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Oration "Quotiens nova" of Pope Pius II (9 February 1459, Perugia). Edited and translated by Michael von Cotta-Schønberg. 7th version. (Orations of Enea Silvio Piccolomini / Pope Pius II; 30)

Michael Cotta-Schønberg

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(Orations of Enea Silvio Piccolomini / Pope Pius II; 30)

Oration "*Quotiens nova*" of Pope Pius II (9 February 1459, Perugia). Edited and translated by Michael von Cotta-Schönberg

7th version

2019

Abstract

After his accession to the Papacy in August 1458, Pius II received a number of embassies from the rulers of Europe coming to present the declaration of their lord's obedience to the Apostolic See and the new pope. In February 1459, the pope thus received the ambassadors of the Duke of Savoy. In his oration to the ambassadors, the "*Quotiens nova*", the pope asserted papal supremacy in all matters, spiritual and temporal, by virtue of the unlimited mission entrusted to the Apostle Peter by Jesus Christ. This mission and the power of the apostolic office is passed on from pope to pope, through apostolic succession, and had now reached the present pope, Pius II. He declared that he was personally unworthy of this high office and did not merit the extravagant praises of the ambassadors. But since God had chosen him for his own inscrutable purposes, he was now God's Vicar on earth. Finally, the pope praised Duke Louis of Savoy and expressed his goodwill towards him.

Keywords

Enea Silvio Piccolomini; Aeneas Sylvius Piccolomini; Æneas Silvius Piccolomini; Pope Pius II; Papa Pio II; Renaissance orations; Renaissance oratory; Renaissance rhetorics; Responses to ambassadors; Papal supremacy; Duke Louis I of Savoy; Declarations of Obedience to the Papacy; 1459; 15th century

Editor and translator

Michael v. Cotta-Schönberg

Mag. Art. (University of Copenhagen)

Bachelier en Philosophie (Université de Louvain)

Emeritus Deputy Director / The Royal Library, Copenhagen

Emeritus University Librarian / University of Copenhagen

ORCID identity: 000-0001-8499-4142

e-mail: typsita@gmail.com

Foreword

In 2007, I undertook a project of publishing the Latin texts with English translations of the orations of Enea Silvio Piccolomini / Pope Pius II. Altogether 80¹ orations (including papal responses to ambassadorial addresses) are extant today, though more may still be held, unrecognized, in libraries and archives.

At a later stage the project was expanded to include ambassadors' orations to the pope, of which about 40 are presently known.

I do not, actually, plan to publish further versions of the present volume, but I do reserve the option in case I – during my future studies - come across other manuscripts containing interesting versions of the oration or if important new research data on the subject matter are published, making it appropriate to modify or expand the present text. It will therefore always be useful to check if a later version than the one the reader may have previously found via the Internet is available.

I shall much appreciate to be notified by readers who discover errors and problems in the text and translation or unrecognized quotations.

12 September 2019

MCS

¹ 81 orations, if the "*Cum animadverto*" is counted as a Piccolomini-oration, see oration "*Quam laetus*" [18], Appendix

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II. TEXT AND TRANSLATION

I. INTRODUCTION

1. Context¹

Soon after the coronation of Pius II on 3 September 1458, embassies began arriving in Rome to present the declaration of obedience of their masters to the Apostolic See and to the newly elected pope. The envoys of the Duke of Milan were received on 4 October, and the envoys of Florence and Avignon on 10 October.²

On 22 January 1459, the pope left Rome in order to go to Mantua for the Congress on the War against the Turks, summoned by him. The Congress was to open on 1 June, and the pope's travel there became a veritable papal progress through Italy.

Pius arrived in Perugia on 1 February and stayed in that city for almost three weeks. During his stay there, he received the declarations of obedience of Count Federigo of Urbino, who came in person, and of the Duke of Savoy. In his *Commentarii*, the pope wrote:

*Federigo of Urbino came to see the pope and received a very warm welcome. Ambassadors from Duke Ludovico of Savoy also came to make their submission to the bishop of Rome, according to ancient custom.*³

2. Themes

In his reply to the ambassadors of the Duke of Savoy, Pius spoke on three themes which would recur in all his replies to the ambassadors of the princes coming to declare their lord's obedience to the pope.

