speak, threatened me with death, and as was often suggested to me by my friends, some were thirsting for my blood. Moreover, what greatly fanned the flames of this fire was that, when the clergy of the entire Ambrosian diocese were gathered as if for a synod, I was accused of having placed the most reverend Archbishop of Milan on my left, while I sat, or rather presided, in the middle, and Anselm, the Bishop of Lucca, a man conspicuous for his prudence and holiness, on my right. Furthermore, what things might have been said by the raging populace it is not necessary to commit to writing, for it can be understood well enough on its own. And in truth, the lord archbishop himself, as soon as he was reminded of our presidency, readily offered, even voluntarily, to sit without dispute on the footstool that was under our feet, if I should so command. Let those who wish say that this was not done with a simple intention; we, however, do not ascribe this to the irritation of a zealous people, as is said, but we attribute it to reverence for the Apostolic See. But to come to the point, I ascended the pulpit and, the people having scarcely been calmed, I began with words of this kind.

Let your charity know, most beloved, that I have not come here for the honor of the Roman Church, but to seek your glory, and to provide for you, with His help, if you permit, the salvation and grace which is in Christ. For in what way does she, who has received praises and proclamations from the mouth of the Savior Himself, need the honor of a mere man? And what province throughout all the kingdoms of the earth is found to be outside her jurisdiction, by whose judgment heaven itself is both bound and loosed?

For all the summits of any patriarchate, or the primacies of metropolitans, or the chairs of episcopates, or the dignity of churches of whatever order, were instituted by a king, or an emperor, or some mere man of whatever condition, and he established for himself the rights of special prerogatives according to his will or ability: but the Roman Church He Himself alone founded, He erected it upon the rock of the faith then being born (Matt. 16), He who committed to the blessed Key-bearer (*Clavigero*) of eternal life the rights of the earthly and at the same time the heavenly empire.

Non ergo quaelibet terrena sententia, sed illud verbum, quo constructum est coelum, et terra: per quod denique omnia condita sunt elementa, Romanam fundavit Ecclesiam. Illius certe privilegio fungitur, illius auctoritate fulcitur. Unde non dubium, quia quisquis cuilibet Ecclesiae jus suum detrahit, injustitiam facit: qui autem Romanae Ecclesiae privilegium ab ipso summo omnium Ecclesiarum capite traditum auferre conatur, hic procul dubio in haeresim labitur: et cum ille notetur injustus; hic est dicendus haereticus. Fidem quippe violat, qui adversus illam agit, quae mater est fidei; et illi contumax invenitur, qui eam cunctis Ecclesiis praetulisse cognoscitur.

Ut autem, omissis aliis, ad id, quod nunc agitur, veniamus, non debet ignorare sancta vestra devotio, quia beati apostolorum principes Petrus et Paulus, sicut per suum sanguinem Romanam Ecclesiam consecrarunt; ita mox inter ipsa nascentis fidei rudimenta hanc Mediolanensem Ecclesiam per suos discipulos lucrati sunt Christo: Nazarius quippe martyr insignis, sicut Scripturae testantur, Petri auctoritate, baptisma a Lino ejus successore suscepit: qui postmodum cum B. Celso in hac sancta urbe martyrio coronatus est. Sancti vero martyres Protasius atque Gervasius beatum Paulum apostolum magistrum ac praeceptorem habuisse noscuntur; sicut B. Ambrosio et ipse testatur: 78 Isti sunt, inquit, qui monita mea secuti respuentes praedia, et divitias secuti sunt Domini nostri vestigia. Sicut ergo Salvator noster binos ante faciem suam discipulos misit (Luc. XIX); ita quodammodo uterque sanctus apostolus ex magisterio suo in hanc urbem praedicatores sanctae fidei geminos destinavit.

Cum ergo vestrae salutis auctores ex Romanae Ecclesiae prodierint disciplina, consequens est, juxta aequitatis ordinem, ut Ecclesia Romana mater Ambrosiana sit filia. Ut autem hic ordo inter utramque, Ambrosianam videlicet et apostolicam sedem non noviter oriri, sed antiquitus tenuisse non dubitetur, B. Ambrosius cum hanc Nicolaitarum sordem ad multorum foetere perniciem in hac urbe doleret, eamque per se solus coercere non posset, sedis Apostolicae mox quaesivit auxilium; cui videlicet is, qui tunc praeerat, papa Siricius tres personas, presbyterum, diaconum, et subdiaconum, ad correctionem ulciscendi hujus sceleris destinavit. Cum his itaque beatissimus pontifex, quos corrigere non potuit, velut scatentem vermibus sentinam ex urbis hujus sagena projecit. Unde et ipse S. Ambrosius in omnibus sequi se magistram sanctam Romanam profitetur Ecclesiam. Scrutamini itaque Scripturas vestras, et per quod vultis diligenter inquirite; et si non potestis apud vosmetipsos invenire quod loquimur, mendacii arguite: si autem potestis, nolite veritati resistere, nolite matrem vestram crudeliter impugnare, sed ex cujus uberibus lac suxistis apostolicae fidei, ejus semper gaudete solidis doctrinae coelestis dapibus recreari.

Therefore, not any earthly decree, but that Word by which heaven and earth were made, by which, in fine, all the elements were created, founded the Roman Church. She certainly enjoys His privilege, she is supported by His authority. Hence there is no doubt that whoever detracts from the right of any Church commits an injustice; but he who attempts to take away the privilege of the Roman Church, handed down from the supreme head of all Churches Himself, this one without a doubt falls into heresy: and while the former is noted as unjust, the latter must be called a heretic. Indeed, he violates the faith who acts against her who is the mother of the faith; and he is found to be contumacious against Him who is known to have preferred her above all Churches.

