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by Pope Martin V, 1418

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Inter Cunctas

Latin

SUMMARIUM

Damnatio errorum Ioannis Wicleff, Ioan-nis Huss, Hieronymi de Praga et alio-rum de sacramentis Ecclesiae male sen-tientibus, eorumque complicum et fau-torum: ac forma haereticos suspectosque de haeresi examinandi [¹].

Prooemium. — 1. Episcoporum negligentia novas haereses a Wiclefo, Io. Huss et Hieronymo de Praga disseminatas deplorat. — 2. Eos itaque concilium Constantiense a fidelium coetu segregavit: — 3. Sed nonnullis eorum sectatoribus illorum legentibus libros, haeresesque tuentibus: — 4. Martinus PP. Ecclesiarum mandat praelatis, ut eosdem tamquam haereticos iudicatos saeculari tradant Curiae puniendos: 5. Receptatores eorum coerceant: — 6. Cum obduratis, praevis monitionibus, severe utantur; — 7. Principesque omnes moneat eosdem ut expellant suis ex dominiis. — 8. Haereticos ecclesiastica privari vult sepultura, eorum autem bona

English

SUMMARY

Condemnation of the errors of John Wycliffe, John Huss, Jerome of Prague, and others who hold erroneous views concerning the sacraments of the Church, as well as their accomplices and supporters: and the procedure for examining those suspected of heresy [¹].

Preface. — 1. He laments the negligence of bishops which allowed new heresies to be disseminated by Wycliffe, John Huss, and Jerome of Prague. — 2. The Council of Constance therefore segregated them from the assembly of the faithful: — 3. But some of their followers continued reading their books and defending their heresies: — 4. Pope Martin commands the prelates of the Churches to hand over these same individuals, judged as heretics, to the secular Court for punishment: 5. They should restrain those who harbor them: — 6. With the obstinate, after prior warnings, they should deal severely; — 7. And admonish all princes to expel them from their domains. — 8. He wishes heretics to be deprived of ecclesiastical burial, and their goods to be

confiscari. — 9. De suspectis. — 10. Innovata Bonifacii VIII in cap. 18, *De hæret.*, constitutio. — 11. Formam praescribit interrogatoriorum suspectis de haeresi, infamatisque faciendorum. — 12. Tenor articulorum Ioannis Wicleff. — 13. Tenor articulorum Ioannis Huss. — 14. Tenor interrogatoriorum iuxta quae haeretici aut de haeresi suspecti interrogari debent. — 15. De modo procedendi contra infamatos vel suspectos de haeresi. — 16. De hac publicanda constitutione: et denunciandis excommunicatis huiusmodi haereticis, *etc.* eos defendentibus, *etc.* — 17. De poenis contra huiusmodi errores tenentes, dogmatizantes, *etc.* — De modo abiurandi. — 18. Obstantibus quibuscumque derogatur.

Martinus episcopus servus servorum Dei, venerabilibus fratribus, archiepiscopis, episcopis ac inquisitoribus haereticae pravitatis ubi-libet constitutis, ad quos litterae praesentes pervenerint, salutem et apostolicam benedictionem.

Prooemium.

Inter cunctas pastoralis curae sollicitudines, quibus premimur incessanter, illa potissime fortius nos angit, ut haereticis de finibus christicolarum expulsis, suisque falsis doctrinis et erroribus perversis penitus, quantum nobis ex alto conceditur, extirpatis, orthodoxa et catholica fides integra et illibata permaneat, ac populus christianus in eiusdem fidei sinceritate, quolibet obscuracionis semoto velamine, immobilis et inviolatus persistat.

Episcoporum negligentia novas haereses a Wicleffo, Io. Huss et Hieronymo de Praga dissemin. deplorat.

§ 1. Sane dudum, plusquam omnibus retroactis temporibus, in nonnullis regionibus et dominiis, praesertim in regno Bohemiae et marchionatu Moraviae ac locis et districtibus illis vicinis, adversus fidei catholicae

confiscated. — 9. Concerning those suspected [of heresy]. — 10. The constitution of Boniface VIII in chapter 18, *De hæret.* [On heresy], is renewed. — 11. He prescribes the form of interrogatories to be made to those suspected of heresy and those with ill reputation. — 12. The content of the articles of John Wycliffe. — 13. The content of the articles of John Huss. — 14. The content of the interrogatories according to which heretics or those suspected of heresy ought to be interrogated. — 15. Concerning the procedure against those defamed or suspected of heresy. — 16. Concerning the publication of this constitution: and the denunciation as excommunicated of such heretics, *etc.* those defending them, *etc.* — 17. Concerning the penalties against those holding, teaching, *etc.* such errors. — Concerning the manner of abjuration. — 18. Anything to the contrary is derogated.

Martin, bishop, servant of the servants of God, to the venerable brothers, archbishops, bishops, and inquisitors of heretical depravity appointed everywhere, to whom these present letters may come, greetings and apostolic benediction.

Preface.

Among all the concerns of pastoral care by which we are unceasingly burdened, this one particularly distresses us most forcefully: that with heretics driven from the territories of Christians, and their false doctrines and perverse errors thoroughly extirpated—as far as is granted to us from on high—the orthodox and Catholic faith may remain whole and unblemished, and the Christian people may persist immovable and inviolate in the sincerity of the same faith, with every veil of obscurity removed.

He deplores the negligence of bishops in allowing new heresies to be disseminated by Wycliffe, John Huss, and Jerome of Prague.

§ 1. Indeed, a while ago, more than in all previous times, in certain regions and domains, especially in the Kingdom of Bohemia and the Margraviate of Moravia and places and districts adjacent to them, there rose up against the dogmas of the Catholic faith certain heresiarchs, vagabonds, schismatics, and

dogmata insurrexerunt quidam haeresiarcha, circumcelliones, schismatici et seditiosi, luciferina superbia et rabie lupina evecti, daemoniorum fraudibus illusi, de vanitate in idipsum (licet forent de diversis mundi partibus oriundi) convenientes, et caudas colligatas habentes, damnatae videlicet memoriae Ioannes Wicleff de Anglia, Ioannes Huss de Bohemia et Hieronymus de Praga, qui utinam alios secum ad infidelitatis interitum non traxissent. Nam, ubi huiusmodi pestilentes personae perversa dogmata pertinaciter seminabant, in suae doctrinae pestiferae primordio praelati et alii iudicariae potestatis regimina exercentes, tamquam canes muti non valentes latrare, nec ulciscentes cum Apostolo in promptu omnem inobedientem, haeresiarchas ipsos pestiferos et dolosos, eorum lupinam rabiem truculentam statim, ut adstricti fuerant, canonice coercere, eosque de domo Domini corporaliter eiicere non curarunt, sed sacrilegam, falsam et perniciosam ipsorum doctrinam per longas moras negligenter convalere permiserunt: populorum multitudo, illorum opinionibus falsis decepta, pro veris accepit quae diu mendaciter et perniciose ac damnabiliter seminaverunt, eisque credendo, a recta fide cecidit turba multa, et errore devio involvitur, proh dolor! paganorum, adeo quod, per diversa illarum eisdemque convicinarum partium climata, oves Christi catholicas haeresiarcha ipsi successive infecerunt, et in stercore mendaciorum fecerunt putrescere.

Eositeque concilium Constantiense a fidelium coetu segregavit

§ 2. Quapropter generalis Constantiensis synodus, tantam fidelium et fidei orthodoxae plagam et ruinam videns, exclamare compulsa est cum Augustino: Quid faciet Ecclesiae medicina, salutem omnium materna caritate conquirens, tamquam inter phreneticos et lethargicos aestuans? Numquid contemnere, numquid desistere vel debet vel potest?

seditionous persons, carried away by Luciferian pride and wolfish rage, deluded by the frauds of demons, coming together in the same vanity (although they originated from different parts of the world) and having their tails bound together—namely, John Wycliffe of England, Jan Hus of Bohemia, and Jerome of Prague, all of damned memory, who would that they had not drawn others with them to the destruction of infidelity. For when such pestilent persons were persistently sowing perverse dogmas, at the beginning of their pestiferous doctrine, the prelates and others exercising the authority of judicial power, like mute dogs unable to bark, and not avenging with the Apostle every disobedient person, neglected to restrain canonically these pestiferous and deceitful heresiarchs with their savage wolfish rage immediately, as they were obligated to do, and to cast them bodily from the house of the Lord, but through lengthy delays they negligently allowed their sacrilegious, false, and pernicious doctrine to grow strong: the multitude of peoples, deceived by their false opinions, accepted as true what they had long mendaciously, perniciously, and damnably sown, and by believing them, a great crowd fell from the right faith and was involved, alas! in the deviant error of the pagans, to such an extent that, throughout various regions of those parts and neighboring areas, these heresiarchs successively infected the Catholic sheep of Christ, and caused them to putrefy in the filth of lies.

And thus the Council of Constance segregated them from the assembly of the faithful

§ 2. Wherefore the general Council of Constance, beholding such a grievous wound and ruin inflicted upon the faithful and orthodox faith, was compelled to cry out with Augustine: “What shall the medicine of the Church do, seeking with maternal charity the salvation of all, laboring as it were among the frenzied and the lethargic? Should it neglect them, should it cease its efforts, or is it able to do so?”

Certe non, secundum eundem, imo utrisque sit necesse est molesta, quae neutris est inimica. Nam et molestus est medicus furenti phrenetico, et pater indisciplinato filio, ille ligando, iste caedendo, sed ambo diligendo. Si autem negligent, et eos perire permittant, inquit Augustinus, ista falsa mansuetudo potius crudelitas est. Proinde synodus praefata, ad omnipotentis Dei gloriam ipsiusque catholicae fidei ac christianae religionis conservationem, augmentum et animarum salutem et praeservationem, eosdem Ioannem Wicleff et Ioannem Huss et Hieronymum, qui, inter caetera, de sacro Eucharistiae sacramento et aliis sacramentis Ecclesiae et articulis fidei aliter quam sancta Romana Ecclesia credit, et tenet et praedicat et docet quamplurima temere et damnabiliter credere ac tenere, praedicare atque docere pertinaciter attentabant, velut haereticos et pertinaces ac obstinatos iam a communione fidelium separatos, de domo Dei corporaliter eiecit, et spiritualiter eiectionem declaravit, et alia nonnulla circa praemissa utilia et salubria statuit et decrevit, per quae alii, qui, causantibus haeresiarchis eorumque falsis doctrinis huiusmodi, spiritualiter de domo Dei exierant, per vias canonicas reducerentur ad semitas veritatis.

