
Bullae Papae Pius IV: Interassidua Dominici.... dated 4th May 1565.

- Latin version in: Laerzio Cherubini, Angelo Maria Cherubino. Magnum bullarium romanum, a Pio Quarto vsque ad Innocentium IX. P. Borde, L. Arnaud & C.I. Rigaud, Lyon, 1673, vol.2, p.136-150
- English translation by Steven L. Jones, Ph.D. –commissioned by Chev. Prof. M. Ross

re existentibus Magistro, & Fratribus Hospitalis, seu domus S. Lazari Hierosolymitani, sub regula S. Augustini, & leprosarum concesserant, eorumque personas, leprosarum & alia loca, sub sua & Sedis Apostolicæ protectione susceperant.

§. 2. Et Gregorius Nonus omnibus Christi fidelibus manus charitativas, Magistro & fratribus domus Sancti Lazari Hierosolymitani, vel eorum nuntiis eleemosynas petituris, pro solutione debitorum suorum, & fratrum eorundem sustentatione potrigentibus, viginti dies de iniunctis sibi poenitentiis, per quasdam relaxauerat.

§. 3. Et per alias suas literas, tunc Episcopo Tridentino mandauerat, ut ipsi fratribus, in suis domibus siue locis profiteri volentibus, aliquam regulam ex approbatis, iuxta petitionem sibi ab eis factam concederet, si expedire videretur.

§. 4. Et Innocentius IV. per eum accepto, quod licet de antiqua, approbata, & eatenus pacifice obseruata consuetudine obtentum esset, ut miles leprosus domus Sancti Lazari Hierosolymitani in eius magistrum assumere: verum quia fere omnes limites leprosi dictæ domus, ab inimicis fidei miserabiliter interfecti fuerant, & & huiusmodi consuetudo nequibat commode obseruari, idcirco tunc Episcopo Tusculano per quasdam commiserat, ut si sibi secundum Deum visum foret expedire, fratribus ipsis licentiam, aliquem militem sanum, ex fratribus prædictæ domus S. Lazari, in eius magistrum (non obstante consuetudine huiusmodi) de cætero eligendi, auctoritate Apostolica concederet.

§. 5. Et per alias suas literas medietatem molendini, quod Ecclesia Romana, tunc cum quondam Boëtio Camerario suo in Nympha habebat, Magistro & fratribus domus leproforum S. Mariæ Magdalenzæ Terracinen. sub annuo censu duodecim denariorum Senatus in perpetuum concesserat.

§. 6. Et Alexander etiam IV. narrans per quasdam quod sicut Canonica constitutione cauebatur, quod Monachi & Canonici Regulares, quocumque modo se in claustris percussissent, non essent ad Apostolicam Sedem mittendi, sed secundum discretionem, & prudentiam sui Abbatis, disciplinæ subdendi: quod si Abbatis discretio ad eorum correctionem non sufficeret, prouidentia esset Diocæsani Episcopi adhibenda, nisi excessus difficilis foret & enormis, propter quem merito esset ad Romanam Ecclesiam recursus habendus, statutum huiusmodi ad Magistrum, & fratres Hospitalis leproforum S. Lazari Hierosolymitani Ordinis S. Augustini duxerat extendendum: statuendo, ut in tali casu (nisi maior esset prouidentia requirenda) per priores suos, qui (sicut audiuerat) presbyteri esse noscebantur, fratribus absolutionis beneficium impenderetur.

§. 7. Et per alias suas regulam beati Augustini, quam iidem fratres se asserbant professos esse, sicut illam eatenus seruauerant, eidem dicta auctoritate confirmauerat, atque communiuerat, eadem auctoritate nihilominus statuendo ut regula ipsa ab eisdem fratribus & successoribus suis, perpetuis futuris temporibus obseruaretur.

§. 8. Et per alias suas, donationem alias factam Magistro & fratribus Hospitalis leproforum S. Lazari Hierosolymitani Ordinis S. Augustini à Federico Romano Imperatore, ante latam in eum depositionis sententiam, diuersarum terrarum, possessionum, ac startiarum de suo dominio existentium in Sicilia, Calabria, Vallegatis, Apulia, & Terra Laboris, cum diuersis sæcularium exemptionibus, ratam & firmam habens, eam auctoritate Apostolica confirmauerat atque communiuerat.