But, to leave other matters aside and come to that which is now at hand, your holy devotion ought not to be ignorant that the blessed princes of the apostles, Peter and Paul, just as they consecrated the Roman Church by their blood, so too, right from the very beginnings of the nascent faith, they won this Church of Milan for Christ through their disciples. Indeed Nazarius, a distinguished martyr, as the Scriptures testify, by the authority of Peter, received baptism from Linus, his successor; who afterwards, with the Blessed Celsus, was crowned with martyrdom in this holy city. Moreover, the holy martyrs Protasius and Gervasius are known to have had the blessed apostle Paul as their master and teacher, as the Blessed Ambrose himself also testifies. 78 "These are they," he says, "who, following my admonitions, spurning estates and riches, followed the footsteps of our Lord." Therefore, just as our Savior sent disciples two by two before His face (Luke 10:1); so in a way each holy apostle sent from his own teaching a pair of preachers of the holy faith into this city.

Since, therefore, the authors of your salvation came forth from the discipline of the Roman Church, it follows, according to the order of equity, that the Roman Church is the mother and the Ambrosian the daughter. Moreover, so that it may not be doubted that this order between the two, namely the Ambrosian and the Apostolic See, did not arise recently but has held from antiquity, the Blessed Ambrose, when he lamented that the filth of the Nicolaitans was stinking to the ruin of many in this city, and could not restrain it by himself alone, immediately sought the aid of the Apostolic See; to which, indeed, he who then presided, Pope Siricius, dispatched three persons—a presbyter, a deacon, and a subdeacon—for the correction and punishment of this crime. With these, therefore, the most blessed pontiff cast out from the net of this city, like a bilge-water teeming with worms, those whom he could not correct. Hence, St. Ambrose himself professes that in all things he follows the Holy Roman Church as his teacher. Scrutinize your Scriptures, therefore, and inquire diligently by whatever means you wish; and if you cannot find among yourselves what we are saying, accuse us of falsehood: but if you can, do not resist the truth, do not cruelly attack your mother, but rejoice always to be refreshed by the solid feasts of heavenly doctrine from her whose breasts you have suckled for the milk of the apostolic faith.

His itaque rationibus de praerogativa et principatu sedis apostolicae redditus, populus omnino benevolus redditur, et exsecuturum se, quidquid injungerem, unanimiter pollicetur. Tunc nimirum liquido persensi, in ecclesiasticis causis quantum Romanae Ecclesiae nosse privilegium valeat; quamque hoc sancta tua prudentia non otiose deponat. Quod utique, Deo annuente, implere studebimus, si tamen hujus rei gestae prius ordinem digeramus. Quid multis moror? Adest clericorum perplurimus ille conventus, communiter, et singillatim quisque perquiritur, vix e tanto numero quispiam promotus ad ordinem sine pretio reperitur. Erat enim genuinus, imo inordinatus ordo, et inevasibilis regula illius Ecclesiae, ut quicumque ad quemlibet ordinem, vel etiam ad episcopatum consecrandus accederet, praefixum prius absque ulla controversia canonem daret. Hic plane quot curis afflictus, quot sim cogitationum stimulis taediatus, quot denique suspiria ex imis visceribus traxerim, facunda etiam lingua non explicat. Tam latae siquidem dioecesis, tam nobilis urbis omnes Ecclesias sacris mysteriis profanare, quodammodo Christianae religionis videbatur eversio. Sed et litigiosum erat indulgere paucis, cum fere omnium esset culpa communis, nec legitimum videbatur, diversa in eos prodire sententia, cum esset una omnibus causa. Hoc etiam nostras augmentabat 79 angustias, quia nisi qualemcumque decisionis calculum causa ista susciperet, nisi cum magna hominum strage, furentis populi se jurgia non sedarent.

Tunc inter multas disceptationes processit in medium illa Innocentii papae sententia, ab antiquioribus inventa, quod a multis peccatur, inultum est. Illa quoque discretio ad memoriam rediit, quam sancti pontifices, et authentici canonum conditores de Donatistis, et Novatianis, ac reliquis, qui apud diversas haereses ordinati sunt, invenerunt. Id etiam nos non praeterit, quod nostrae memoriae nonus Leo papa plebsque Simoniacos, et male promotos tanquam noviter ordinavit. Haec et alia plurima meditantibus, et invicem conferentibus, illud etiam devenit in manus, quod insignis papa Leo I Januario scripsit episcopo: «Lectis, ait, fraternitatis tuae litteris, vigorem fidei tuae, quem olim noveramus, congratulantes tibi, quod ad custodiam gregis Christi pastorem curam vigilanter exsequeris, ne lupi, qui sub specie ovium subintraverunt (Matth. VII), bestiali saevitia simplices quosque dilacerent, et non solum ipsi nulla correctione proficiant, sed etiam, quae sunt sacra corrumpant. Quod ne viperea possit obtinere fallacia, dilectionem tuam duximus commonendam, insinuantes ad animae periculum pertinere, si quisquam de his, qui a nobis in haereticorum atque schismaticorum sectam delapsis, et se utcumque haereticae communionis contagione macularit resipiscens, in communione catholica sine professione legitimae satisfactionis habeatur.