Sed nonnullis eorum rectoribus illorum legentibus libros, haeresesque tuentibus

§ 3. Et quia, sicut dolenter accepimus, non solum in regno Bohemiae et marchionatus dominiis et locis supradictis, verum etiam in quibusdam partibus et provinciis contiguis seu vicinis eisdem, etiam nonnulli ex sectatoribus et sequacibus haerearum ac errorum haereiarcharum praedictorum, timore divino et pudore humano prorsus abiectis, nec de ipsorum, et praesertim Ioannis Huss et Hieronymi, interitu miserabili sumentes conversionis et poenitentiae fructum, sed tamquam in profundum pressi peccatorum, Dominum Deum blasphemare non cessant, ducentes in irritum nomen Eius, quorum mentes

Certainly not, according to the same authority; rather it must necessarily be troublesome to both, though hostile to neither. For the physician is troublesome to the raging madman, and the father to the undisciplined son—the former by restraining, the latter by chastising—but both act out of love. But if they neglect them and permit them to perish, says Augustine, “such false gentleness is rather cruelty.” Therefore the aforementioned synod, for the glory of Almighty God and for the preservation and increase of the Catholic faith and Christian religion, and for the salvation and protection of souls, corporally cast out from the house of God John Wycliffe, John Huss, and Jerome [of Prague], who, among other things, pertinaciously attempted to believe, hold, preach, and teach many rash and damnable things concerning the holy sacrament of the Eucharist and other sacraments of the Church and articles of faith, differently from what the holy Roman Church believes, holds, preaches, and teaches. The synod declared them to be heretics, pertinacious and obstinate, already separated from the communion of the faithful and spiritually cast out. And it established and decreed certain other useful and salutary measures concerning the aforementioned matters, by which others who, on account of these heresiarchs and their false doctrines, had spiritually departed from the house of God, might be led back to the paths of truth through canonical ways.

But as some of their rectors read their books and defend heresies

§ 3. And because, as we have received with sorrow, not only in the kingdom of Bohemia and the aforementioned dominions, marquisates, and places, but also in certain contiguous or neighboring regions and provinces, even some of the sectarians and followers of the heresies and errors of the aforementioned heresiarchs, having utterly cast aside divine fear and human shame, and not drawing the fruit of conversion and penance from their miserable death, especially that of John Huss and Jerome, but as though pressed down into the depths of sins, do not cease to blaspheme the Lord God, bringing His name to nothing, whose minds the father of lies has so damnably blinded that they read, study, and from the aforementioned books, codices, and pamphlets—

pater mendacii sic damnabiliter excaecavit, ut praedictos libros, codices et opuscula, haereses et errores continentes seu continentia, dudum etiam per synodum praefatam damnatos et damnata, ac ignibus concremanda deputata et concremata legunt, student, ac ex eis in sui et multorum simplicium periculum, nedum contra statuta, decreta et ordinata in synodo supradicta, sed etiam contra canonicas sanctiones dogmatizare praesumunt in animarum periculum ac puritatis fidei denigrationem et scandalum plurimorum.

Martinus PP. Ecclesiarum mandat praelatis, ut eosdem tamquam haereticos indicatos saeculari tradant Curiae puniendos:

§ 4. Nos igitur, attendentes quod error, cui non resistitur, approbari videtur, ac malis et perniciosus erroribus huiusmodi resistere ac eos de medio Christi fidelium, et praesertim de supradictis Bohemiae et Moraviae dominiis et districtibus ac confinibus et viciniis eorum, ne amplius et latius se extendant, funditus evellere cupientes, discretioni vestrae, sacro approbante concilio Constantiensi, per apostolica scripta committimus et mandamus quatenus vos, archiepiscopi et episcopi ac electi, et quilibet vestrum, per se seu alium vel alios, quos graves et idoneas personas spiritualem iurisdictionem habentes esse volumus, omnes et singulos, cuiuscumque dignitatis, officii, praeeminentiae, status vel conditionis existant, et quibuscumque nominibus censeantur, qui, de praeexcelso, salutifero et supermirabili sacramento Corporis et Sanguinis D. N. Iesu Christi, vel de Baptismate seu peccatorum Confessione, Poenitentiae pro peccatis iniunctione vel reliquis ecclesiasticis sacramentis seu fidei articulis aliter sentire aut docere, quam sacrosancta Romana Ecclesia et universalis docet, praedicat et observat, aut articulos seu libros et doctrinas praefatorum haeresiarcharum Ioannis Wicleff et

containing heresies and errors long since condemned by the aforementioned synod and assigned to be burned by fire and so burned—presume to dogmatize, to their own peril and that of many simple people, not only against the statutes, decrees, and ordinances established in the aforementioned synod, but also against canonical sanctions, to the danger of souls, the defamation of the purity of faith, and the scandal of many.

Pope Martin commands the prelates of the Churches to hand over these same persons as declared heretics to the secular Court for punishment:

§ 4. We, therefore, considering that an error which is not resisted appears to be approved, and desiring to resist such evil and pernicious errors and to completely uproot them from among the Christian faithful, especially from the aforementioned domains and districts of Bohemia and Moravia and their borders and vicinities, lest they spread further and more widely, with the sacred approval of the Council of Constance, we commit and command to your discretion by apostolic writings that you, archbishops and bishops and those elected [to these offices], and any one of you, by himself or through another or others, whom we wish to be grave and suitable persons having spiritual jurisdiction, should judge as heretics all and each, of whatever dignity, office, preeminence, state or condition they may be, and by whatever names they may be known, who presume to think or teach otherwise than the most holy Roman Church and the universal [Church] teaches, preaches, and observes concerning the most excellent, saving, and most wonderful sacrament of the Body and Blood of Our Lord Jesus Christ, or concerning Baptism or Confession of sins, the imposition of Penance for sins, or the remaining ecclesiastical sacraments or articles of faith, or who presume in any way to hold, believe, and dogmatize the articles or books and teachings of the aforementioned heresiarchs John Wycliffe and John Huss and Jerome [of Prague], condemned along with their authors by the same

Ioannis Huss et Hieronymi, per eamdem Constantiensem synodum, cum suis auctoribus, ut praedicitur, damnatos et damnatas, tenere, credere et dogmatizare, ac vitae finem ipsorum haeresiarcharum publice vel occulte pertinaciter quomodolibet laudare vel approbare praesumpserint, eorumque receptatores, defensores et fautores quoslibet, etiam contemplatione praedictorum errorum, necnon credentes et adhaerentes eisdem, tamquam haereticos iudicetis, et velut haereticos saeculari curiae relinquantis.

Receptatores eorum coerceant.

§ 5. Receptatores quoque, fautores et defensores huiusmodi pestiferarum personarum, quae erroribus ipsis crediderint, nec favore aut contemplatione errorum ipsorum, sed forte carnalis amoris causa vel occasione alia huiusmodi personas pestiferas receptaverint, praeter poenas ab utroque iure talibus inflictas, per iudices competentes, tanta severitate poenarum, in tam enormi scelere, ultionem accipiant, quod cedat caeteris crassantibus in exemplum, ut, quos Dei timor a malo non revocat, saltem coerceat severitas disciplinae.

Cum obduratis, praviis monitionibus, severe utantur;

§ 6. Cum reliquis vero huiusmodi secta damnabili quomodolibet infectis, qui, post competentem monitionem ac frequentem exhortationem, qua pie erga eos, spe correctionis et emendationis ac ad melioris vitae frugem conversionis, usum est, a praedictis erroribus et secta noluerint resipiscere, et ad gremium unitatemque sanctae matris Ecclesiae ac fidem catholicam, quae sola salvare potest, sine qua nulli verae salutis subsidium contingit, plene recognoscere et confiteri, iustitiae severitas, prout facti poposcerit qualitas, dulcore misericordiae temperetur.

Principisque omnes monens eosdem ut expellant eius et domniant.

Council of Constance, as stated, or who publicly or secretly, obstinately in any way presume to praise or approve the end of the lives of these same heresiarchs, and any receivers, defenders and supporters of them, even in consideration of the aforementioned errors, as well as those believing in and adhering to them, and you should abandon them as heretics to the secular court.

Let them restrain those who harbor them.

§ 5. Furthermore, those who receive, favor, and defend such pestiferous persons, who may have believed in these errors—not out of favor for or contemplation of those errors, but perhaps from carnal love or some other such occasion have harbored these pestiferous persons—beyond the penalties inflicted upon such persons by both laws, shall, through competent judges, receive punishment with such severity of penalties for so enormous a crime that it may serve as an example to other offenders, so that those whom the fear of God does not recall from evil, may at least be restrained by the severity of discipline.

With the obstinate, after proper admonitions, let them deal severely;

§ 6. However, with others infected in any way by such damnable sect who, after appropriate admonition and frequent exhortation, which has been piously used toward them in hope of correction and amendment and conversion to the fruit of a better life, shall refuse to come to their senses regarding the aforementioned errors and sect, and to fully recognize and confess the bosom and unity of holy mother Church and the Catholic faith, which alone can save, without which no aid of true salvation occurs to anyone, let the severity of justice, as the quality of the deed shall have demanded, be tempered with the sweetness of mercy.

And admonishing all princes to expel them and their dominions.

§ 7. Et nihilominus omnes christianae et catholicae fidei professores, imperatorem, reges, duces, principes, marchiones, comites, barones, milites, potestates, re-ctores, consules, proconsules, scabinos, communitates et universitates regnorum, provinciarum, civitatum, oppidorum, ca-strorum, villarum, terrarum, aliorumque locorum huiusmodi, necnon caeteros iurisdictionem temporalem exercentes, iuxta iuris formam et exigentiam, auctoritate apostolica, exhortando moneatis et requi-ratis ut de regnis, provinciis, civitatibus, oppidis, castris, villis, terris et omnibus aliis locis ac dominiis supradictis omnes et singulos haereticos huiusmodi, secundum tenorem Lateranensis concilii, quod incipit, *Sicut ait*, ad instar etiam irretitorum crimine usurarum, quos publice vel manifeste per facti evidentiam cognoverint esse tales, tamquam oves morbidas gregem Domini inficientes expellant, donec et quousque a nobis seu vobis vel aliis iudicibus ecclesiasticis vel inquisitoribus fidem et communionem Romanae Ecclesiae tenentibus aliud recipiant in mandatis, nec eosdem in suis districtibus praedicare, domicilia tenere, larem fovere, contractus inire, negotiationes et mercantias quaslibet exercere, aut humanitatis solatia cum Christi fidelibus habere permittant.

Haereticos ecclesiastica privati valisepultura, eorum cadav. bona confiscant.

§ 8. Et si tales haeretici publici ac manifesti, licet nondum per Ecclesiam declarati, in hoc tam gravi crimine decesserint, ecclesiastica careant sepultura, nec oblationes fiant aut recipiantur pro eisdem: bona tamen ipsorum a tempore commissi criminis, secundum canonicas sanctiones, confiscata, non occupentur per illos ad quos alias pertinerent, donec per huiusmodi iudices ecclesiasticos super hoc potestatem habentes sententia declaratoria super ipso haeresis crimine fuerit promulgata.

§ 7. And nevertheless, you shall admonish and require, by apostolic authority, according to the form and demands of law, all professors of the Christian and Catholic faith—emperors, kings, dukes, princes, marquises, counts, barons, knights, authorities, governors, consuls, proconsuls, magistrates, communities, and universities of kingdoms, provinces, cities, towns, fortresses, villages, lands, and other such places, as well as others who exercise temporal jurisdiction—that they expel from the kingdoms, provinces, cities, towns, fortresses, villages, lands, and all other aforementioned places and domains, each and every such heretic, according to the tenor of the Lateran Council which begins “Sicut ait,” treating them like those ensnared in the crime of usury, whom they know to be such publicly or manifestly by the evidence of their deeds, as diseased sheep infecting the Lord’s flock, until and for such time as they receive other instructions from us or from you or from other ecclesiastical judges or inquisitors who hold to the faith and communion of the Roman Church. Nor shall they permit these same persons to preach in their districts, to maintain domiciles, to keep a household, to enter into contracts, to exercise any negotiations and merchandising whatsoever, or to have consolations of humanity with the faithful of Christ.