The first and most important theme was the supremacy of the papal office in all matters, spiritual and temporal, by virtue of the unlimited mission entrusted to the Apostle Peter by Jesus Christ. This mission and the power of the apostolic office is passed from pope to pope, through apostolic

¹ CO, II, 19, 1 (Meserve, pp. 276-277); Rainaldus, ad ann. 1459, nr. 24; Pastor, II, pp. 16-17, 36; Strnad, pp. 74-76; Voigt, III, p. 37

² The orations of the ambassador of Milan, poet Laureate Thomasus de Rheate, is still extant (Pastor, p. 17, n. 1) as are the oration of the ambassador of Florence, Archbishop Antonino (Strnad, p. 54) and others (see *Collected Orations of Pope Pius II*, vol. 12)

³ CO, II, 19 (Meserve, I, pp. 276-277)

succession, and has now reached the present pope, Pius II, to whom all Christians owe absolute obedience. Those who disobey him, including the princes, do so at the peril of their soul:

And since He [the Lord Jesus] had to return to Heaven and did not want his flock to be attacked by ravenous wolves, he appointed Saint Peter as His Vicar when He said: Feed my sheep, and I will give to thee the keys of the kingdom of heaven etc. This means that supreme power was vested in Peter. And what was granted to Peter has been passed on to Peter's successors, and now the authority of this great office has come to Us. Though We are far inferior to Peter in merit, We are nonetheless equal to him in power. We tremble with fear because of Our sinfulness, but nonetheless We have now been elevated to this lofty position. We declare that all who audaciously and obstinately oppose Our commands issued according to the sacred canons are the servants of the Devil and cannot obtain salvation. [Sect. 2-3]¹

In the present oration, Pius motivated the supremacy of the pope not on the apostolic succession, which is the “mechanism” of transmission, but on the basis principle of the unity of God and the Church which only allows for one ruler of the Church:

The body of Jesus Christ hanging on the Cross is One, and the blood that was shed for our sake is One. The bread broken for all is One, and the chalice of whole the Church is One. There is but One bishop. For God the Father, the Unborn, is One. And God the Son, the only begotten, Word and man, is One. And the Spirit of Truth, the Paraclete, is One. There is only One Preaching, One Faith, and One Baptism. There is only One Church, founded by the holy apostles, from end to end, with the blood of Christ, and with sweat and toil. In that Church there is one bishop, whom all must obey, and that he is the Bishop of Rome no Christian can deny. [Sect. 4]

The second theme was the pope's – quite traditional - declaration that he is personally unworthy of his high office and does not merit the extravagant praises of the ambassadors. But since God has chosen him for his own inscrutable purposes, he is now God's Vicar on earth²:

¹ Pius had actually heard his predecessor, Nicolaus V, make the same assertion in his oration “*Nihil est*” to the ambassadors of King Alfonso V, presenting his obedience to the then newly elected pope, in March 1447: *Non enim pro sua sapientia ignorat neminem, qui ab hac sede alienat et deviat, in statu salutis esse posse, ita ut quemadmodum, qui in archa Noe fuerint, salvati sint; qui vero extra illam, omnes perierint. Ita qui a Petri sede alieni interire necesse sit*, see Cotta-Schönberg & Modigliani

² Pius had also heard such a declaration of humility made by his predecessor in the aforementioned oration *Nihil est*: *Quod vero ad nos et ea, quae de nobis multa dixistis, attinet, absit omnino, ut tanto pontificatu dignos nos esse iudicemus. Sumus enim testes et conscii fragilitatis debilitatisque nostrae et quales viros, quam probatos, quam sanctos haec excelsa sedes exquirat certe non ignoramus, quorum numero nos omnino non esse cognoscimus*

In Ourselves there is nothing to praise. So, eminent ambassadors, though you have praised Us beyond measure, there is nothing to admire and honour in Us, except that We have been placed on that throne which is the first and greatest of all. We do not know nor do We try to understand why this has happened, for human reason is incapable of grasping the designs of God. [Sect. 1]

The third theme was praise of the ambassador's master: the pope praised Duke Louis of Savoy and expressed his goodwill towards him, his house and his subjects. The audience would have been quite aware that the Duke was the son of the former antipope, Felix V (Duke Amédée VIII of Savoy), and personally known to Pius from the period when he served as secretary to the antipope. This may be a supplementary reason why Pius in his reply stresses the need for all Christians to be in communion with the pope in Rome.

3. Date, place, audience and format

The oration was given on 9 February 1459, when Pius visited Perugia.¹

The audience presumably consisted of the cardinals who were travelling with him to the Congress in Mantua, members of the Papal Court, ambassadors present in Perugia, and Perugian notabilities.

The format was a formal papal response given by the pope personally to the oration and declaration of obedience by the ambassadors of the Duke of Savoy, Louis I.