And so, when these arguments concerning the prerogative and primacy of the Apostolic See had been presented, the people became entirely well-disposed and unanimously promised that they would carry out whatever I might enjoin. Then, indeed, I clearly perceived how valuable it is in ecclesiastical causes to know the privilege of the Roman Church, and how your holy prudence does not demand this idly. This, indeed, with God's approval, we will strive to fulfill, provided, however, that we first set in order the sequence of this affair. Why do I delay with many words? That very large assembly of clerics is present; each one is questioned, both collectively and individually, and scarcely anyone out of so great a number is found to have been promoted to an order without payment. For there was a genuine—or rather, an inordinate—order and an inescapable rule of that Church, that whoever was to approach for consecration to any order, or even to the episcopate, should first give a pre-established fee without any dispute. Here, indeed, not even an eloquent tongue can explain how many cares afflicted me, by how many goads of thought I was wearied, how many sighs, finally, I drew from the depths of my being. To profane all the churches of so vast a diocese, of so noble a city, with sacred mysteries seemed, in a way, the subversion of the Christian religion. But it was also contentious to be lenient with a few, when the fault was common to almost all, nor did it seem legitimate that a different sentence should be passed on them, when the case was the same for all. This also increased our 79 distress, because unless this case received some sort of decisive judgment, the quarrels of the raging populace would not be settled except with great slaughter of men.

Then, amidst many disputes, that saying of Pope Innocent, discovered by the ancients, was brought forth: that what is sinned by many, goes unpunished. That discernment also came to mind, which the holy pontiffs and authentic founders of the canons devised concerning the Donatists, and the Novatians, and the rest who were ordained among various heresies. Nor did it escape us that Pope Leo IX, within our memory, re-ordained, as it were, many Simoniacs (*Simoniacos*) and those improperly promoted. As we meditated on these and many other things, and conferred with one another, that which the distinguished Pope Leo I wrote to Januarius the bishop also came to hand: «Having read, he says, the letters of your fraternity, we congratulate you on the vigor of your faith, which we knew of old, because you vigilantly carry out the pastoral care for the custody of Christ's flock, lest wolves, who have entered under the appearance of sheep (Matt. 7), tear apart the simple with bestial savagery, and not only do they themselves make no progress by any correction, but they also corrupt what is sacred. Lest this viperous deceit should prevail, we have thought it necessary to admonish your love, pointing out that it pertains to the peril of the soul if anyone of those who have lapsed from us into the sect of heretics and schismatics, and has in any way stained himself with the contagion of heretical communion, should, upon repenting, be held in Catholic communion without a profession of legitimate satisfaction.

Saluberrimum enim, et spiritualis medicinae utilitate plenissimum est, ut sive presbyteri, sive diaconi, aut cujuslibet ordinis clerici, qui se correctos videri volunt, atque ad catholicam fidem, jampridem admiserant, rursum reverti ambiunt, prius errores suos et ipsos auctores errorum damnatos sine ambiguitate fateantur. Ut sensibus pravis etiam peremptis nulla sperandi supersit occasio, ne ullum membrum talium possit societate violari, cum per omnia illis professio propria coeperit obviare. Circa quos etiam illam canonum constitutionem praecipimus custodiri, ut in magno habeant beneficio, si adempta sibi omni promotionis spe, in quo inveniuntur, stabilitate perpetua maneant, tamen iterata tinctione non fuerint maculati. Non ob hoc levem apud Dominum noxam incurrit, qui de talibus ad sacros promovendis ordines iudicavit. Quod si cum grandi examinatione promotio conceditur inculpatis, multo magis non debet licere suspectus.» Idem quoque Leo in haereticorum receptione Anatolio Constantinopolitano episcopo sic mandavit: «Qui plenis satisfactionibus male gesta condemnant, et accusare magis se eligunt, quam tueri, pacis, et communis nostrae unitate laentur, ita ut digno prius anathemate, quae contra fidem catholicam sunt recepta, damnentur. Aliter enim in Ecclesia Dei, quae corpus est Christi, nec rata sunt sacerdotia, nec vera sunt sacrificia, nisi in nostrae proprietate naturae verus nos pontifex 80 reconciliet, verus immaculati Agni sanguis emundet. Nec aspere igitur communionis nostrae gratia deneganda est, nec temere est largienda.» Idem vero Aquileiensi episcopo scribens, ait: «Damnent apertis promissionibus sui superbi erroris auctores, et quod in doctrina eorum universalis Ecclesia exhorruit, detestentur. Omnia decreta synodalia, quae ad excisionem Simoniacae haereseos apostolicae sedis confirmavit auctoritas, amplecti se, et in omnibus approbare plenis, et apertis, ac propria manu scriptis protestationibus eloquantur. Illud etiam nos non aufugit, ubi Fulbertus Carnotensis episcopus primati suo super presbytero per pecuniam ordinato, ex auctoritate Toletani concilii tale reperitur dedisse consilium (aliis quippe praemissis hoc intulit). Propterea, inquit, depositum non reordinabitis, sed reddetis ei suos gradus per instrumenta, et per vestimenta, quae ad ipsos gradus pertinent, ita dicendo: Reddo tibi gradum ostiarii, et te in illum gradum restituo, et caetera; In nomine Dei Patris, et Filii, et Spiritus sancti.