Heretics are deprived of ecclesiastical burial, their bodies and goods are to be confiscated.

§ 8. And if such public and manifest heretics, although not yet declared as such by the Church, should die in so grave a crime, they shall be deprived of ecclesiastical burial, nor shall offerings be made or received for them. However, their goods, which according to canonical sanctions are confiscated from the time the crime was committed, shall not be seized by those to whom they would otherwise belong, until a declaratory sentence concerning the crime of heresy itself has been promulgated by ecclesiastical judges having authority in this matter.

De suspectis.

§ 9. Qui autem de haeresi, per iudicem competentem ecclesiasticum, inventi fuerint sola suspitione notati seu suspecti, nisi, iuxta considerationem et exigentiam suspitionis qualitatemque personae, ad arbitrium iudicis huiusmodi, propriam innocentiam congrua devotione monstraverint, in purgatione eis canonice indicta deficientes, et se canonice purgare non valentes, aut pro huiusmodi purgatione facienda, obstinatione damnabili, iurare renuentes, tamquam haeretici condemnentur. Qui vero dictam innocentiam monstrare, ex quadam negligentia seu desidia, et purgationem huiusmodi facere omiserint, anathematis gladio feriantur, et usque ad satisfactionem condignam ab omnibus evitentur; ita quod, si per annum in excommunicatione huiusmodi perstiterint, ex tunc velut haeretici condemnentur. Si quis vero, super aliquo saepedictae pestiferae doctrinae haeresiarcharum praedictorum, vel aliquibus articulis dumtaxat scandalosis, temerariis, seditiosis vel piarum aurium offensivis, culpabilis repertus fuerit, canonice puniatur. Si vero, propter solam infamiam aut suspicionem dictorum articulorum vel alicuius ipsorum, quis repertus fuerit suspectus, et in purgatione canonica propter hoc sibi indicta deficeret, pro convicto habeatur, et tamquam canonice convictus puniatur.

Innovata Bonifacii VIII in cap. 18 De Haeret. constitutio.

§ 10. Et insuper dispositionem felicitis recordationis Bonifacii Papae octavi, praedecessoris nostri, quae incipit: *Ut inquisitionis negotium*, renovantes et etiam exequentes, universas potestates et dominos temporales et iudices antedictos, quibuscumque dignitatibus vel officiis seu nominibus censeantur, exhortando requirimus et mandamus eisdem ut, sicut reputari cupiunt et haberi fideles, ac filii Ecclesiae nuncupari, et in Christi nomine gloriari, ita, pro defensione fidei vobis

Concerning Those Suspected [of Heresy].

§ 9. Those who, by a competent ecclesiastical judge, are found to be marked or suspected with mere suspicion of heresy, unless they demonstrate their innocence with appropriate devotion according to the consideration and requirement of the suspicion and the quality of the person, at the discretion of such judge, failing in the canonical purgation imposed upon them, and being unable to purge themselves canonically, or refusing to swear for the purpose of making such purgation through damnable obstinacy, shall be condemned as heretics. Those who neglect or through sloth fail to demonstrate said innocence, and omit to make such purgation, shall be struck with the sword of anathema, and avoided by all until suitable satisfaction is made; so that, if they persist in such excommunication for a year, they shall thereafter be condemned as heretics. If anyone, however, is found guilty regarding any aspect of the aforementioned pestiferous doctrine of the aforesaid heresiarchs, or merely regarding certain articles that are scandalous, reckless, seditious, or offensive to pious ears, he shall be punished canonically. If indeed, on account of mere infamy or suspicion of the said articles or any of them, someone is found suspect, and should fail in the canonical purgation imposed on him for this reason, he shall be held as convicted, and shall be punished as canonically convicted.

The constitution of Boniface VIII in chapter 18 On Heretics is renewed.

§ 10. And furthermore, renewing and also executing the disposition of Pope Boniface VIII of happy memory, our predecessor, which begins: *Ut inquisitionis negotium* [That the business of inquisition], we exhort and command all temporal powers and lords and the aforementioned judges, by whatever dignities or offices or names they may be known, that, just as they desire to be considered and held as faithful, and to be called children of the Church, and to glory in the name of Christ, so, for the defense of the faith, they should obey and attend to

archiepiscopis, episcopis et electis ac inquisitoribus haereticae pravitatis et aliis iudicibus seu personis ecclesiasticis, per vos ad hoc, ut praemittitur, deputandis, fidem et communionem sanctae matris Ecclesiae tenentibus, pareant, et intendant praebeantque auxilium et favorem in haeticorum, necnon credentium, fautorum, receptatorum et defensorum ipsorum investigatione, captione, custodia diligenti cum ab eisdem fuerint requisiti, ut praefatas personas pestiferas, alios secum perdere molientes, in potestatem seu carcerem per vos archiepiscopos, episcopos, electos et inquisitores praedictos, aut deputandos a vobis, vel ad locum de quo vos vel ipsi mandabitis, infra eorundem dominorum potestatem, rectorum seu iudicum districtum ducant vel duci faciant sine mora, ubi per viros catholicos a vobis archiepiscopis vel episcopis, electis, seu inquisitoribus seu deputandis personis huiusmodi, vel vestrum aliquo deputato sub arcta et diligenti custodia, ne fugiant, ponendo, eos etiam compedibus et manicis ferreis teneant, donec eorum negotium per Ecclesiae iudicium terminetur, et quod de haeresi a iudice ecclesiastico competenti, qui fidem et communionem dictae sanctae Romanae Ecclesiae teneat, condemnentur, praefati domini temporales seu rectores, iudices vel eorum officiales seu nuncii sibi relictos recipiant indilate animadversione debita puniendos.

Formam praescribit interrogatoriorum suspecti de haeresi, infamatique faciendorum.

§ 11. Verum ne praeiudicium et scandalum praefatae fidei orthodoxae religionis christianae, praetextu ignorantiae, quemquam in hoc circumveniri, aut versutos homines sub frivola excusationis velamine in hac materia pallare contingat, et ut de convincendis seu cognoscendis haeticis, receptatoribus, defensoribus, fautoribus, credentibus et adhaerentibus,

you archbishops, bishops, and bishops-elect, and inquisitors of heretical depravity, and other ecclesiastical judges or persons who, as stated above, are to be deputized by you for this purpose, who hold the faith and communion of holy mother Church, and they should provide help and favor in the investigation, capture, and diligent custody of heretics, as well as believers, supporters, receivers, and defenders of the same, when they have been required to do so by the same [ecclesiastical authorities], so that they may lead or cause to be led without delay these pestiferous persons, who strive to destroy others with themselves, into the power or prison designated by you archbishops, bishops, bishops-elect, and inquisitors, or those deputized by you, or to a place which you or they shall command, within the jurisdiction of the same lords, rulers, or judges, where they shall be placed under strict and diligent custody by Catholic men deputized by you archbishops or bishops, bishops-elect, or inquisitors, or by persons of this kind, or by any one of you appointed for this purpose, so that they may not escape, also keeping them in shackles and iron manacles, until their case is terminated by the judgment of the Church, and when they have been condemned for heresy by a competent ecclesiastical judge, who holds the faith and communion of the said holy Roman Church, the aforementioned temporal lords or rulers, judges or their officials or representatives shall receive those handed over to them without delay to be punished with due severity.

He prescribes the form of interrogatories to be administered to those suspected of heresy and those of ill repute.

§ 11. But lest anyone be misled in this matter under the pretext of ignorance, to the prejudice and scandal of the aforementioned orthodox faith of the Christian religion, or lest cunning men be allowed to conceal themselves behind the veil of frivolous excuse in this matter, and so that in the future more complete instruction may be available for convicting or identifying heretics, their protectors, defenders, supporters, believers, and adherents, as well as those

necnon de haeresi suspectis et aliis huiusmodi perversa doctrina quomodolibet maculatis, plenior habeatur in futurum instructio, tam ad regnum Bohemiae et convicinas illi, quam alias quaslibet partes in quibus haec superstitiosa doctrina quomodolibet pullulaverit, articulos infra scriptos sectam dictorum haeresiarcharum concernentes, pro directione dictae fidei decernimus transmittendos et etiam destinandos, super quibus vobis et aliis omnibus archiepiscopis, episcopis et electis ac commissariis et inquisitoribus in virtute sanctae obedientiae praecipimus et mandamus, ut quilibet eorum infra limites et loca suae iurisdictionis, necnon regno et marchionatu et locis eis vicinis praedictis, etiam si loca ipsa extra iurisdictionem eandem ultra duas dietas consistant, circa extirpationem et correctionem errorum ac haeresium, ac huiusmodi sectae pestiferae, in favorem ipsius fidei orthodoxae, diligenter invigilent, et omnes infamatos seu suspectos de tam pestifera labe sub confessati criminis, excommunicationis, suspensionis, interdicti aut alia formidabili poena canonica vel legali, prout, quando et quemadmodum eis videatur expedire, et facti requireret qualitas, ad singulos huiusmodi articulos per iuramentum corporaliter praestitum, tactis sacrosanctis Evangeliiis seu sanctorum reliquiis, imagine Crucifixi, secundum quorumdam locorum observantiam, iuxta infrascripta interrogatoria ad quemlibet articulum convenientia, respondere compellant. Nos enim contra omnes et singulos archiepiscopos, episcopos, et electos, et inquisitores, qui super extirpando haereticae pravitatis fermento, et expurgando suum territorium, districtum seu locum de talibus malis et sceleratis hominibus, negligentes fuerint seu remisse egerint, usque ad privationem seu depositionem pontificalis dignitatis procedere intendimus et procedemus, ac procedi faciemus, aliosque loco illorum

suspected of heresy and others in any way tainted by such perverse doctrine, we decree that the articles written below, concerning the sect of the said heresiarchs, shall be transmitted and also sent to the Kingdom of Bohemia and its neighboring regions, as well as to any other places where this superstitious doctrine may have sprouted in any manner, for the guidance of the said faith. Regarding these articles, we command and order you and all other archbishops, bishops, bishops-elect, commissaries, and inquisitors, by virtue of holy obedience, that each of them within the boundaries and places of their jurisdiction, as well as in the aforementioned kingdom, marquisate, and neighboring places, even if these places lie outside that jurisdiction beyond two days' journey, should diligently keep watch over the extirpation and correction of errors and heresies, and of this pestiferous sect, in favor of the orthodox faith itself. And they shall compel all those who are defamed or suspected of such pestilential corruption to respond under oath to each of these articles—the oath being physically taken upon the most holy Gospels or the relics of saints, or the image of the Crucifix, according to the observance of certain places—in accordance with the interrogatories written below that are appropriate to each article, under penalty of confessed crime, excommunication, suspension, interdict, or other formidable canonical or legal punishment, as, when, and in the manner that seems expedient to them and as the nature of the case may require. For we intend to proceed and shall proceed, and shall cause proceedings to be instituted, against each and every archbishop, bishop, bishop-elect, and inquisitor who may be negligent or remiss in rooting out the leaven of heretical depravity and in purging their territory, district, or place of such evil and wicked men, even to the point of deprivation or deposition from pontifical dignity, and we shall substitute others in their place who can and may confound heretical depravity. And we shall proceed, and cause proceedings to be instituted, to other penalties inflicted by law against such persons, and to still graver penalties if it be expedient, according to the requirements of law and fact, and the foulness of such fault and crime. The contents of the same articles or chapters, which are mentioned above,

substituemus, qui pravitatem haereticam possint et valeant confundere, et ad alias poenas contra tales a iure inflictas et alias graviores, si expediat, infligendas, procedemus, procedique faciemus, iuxta iuris et facti exigentiam, ac huiusmodi culpa et criminis foeditatem. Tenores vero eorundem articulorum seu capitulorum, de quibus supra fit mentio, sequuntur per ordinem in haec verba.