4. Text²

The oration is included in a special Collection of Pius II's Responses from 1459 and 1460), largely consisting of responses to addresses by ambassadors,³ which is extant in at least three manuscripts.

¹ Cronache, p. 634, quoted by Strnad, p. 96

² Concerning the textual transmission of Pius II's orations, see *Collected orations of Pope Pius*, vol. 1, ch. 5

³ See *Collected Orations of Pope Pius II*, cf. 5.1.2

4.1. Manuscripts¹

- **Lucca / Biblioteca Capitolare Feliniana**
544, ff. 173r-174r **(G)** *
- **Roma / Archivio Segreto Vaticano**
Arm. XXXII 1, ff. 50v-53r **(J)** *
- **Roma / Biblioteca Apostolic Vaticana**
Barb. Lat. 1499, ff. 60r-63r
Barb. Lat. 1692, ff. 81r-84r
Chisianus J.VII.251, ff. 168r-169v **(H)**

The Chisianus is the eldest of the three and identical with or very close to the oration as delivered by Pius, but actually there are only small differences between the texts in the five manuscripts.

4.2. Editions

- Pius II: *Orationes politicae et ecclesiasticae*. Ed. Giovanni Domenico Mansi. 3 vols. Lucca: Benedini, 1755-1759. / T. III, pp. 234-236 **(MA)**

Mansi's edition is based on the Lucca manuscript (G).

4.3. Present edition

For principles of edition (incl. orthography) and translation, see *Collected Orations of Enea Silvio Piccolomini / Pope Pius II*, vol. 1, ch. 9-10.

Text:

The present edition is based on the manuscripts from Lucca, the Archivio Segreto Vaticano and the Chisianus, with the Chisianus as the lead text.

¹ Manuscripts for which an orthographical profile is given in *Collected orations of Pope Pius II*, vol. 11, are marked with an asterisk

Pagination:

Pagination is from the Lucca manuscript.

5. Sources¹

In this short oration, 9 direct and indirect quotations from various sources have been identified, the large majority from the Bible, and none from classical sources.

Biblical: 7

Classical: 0

Patristic and medieval: 2

Contemporary: 0

All: 9

Biblical sources: 7

Old Testament: 1

- Wisdom: 1

New Testament: 6

- Matthew: 1
- Luke: 1
- John: 3
- Acts: 1

Classical sources: 0

¹ On Piccolomini's use of sources in general, see *Collected orations of Pope Pius II*, ch. 8.

Patristic and medieval sources: 2

- Decretum Gratiani: 1
- Ignatius of Alexandria: 1¹

Contemporary sources: 0

6. Bibliography

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- *Commentaries.* Ed. M. Meserve and M. Simonetta. Vols. 1 ff. Cambridge, MA, 2003 ff.

¹ Letter to the Philadelphians

² References to the *Annales* is usually given in this form: (e.g.) **Rainaldus, ad ann. 1459, nr. 67** (without reference to a specific edition). In the bibliographies of the individual orations, the first edition is usually listed, but the Theiner edition is actually the preferred one since it is the easiest available on the web

Pius II: *Orationes*. [1436-1464]

- Pius II: *Orationes politicae et ecclesiasticae*. Ed. Giovanni Domenico Mansi. 3 vols. Lucca: Benedini, 1755-1759
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7. Sigla and abbreviations

G = Lucca / Biblioteca Capitolare Feliniana / 544

H = Roma / Biblioteca Apostolic Vaticana / Chisianus J.VII.251

J = Roma / Archivio Segreto Vaticano / Arm. XXXII 1

Abbreviations

CO = Pius II: *Commentarii rerum memorabilium quae suis temporibus contigerunt*. [1464]

HA = Eneas Silvius Piccolomini: *Historia Austriacis*. Teil 1: Einleitung von Martin Wagendorfer. 1. Redaktion ed. von Julia Knödler. Teil 2: 2./3, ed. Martin Wagendorfer. 2 vols. Hannover, 2009. (Monumenta Germaniae Historica. Scriptores Rerum Germanicarum. Nova Series; 24)

HB = Aeneas Silvius Piccolomini: *Historia Bohemica*. Herausg. J. Hejnic & H. Rothe. 2 vols. Köln, 2005. (Bausteine zur slavischen Philologie und Kulturgeschichte. Neue Folge. Reihe B; 20)

MA = Pius II: *Orationes politicae et ecclesiasticae*. Ed. Giovanni Domenico Mansi. 3 vols. Lucca: Benedini, 1755-1759