For it is most salutary and most full of the utility of spiritual medicine that whether they be priests, or deacons, or clerics of any order, who wish to be seen as corrected, and who, having formerly embraced what they had admitted, now desire to return to the Catholic faith, they should first confess without ambiguity their errors and the authors of those errors as condemned. So that, with their wicked senses also destroyed, no opportunity for hoping may remain, lest any member be violated by the society of such men, when their own profession begins to oppose them in all things. Concerning whom we also command that constitution of the canons to be observed, that they should consider it a great benefit if, with all hope of promotion taken from them, they remain with perpetual stability in the state in which they are found, provided they have not been stained by a repeated baptism. He who should judge to promote such men to holy orders does not on this account incur a light fault before the Lord. For if promotion is granted to the blameless only with great examination, much more should it not be permitted to one who is suspect.» The same Leo also commanded Anatolius, bishop of Constantinople, thus regarding the reception of heretics: «Let those who, with full satisfaction, condemn their evil deeds and choose to accuse rather than defend themselves, rejoice in the peace and unity of our communion, so that what has been received against the Catholic faith may first be condemned with a worthy anathema. For otherwise in the Church of God, which is the body of Christ, neither are priesthoods valid, nor are sacrifices true, unless the true pontiff reconciles us in the property of our nature, and the true blood of the immaculate Lamb cleanses us. Therefore, the grace of our communion is neither to be harshly denied, nor to be rashly bestowed.» The same, writing to the bishop of Aquileia, says: «Let them condemn with open promises the authors of their proud error, and let them detest what the universal Church has abhorred in their doctrine. Let them declare in full, open, and handwritten protestations that they embrace and in all things approve all synodal decrees which the authority of the apostolic see has confirmed for the excision of the Simoniacal heresy. Nor did this escape us, where Fulbert, bishop of Chartres, is found to have given such counsel to his primate concerning a priest ordained for money, on the authority of the Council of Toledo (for he introduced this after other premises). ‘Therefore,’ he says, ‘you shall not re-ordain the deposed, but you shall restore to him his grades through the instruments and vestments which pertain to those grades, saying thus: I restore to you the grade of doorkeeper, and I reinstate you in that grade, and so on; In the name of God the Father, and of the Son, and of the Holy Spirit.

Novissime autem benedictione laetificabitis eum, sic concludendo: Benedictio Dei Patris, et Filii, et Spiritus sancti super te descendat, ut sis restitutus in ordine sacerdotali, et offeras placabiles hostias laudis pro peccatis, atque offensionibus populi omnipotenti Deo, cui est honor et gloria in saecula saeculorum.» Hoc etiam nostram memoriam non pertransiit, quod beatus papa Gregorius neophytis Anglis dispensative ad tempus, conjugia canonibus interdicta, permisit. Apostolica etiam illa discretio nobis ad memoriam est reducta, quae Gentilibus nuper conversis ad fidem, nihil aliud oneris imposuerunt, nisi ut ab immolatis simulacrorum, et sanguine, et suffocato, et fornicatione, se tantummodo custodirent. In arcto itaque positi, quia non poteramus mala illius Ecclesiae mera canonum auctoritate corrigere, studuimus saltem perversis ejus usibus finem imponere, ac gratuita promotionis ordinem futuris temporibus providere. Exegimus igitur extunc et deinceps gratuita promotionis inviolabilem sponsonem, prius per monumenta litterarum, deinde per manum, postremo per Evangelicum sacramentum. Et quidem sponsio stylo digesta, ut apud nos habetur, hic simpliciter transcribatur.

Sponsio archiepiscopi Mediolanensis.

Wido divina gratia Medolanensis Ecclesiae archiepiscopus, omnibus Christi fidelibus ejusdem Ecclesiae clero, et populo aeternam salutem in Domino.

Non ignorat sancta devotio vestra, dilectissimi fratres, et filii, quam reprobam, quam detestabilis, Deo odibilis, ignominiosa, atque perversa, omniumque sanctorum canonum auctoritate damnata consuetudo in hac sancta Ecclesia, cui, Deo auctore, deservio antiquitus inoleverit, quamque lethalis, atque pestiferae leprae animas innocentum contaminatione perfuderit, Simoniacae videlicet haeresis damnata, semperque damnanda venalitas, et perniciosa negotiatio hujusmodi, quae in hac sancta Ecclesia consuetudinaliter, obtinebat, ut quisquis 81 ad clericales ordines provehendus accederet de subdiaconatu quidam duodecim nummos, de diaconatu vero decem et octo, postremo de presbyteratu suscipiendo viginti quatuor, quasi per praefixam conditionis regulam daret. Hoc itaque modo Simon Magus, heu! pro dolor! hanc sanctam Ambrosianam ecclesiam perversitatis suae velut officinam fecerat. Follem, malleos, et incudem trapezita ac monetarius iniquitatis habebat; nihilque aliud nisi animarum omnium commune periculum fabricabat.

Finally, you shall gladden him with a blessing, concluding thus: May the blessing of God the Father, and of the Son, and of the Holy Spirit descend upon you, that you may be restored in the priestly order, and may offer pleasing hosts of praise for the sins and offenses of the people to almighty God, to whom is honor and glory forever and ever.' Nor did this pass from our memory, that the blessed Pope Gregory, by way of dispensation, for a time permitted to the English neophytes marriages forbidden by the canons. That apostolic discernment was also brought back to our memory, which imposed no other burden on the Gentiles newly converted to the faith, than that they should keep themselves only from things sacrificed to idols, and from blood, and from what is strangled, and from fornication. Placed, therefore, in a tight spot, because we could not correct the evils of that Church by the mere authority of the canons, we strove at least to put an end to its perverse customs and to provide for an order of gratuitous promotion for future times. We therefore required from then on an inviolable promise of gratuitous promotion, first through written documents, then by hand, and finally by the sacrament of the Gospel. And indeed, the promise, set down in writing, as we have it with us, may be simply transcribed here.

Pledge of the Archbishop of Milan.

Wido, by divine grace archbishop of the Church of Milan, to all the faithful of Christ, the clergy and people of the same Church, eternal salvation in the Lord.