Tenor articu-lorum Ioannis Wicleff.

§ 12. Tenor articulorum Ioannis Wicleff:

1. Substantia panis materialis et similiter substantia vini materialis remanent in Sacramento altaris.
2. Accidentia panis non manent sine subiecto in eodem Sacramento.
3. Christus non est in eodem Sacramento identice et realiter in propria praesentia corporali.
4. Si episcopus vel sacerdos existat in peccato mortali, non ordinat, non consecrat, non conficit, non baptizat.
5. Non est fundatum in Evangelio, quod Christus missam ordinaverit.
6. Deus debet obedire diabolo.
7. Si homo fuerit debite contritus, omnis confessio exterior est sibi superflua et inutilis.
8. Si Papa sit praescitus et malus, et per consequens membrum diaboli, non habet potestatem super fideles sibi ab aliquo datam, nisi forte a Caesare.
9. Post Urbanum VI non est aliquis recipiendus in Papam, sed vivendum est more Graecorum sub legibus propriis.
10. Contra Scripturam sacram est, quod viri ecclesiastici habeant possessiones.
11. Nullus praelatus debet aliquem excommunicare, nisi prius sciat eum excommunicatum a Deo: et qui sic excommunicat, sit ex hoc haereticus vel excommunicatus.
12. Praelatus excommunicans clericum, qui appellavit ad regem vel ad concilium

follow in order in these words.

The Content of the Articles of John Wycliffe.

§ 12. The Content of the Articles of John Wycliffe:

1. The substance of material bread and likewise the substance of material wine remain in the Sacrament of the altar.
2. The accidents of bread do not remain without a subject in the same Sacrament.
3. Christ is not identically and really present in the same Sacrament in His proper bodily presence.
4. If a bishop or priest exists in mortal sin, he does not ordain, does not consecrate, does not confect, does not baptize.
5. It is not established in the Gospel that Christ ordained the Mass.
6. God must obey the devil.
7. If a man has been duly contrite, all external confession is superfluous and useless to him.
8. If the Pope is foreknown [to damnation] and evil, and consequently a member of the devil, he does not have power over the faithful given to him by anyone, except perhaps by Caesar.
9. After Urban VI no one should be received as Pope, but one should live in the manner of the Greeks under their own laws.
10. It is against Sacred Scripture that ecclesiastical men should have possessions.
11. No prelate should excommunicate anyone unless he first knows him to be excommunicated by God: and whoever excommunicates in this way becomes thereby a heretic or excommunicated.
12. A prelate who excommunicates a cleric who has

regni, eo ipso traditor est regis et regni.

13. Illi, qui dimittunt praedicare, sive audire verbum Dei, propter excommunicationem hominum, sunt excommunicati, et in Dei iudicio traditores Christi habebuntur.

14. Licet alicui diacono vel presbytero praedicare verbum Dei absque auctoritate Sedis Apostolicae sive episcopi catholici.

15. Nullus est dominus civilis, nullus est praelatus, nullus est episcopus, dum est in peccato mortali.

16. Domini temporales possunt ad arbitrium suum auferre bona temporalia ab Ecclesia, possessionatis habitualiter delinquentibus, idest ex habitu, non solum actu, delinquentibus.

17. Populares possunt ad suum arbitrium dominos delinquentes corrigere.

18. Decimae sunt purae eleemosynae, et possunt parochiani, propter peccata suorum praelatorum, ad libitum suum eas auferre.

19. Speciales orationes applicatae uni personae per praelatos vel religiosos, non plus prosunt eidem, quam generales, caeteris paribus.

20. Conferens eleemosynam fratribus est excommunicatus eo facto.

21. Si aliquis ingreditur religionem privatam qualemcumque, tam possessionatorum quam mendicantium, redditur ineptior et inhabilior ad observationem mandatorum Dei.

22. Sancti instituentes religiones privatas, sic instituendo peccaverunt.

23. Religiosi viventes in religionibus privatis non sunt de religione christiana.

24. Fratres tenentur per labores manuum victum acquirere et non per mendicitatem.

Prima pars est scandalosa et praesumptuose asserta, pro quanto sic generaliter et indirecte loquitur, et secunda erronea, pro quanto asserit

appealed to the king or to the council of the realm is, by that very fact, a betrayer of the king and realm.

13. Those who cease to preach or to hear the word of God because of excommunication by men are themselves excommunicated, and in God's judgment will be considered betrayers of Christ.

14. It is permitted for any deacon or priest to preach the word of God without the authority of the Apostolic See or a catholic bishop.

15. No one is a civil lord, no one is a prelate, no one is a bishop, while in mortal sin.

16. Temporal lords may at their discretion take away temporal goods from the Church, from those in possession who are habitually delinquent, that is, those who are delinquent by habit, not merely by act.

17. The common people may at their discretion correct their delinquent lords.

18. Tithes are merely alms, and parishioners may at their pleasure withdraw them because of the sins of their prelates.

19. Special prayers applied to one person by prelates or religious benefit that person no more than general prayers, all else being equal.

20. One who gives alms to friars is excommunicated by that very fact.

21. If anyone enters any private religious order, whether of those owning property or of mendicants, he is rendered more inept and incapable of observing the commandments of God.

22. The saints who instituted private religious orders sinned in doing so.

23. Religious living in private religious orders are not part of the Christian religion.

24. Friars are obliged to earn their livelihood through manual labor and not through begging.

The first part is scandalous and presumptively asserted, insofar as it speaks so generally and indirectly, and the second part is erroneous, insofar as

mendicitatem fratribus non licere.

25. Omnes sunt simoniaci, qui se obligant orare pro aliis eis in temporalibus subvenientibus.

26. Oratio praesciti nulli valet.

27. Omnia de necessitate absoluta eveniunt.

28. Confirmatio iuvenum, clericorum ordinatio, locorum consecratio reservantur Papae et episcopis propter cupiditatem lucris temporalis et honoris.

29. Universitates, studia, collegia, graduationes et magisteria in eisdem sunt vana gentilitate introducta, et prosunt Ecclesiae sicut diabolus.

30. Excommunicatio Papae vel cuiuscumque praelati non est timenda, quia est censura Antichristi.

31. Peccant fundantes claustra; et ingredienti sunt viri diabolici.

32. Ditare clerum est contra regulam Christi.

33. Sylvester Papa et Constantinus imperator erraverunt Ecclesiam dotando [^2].

34. Omnes de Ordine Mendicantium sunt haeretici: et dantes eis eleemosynam sunt excommunicati.

35. Ingredientes religionem aut aliquem Ordinem, eo ipso inhabiles sunt ad observanda divina praecepta, et per consequens ad perveniendum ad regnum coelorum, nisi apostataverint ab eisdem.

36. Papa cum omnibus clericis suis possessionem habentibus sunt haeretici, eo quod possessiones habent; et consentientes eis, omnes videlicet domini saeculares et caeteri laici.

37. Ecclesia Romana est synagoga Satanae, nec Papa est proximus et immediatus vicarius Christi et Apostolorum.

38. Decretales epistolae sunt apocryphae, et seducunt a fide Christi, et clerici sunt

it asserts that begging is not permitted to friars.

25. All are simoniacs who obligate themselves to pray for others who support them in temporal matters.

26. The prayer of one who is foreknown [to be damned] avails nothing.

27. All things happen by absolute necessity.

28. The confirmation of youths, the ordination of clerics, and the consecration of places are reserved to the Pope and bishops out of greed for temporal gain and honor.

29. Universities, studies, colleges, graduations, and masterships in the same are introduced by vain paganism, and they benefit the Church as the devil does.

30. Excommunication by the Pope or any prelate is not to be feared, because it is a censure of Antichrist.

31. Those who found cloisters sin; and those who enter them are diabolical men.

32. To enrich the clergy is contrary to the rule of Christ.

33. Pope Sylvester and Emperor Constantine erred in endowing the Church[^2].

34. All of the Mendicant Orders are heretics; and those giving alms to them are excommunicated.

35. Those entering a religious order or any Order are, by that very act, incapable of observing divine precepts, and consequently of reaching the kingdom of heaven, unless they apostatize from these same orders.

36. The Pope, along with all his clerics who possess property, are heretics because they hold possessions; and those who consent to them—namely all secular lords and other laypeople—are likewise heretics.

37. The Roman Church is the synagogue of Satan, and the Pope is not the immediate and proximate vicar of Christ and the Apostles.

38. The Decretal letters are apocryphal, and they lead people away from the faith of Christ, and clerics who

stulti qui student eas.

39. Imperator et domini saeculares sunt seducti a diabolo, ut Ecclesiam dotarent [^3] bonis temporalibus.

40. Electio Papae a cardinalibus a diabolo est introducta.

41. Non est de necessitate credere Romanam Ecclesiam esse supremam inter alias Ecclesias.

Error est, si per Romanam Ecclesiam intelligat universalem Ecclesiam, aut concilium generale, aut pro quanto negaret primatum summi Pontificis super alias Ecclesias particulares.

42. Fatuum est credere indulgentiis Papae et episcoporum.

43. Iuramenta illicita sunt, quae fiunt ad corroborandum humanos contractus et commercia civilia.

44. Augustinus, Benedictus et Bernardus damnati sunt, nisi poenituerint de hoc, quod habuerunt possessiones et instituerunt et intraverunt religiones; et sic a Papa usque ad ultimum religiosum omnes sunt haeretici.

45. Omnes religiones indifferenter introductae sunt a diabolo.

Tenor articulorum Ioannis Huss.

§ 13. Tenor articulorum Ioannis Huss.

1. Unica est sancta universalis Ecclesia, quae est praedestinatorum universitas. *et infra sequitur:* Universalis sancta Ecclesia tantum est una, sicut tantum unus est numerus omnium praedestinatorum.

2. Paulus numquam fuit membrum diaboli, licet fecit quosdam actus actibus Ecclesiae malignantium consimiles.

3. Praesciti non sunt partes Ecclesiae, cum nulla pars eius finaliter excidet ab ea, eo quod praedestinationis caritas, quae ipsam ligat, non excidet.

4. Duae naturae, divinitas et humanitas, sunt unus Christus.

study them are foolish.

39. The Emperor and secular lords have been seduced by the devil to endow the Church with temporal goods[^3].

40. The election of the Pope by the cardinals was introduced by the devil.

41. It is not necessary to believe that the Roman Church is supreme among other Churches.

This is erroneous if by “Roman Church” one understands the universal Church or a general council, or insofar as it denies the primacy of the Supreme Pontiff over other particular Churches.

