

c. 13, which says that both priests and chorbishops are modelled *ad exemplum et formam septuaginta*¹². This is a reference either to the seventy-two disciples from Luke 10, 1–11, who were appointed to assist the apostles; or to the seventy elders of Num. 11, 16–25, who were granted a part of Moses's spirit¹³. Within the church, the abolitionist argument goes, only these two patterns of clergy exist, such that any authority circumscribing priestly faculties limits chorbishops in the same way; and any authority granting a faculty to bishops alone implicitly denies this faculty to priests and chorbishops as well. Wherever abolitionist arguments occur, we find references to J³ 701, a seemingly unrelated decretal of Innocent I to Decentius of Gubbio, wherein Innocent declares that priests may not perform confirmation because they do not have the *pontificatus apex*. To prove this point, Innocent invokes Acts 8, 14–17, in which the deacon Philip baptises new converts, who must then wait for the apostles Peter and John to grant them the Holy Spirit. This passage appealed to the abolitionists, for they were above all eager to exclude chorbishops from confirmation¹⁴. Also subject to abolitionist scruples were any clerical ordinations that involved the laying on of hands, which entailed the impartation of the Holy Spirit. This excluded chorbishops from ordaining to any clerical rank beyond the subdiaconate. According to the abolitionists, illicit consecrations by chorbishops were invalid and to be repeated by regularly consecrated bishops.

The first shot across the bow of the Frankish chorepiscopate issued from the 829 Council of Paris. Among the extensive acts of this great reform synod we find a partial and deliberately enfeebled statement of the abolitionist argument at c. 27: *Ut corepiscopi modum mensurae*,

12) TURNER, EOMIA 2 (as n. 5) p. 139 l. 8f.

13) In Neocaesarea, c. 13 the *septuaginta* reference is ambiguous; Isidore of Seville, *De ecclesiasticis officiis* II, 6, 1 (ed. MIGNE, PL 83 col. 786f.) makes the connection to Numbers. Ps.-Leo, following his source (the Second Council of Seville, which had convened under Isidore), makes a parallel argument likewise from Old Testament sources, according to which Moses and Aaron represent the *principes sacerdotum*, while the sons of Aaron prefigure the *presbyteri* beneath them.

14) Innocent I, J³ 701: ed. Robert CABRIÉ, *La lettre du Pape Innocent I^{er} a Décentius de Gubbio* (19 Mars 416). Texte critique, traduction et commentaire (Bibliothèque de la Revue d'histoire ecclésiastique 58, 1973) p. 22f. l. 53–64. The excerpt corresponds to the third chapter of both the Dionysian and Hispana recensions of this letter. Compare François PITHOU, *Codex canonum vetus ecclesiae Romanae* (21687) p. 194f.; and Francisco Antonio GONZÁLEZ, *Epistolae decretales ac rescripta Romanorum pontificum* (1821) p. 11.