Your holy devotion is not unaware, most beloved brothers and sons, what a reprobate, detestable, hateful to God, ignominious, and perverse custom, condemned by the authority of all the holy canons, has from ancient times grown strong in this holy Church which, with God as my author, I serve; and with how lethal and pestilential a leprosy it has drenched the souls of the innocent with its contamination—namely, the condemned and ever-to-be-condemned venality of the Simoniac heresy, and a pernicious negotiation of this kind, which customarily prevailed in this holy Church, such that whoever was to advance to clerical orders would give, as if by a pre-established rule of condition, a certain twelve coins for the subdiaconate, eighteen for the diaconate, and finally, for receiving the presbyterate, twenty-four. And so in this way, Simon Magus—alas, oh sorrow!—had made this holy Ambrosian church into a workshop, as it were, of his own perversity. The money-changer and minter of iniquity had his bellows, hammers, and anvil; and he fabricated nothing other than the common peril of all souls.

Nostris vero temporibus, quia Salvator noster pius ac misericors plebem suam, quam pio cruore redemerat, sub hac mortiferi languoris atrophiam perire condoluit, velut ad obviandum, ac viriliter obsistendum voraci ac virulento draconi, vestros animos, visitante Spiritus sancti gratia, concorditer incitavit: ita ut quibusdam ex nostris sedem apostolicam adeuntibus, tantum hujus terrae periculum sanctus ad Deo dignus Nicolaus papa cognosceret, atque ad compescendum, et funditus exstirpandum hoc facinus dominum Ostiensem Petrum episcopum destinaret.

Quapropter, dilectissimi fratres, in conspectu Dei omnipotentis, et Filii ejus Christi Jesu, qui judicaturus est vivos et mortuos, et Spiritus sancti, qui hanc pestem specialiter damnat ac destruit, sub testimonio omnium angelorum cunctorumque sanctorum Dei, praesente jam dicto domino Petro episcopo, et etiam venerando domino Anselmo Lucensi episcopo, et omnibus vobis, damno, detestor ac reprobam judico hanc perversam, quae hactenus viguit in hac ecclesia, negotiandi consuetudinem, omnemque Simoniacam haeresim. Insuper obligo non solum me, sed et omnes clericos meos, qui nunc sunt, omnesque successores nostros, et inviolabili nodo firmissimae promissionis astringo, ut nec ego, nec quisquam successor meus, nec inquisitor, nec Rodolarius, nec aliquis hujusmodi de promovendis ad ecclesiasticos ordines aliquid tollat. Quod si suadente diabolo, sive aliquis nostrum, qui nunc sumus, sive successorum nostrorum, qui post nos futuri sunt, hujus saluberrimae promissionis violator exstiterit, et aliquid in conferendis ordinibus tollere pestifera negotiatione praesumpserit: dator simul et acceptor cum ipso haeresis hujus auctore Simone perpetuo anathematis vinculo constringatur, et a Dei omnipotentis, omniumque sanctorum consortio separatus, cum Juda et Caipha, cum Dathan et Abiron sub aeternae damnationis atrocitate damnetur. Nicolaitarum quoque haeresim, nihilominus condemnamus, et non modo presbyteros, sed et diaconos, et subdiaconos ab uxorum et concubinarum foedo consortio, nostris studiis, in quantum nobis possibilitas fuerit, sub eodem quo supra testimonio arcendos esse promittimus. Quod, ut verius credatur, nos cum nostris clericis propria manu subscribendo firmamus, sigilli quoque nostri formam imprimi jubemus. Insuper hoc addentes ac sub ejusdem sponsionis vinculo inviolabiliter promittentes, ut neque de abbatis ordinandis, neque de capellis, vel quibuslibet ecclesiis investiendis, vel ordinandis, sive tradendis, neque de episcopis promovendis, neque de sacrosancto chrismate, neque de consecratione ecclesiarum vel nos, vel nostri familiares aliquid omnino tollamus. Spiritus sanctus, qui sanctorum chrismatum auctor est, nos nostrosque successores ab omni vinculo praefatae maledictionis eripiat: ita tamen ut hanc saluberrimam constitutionem perseveranter implere concedat, qui cum Patre, et Filio vivit in saecula saeculorum. Amen.

But in our times, because our pious and merciful Savior grieved that His people, whom He had redeemed with His pious blood, should perish under this atrophy of deadly languor, He has, with the visiting grace of the Holy Spirit, concordantly incited your spirits as if to meet and virilely resist the voracious and virulent dragon: so that, with some of our own going to the apostolic see, the holy and worthy of God, Pope Nicholas, might know of so great a peril in this land, and so that, to restrain and utterly root out this crime, he might dispatch the lord Peter, Bishop of Ostia.