42. It is foolish to believe in the indulgences of the Pope and bishops.

43. Oaths made to strengthen human contracts and civil commerce are illicit.

44. Augustine, Benedict, and Bernard are damned, unless they repented of this: that they had possessions and instituted and entered religious orders; and thus from the Pope down to the last religious, all are heretics.

45. All religious orders without distinction were introduced by the devil.

The content of the articles of John Huss.

§ 13. The content of the articles of John Huss.

1. There is only one holy universal Church, which is the totality of the predestined. *and what follows below:* The holy universal Church is only one, just as there is only one number of all the predestined.

2. Paul was never a member of the devil, although he performed certain acts similar to the acts of those belonging to the church of malignants.

3. The foreknown are not parts of the Church, since no part of it will finally fall away from it, because the charity of predestination, which binds it together, will not fall away.

4. The two natures, divinity and humanity, are one Christ.

5. Praescitus, etsi aliquando est in gratia secundum praesentem iustitiam, tamen nunquam est pars sanctae Ecclesiae: et praedestinatus semper manet membrum Ecclesiae, licet aliquando excidat a gratia adventitia, sed non a gratia praedestinationis.

6. Sumendo Ecclesiam pro convocatione praedestinatorum, sive fuerint in gratia, sive non secundum praesentem iustitiam, isto modo Ecclesia est articulus fidei.

7. Petrus non est nec fuit caput Ecclesiae sanctae catholicae.

8. Sacerdotes quilibet criminoso viventes, sacerdotii polluunt potestatem: et sic, ut filii infideles, sentiunt infideliter de septem sacramentis Ecclesiae, de clavibus, officiis, censuris, moribus, ceremoniis et sacris rebus Ecclesiae, veneratione reliquiarum, indulgentiis et ordinibus.

9. Papalis dignitas a Caesare inolevit, Papae praefectio et institutio a Caesaris potentia emanavit.

10. Nullus sine revelatione assereret rationabiliter de se vel alio, quod esset caput Ecclesiae particularis, nec Romanus Pontifex est caput Romanae Ecclesiae particularis.

11. Non oportet credere, quod iste quicumque est Romanus Pontifex, sit caput cuiuscumque particularis Ecclesiae sanctae, nisi Deus eum praedestinaverit.

12. Nemo gerit vicem Christi vel Petri, nisi sequatur eum in moribus, cum nulla alia sequela sit pertinentior, nec aliter recipiat a Deo procuratoriam potestatem, quia ad illud officium vicariatus requiritur, et morum conformitas et instituentis autoritas.

13. Papa non est verus et manifestus successor Apostolorum Principis Petri, si vivit moribus contrariis Petro: et si quaerit avaritiam, tunc est vicarius Iudae Scarioth. Et, pari evidentia, cardinales non sunt veri et manifesti successores collegii aliorum apostolorum Christi, nisi

5. The foreknown person, although he is sometimes in grace according to present justice, nevertheless is never part of the holy Church; and the predestined always remains a member of the Church, although he sometimes falls from adventitious grace, but not from the grace of predestination.

6. When taking the Church as the convocation of the predestined, whether they are in grace or not according to present justice, in this way the Church is an article of faith.

7. Peter neither is nor was the head of the holy catholic Church.

8. Any priests living criminally pollute the power of the priesthood; and thus, as unfaithful sons, they think unfaithfully about the seven sacraments of the Church, about the keys, offices, censures, customs, ceremonies and sacred things of the Church, the veneration of relics, indulgences, and orders.

9. The papal dignity grew from Caesar, and the appointment and institution of the Pope emanated from Caesar's power.

10. No one without revelation could reasonably assert of himself or another that he was the head of a particular Church, nor is the Roman Pontiff the head of the particular Roman Church.

11. It is not necessary to believe that whoever is the Roman Pontiff is the head of any particular holy Church, unless God has predestined him.

12. No one acts as the vicar of Christ or Peter unless he follows him in morals, since no other form of following is more pertinent, nor does he otherwise receive procuratorial power from God, because for that office of vicar both conformity of morals and the authority of the one instituting are required.

13. The Pope is not a true and manifest successor of Peter, the Prince of the Apostles, if he lives contrary to Peter's example: and if he seeks avarice, then he is the vicar of Judas Iscariot. And, with equal evidence, the Cardinals are not true and manifest successors of the college of Christ's other apostles, unless they live according to the apostolic manner, observing the

vixerint more apostolorum, servantes mandata et consilia Domini nostri Iesu Christi.

14. Doctores ponentes, quod aliquis per censuram ecclesiasticam emendandus, si corrigi noluerit, saeculari iudicio est tradendus, pro certo sequuntur in hoc Pontifices, Scribas et Phariseos, qui Christum non volentem eis obedire in omnibus, dicentes: Nobis non licet interficere quemquam, Ipsum saeculari iudicio tradiderunt, et quod tales sint homicidae graviora quam Pilatus.

15. Obedientia ecclesiastica est obedientia secundum adinventionem sacerdotum Ecclesiae, praeter expressam auctoritatem Scripturae.

16. Divisio immediata humanorum operum est, quod sunt vel virtuosa, vel vitiosa : quia si homo est vitiosus et agat quidquam, tunc agit [⁴] virtuose : quia sicut vitium, quod crimen dicitur seu mortale peccatum, inficit universaliter actus hominis vitiosi, sic virtus vivificat omnes actus hominis virtuos.

17. Sacerdotes Christi viventes secundum legem eius et habentes Scripturae notitiam et effectum ad aedificandum populum, debent praedicare, non obstante praetensa excommunicatione; *et infra*: Quod si Papa vel aliquis praelatus mandat sacerdoti sic disposito non praedicare, non debet subditus obedire.

18. Quilibet praedicantis officium de mandato accipit, qui ad sacerdotium accedit: et illud mandatum debet exequi, praetensa excommunicatione non obstante.

19. Per censuras ecclesiasticas excommunicationis, suspensionis et interdicti, ad sui exaltationem clerus populum laicalem sibi suppeditat, avaritiam multiplicat, malitiam protegit et viam praeparat Antichristo. Signum autem evidens est, quod ab Antichristo tales procedunt censurae, quas vocant in suis processibus fulminationes, quibus clerus principalissime procedit contra

commandments and counsels of Our Lord Jesus Christ.

14. Doctors who maintain that anyone who is to be corrected by ecclesiastical censure, if he refuses to be corrected, should be handed over to secular judgment, certainly follow in this the Pontiffs, Scribes, and Pharisees, who, when Christ would not obey them in all things, saying: "It is not lawful for us to put anyone to death," handed Him over to secular judgment, and such persons are more grievous murderers than Pilate.

15. Ecclesiastical obedience is obedience according to the invention of the priests of the Church, apart from the express authority of Scripture.

16. The immediate division of human actions is that they are either virtuous or vicious: because if a man is vicious and does anything, then he acts [⁴] virtuously: since just as vice, which is called a crime or mortal sin, universally infects all acts of a vicious man, so virtue vivifies all acts of a virtuous man.

17. The priests of Christ who live according to His law and possess knowledge of Scripture and the ability to edify the people ought to preach, notwithstanding any pretended excommunication; *and further*: If the Pope or any prelate commands a priest so disposed not to preach, the subject ought not to obey.

18. Whoever accedes to the priesthood receives the office of preaching by mandate: and he ought to execute that mandate, notwithstanding any pretended excommunication.

19. Through ecclesiastical censures of excommunication, suspension, and interdict, the clergy subjugates the lay people for its own exaltation, multiplies avarice, protects wickedness, and prepares the way for Antichrist. Moreover, it is an evident sign that such censures proceed from Antichrist, which they call in their proceedings "fulminations," by which the clergy proceeds principally against those who expose the iniquity of

illos, qui denudant nequitiam Antichristi, qui clerum pro se maxime usurpabit.

20. Si Papa est malus et praesertim praescitus, tunc, ut Iudas apostolus, est diabolus, fur et filius perditionis, et non est caput sanctae militantis Ecclesiae, cum nec sit membrum eius.

21. Gratia praedestinationis est vinculum, quo corpus Ecclesiae et quodlibet eius membrum iungitur Christo capiti insolubiliter.

22. Papa vel praelatus malus et praescitus est aequivoce pastor, et vere fur et latro.

23. Papa non debet dici sanctissimus, etiam secundum officium, quia alias rex deberet etiam dici sanctissimus secundum officium, et tortores et praecones dice-rentur sancti, immo etiam diabolus de-beret dici sanctus, cum sit officarius Dei.

24. Si Papa vivat Christo contrarie, etiam si ascenderet per rectam et legiti-mam electionem secundum constitutionem humanam vulgatam, tamen aliunde ascen-deret, quam per Christum, dato etiam quod intraret per electionem a Deo prin-cipaliter factam: nam Iudas Scarioth rite et legitime est electus a Deo Christo Iesu ad episcopatum, et tamen ascendit aliunde in ovile ovium.

25. Condemnatio quadraginta quinque articulorum Ioannis Wicleff per doctores facta, est irrationabilis et iniqua et malefacta, et ficta est causa per eos allegata, videlicet ex eo, quod nullus eorum sit catholicus, sed quilibet eorum aut est hae-reticus, aut erroneus, aut scandalosus.

26. Non eo ipso, quo electores vel maior pars eorum consenserit viva voce secundum ritus hominum in personam aliquam, eo ipso illa persona est legitime electa, vel eo ipso est verus et manifestus suc-cessor vel Vicarius Petri Apostoli, vel al-terius apostoli in officio ecclesiastico: un-de sive electores bene, sive male elegerint, operibus electi

Antichrist, who will usurp the clergy especially for himself.

20. If the Pope is evil and especially if he is foreknown [to damnation], then, like Judas the apostle, he is a devil, a thief, and a son of perdition, and is not the head of the holy militant Church, since he is not even a member of it.

21. The grace of predestination is the bond by which the body of the Church and each of its members is joined indissolubly to Christ the head.

22. A Pope or prelate who is evil and foreknown [to damnation] is equivocally a pastor, and truly a thief and a robber.

23. The Pope should not be called “most holy,” even according to his office, because otherwise a king should also be called “most holy” according to his office, and torturers and heralds would be called holy, indeed even the devil should be called holy, since he is an official of God.

24. If the Pope lives contrary to Christ, even if he ascended through a proper and legitimate election according to commonly accepted human constitution, nevertheless he would ascend by a way other than through Christ, even if it were granted that he entered through an election primarily made by God: for Judas Iscariot was rightly and legitimately elected by God Christ Jesus to the episcopate, and yet he ascended by another way into the sheepfold.

25. The condemnation of the forty-five articles of John Wycliffe made by the doctors is irrational, unjust, and improperly done, and the reason alleged by them is fictitious, namely that none of these articles is Catholic, but each of them is either heretical or erroneous or scandalous.

26. It is not by the mere fact that electors, or a majority of them, have given their consent by voice according to human customs to some person, that this person is thereby legitimately elected, or is thereby the true and manifest successor or Vicar of the Apostle Peter, or of another apostle in ecclesiastical office: thus whether the electors have chosen well or poorly, we must believe the works of the elect. For by

debemus credere. Nam eo ipso quo quis copiosius operatur meritorie ad profectum Ecclesiae, habet a Deo ad hoc copiosius potestatem.

