

24. *Jeronymus*: Nemo hinc episcoporum invidia dyabolice temptationis infletur, vel irascatur, si plebem interdum exhortentur presbiteri. Si [non vult presbiteros facere] que iubentur a deo, dicat, quid maius Cristo? Aut quid poterit corpori aut sanguini eius anteponi? Si presbiter Cristum consecrat, cum in altario dei sacramenta benedicit, benedicere populum non debet, qui Cristum consecrare non metuit? Circa laicos ac mulieres, iubentibus vobis, iniustissimi sacerdotes, presbiter dei benedictionis perdit officia, amittit ligwe [sic] opus, non habet confiduciam predicandi, truncatus est omni parte virtutum, solum presbiteri habet [MS: habent] nomen, plenitudinem ac perfeccionem, que consecracioni eius competit, non retenta[t]. Quis ergo hic, rogo, sacerdotes, honor vester est, ut dampnum gibbi inferatis? (*Glosa*: Quia non predicantibus presbiteris incurvatur populus in delictis, et quasi gibbosus efficitur.) *Unde sequitur*: Quoniam ipsi presbiteri, ut legimus, episcopi nominantur: "qui vos posuit episcopos regere ecclesiam suam." Sed oderunt hoc superbi sacerdotes in presbiterii nomine, qui nolunt hoc esse, quod Christus, qui discipulorum pedes lavit, qui baptizatus est a Iohanne, etc. *Ut XCV. di., Ecce ego.*¹⁷⁴ *Et in capitulo sequente dicitur*: Pessime consuetudinis est in quibusdam ecclesiis, tacere presbiteros et presentibus episcopis non loqui, quasi eis invideant, aut eos dedignantur audire. "Et si aliquid," inquit Paulus, "fuerit revelatum sedenti, prior taceat." Gloria patris est filius sapiens. Gaudeat episcopus in iudicio suo, cum tales elegit sacerdotes. Episcopi sacerdotes sciant se esse, non dominos. Unus dominus, unum baptisma, unum templum, unum sit ministerium. Recordemur semper, quod apostolus Petrus precipit sacerdotibus: "Pascite eum, qui in vobis est, gregem domini, neque turpis lucri gracia, neque ut sitis dominantes in clero."¹⁷⁵

Amen, anno domini 1417.

asunder, were put to the test, were slain with the sword; they wandered about in sheepskins and goat-skins, being destitute, afflicted, tormented; of whom the world was not worthy. They wandered in deserts and in mountains, and in dens and caves of the earth. And all of them have been proven by the witness of faith." (*Heb. xi, 33-39.*) (*The prophecy of St. Hildegard.*)

24. *St. Jerome*: Let no bishop henceforth be angry or succumb to the diabolical temptation of arrogant envy if presbyters sometimes exhort the people. If the bishop would not have the presbyters do what God has ordered, let him then say, what is greater than Christ? Or what may be set above Christ's body and blood? If the presbyter consecrates Christ when he blesses the sacraments on the altar of God, should he then not bless the people—he who has not feared to consecrate Christ? At your orders, most unjust of priests [*sacerdotes*], God's presbyter loses his functions of benediction over the laity; he loses the work of his tongue, he is not trusted to preach, every one of his powers is cut away from him: he has only the name of presbyter, but does not retain the fullness and perfection that belong to his own consecration. I ask you, oh priests [*sacerdotes*], is this then your office, to impose a crippling hump? (*the gloss*: For when presbyters do not preach, the people are crooked in their misdeeds, and are like hunchbacks.) *And he continues*: For we read that these very presbyters are called bishops: "[the Holy Spirit] has made you overseers [*episcopos*], to rule his church" (*Acts xx, 28*). But arrogant priests [*sacerdotes*] hate this aspect of the presbyter's title; they do not want to be what Christ was, who washed the disciples' feet, who was baptized by John, etc." (*Decretum, XCV. dist., c. 6.*)

And in the following chapter (XCV. dist., c. 7) it says: It is the worst sort of practice that in some churches the presbyters remain silent and do not speak when the bishops are present, as if the latter were jealous of them or disdained to hear them. But Paul says: "If anything be revealed to another who sits by, let the first hold his peace" (*I Cor. xiv, 30*). A wise son is his father's glory. Let the bishop rejoice in his judgment which has chosen such priests [*sacerdotes*]. Let the bishops know that they are priests [*sacerdotes*], not lords. There is one Lord, one baptism, and one temple: let the ministry also be one. Let us always remember what the Apostle Peter enjoined upon priests [*sacerdotibus*]: "Feed the flock of God which is among you, not for filthy lucre and not as lords over the clergy" (*I Pet. v, 2-3*).

Amen, A. D. 1417

¹⁷⁴XCV. dist., c. 6, pars. 2-6 (Friedberg, I, 333). *Glosa ordinaria in verbum "damnum gibbi inferatis"* (*Edit. Lugdun., col. 459*). "Qui vos posuit . . .": Act. xx, 28.

* Preceptum sacerdotibus predicare.

¹⁷⁵XCV. dist., c. 7, pars. 6, 1, 4, 5 (Friedberg, I, 334); "Et si aliquid . . .": I Cor. xiv, 30; "Pascite . . .": I Pet. v, 2-3, *imprecise*.