Wherefore, most beloved brethren, in the sight of almighty God, and of His Son Christ Jesus, who is to judge the living and the dead, and of the Holy Spirit, who especially condemns and destroys this plague, under the testimony of all the angels and all the saints of God, in the presence of the aforementioned lord Bishop Peter, and also of the venerable lord Bishop Anselm of Lucca, and of all of you, I condemn, detest, and judge as reprobate this perverse custom of trafficking, which has hitherto flourished in this church, and every Simoniacal heresy. Furthermore, I bind not only myself, but also all my clerics who are now present, and all our successors, and I constrain them with the inviolable knot of a most firm promise, that neither I, nor any successor of mine, nor an inquisitor, nor a *Rodolarius*, nor any such person, shall take anything for promoting men to ecclesiastical orders. But if, at the devil's persuasion, either any of us who are now present, or of our successors who will come after us, should become a violator of this most salutary promise, and should presume to take anything in the conferring of orders through pestilential trafficking: let both the giver and the receiver, together with Simon, the very author of this heresy, be bound by the perpetual chain of anathema, and, separated from the company of almighty God and of all the saints, be damned with Judas and Caiaphas, with Dathan and Abiram, under the atrocity of eternal damnation. We likewise condemn the heresy of the Nicolaitans, and we promise that not only priests, but also deacons and subdeacons, shall be kept from the foul company of wives and concubines by our efforts, insofar as it is possible for us, under the same testimony as above. And that this may be more truly believed, we, with our clerics, affirm it by subscribing with our own hand, and we also command the impression of our seal to be affixed. Moreover, adding this and inviolably promising under the bond of the same pledge, that neither for the ordaining of abbacies, nor for the investing, ordaining, or handing over of chapels or any churches whatsoever, nor for the promoting of bishops, nor for the holy chrism, nor for the consecration of churches, shall we or our familiars take anything at all. May the Holy Spirit, who is the author of the holy chrisms, deliver us and our successors from every bond of the aforesaid curse: yet in such a way that He may grant us to fulfill this most salutary constitution perseveringly, who with the Father and the Son lives for ever and ever. Amen.

Ego Dei gratia Wido, Mediolanensis Ecclesiae archiepiscopus, hanc sponsionem a me factam firmavi, roboravi, atque subscripsi. Odaldericus vicedominus, et presbyter subscripsi. Griberius presbyter subscripsi. Arderatus presbyter subscripsi. Atto presbyter subscripsi. Ariprandus indigne diaconus subscripsi. Ardericus diaconus subscripsi. Ambrosius diaconus subscripsi. Acto diaconus subscripsi. Adam subdiaconus subscripsi. Lyprandus subdiaconus subscripsi. Landulphus subdiaconus subscripsi. Acto subdiaconus subscripsi, et alii subscripsere.

Jusjurandum archiepiscopi.

Postmodum accedens idem archiepiscopus ante sanctum altare, praesente domino Lucense, juravit in manum meam, dicens: Si haec, inquit, de Simoniaca et Nicolaitarum haeresi delenda, et funditus destruenda fideliter non observavero, ab omnipotenti Deo et omnibus sanctis sim excommunicatus, et anathematizatus, et ab omni Christianorum consortio inveniar alienus. Similiter et vicedominus, et cancellarius ejus, et omnes alii qui aderant clerici manus suas in manum meam dederunt, et haec eadem excommunicationis et anathematis verba dixerunt. Deinde accessit Arnulphus nepos archiepiscopi, honestus videlicet et prudens clericus, cujus unam manum archiepiscopus tenuit, alteram ipse super sanctum Evangelium posuit, et juravit, dicens: Dominus meus Wido archiepiscopus, qui hic est, ab hodie in antea, et quod promisit de castitate clericorum, fideliter observabit: et insuper nunquam consecrabit alicujus ordinis clericum suae dioecesis praeter monachos, quem ante promotionem non faciet jurare, quod in hoc breviculo scriptum est. Sic me Deus adjuvet, et ista sancta Evangelia.

Indiculus sacramenti eorum qui promoventur. Pro suscipiendis ecclesiasticis gradibus, sive per me, sive per submissam personam, seu per quodlibet ingenium, neque dedi, neque promisi, neque per promissiones daturus sum aliquid. Sic me Deus adjuvet, et ita sancta Evangelia.

Poenitentia archiepiscopi. Hoc facto dominus archiepiscopus illico in pavimentum cum omni humilitate prosternitur, et injungi sibi poenitentiam pro venalitatis hujus nefando commercio deprecatur: cujus videlicet sceleris licet in illa Ecclesia non ipse primus exstiterit auctor; non tamen ut debuit, fuerat extirpator. Centum itaque annorum sibi poenitentiam indicit, 83 redemptionemque ejus taxatam per unumquemque annum pecuniae quantitate praefixit.

Jusjurandum archiepiscopi et populi non diversum. Mox majorem ecclesiam simul ingressi, pulpitum ascendimus.

I, Guido, by the grace of God, archbishop of the Church of Milan, have affirmed, strengthened, and subscribed to this pledge made by me. I, Odaldericus, vicedominus and priest, have subscribed. I, Griberius, priest, have subscribed. I, Arderatus, priest, have subscribed. I, Atto, priest, have subscribed. I, Aripandus, unworthy deacon, have subscribed. I, Ardericus, deacon, have subscribed. I, Ambrosius, deacon, have subscribed. I, Acto, deacon, have subscribed. I, Adam, subdeacon, have subscribed. I, Lyprandus, subdeacon, have subscribed. I, Landulphus, subdeacon, have subscribed. I, Acto, subdeacon, have subscribed, and others have subscribed.

The Archbishop's Oath.

Afterwards, the same archbishop, approaching the holy altar in the presence of the lord of Lucca, swore into my hand, saying: "If," he said, "I do not faithfully observe these things concerning the elimination and utter destruction of the Simoniacal and Nicolaitan heresy, may I be excommunicated and anathematized by almighty God and all the saints, and may I be found alien to all fellowship of Christians." Likewise, the vicedominus, and his chancellor, and all the other clerics who were present placed their hands in my hand and spoke these same words of excommunication and anathema. Then came Arnulf, the archbishop's nephew, an honorable and prudent cleric, one of whose hands the archbishop held, while he himself placed the other on the holy Gospel, and he swore, saying: "My lord, Archbishop Wido, who is here, will from this day forward faithfully observe what he has promised concerning the chastity of the clergy; and furthermore, he will never consecrate a cleric of any order in his diocese, except for monks, without making him swear before his promotion what is written in this brief document. So help me God, and these holy Gospels."