27. Non est scintilla apparentiae, quod oporteat esse unum caput in spiritualibus regens Ecclesiam, quod semper cum ipsa Ecclesia militante conversetur et conservetur.

28. Christus sine talibus monstruosis capitibus per suos veraces discipulos sparsos per orbem terrarum melius suam Ecclesiam regularet.

29. Apostoli et fideles sacerdotes strenue Domini in necessariis ad salutem regularunt Ecclesiam, antequam Papae officium foret introductum: sic facerent, deficiente per summe possibile Papa usque ad diem iudicii.

30. Nullus est dominus civilis, nullus est praelatus, nullus est episcopus dum est in peccato mortali.

Tenor interrogatoriorum iuxta quae haeretici aut de haeresi suspecti interrogari debent.

§ 14. Tenor interrogatoriorum iuxta quae haeretici aut de haeresi suspecti interrogari debent.

1. Super praemissis autem articulis, quilibet de eis suspectus, seu in eorum assertionem deprehensus, iuxta modum interrogetur infrascriptum: in primis, utrum cognoverit Ioannem Wicleff de Anglia, Ioannem Huss de Bohemia, Hieronymum de Praga, seu aliquem eorum, et unde habuerit eorum notitiam, et utrum cum eis vel eorum aliquo, dum viverent, conversationem vel amicitiam habuerit.

2. Item, utrum sciens ipsos seu aliquem ipsorum excommunicatos, scienter participaverit cum illis reputans et dicens talem participationem non esse peccatum.

3. Item, utrum post mortem eorum, pro eisdem seu aliquo eorum oraverit, et publice vel occulte opera pietatis

the very fact that someone works more abundantly in a meritorious manner for the advancement of the Church, he receives from God more abundant power for this purpose.

27. There is not a spark of evidence that there needs to be one head in spiritual matters governing the Church, which always converses with and is preserved with the Church militant itself.

28. Christ, without such monstrous heads, would better govern His Church through His truthful disciples scattered throughout the world.

29. The Apostles and faithful priests of the Lord vigorously governed the Church in matters necessary for salvation before the office of the Pope was introduced: they would do so again, if through the highest possibility the Papacy should fail until the day of judgment.

30. No one is a civil lord, no one is a prelate, no one is a bishop while he is in mortal sin.

The content of the interrogatories according to which heretics or those suspected of heresy ought to be questioned.

§ 14. The content of the interrogatories according to which heretics or those suspected of heresy ought to be questioned.

1. Concerning the aforementioned articles, anyone suspected of them, or discovered in asserting them, shall be interrogated according to the manner prescribed below: first, whether he has known John Wycliffe of England, Jan Hus of Bohemia, Jerome of Prague, or any of them, and whence he obtained knowledge of them, and whether he has had association or friendship with them or any of them while they were living.

2. Likewise, whether, knowing that they or any of them were excommunicated, he has knowingly participated with them, considering and saying that such participation was not a sin.

3. Likewise, whether after their deaths, he has prayed for them or any of them, and has publicly or secretly

exercuerit, asserens eos fore beatos et salvos.

4. Item, utrum eos vel aliquem eorum sanctos reputaverit, et dixerit, et eis venerationes velut sanctis exhibuerit.

5. Item, utrum credat, teneat et asserat, quod quodlibet concilium generale et etiam Constantiense, universalem Ecclesiam repraesentet.

6. Item, utrum credat, quod illud quod sacrum concilium Constantiense, universalem Ecclesiam repraesentans, approbavit et approbat in favorem fidei et ad salutem animarum, quod hoc est ab universis Christifidelibus approbandum et tenendum [⁵]; pro condemnato credendum et asserendum.

7. Item, utrum credat quod condemnationes Ioannis Wicleff, Ioannis Huss et Hieronymi de Praga factae de personis eorum, libris et documentis per sacrum generale Constantiense concilium, fuerint rite et iuste factae, et a quolibet catholico pro talibus tenendae et firmiter asserendae.

8. Item, utrum credat, teneat, asserat Ioannem Wicleff de Anglia, Ioannem Huss de Boemia et Hieronymum de Praga fuisse haereticos et pro haereticis nominandos ac reputandos, et libros et doctrinas eorum fuisse et esse perversos, propter quos et quas, et per eorum pertinacias, per sacrum concilium Constantiense pro haereticis sunt condemnati.

9. Item, utrum habeat in sua potestate aliquos tractatus, opuscula, epistolas vel quaecumque alia scripta in quocumque idiomate per Ioannem Wicleff, Ioannem Huss, et Hieronymum haereticos, seu eorum pseudodiscipulos et sequaces editos vel translatos, edita vel translata, quod illos vel illa ordinario loci, vel eius commissario seu inquisitori sub iuramento praesentet. Quod si apud se scripta huiusmodi se habere non cognoverit, sed alibi, quod iuret illa circa suum ordinarium vel alios supradictos infra certum terminum sibi praefigendum

performed works of piety for them, asserting that they were blessed and saved.

4. Likewise, whether he has considered them or any of them as saints, and has said so, and has shown them veneration as if they were saints.

5. Likewise, whether he believes, holds, and asserts that every general council, and also the Council of Constance, represents the universal Church.

6. Likewise, whether he believes that what the sacred Council of Constance, representing the universal Church, has approved and approves in favor of the faith and for the salvation of souls, ought to be approved and held by all Christ's faithful; and what it has condemned and condemns ought to be believed and asserted as condemned [⁵].

7. Likewise, whether he believes that the condemnations of John Wycliffe, John Huss, and Jerome of Prague regarding their persons, books, and teachings by the holy general Council of Constance were properly and justly carried out, and are to be held and firmly asserted as such by every Catholic.

8. Likewise, whether he believes, holds, and asserts that John Wycliffe of England, John Huss of Bohemia, and Jerome of Prague were heretics and should be named and considered as heretics, and that their books and doctrines were and are perverse, on account of which and because of their pertinacity, they were condemned as heretics by the holy Council of Constance.

9. Likewise, whether he has in his possession any treatises, small works, letters, or any other writings in any language whatsoever produced or translated by the heretics John Wycliffe, John Huss, and Jerome, or by their pseudo-disciples and followers, and if so, that he present them under oath to the ordinary of the place, or to his commissary or to the inquisitor. If he acknowledges that he does not have such writings in his possession but knows them to be elsewhere, that he should swear to turn them over to his ordinary or to the others mentioned above within a certain term to be fixed for him.

deponere.

10. Item, utrum sciat aliquem vel aliquos habentes praefatorum tractatus, opuscula, epistolas, vel quaecumque alia scripta in quocumque idiomate composita sive translata, quod illum vel illos detegat, vel manifestet, pro purificatione fidei sive executione iustitiae.

11. Item specialiter literatus interrogetur, utrum credat sententiam sacri Constantiensis concilii super quadraginta quinque Ioannis Wicleff et Ioannis Huss triginta articulis superius descriptis, latam, fore veram, et catholicam, scilicet, quod supradicti quadraginta quinque articuli Ioannis Wicleff et Ioannis Huss triginta non sunt catholici, sed quidam ex eis sunt notorie haeretici, quidam erronei, alii temerarii et seditiosi, alii piarum aurium offensivi.

12. Item, utrum credat et asserat, quod in nullo casu sit licitum iurare.

13. Item, utrum credat, quod ad mandatum iudicis iuramentum de veritate dicenda, vel quodlibet aliud ad causam opportunum, etiam pro purificatione infamiae faciendum, sit licitum.

14. Item, utrum credat, quod periurium scienter commissum, ex quacumque causa vel occasione, pro conservatione vitae corporalis propriae vel alterius, etiam in favorem fidei, sit peccatum mortale.

15. Item, utrum credat, quod deliberato animo contemnens ritum Ecclesiae, caeremonias exorcismi et catechismi, aquae baptismatis consecratae, peccet mortaliter.

16. Item, utrum credat, quod post consecrationem sacerdotis in Sacramento Altaris sub velamento panis et vini non sit panis materialis et vinum materiale, sed idem per omnia Christus, qui fuit in cruce passus, et sedet ad dexteram Patris.

17. Item, utrum credat et asserat, quod facta consecratione per sacerdotem, sub sola specie panis tantum, et praeter

10. Likewise, whether he knows of any person or persons possessing treatises, works, letters, or any other writings of the aforementioned [individuals], composed or translated in any language whatsoever, and if so, that he should expose or reveal that person or those persons, for the purification of the faith or the execution of justice.

11. Likewise, especially let the educated person be interrogated whether he believes that the judgment of the sacred Council of Constance concerning the forty-five articles of John Wycliffe and the thirty articles of John Huss described above is true and catholic, namely, that the aforementioned forty-five articles of John Wycliffe and thirty of John Huss are not catholic, but some of them are notoriously heretical, some erroneous, others rash and seditious, and others offensive to pious ears.

12. Likewise, whether he believes and asserts that in no case is it lawful to swear an oath.

13. Likewise, whether he believes that it is lawful to swear an oath of truth-telling at the command of a judge, or any other oath appropriate to a case, even for the purpose of clearing oneself of infamy.

14. Likewise, whether he believes that perjury knowingly committed, for whatever cause or occasion, for the preservation of one's own bodily life or another's, even in favor of the faith, is a mortal sin.

15. Likewise, whether he believes that one who deliberately and intentionally contemns the rite of the Church, the ceremonies of exorcism and catechism, and the consecration of baptismal water, commits a mortal sin.

16. Likewise, whether he believes that after the consecration by the priest in the Sacrament of the Altar, under the covering of bread and wine, there is no material bread and material wine, but in all respects the same Christ who suffered on the cross and sits at the right hand of the Father.

17. Likewise, whether he believes and asserts that, after the consecration by the priest, under the species

speciem vini, sit vera caro Christi et sanguis, et anima, et deitas, et totus Christus, ac idem corpus absolute, et sub una qualibet illarum specierum singulariter.

18. Item, utrum credat, quod consuetudo communicandi personas laicales sub specie panis tantum, ab Ecclesia universali observata, et per sacrum concilium Constantiae approbata, sit servanda, sic quod non liceat eam reprobare, aut sine Ecclesiae auctoritate pro libito immutare. Et quod dicentes pertinaciter oppositum praemissorum, tamquam haeretici vel sapientes haeresim sint arcendi et puniendi.

19. Item, utrum credat, quod christianus contemnens susceptionem sacramentorum Confirmationis vel Extremae Unctionis aut solemnizationis Matrimonii peccet mortaliter.

20. Item, utrum credat, quod christianus ultra contritionem cordis, habita copia sacerdotis idonei, soli sacerdoti de necessitate salutis confiteri teneatur, et non laico seu laicis quantumcumque bonis et devotis.

21. Item, utrum credat, quod sacerdos in casibus sibi permissis possit peccatorem confessum et contritum a peccatis absolvere et sibi poenitentiam iniungere.

22. Item, utrum credat, quod malus sacerdos cum debita materia et forma, et cum intentione faciendi quod facit Ecclesia, vere conficiat, vere absolvat, vere baptizet et vere conferat alia sacramenta.