MPL = Migne, Jacques-Paul: *Patrologia latina*. 217 vols. 1841-1865

RTA = Deutsche Reichstagsakten

WO = *Der Briefwechsel des Eneas Silvius Piccolomini*. Hrsg. von Rudolf Wolkan. 3 vols. Wien, 1909-1918

Decretum = *Decretum magistri Gratiani*. Ed. Lipsiensis secunda. Eds. A.L. Richter & A. Friedberg. 2 vols. Leipzig, 1879

Epistolarium = Enee Silvii Piccolominei *Epistolarium Seculare*. Ed. A. van Heck. Città del Vaticano, 2007

Rainaldus = *Annales ecclesiastici ab anno MCXCVIII ubi Card. Baronius desinit*. Auct. Odoricus Raynaldus. Tom. XVIII-XIX. Roma: Varesius, 1659-1663

Reject = *Reject Aeneas, accept Pius : Selected letters of Aeneas Sylvius Piccolomini (Pope Pius II)*. Intr. and transl. by T.M. Izbicki *et al.* Washington, D.C., 2006

II. TEXT AND TRANSLATION

Ad oratores ducis Sabaudiae

[1] {173r} Quotiens nova principum affertur oboedientia, totiens nobis¹ de primae sedis auctoritate summaque potestate dicere aliquid necessitas ingruit. Quod nequaquam nostrae laudis causa, sed pro² divini nominis gloria facimus. Quidquid³ enim⁴ de Romana sede profertur, totum Christi est salvatoris nostri, qui eam beatorum apostolorum suorum Petri et Pauli martyrio consecravit, in nobis nihil est, quod magnificare possimus. Etsi verbis vestris, praestabiles oratores, supra modum collaudati sumus, nihil est in nobis, quod admirari quispiam aut venerari queat, nisi quod in eo solio collocati sumus, quod est omnium primum ac maximum. Quod cur factum sit, nec scimus neque investigamus quidem⁵, quia non est divini consilii humana ratio capax. Satis est Deum maximum atque optimum⁶ ita constituisse, qui saepe infima hujus mundi eligit, ut fortia quaeque confundat, qui Moysen populo suo ducem dedit, qui sacerdotem summum Aaron ordinavit, qui David regem ex gregibus assumpsit.

¹ *omit.* MA

² *omit.* MA

³ quicquam J

⁴ etiam MA

⁵ quod J

⁶ maximum atque optimum : optimum atque maximum G, MA

To the ambassadors of Savoy

[1] Whenever declarations of obedience are brought [to Us] from the princes, it behooves Us to say something about the authority and supreme power of the First See. This We do not do in order to praise Ourselves, but in order to glorify the name of God. For everything that is said about the Roman See is really about Christ, Our Saviour, who consecrated that See with the martyrdom of His holy apostles Peter and Paul, In Ourselves there is nothing to praise. So, eminent ambassadors, though you have praised Us beyond measure, there is nothing to admire and honour in Us, except that We have been placed on that throne which is the first and greatest of all. We do not know nor do We try to understand why this has happened, for human reason is incapable of grasping the designs of God. It suffices that it has been so decided by the Greatest and Best God¹ who often chooses the weak of this world to confound the strong,² who gave Moses to his people as their leader, who ordained Aaron as High Priest, and who took David from his herds to make him king.

¹ Traditional title of the Roman God Jupiter, "Jupiter Optimus Maximus", applied by Piccolomini to the Christian God

² Cf. Luke, 1, 52

[2] Ille nos Christianae praefecit ecclesiae, et beati Petri navigium gubernare mandavit, quia non est alius veteris testamenti {173v} Deus, alius novi. Qui per prophetas locutus est consolator spiritus, idem apostolorum inflammavit pectora et linguis omnium loqui dedit. In veteri lege sancta et individua trinitas¹ per legiferum Moysen juxta dispositionem temporum, doctrinam humano generi tribuit² salutarem. In nova vero eadem trinitas benignius egit, cujus imperio incarnatus Dei filius vitam vitae manifestius demonstravit, *et animam suam pro suis ovibus ponere* non dubitavit. Is autem rediturus in caelum, ne gregem suum invaderent lupi rapaces, vices suas commisit beato Petro³, dicens: *Pasce oves meas, et tibi dabo claves regni caelorum*, et cetera⁴, per quae ei summa potestas credita designatur. Quod Petro, idem et successoribus traditum est, et ad nos usque tantae dignitatis auctoritas derivata, qui etsi meritis longe inferiores dignoscimur esse quam Petrus, potestate tamen pares sumus - et quamvis contremiscimus, peccatis obnoxii, hunc tam sublimem locum ascendisse.