§. 9. Ac eidem Hospitali, in quo (sicut acceperat) conuentus nobilis strenuorum militum & aliorum, tam sanorum quam leproforum pro expugnandis inimicis Christiani nominis, manere solebat, & quod ad extremam fere paupertatem, propter guerrarum discrimina erat redactum, possessionibus suis pro magna parte à Paganis & hostibus Ecclesiæ occupatis, suisque Magistro & fratribus, eadem auctoritate concesserat, ut Ecclesiam de Galbis Lincolinen. diocæsibus, in qua ius patronatus (sicuti asserbant) obtinebant, cedente vel decedente ipsius Rector e

XCV. Confirmatio plurimarum gratiarum, & priuilegiorum, Fratrum Militum Hospitalis S. Lazari Hierosolimitani, à Pont. prædecessoribus concessorum, in his quæ Conc. Trid. non aduersantur. Et concessio aliarum immunitatum, & indultorum.

Quoad præcedentes gratias, habes etiam sup. Alex. IV. const. 1. Cum à nobis & Clem. IV. const. 2. Cum dilectis & const. 5. Venerabilibus. Quo vero ad priuilegia hic elargita innouauit, limitauit, & abstulit Pius V. ut inf. in eius const. 28. Sicuti, ubi notabo.

Libra An. D. 1565.

P I V S E P I S C O P V S,
Seruus seruorum Dei. Ad perpetuam rei memoriam.

Causa huius constit.

Inter assiduas Dominici gregis nobis diuinitus commissi, non solum à spiritualibus, sed etiam à corporalibus, noxis, periculisque imminentibus quantum nobis ex alto permittitur, præseruandi curas, illi potissimum, post diuini numinis auxilium frequentibus cordis nostri suspiriis imploratum, omni conatu nobis incumbendum esse statuimus, ut aduersus inexplebilem Christiani sanguinis sitim, quæ in teterrimo illo Turcarum Tyranno cum longo annorum numero pariter in dies adaugeri conspicitur, bellica etiam fidißimorum Commilitonum præsidia comparemus: & nedum temporalis ditionis nostræ, totiusque Italiæ hostilis classis incurfioni vndique expositæ portus, & littora validis arcibus, propugnaculisque firmemus, verum etiam strenuis militibus, qui Cruce Redemptoris & Domini nostri tanquam Dominico stigmatate conspicui sese perpetuos pro salute domus Israël propugnatores fore iurando profiteantur, & præstent, præsidia nostra roboremus antiquaque Ecclesiæ Dei Milicias ac Hospitalitates, & præsertim pauperum leproforum S. Lazari Hierosolymitani Hospitalitatem ab illo Sanctissimo viro Basilio Magno, vsque à recolendæ memoriæ Damasi I. Rom. Pont. prædecessoris nostri, ac Iuliani Apostolice & Valentiniani Imperatorum temporibus illustatam, & per Orbem varie ampliatam, & iniuria temporum imminutas, & quasi exauthoratas, pristinae dignitati restituamus: ac illis quo promptius votis nostris respondeat, & prisca sua priuilegia confirmemus, & illa subinde nouorum concessione liberaliter cumulemus.

Innoc. III. & Honor. III. susceperunt sub protectione Sedis Apost. personas, res & bona Hospitalis & Militie.

§. 1. Dudum siquidem postquam felicis record. Innocentius III. & successiue Honorius etiam III. varias ac diuersas exemptiones, & alias gratias tunc & pro tempo-

Greg. IX. indulgentiam concessit, dantibus eleemosynam.

Hoc tamè reuocauit Paul. V. in const. 30.

Deditque eis licentiam profitendi unam ex regulis approbatis.

Innoc. IV. dedit facultatem eligendi Militem sanum in Magistrum.

Medietatemque molendini in Nympha concessit.

Alex. IV. prioribus concessit facultatem absoluen. Fratres quoquomodo se percussissent.

Et professionem regulæ S. Augustini approbauit ut sup. in const. 1. cit. in rub.

Donationem Federici Imperatoris approbauit. Quod ego non posui.

Ecclesiam de Galbis concessit.

Redore, pro sua refertanda inopia suis vrbibus deputare possent, ita tamen quod perpetuo Vicario in ea seruituro de ipsius prouentibus portio competens, ex qua congrue sustentaretur, & Episcopalia, ac alia ipsius Ecclesie onera supportarentur, assignaretur, diocesani Episcopi iure in omnibus saluo.

Facultatem componendi de usuris, &c. tribuit. Tu in his attende bullam 99. Pij V. Cl. VII. confis. 215.

§. 10. Et similiter per alias suas Magistro & fratribus huiusmodi, eorum necessitatem patetno compatiens affectu, auctoritate prædicta duxerat concedendum; vt de vrbibus, rapinis, & aliis male acquisitis, dummodo illi quibus eorum restitutio fieri deberet, omnino inueniri & sciri non possent, necnon de redemptionibus votorum, auctoritate diocesanorum prius factis, (Hierosolymitano dumtaxat excepto) vsque ad summam ducentarum marcharum argenti recipere valerent, si pro similibus receptione aliis non essent ab ipso huiusmodi gratiam consecuti, ita quod si aliquid de ipsis ducentis marchis, dimississent vel restituisset, dedissent illis à quibus eas accepissent, huiusmodi dimissum, vel restitutum, seu datum, nihil ad liberationem eorum prodesset, nec quantum ad illud haberentur aliquatenus absoluti.