23. Item, utrum credat, quod B. Petrus fuerit vicarius Christi, habens potestatem ligandi et solvendi super terram.

24. Item, utrum credat, quod Papa canonice electus, qui pro tempore fuerit, eius nomine proprio expresso, sit successor B. Petri habens supremam auctoritatem in Ecclesia Dei.

25. Item, utrum credat auctoritatem iurisdictionis Papae, archiepiscopi et

of bread alone, and apart from the species of wine, there is the true flesh of Christ and His blood, and soul, and divinity, and the whole Christ, and absolutely the same body under each single one of those species individually.

18. Likewise, whether he believes that the custom of communicating lay persons under the species of bread alone, observed by the universal Church and approved by the sacred Council of Constance, is to be maintained, such that it is not permitted to reject it, or to change it arbitrarily without the authority of the Church. And that those who obstinately assert the opposite of the aforementioned should be restrained and punished as heretics or as those who savor of heresy.

19. Likewise, whether he believes that a Christian who despises the reception of the sacraments of Confirmation or Extreme Unction or the solemnization of Matrimony sins mortally.

20. Likewise, whether he believes that a Christian, beyond contrition of heart, having access to a suitable priest, is bound by necessity of salvation to confess to a priest alone, and not to a layman or laymen, however good and devout they may be.

21. Likewise, whether one believes that a priest, in cases permitted to him, can absolve a penitent who has confessed and is contrite from sins, and impose penance upon him.

22. Likewise, whether one believes that an unworthy priest, with the proper matter and form, and with the intention of doing what the Church does, truly consecrates, truly absolves, truly baptizes, and truly confers other sacraments.

23. Likewise, whether one believes that Blessed Peter was the vicar of Christ, having the power of binding and loosing upon earth.

24. Likewise, whether one believes that the Pope canonically elected, whoever he may be at the time, with his proper name expressed, is the successor of Blessed Peter having supreme authority in the Church of God.

25. Likewise, whether one believes that the authority of jurisdiction of the Pope, archbishop, and bishop in

episcopi in solvendo et ligando, esse maiorem auctoritate simplicis sacerdotis, etiamsi curam animarum habeat.

26. Item, utrum credat, quod Papa omnibus christianis vere contritis et confessis, ex causa pia et iusta possit concedere indulgentias in remissionem peccatorum, maxime pia loca visitantibus et ipsis manus suas porrigentibus adiutrices. Et utrum credat, quod ex tali concessione visitantes Ecclesias ipsas et manus adiutrices eis porrigentes, huiusmodi indulgentias consequi possint.

27. Item, utrum credat, quod singuli episcopi suis subditis, secundum limitationem sacrorum canonum, huiusmodi indulgentias concedere possint.

28. Item, utrum credat et asserat, licitum esse sanctorum reliquias et imagines a Christifidelibus venerari.

29. Item, utrum credat, quod Papa vel alius praelatus, propriis nominibus Papae pro tempore expressis, vel ipsorum vicarii, possint suum subditum ecclesiasticum sive saecularem, propter inobedientiam sive contumaciam excommunicare, ita quod talis pro excommunicato sit habendus.

30. Item, utrum credat, quod inobedientia sive contumacia excommunicatorum crescente, praelati vel eorum vicarii in spiritualibus habeant potestatem aggravandi et reggravandi, interdictum ponendi et brachium saeculare invocandi, et quod illis censuris per inferiores sit obediendum.

31. Item, utrum credat, quod Papa vel alii praelati et eorum vicarii in spiritualibus habeant potestatem sacerdotes et laicos inobedientes et contumaces excommunicandi, ab officio, beneficio, ingressu Ecclesiae et administratione ecclesiasticorum sacramentorum suspendendi.

32. Item, utrum credat, quod liceat personis ecclesiasticis absque peccato huius mundi habere possessiones et bona

loosing and binding is greater than the authority of a simple priest, even if the latter has the care of souls.

26. Likewise, whether one believes that the Pope can grant indulgences for the remission of sins to all Christians who are truly contrite and have confessed, for a pious and just cause, especially to those visiting holy places and extending their helping hands to them. And whether one believes that by such a concession, those visiting these churches and extending helping hands to them can obtain such indulgences.

27. Likewise, whether one believes that individual bishops can grant such indulgences to their subjects, according to the limitation of the sacred canons.

28. Likewise, whether he believes and affirms that it is lawful for Christian faithful to venerate the relics and images of saints.

29. Likewise, whether he believes that the Pope or another prelate, with the proper names of the Pope at that time being explicitly stated, or their vicars, can excommunicate their ecclesiastical or secular subjects for disobedience or contumacy, such that such a person is to be considered excommunicated.

30. Likewise, whether he believes that, as the disobedience or contumacy of the excommunicated increases, prelates or their vicars in spiritual matters have the power to aggravate and re-aggravate sentences, to impose interdict, and to invoke the secular arm, and that these censures ought to be obeyed by those of inferior rank.

31. Likewise, whether he believes that the Pope or other prelates and their vicars in spiritual matters have the power to excommunicate disobedient and contumacious priests and laypeople, and to suspend them from office, benefice, entrance to the Church, and the administration of ecclesiastical sacraments.

32. Likewise, whether he believes that it is lawful for ecclesiastical persons to possess temporal goods and worldly possessions without sin.

temporalia.

33. Item, utrum credat, quod laicis ipsa ab eis auferre potestate propria non liceat; immo quod sic auferentes, tollentes et invadentes bona ipsa ecclesiastica sint tamquam sacrilegi puniendi, etiam si male viverent personae ecclesiasticae bona huiusmodi possidentes.

34. Item, utrum credat, quod huiusmodi ablatio et invasio cuicumque sacerdoti, etiam male viventi, temere vel violenter factae vel illatae, inducant sacrilegium.

35. Item, utrum credat, quod liceat laicis utriusque sexus, viris scilicet et mulieribus, libere praedicare verbum Dei.

36. Item, utrum credat, quod singulis sacerdotibus libere liceat praedicare verbum Dei, ubicumque et quandocumque placuerit, etiamsi non sint missi.

37. Item, utrum credat, quod omnia peccata mortaliter et specialiter manifesta sint publice corrigenda et extirpanda.

De modo procedendi contra infamatos vel suspectos de haeresi.

§ 15. Volumus insuper ac statuimus et decernimus, quod si quis per secretam informationem per vos recipiendam vel alias repertus fuerit infamatus seu suspectus de quacumque specie haeresis, pestiferae sectae vel doctrinae pestilentium Ioannis Wicleff, Ioannis Huss et Hieronymi de Praga, haeresiarchorum praedictorum, aut de fovendo, receptando, defendendo praefatos damnatos homines, dum viverent in humanis, vel ipsorum perfidos sequaces et pseudodiscipulos, aut ipsorum erroribus credendo, pro ipsis defunctis vel aliquo ipsorum post obitum orando, vel inter catholicos nominando et defendendo, vel ipsos ut sanctos colendo, praedicando vel adorando, vel alias circa eos suspecte agendo, citetur per vos vel alterum vestrum personaliter coram vobis vel altero vestrum compariturus, semotis

33. Likewise, whether he believes that it is not lawful for the laity to take these away from them by their own authority; indeed, that those who take away, remove, and invade these ecclesiastical goods are to be punished as sacrilegious persons, even if the ecclesiastical persons possessing such goods were to live sinfully.

34. Likewise, whether he believes that such seizure and invasion rashly or violently committed or inflicted upon any priest, even one living wickedly, constitutes sacrilege.

35. Likewise, whether he believes that it is permitted for lay people of either sex, that is, for men and women, to freely preach the word of God.

36. Likewise, whether he believes that individual priests may freely preach the word of God, wherever and whenever they please, even if they have not been sent.

37. Likewise, whether he believes that all mortal sins, and especially manifest ones, ought to be publicly corrected and extirpated.

Concerning the Method of Proceeding Against Those Defamed or Suspected of Heresy.

§ 15. We further will, establish, and decree that if anyone, through secret information received by you or otherwise, is found to be defamed or suspected of any kind of heresy, pestiferous sect, or pestilential doctrine of John Wycliffe, John Huss, and Jerome of Prague, the aforementioned heresiarchs, or of supporting, harboring, or defending the aforementioned condemned men while they lived among humans, or their perfidious followers and false disciples, or of believing in their errors, or of praying for them or any of them after their death, or of naming and defending them among Catholics, or of honoring, preaching, or adoring them as saints, or of acting suspiciously regarding them in other ways, he shall be summoned by you or one of you to appear personally before you or one of you, without procurator and advocate, to respond under oath—to be physically taken by him (as stated above)—to tell the full and pure truth concerning the aforementioned

procuratore et avvocato, responsurus, medio iuramento per ipsum sic (ut praedictum est) corporaliter praestito de plena et mera veritate dicenda, super praedictis articulis seu eorum singulis vel aliis opportunis, secundum exigentiam casus et occurrentium circumstantiam ad arbitrium vestrum et prout vobis seu alteri vestrum videbitur expedire, vel alias contra eosdem ipsorum singulos, prout praesentibus exprimitur, vel alias canonice procedatis.

De hac publicanda consultatione, et denunciandis excommunicatis huiusmodi haereticis, etc. eos defendentibus etc.

§ 16. Nec non praesentes literas, exclusis articulis et interrogatoriis superius positus atque omissis, in civitatibus, dioecesibus, terris et locis aliis, ubi tute fieri poterit, auctoritate nostra, solemniter publicetis et publicari faciatis, omnes et singulos haereticos huiusmodi, necnon sectatores ipsarum haeresum et errorum utriusque sexus, tuentes et etiam defendentes eosdem, aut haereticis ipsis quomodolibet publice vel occulte in divinis vel alias participantes, etiam si patriarchali, archiepiscopali, episcopali, regali, reginali, ducali aut alia quavis ecclesiastica vel mundana praeferantur dignitate, necnon advocatos et procuratores quoslibet, qui haereticos huiusmodi aut eorum credentes, sequaces, fautores, defensores et receptatores super crimine haeresis aut credulitatis, sequelae, fautoriae, defensionis et receptionis huiusmodi defenderint, excommunicatos singulis diebus dominicis et festivis in praesentia populi nuncietis et per alios nunciari faciatis.

De poenis contra haereticos, dogmaticos, etc.

Do modo abjurandi.

§ 17. Et nihilominus contra eosdem omnes et singulos utriusque sexus huiusmodi errores tenentes, approbantes, defendentes, dogmatizantes, ac fautores et receptatores et defensores eorundem

articles or each of them individually, or other appropriate matters, according to the requirements of the case and the circumstances that arise, at your discretion and as it shall seem expedient to you or one of you, or otherwise proceed canonically against each of them, as expressed in these presents or otherwise.

Concerning this consultation to be published, and the excommunicated heretics of this kind to be denounced, etc. and those defending them etc.

§ 16. You shall also, by our authority, solemnly publish and cause to be published these present letters, excluding the articles and interrogatories set forth above and omitted, in cities, dioceses, lands, and other places where it may be done safely. You shall declare as excommunicated on each Sunday and feast day in the presence of the people, and cause others to declare as such, all and each of such heretics, as well as the followers of these heresies and errors of either sex, those protecting and even defending them, or those participating with these heretics in any way publicly or secretly in divine services or otherwise, even if they shine with patriarchal, archiepiscopal, episcopal, royal, queenly, ducal, or any other ecclesiastical or worldly dignity; as well as any advocates and procurators who might defend such heretics or their believers, followers, supporters, defenders, and receivers concerning the crime of heresy or belief, following, supporting, defending, and receiving of this kind.