Form of the oath for those who are to be promoted. "For receiving ecclesiastical orders, whether through myself, or through an intermediary, or by any device whatsoever, I have neither given, nor promised, nor will I give anything through promises. So help me God, and these holy Gospels."

The Archbishop's Penance. This being done, the lord archbishop immediately prostrated himself on the pavement with all humility and begged that a penance be enjoined upon him for the nefarious commerce of this venality; for although he was not the first author of this crime in that Church, he had not, however, been its extirpator as he ought to have been. Therefore, he imposes upon himself a penance of one hundred years, and fixed its redemption at a set amount of money for each year.

The Oath of the Archbishop and the People, Not Different. Soon, having entered the main church together, we ascended the pulpit.

Tunc coram copioso populo civitatis, et clero, clericum suum, tactis sacrosanctis Evangeliiis, jurare feci, quod ipse archiepiscopus donec adviveret, in quantum posset (excepta suorum bonorum datione, si nollet) istas duas, Nicolaitarum videlicet ac Simoniacorum haereses, omni studio totisque viribus sincere ac fideliter exstirpare contenderet: ita ut neque presbytero, neque diacono, neque subdiacono, feminam cum gradu simul habere permetteret: a conferendis etiam ecclesiasticis sacramentis venalitatis omne commercium funditus prohiberet. Idipsum jusjurandum contra Simoniacos et Nicolaitas permaxima pars populi non modo civilis, sed et suburbani jam dederat, quorum videlicet multitudo millenarium, ut fertur, numerum excedebat. His ita gestis, consideratisque sanctorum Patrum sententiis, quos superius memoravimus, aliorumque, quos studio brevittatis omisimus, visum est nobis, ut omnes illi clerici, accepta poenitentia, inter missarum solemnita reconciarentur, ornamenta de manu episcopi recipientes, sicut Fulbertum episcopum, supra narravimus, dedisse consilium; hoc tamen prius, quod infra scriptum est, ante sanctum altare legentes.

Jusjurandum clericorum.

Ego Arialdu dictu diaconu de capella Mediolanensis archiepiscopi hac scriptura, quam manu mea scripsi, profiteor me eam fidem tenere, quam sacrosancta septem concilia evangelica, et apostolica auctoritate firmarunt, et quam beatissimi pontifices Romani ad diversos data praedicatione lucidissimae veritatis exposuerunt. Anathematizo quoque generaliter omnes haereses, extollentes se adversus sanctam catholicam et apostolicam Ecclesiam, et specialiter vero atque nominatim Simoniacam haeresim, quae in ipsam Ecclesiam conatur introducere sacrorum ordinum, sive officiorum maledictam venalitem: deinde Nicolaitarum aequae abominabilem haeresim, quae impudenter latrat sacri altaris ministros debere. vel posse licenter uti conjugibus, quomodo et laicos: unde quia his diebus hae duae haereses, scilicet Simoniacorum et Nicolaitarum, gravius Ecclesiam Dei vexant et impugnant; Simoniacos omnes, et Nicolaitas cum dogmatibus, auctoribus sectatoribusque suis aeterno anathemate dignos esse pronuntio, jurans per sanctam omousion Trinitatem.

Poenitentia clericorum.

Then, before the abundant populace of the city and the clergy, I made his cleric swear, with his hands on the most holy Gospels, that the archbishop himself, as long as he lived and as far as he was able, (except for the giving of his own goods, if he did not wish to) would strive with all zeal and with all his strength to sincerely and faithfully extirpate these two heresies, namely that of the Nicolaitans and that of the Simoniacs; so that he would not permit any priest, deacon, or subdeacon to have a woman and his clerical rank at the same time, and would utterly prohibit all commerce of venality from the conferring of ecclesiastical sacraments. A very great part of the people, not only of the city but also of the suburbs, had already given this same oath against the Simoniacs and Nicolaitans, the multitude of whom, it is said, exceeded the number of a thousand. These things having been done, and having considered the opinions of the holy Fathers whom we have mentioned above, and of others whom we have omitted for the sake of brevity, it seemed good to us that all those clerics, having accepted their penance, should be reconciled during the solemnities of the Mass, receiving their vestments from the hand of the bishop, just as we narrated above that Bishop Fulbert had given counsel; provided, however, that they first read before the holy altar that which is written below.

The Oath of the Clerics.

I, Arialdus, called deacon of the chapel of the Archbishop of Milan, by this writing, which I have written with my own hand, profess that I hold that faith which the seven holy councils confirmed by evangelical and apostolic authority, and which the most blessed Roman pontiffs have set forth in their preaching of the most lucid truth given to diverse people. I also anathematize in general all heresies that raise themselves up against the holy, catholic, and apostolic Church, and in particular and by name the Simoniac heresy, which attempts to introduce into the Church itself the cursed venality of sacred orders or offices; then, the equally abominable heresy of the Nicolaitans, which impudently barks that the ministers of the sacred altar ought to or can freely have wives, just as the laity do. Therefore, because in these days these two heresies, namely those of the Simoniacs and the Nicolaitans, more grievously vex and assail the Church of God, I declare that all Simoniacs and Nicolaitans, with their dogmas, authors, and followers, are worthy of eternal anathema, swearing by the holy hommoousian Trinity.

Penance of the clergy.