[3] Fatemur tamen salvari non posse et diaboli prorsus⁵ esse mancipium, qui jussionibus nostris secundum sacros canones emanantibus temere ac pertinaciter adversatur. Ad quam rem perpulchre⁶ accomodari possunt verba sanctissimi viri Ignatii, qui beati Johannis evangelistae auditor fuit. Sic enim ait: *Principes subditi estote Caesari, milites principibus, diaconi presbyteris, presbyteri vero et diaconi simul cum omni populo et militibus atque principibus, sed et Caesar oboediat⁷ episcopo; episcopus vero Christo, sicut Christus patri, et ita unitas per omnia conservetur*. Quae cum ita sint, audent tamen aliqui apostolicae sedis mandata contemnere et tamquam majus sit aliquod⁸ tribunal ab ejus jussionibus provocare non advertentes, quia *prima sedes non judicatur a quoquam*, et quod morte dignus est, qui summi sacerdotis imperio non paret. Evangelium quippe corrumpit et inconsutilem Christi tunicam scindit⁹ et sponsam ejus lacerat ecclesiam, qui capitis sui, hoc est Romani praesulis, decreta contemnit.

¹ trinitatis J

² praebuit J

³ commisit beato Petro : beato Petro commisit G, MA

⁴ etc. G, MA

⁵ omit. MA

⁶ omit. G, MA

⁷ obedient G, H

⁸ aliquid G, MA

⁹ omit. MA

[2] It is He who has made Us the head of the Christian Church and charged Us with steering the Bark of Saint Peter, for the God of the Old Testament is the same as the God of the New. He, the Spirit of consolation, *who has spoken through the prophets*,¹ is the same who enflamed the hearts of the apostles and gave them to speak in the tongues of all men.² In the Old Law the holy and undivided Trinity gave its salutary doctrine to humankind through Moses the Lawgiver according to the conditions at the time. But in the New Law, the same Trinity has acted more benignly: at its command, the incarnate Son of God has quite clearly shown [us] the way of life, and He did not hesitate *to give His life for His sheep*.³ And since He had to return to Heaven and did not want his flock to be attacked by ravenous wolves, he appointed Saint Peter as His Vicar when He said: *Feed my sheep*,⁴ and *I will give to thee the keys of the kingdom of heaven*⁵ etc.⁶ This means that supreme power was vested in Peter. And what was granted to Peter has been passed on to Peter's successors, and now the authority of this great office⁷ has come to Us. Though We are far inferior to Peter in merit, We are nonetheless equal to him in power. We tremble with fear because of Our sinfulness, but nonetheless We have now been elevated to this lofty position.

[3] We declare that all who audaciously and obstinately oppose Our commands issued according to the sacred canons are the servants of the Devil and cannot obtain salvation. In this connection it is highly appropriate to quote the words of Saint Ignatius who in his time had heard Saint John the Evangelist. This is what he says: *Let governors be obedient to Caesar; soldiers to those that command them; deacons to the presbyters, as to high-priests; the presbyters and deacons and the rest of the clergy together with all the people, and the soldiers and the governors and even Caesar to the bishop; the bishop to Christ, even as Christ to the Father. And thus unity is preserved throughout*.⁸ In spite of this, there are some who dare to spurn the commands of the Apostolic See and appeal its judgments to a higher tribunal, as if there was one. [Obviously,] they are not aware that *the First See may be judged by no one*,⁹ and that he who disobeys the command of the High Priest incurs the death penalty. And anyone who ignores the decrees of the Head of Church, that is the Roman Pontiff, perverts the Gospel, tears the seamless tunic of Christ,¹⁰ and distresses his bride, the Church.

¹ "Qui locutus est prophetas": from the Nicene Creed

² Cf. Acts, 2, 4

³ John, 10, 11

⁴ John, 21, 17

⁵ Matthew, 16, 19

⁶ Two of the biblical texts traditional used to prove the supremacy of the Papacy

⁷ "dignitas"

⁸ St. Ignace of Antioch: *Letter to the Philadelphians*, 4

⁹ *Decretum*, C.9.3.13 (col. 610).