Concerning the penalties against heretics, those who teach heresy, etc.

On the manner of abjuration.

§ 17. And nevertheless, by our authority, you should strive to diligently inquire against all and each of those of either sex who hold, approve, defend, teach such errors, and against their supporters, harbors, and

exemptos et non exemptos et quemlibet ipsorum, cuiuscumque dignitatis, status, praeeminentiae, gradus, ordinis vel conditionis (ut praefertur) existant, auctoritate nostra diligenter inquirere studeatis, et eos, quos per inquisitionem huiusmodi diffamatos, vel per confessionem eorum, seu per facti evidentiam vel alias huiusmodi haeresis et erroris labe respersos repereritis, auctoritate praedicta etiam per excommunicationis, suspensionis et interdicti, necnon privationis dignitatum, personatum et officiorum aliorumque beneficiorum ecclesiasticorum ac feudorum, quae a quibuscumque Ecclesiis, monasteriis ac aliis locis ecclesiasticis obtinent, ac etiam bonorum et dignitatum saecularium ac graduum scientiarum quarumcumque facultatum et per alias poenas, sententias et censuras ecclesiasticas ac vias et modos, quos ad hoc expedire seu opportunos esse videritis, etiam per captiones et incarcerationes personarum et alias poenas corporales, quibus haeretici puniuntur seu puniri iubentur aut solent iuxta canonicas sanctiones. Similiter vel clericos ipsos et ecclesiasticas personas, usque ad degradationem inclusive, si eorum culpa ac pertinacia vel rebellio id exigat aut requirat, corrigatis et puniatis ac diligenter corrigi et puniri faciatis. Necnon contra eosdem et ipsorum, laicorumque bona secundum canonicas sanctiones et legales contra haereticos et eorum sequaces editas, quibus eosdem sectatores sive sequaces subiacere decernimus, animose consurgatis iuxta modum et formam supradictos. Et qui de praemissis haeresibus vel articulis vel aliquo praemissorum infamati fuerint, ad arbitrium vestrum se purgare teneantur. Alii vero, qui per testes seu propriam confessionem vel alias legitimas probationes convicti fuerint de praemissis haeresibus vel articulis vel aliquo praemissorum, eosdem articulos et errores solemniter et publice revocare, abiurare, poenitentiam condignam, etiam ad immurationem (si delictum exegerit)

defenders, whether exempt or non-exempt, and against any of them, of whatever dignity, state, preeminence, rank, order, or condition (as mentioned above) they may be. And those whom through such inquiry you shall find defamed, or through their confession, or through the evidence of fact, or otherwise tainted with the stain of such heresy and error, by the aforesaid authority, even through excommunication, suspension, and interdict, as well as through deprivation of dignities, benefices, and offices and other ecclesiastical benefices and fiefs, which they obtain from any Churches, monasteries, and other ecclesiastical places, and also through secular goods and dignities and degrees of sciences of whatever faculties, and through other penalties, sentences, and ecclesiastical censures and ways and means, which you shall see to be expedient or opportune for this purpose, even through the capture and incarceration of persons and other corporal punishments, by which heretics are punished or are ordered or accustomed to be punished according to canonical sanctions. Similarly, you shall correct and punish the clerics themselves and ecclesiastical persons, even to the point of degradation, if their fault and pertinacity or rebellion should demand or require it, and you shall cause them to be diligently corrected and punished. And also against them and their goods, and those of the laity, according to canonical sanctions and legal edicts issued against heretics and their followers, to which we decree that the same sectarians or followers are subject, you shall rise up vigorously according to the manner and form described above. And those who shall be defamed concerning the aforesaid heresies or articles or any of the aforementioned, shall be bound to purge themselves at your discretion. But others who shall be convicted through witnesses or their own confession or other legitimate proofs concerning the aforesaid heresies or articles or any of the aforementioned, shall be compelled to solemnly and publicly revoke and abjure the same articles and errors, and to undergo proportionate penance, even to the point of imprisonment (if the offense shall require it). And also they shall be bound to provide sufficient and suitable caution that they will not foster such errors and heresies of whatever kind or species they may be

subire cogantur. Necnon quod errores et haereses huiusmodi, cuiuscumque generis vel speciei censeantur, de caetero verbo, nutu vel facto non fovebunt, seu alios ad credendum illis verbo, de facto, publice vel occulte, directe vel indirecte aut alio quovis modo inducent, sufficientem et idoneam cautionem praestare teneantur. Quod si forsitan eosdem articulos solemniter et publice revocare et abiurare, et poenitentiam condignam, etiam ad immurationem perpetuam vel temporalem iuxta vestrae discretionis arbitrium sine dilatione subire, ac sufficientem cautionem, quod errores et haereses ipsas de caetero non tenebunt, nec fovebunt, nec alios ad credendum vel verbo vel facto, publice vel occulte, directe vel indirecte vel quovis quaesito colore inducent, praestare, seu aliquod praemissorum facere noluerint, ex tunc contra ipsos iuxta qualitatem errorum ad delictorum suorum, etiam (si expediatur) tamquam contra haereticos aut haeretica labe respersos, auctoritate nostra iuxta canonicas et legales sanctiones summarie et simpliciter ac de plano sine strepitu et figura iudicii et etiam ex officio, appellatione seu appellationibus quibuscumque cessantibus, procedatis, ac ipsos iuxta easdem canonicas traditiones puniatis, etiam, si opus fuerit, Curiae saeculari relinquendo, contradictores per censuram ecclesiasticam, appellatione postposita, compescendo, invocato ad hoc (si opus fuerit) auxilio eiusdem brachii saecularis.

Obstantibus quibuscumque derogatur.

§ 18. Non obstantibus tam felic. record. Bonifacii Papae Octavi praedecessoris nostri, qua cavetur, ne quis extra civitatem et dioecesim suam, nisi in certis exceptis casibus, et in illis ultra unam dietam a fine suae dioecesis ad iudicium evocetur, seu ne iudices a Sede Apostolica deputati, extra civitatem et dioecesim in quibus deputati fuerint, contra quoscumque procedere, sive alii vel aliis vices suas committere aut

considered, by word, sign, or deed in the future, nor induce others to believe them by word, deed, publicly or secretly, directly or indirectly, or by any other means whatsoever. But if perchance they should refuse to solemnly and publicly revoke and abjure the same articles, and to undergo proportionate penance, even to perpetual or temporary imprisonment according to the judgment of your discretion without delay, and to provide sufficient caution that they will not hold nor foster these errors and heresies in the future, nor induce others to believe them by word or deed, publicly or secretly, directly or indirectly, or by any other pretense or color, or should refuse to do any of the aforementioned, then against them according to the quality of their errors and offenses, even (if it be expedient) as against heretics or those tainted with the heretical stain, by our authority, according to canonical and legal sanctions, summarily and simply and plainly without clamor and form of judgment and also ex officio, any appeal or appeals whatsoever notwithstanding, you shall proceed, and you shall punish them according to the same canonical traditions, even, if it be necessary, relinquishing them to the secular court, restraining opponents by ecclesiastical censure, appeal being set aside, invoking for this purpose (if it be necessary) the aid of the same secular arm.

Notwithstanding anything to the contrary.

§ 18. Notwithstanding the constitution of Pope Boniface VIII of happy memory, our predecessor, which cautions that no one should be summoned to judgment outside his city and diocese, except in certain exceptional cases, and in those cases not beyond one day's journey from the boundary of his diocese, or that judges appointed by the Apostolic See should not presume to proceed against anyone outside the city and diocese in which they were appointed, or to commit their authority to another or

aliquos ultra unam dietam a fine dioecesium eorumdem trahere praesumant, et de duabus dietis in concilio generali, quam aliis quibuscumque constitutionibus Romanorum Pontificum, tam a iudicibus delegatis, quam personis ultra certum numerum ad iudicium non vocandis aut aliis editis, quae possint in hac parte vestrae iurisdictioni aut potestati, eiusque libero exercitio quomodolibet obviare, seu si aliquibus communiter vel divisim ab eadem sit Sede indultum, quod interdicti, suspendi vel excommunicari, seu ultra vel extra loca ad iudicium evocari non possint per literas apostolicas non facientes plenam et expressam ac de verbo ad verbum de indulto huiusmodi et eorum personis, locis et ordinibus et nominibus propriis mentionem, et qualibet alia dictae Sedis indulgentia generali vel speciali, cuiuscumque tenoris existat, per quam praesentibus non expressam vel totaliter non insertam vestrae iurisdictionis explicatio in hac parte valeat quomodolibet impediri, et de qua, cuiusque toto tenore de verbo ad verbum in nostris literis habenda sit mentio specialis.

Datum Constantiae, octavo kal. martii, pontificatus nostri anno primo.

Dat. die 22 februarii 1448, pont. anno i.

[^1]: Damnatum alias a Ioanne XXIII Vicleffum vidimus sup. in Constit. eiusd. Pontif., pag. 661.

[^2]: Ditando.

[^3]: Ditarent (Cocquelines)

[^4]: Addenda e Raynaldo verba: *vitiosa; et si est virtuosus et agat quidquam, tunc agit etc.*, quae forsam officiariis mainardjaniis ceciderunt.

[^5]: Desunt hic quoque, procul dubio, eademque ratione qua in pag. preced., verba haec, aut aequipollentia: *et quod condemnavit et condemnat, hoc etc.*

others, or to draw any persons beyond one day's journey from the boundary of their dioceses, and the constitution concerning the two days' journey in the General Council, as well as any other constitutions of the Roman Pontiffs, whether concerning delegated judges, or persons not to be summoned to judgment beyond a certain number, or other edicts, which might in any way impede your jurisdiction or power, or its free exercise in this matter, or if any persons collectively or individually have been granted an indult from the same See that they cannot be placed under interdict, suspended, or excommunicated, or summoned to judgment beyond or outside certain places through apostolic letters that do not make full and express mention, word for word, of such indult and of their persons, places, orders, and proper names, and any other general or special indulgence of the said See, of whatever tenor it may be, by which the exercise of your jurisdiction in this matter might be hindered in any way because it is not expressed or not entirely inserted in the present letters, and of which and of whose entire tenor word for word special mention must be made in our letters.

Given at Constance, on the eighth day before the calends of March [February 22], in the first year of our pontificate.

Given on the 22nd day of February 1448, in the first year of our pontificate.

[^1]: {org. 1} We have previously seen Wycliffe condemned by John XXIII in the Constitution of the same Pontiff, page 661.

[^2]: {org. 1} Dictating.

[^3]: {org. 2} They might enrich (Cocquelines).

[^4]: {org. 1} The words to be added from Raynaldus: *defective; and if he is virtuous and does anything, then he acts etc.*, which perhaps fell away due to Mainardian officials.

[^5]: {org. 1} Here too are undoubtedly missing, for the same reason as on the preceding page, these words or their equivalent: *and what he condemned and condemns, this etc.*