Poenitentia autem clericorum talis est. Ii nimirum, qui solum constitutae a diabolo 84 regulae canonem dederunt, ita ut nonnulli eorum vix peccatum hoc esse cognoscerent, quinque annorum poenitentiam acceperunt. Hoc modo ut omni tempore, aestate, simul et hieme, duos dies, duabus autem anni Quadragesimis, Natalem videlicet, et sanctum Pascha praecedentibus, tres dies per hebdomadam jejunarent in pane et aqua. Eorum autem, qui plus dederunt, septem annorum est poenitentia, sub eadem scilicet jejunii quantitate distincta; postque septennium quandiu vixerint, sextam feriam jejunabant. Qui autem jejunare facile non potest, unum ex his diebus per omnem hebdomadam redimere licentiam habet, ita ut unum psalterium meditetur, aut medium cum quinquaginta metanoëis, aut unum pauperem pascat, et lotis pedibus nummum porrigat. Hoc insuper domino archiepiscopo promittente quod omnes orationis causa procul ipse dirigeret, sive videlicet Romam, sive Turonum; ipse autem archiepiscopus profecturum se ad B. Jacobi venerabilem tumulum, qui est in Hispania, disponebat.

His itaque tali modo reconciliatis, decretum est, ut non mox passim omnibus reddetur officium, sed his duntaxat, qui et litteris eruditi, et casti, et morum gravitate viderentur honesti; caeteris autem sufficeret, quod sanctae Ecclesiae per divinam gratiam essent rursus inserti, a qua eatenus fuerant divinae sententiae falce praecisi. Illi etiam ipsi, quibus ministrandi licentia redditur, non ex male mercata veteri ordinatione ad amissum reparantur officium: sed ex illa potius beati apostolorum principis efficacissima auctoritate, qua in beatum Apollinarem repente usus est, dicens: Surge, inquit, accipe Spiritum sanctum, simulque pontificatum.

Ecce omnem discretionis illius ordinem apud Mediolanensem urbem habitum, breviter exposuimus: adhuc tamen utrum sedis apostolicae iudicio placeat, ignoravimus. Nos enim, si quid erravimus, ad Petri magisterium corrigendi libenter accedimus, et retractationis opprobrium non veremur. Haec est enim illa, ut ita loquar, officina fabrilis cui nimirum is, qui fabri dicebatur filius praesidet, ad cujus regulam omnis merito moneta reducitur: ad cujus rectitudinis lineam quidquid uspiam depravatum fuerit, reformatur. Utrum autem ego in reconciliatione illorum erraverim, nescio. Unum autem per omnipotentis Dei clementiam spero, quia post tot jurationum genera, quibus archiepiscopus haec promissa firmavit, post sacramenta tam multiplicis populi per Evangelium data, post juramenta certe omnium clericorum ante sanctum altare litteris, et proprio ore prolata, utraque istae haereses sic in illa Ecclesia sunt per argumenta providae coercionis attritae, ut auctore Deo nostris temporibus non sint ad rediviva certamina reparandae. Apostolica tamen sedes haec apud se retractanda discutiat: et utrum puncto an lima digna sint, ex auctoritatis suae censura decernat.

The penance of the clergy, however, is as follows. Those, to be sure, who only gave the fee for the rule established by the devil, so that some of them scarcely recognized this to be a sin, received a penance of five years. This was in such a way that at all times, in summer as well as in winter, they should fast on bread and water for two days a week, and for three days a week during the two Lents of the year, namely, those preceding Christmas and holy Easter. For those, however, who gave more, the penance is seven years, distinguished by the same amount of fasting; and after the seventh year, for as long as they should live, they were to fast on Friday. But he who cannot easily fast has permission to redeem one of these days each week, in such a way that he recites one psalter, or half with fifty prostrations (*metanoieis*), or feeds one poor person, and having washed their feet, gives them a coin. Moreover, the lord archbishop promised this: that he himself would send them all far away for the sake of prayer, that is, either to Rome or to Tours; the archbishop himself, however, was planning to set out for the venerable tomb of St. James, which is in Spain.

And so, with these men reconciled in such a manner, it was decreed that their office should not be restored at once to all of them indiscriminately, but only to those who seemed honorable both in their learning, chastity, and gravity of morals; for the rest, it would suffice that they were inserted again into the holy Church by divine grace, from which they had hitherto been cut off by the scythe of divine judgment. Even those themselves to whom the license to minister is restored are not restored to their lost office by their old, ill-purchased ordination, but rather by that most efficacious authority of the blessed prince of the apostles, which he suddenly used on the blessed Apollinaris, saying: "Arise, receive the Holy Spirit, and with it the pontificate."

Behold, we have briefly set forth the entire order of that discretion exercised in the city of Milan; yet we still do not know whether it may please the judgment of the apostolic see. For we, if we have erred in anything, willingly approach the magisterium (*magisterium*) of Peter to be corrected, and we do not fear the reproach of retraction. For this is, so to speak, that smith's workshop over which He who was called the son of a carpenter presides, to whose standard all currency is rightly brought back; by whose line of rectitude whatever has been corrupted anywhere is reformed. But whether I have erred in the reconciliation of those men, I do not know. One thing, however, I hope for through the mercy of almighty God: that after so many kinds of oaths by which the archbishop confirmed these promises, after the sacraments of so numerous a people given upon the Gospel, after the oaths certainly of all the clergy pronounced before the holy altar in writing and by their own mouth, both these heresies have been so crushed in that Church by the arguments of provident coercion that, with God as our author, they are not to be restored for renewed struggles in our times. Nevertheless, let the apostolic see discuss these matters to be re-examined in its presence, and let it decree from the censure of its own authority whether they are worthy of the point or the file.

Sit nomen Domini benedictum.

Blessed be the name of the Lord.