¹⁰ John, 19, 23

[4] Una est caro domini Jesu in cruce suspensa, et unus ejus sanguis, qui pro nobis effusus. Unus etiam¹ panis pro omnibus confractus, et unus calix totius ecclesiae, et unus episcopus, nam et unus est ingenitus Deus pater, et unus unigenitus² filius Deus, verbum et homo, et unus paraclytus spiritus veritatis. Una etiam praedicatio, et fides una, et unum baptisma. Si una ecclesia est, quam fundaverunt sancti apostoli *a fine usque ad fines* in sanguine Christi propriis sudoribus ac³ laboribus, et in ea unus episcopus, cui parere omnes oportet, atque hic Romanus, quod nemo Christianus inficiari⁴ potest, quis non intelligit apud apostolicam sedem⁵ salutis portam esse quaerendam et omnes ad Gehennam aedificare, qui suis utentes sensibus Romanas sanctiones evadere atque divellere nituntur?

[5] Novit haec dilectus filius noster Ludovicus, Sabaudiae dux, potentia clarus et genere, qui vulgatam progenitorum suorum incedens viam ac debitam nobis et apostolicae sedi oboedientiam exhibens, mandatis nostris obtemperaturum et boni filii officium repromittit. Praepotens hic princeps est et latissimis regionibus imperat. Majores ejus ex Saxonum sanguine⁶ orti. Saxones quidam auctores ex Macedonibus originem ducere tradunt⁷. Francorum et Burgundiorum⁸ nobilitas Sabaudiensi familiae mixta est; huic claritudini et mores optimi juncti sunt. Est enim Ludovicus mansuetissimus princeps, aditu facilis, religionis cultor, justitiae tenax, et servantissimus aequi. Laudamus devotionem et pietatem ejus. Quae nobis offert, et praecipue in expeditione contra Turcos, quam tantopere probat, gratissimo complectimur animo: multum enim in ea re conferre⁹ potest, nec dubitamus quin opere compleat, quod verbis pollicetur. Nos ac venerabiles fratres nostri sanctae Romanae ecclesiae cardinales cum¹⁰ personam suam, tum illustrem prosapiam ejus ac praecipue nobilissimam sobolem, et omnes sibi caros singularibus favoribus atque honoribus prosequemur¹¹. Reliqua, quae semotis arbitris relaturi estis, benigne et granter audiemus.

¹ est MA

² unigenitus *corr. from* ingenitus H; ingenitus J

³ et J

⁴ inficiare J

⁵ apostolicam sedem : sedem apostolicam G, MA

⁶ Saxonum sanguine : sanguine Saxonum G, MA

⁷ ducere tradunt : tradunt ducere G [NB: not MA]

⁸ Burgundorum G, MA

⁹ conferri MA

¹⁰ tum J

¹¹ prosequimur G, MA

[4] The body of Jesus Christ hanging on the Cross is One, and the blood that was shed for our sake is One. The bread broken for all is One, and the chalice of whole the Church is One. There is but One bishop. For God the Father, the Unborn, is One; and God the Son, the Only Begotten, Word and man, is One; and the Spirit of Truth, the Paraclete, is One. There is only One Preaching, One Faith, and One Baptism. There is only One Church, founded by the holy apostles, *from end to end*,¹ with the blood of Christ, and with His own sweat and toil. In that Church there is one bishop, whom all must obey, and that he is the Bishop of Rome no Christian can deny. Who does not understand that the gate to salvation must be sought at the Apostolic See and that all who follow their own designs and try to avoid or nullify the Roman ordinances are in reality building up Hell.

[5] This is known to Our beloved son, Louis, Duke of Savoy,² famous for his power and family. Following the common way of his ancestors, he declares his obedience as owed to Us and to the Apostolic See. He promises to obey our commands and to behave as a good son ought to. Mighty is this prince, and vast are the lands that he rules. His forefathers were of Saxon blood, and some authors claim that the Saxons themselves descend from the Macedonians. The family of Savoy is related to the French and Burgundian nobility. It unites noble fame with noble manners. And Louis himself is a most gracious prince, easily approachable and devoted to religion. He upholds justice and serves equity. We praise his devotion and piety. We gratefully accept his offers, especially with regard to the expedition against the Turks, which he highly approves of. Indeed, he may contribute much to that cause, and We do no doubt that he will fulfil his promises. We and Our venerable brethren, the cardinals of the Holy Roman Church, will show exceptional favour and honour to him, to his illustrious family and noble offspring, and to all who are dear to him. What else you will tell us, in private, We shall hear benignly and gladly.

¹ Wisdom, 8, 1: *a fine usque ad finem*

² Louis I (1413-1465): Duke of Savoy from 1440 until his death