

their campaign until the 845 Council of Meaux/Paris, which convened under Charles the Bald just after Hincmar's consecration as archbishop of Reims. At c. 44, Meaux/Paris finally provides a full statement of all those prohibitions that the abolitionist argument seems designed to achieve. It denies to chorbishops the consecration of chrism, the consecration of churches, confirmation, and ordinations to the diaconate or priesthood. Even ordinations to lower ranks are to be performed with diocesan permission only. As its sole authority, c. 44 invokes the *decreta Innocentii*, namely J³ 701, and concludes with a novel prohibition: Upon the death of their diocesan, chorbishops are not to assume episcopal ministries, *quia ex hoc magnum scandalum et divisionem rerum ecclesiasticarum atque dilationem in canonicè ordinandis episcopis dei ecclesiis accidisse conspeximus*²³. This concern appears to reflect the personal concerns of Hincmar of Reims. In a letter to Pope Leo IV from around 850, Hincmar laments the depredations that chorbishops had wrought upon the property of the Reims diocese during vacancies that followed the pontificates of Tilpin and Ebo²⁴.

Scholars have detected traces of Pseudo-Isidorian influence throughout the decrees of Meaux/Paris 845; c. 44 on chorbishops is among the most directly suspicious moments²⁵. It is likely that Pseudo-Isidore's

who had been installed at Lyon following Agobard's deposition in 835, calls him a chorepiscopus: ed. DÜMLER, MGH Epp. 5 (as n. 18) p. 267 l. 28f. See also GOTTLOB, Chorepiskopat (as n. 6) p. 63, who holds to an obsolete theory of Amalarius's biography (according to which there were two clerics named Amalarius: refuted forever by his editor, Johann Michael HANSENS, *Amalarii episcopi Opera Liturgica I* [Studi e testi 138, 1948] p. 39–49), but also recognises evidence favouring that Amalarius was a chorbishop.

23) Ed. Wilfried HARTMANN (MGH Conc. 3, 1984) p. 105 l. 18–p. 106 l. 12.

24) Also GOTTLOB, Chorepiskopat (as n. 6) p. 93. Hincmar's letter is lost but summarised by Flodoard, *Historia Remensis Ecclesiae* 3, 10 (ed. Martina STRATMANN [MGH SS 36, 1998] p. 206 l. 10–14): *In hac vero epistola de his, quos temeritas corepiscopalis ordinare vel quod sanctum spiritum consignando tradere presumebat, requisivit et quod terrena potestas hac materia sepe offenderet, ut videlicet episcopo quolibet defuncto per chorepiscopum solis pontificibus debitum ministerium perageretur et res ac facultates ecclesie secularium usibus expenderentur, sicut et in nostra ecclesia iam secundo actum fuisset*. According to Jean DEVISSE (Hincmar archevêque de Reims 845–882 [Travaux d'histoire ethico-politique 29, 1975–76] vol. 1 p. 50f.) the letter dates to 849/850; GOTTLOB, Chorepiskopat (as n. 6) p. 97 locates the two vacancies in the period following the death of archbishop Tilpin (around 795) and then Ebo's deposition. This is also the interpretation of STRATMANN, MGH SS 36, p. 206 n. 6.

25) For an overview of the council, complete with an indication of moments of Pseudo-Isidorian influence: HARTMANN, *Synoden der Karolingerzeit* (as n. 15) p. 208–217. Beyond c. 44, the influence is apparent in cc. 46, 60–61 and 81. Sethi-