Diocesanos non posse ponere restitores in domibus Hospitalis declarauit. De hoc vide etiam bis inf.

§. 11. Et cum ad eius notitiam peruenisset, quod in nonnullis religiosis, & leproforum domibus in districtu Regni Nauarræ, Campaniæ, & Briæ, Comitum Palatini consistentibus locorum diocesani Redtores seu administratores de nouo ponere, seu instituere præsumebant pro sua libito voluntatis, in eandem domorum non modicum præiudicium & grauamen, cõtra antiquam, approbatam, & eatenus pacificè obseruatam in talibus consuetudinem veniendo, volens earundem domorum grauamen indebitum auferre, tunc Abbati Monasterij Orbacen. dicti, vel alterius Ordinis Sueffionen. dioc. dederat in mandatis quatenus, si ita esset, præfatos diocesanos, vt ab huiusmodi præsumptione omnino desisterant monitione præmissa, dicta auctoritate Apostolica, appellatione remota præuia ratione compelleret.

Nicolaus iij. exemit à solutione decimarum.

§. 12. Præterea Nicolaus III. declarauerat, quod de redditibus, & prouentibus Leprosariorum huiusmodi, qui in vrbibus miserabilium & infirmorum conuertebantur decima non solueretur.

Elie laicus vide in conf. Pij V. cit. in subr. Clem. IV. facultatem vniuersis colligendi leprosos concessit, vt in sua confis. 5. sup.

§. 13. Et Clemens etiam IV. per quasdam vniuersis Archiepiscopis & Episcopis, ac aliis Ecclesiarum Prælatibus, exemptis & non exemptis, in virtute sanctæ obedientiæ & sub excommunicationis pœna, quam inobedientes ipso facto incurrere voluit, nisi mandatum huiusmodi diligenter exequi curarent; & nihilominus sub pœna priuationis officij, & beneficij suorum, præcipiendo mandauerat, quatenus dum aliqui de dictis Magistro, Fratribus, & Procuratoribus domorum S. Lazari Hierosolymitani, ad Archiepiscopos, & alios præfatos, & eorum loca pro capiendis infirmis leprosis peruenissent, eis in hoc adesse curarent; memores Dominum in lege Moyli præcepisse, quod omnes leprosi eiicerentur extra volens, & ordinans, vt Domino complacebat, quod tam mares, quam mulieres, clerici & laici, religiosi, & sæculares morbo lepræ laborantes, per eosdem fratres, & procuratores eorum caperentur, & eiicerentur extra, cum omnibus eorum bonis, tam mobilibus, quam immobilibus ad habitationem cum aliis infirmis domorum Ordinis S. Lazari huiusmodi. Si vero clerici, vel laici mandatum suum in aliquo negligenter adimplere, voluit quod ipsi fratres, aut illorum procuratores, illos peremptorie citarent, vt eorundem se comparerent, facturi iustitiæ complementum.

Eleemosynas que colligendi vbi. Tu vide bullam 115. Clem. viij.

§. 14. Ac rursus per alias suas mandauerat, quod fratres ipsi ipsius confratriæ ad aliqua loca accedentes pro eleemosynis colligendis benigne reciperentur, & honeste tractarentur. Ipsique locorum Ordinarij, & ij ad quos spectat, vt permitterent eosdem fratres in Ecclesiis suis populum adinonere, ac eleemosynas colligere, ac etiam Confraternitates facere, illud præcauentes, ne occasione illorum eleemosynarum pauperum Christi deperirent, & impedirent opera pietatis.

Ordinarios Militia molestias tollere iussit, vt ibid. Fratresque graui sepeliri, vt ibid.

§. 15. Necnon ipsi Archiepiscopis, Episcopis, & aliis Prælatibus iniunxerat, vt curarent defendere, & manutene- re fratres præfatos aduersus parochianos, qui domos illorum inuadebant, aut in debitis molestis opprimebant. Nec à fratribus, & personis religionis huiusmo-

di pro sepultura quicquam exigeretur, vel acciperetur, nisi ipsa spontanea decedentium liberalitas, vel parentum deuotio eis contulisset.

§. 16. Nec ab eis contra priuilegiorum dictæ Sedis tenorem de omnibus fructibus terrarum, quibus propria industria, aut expensis colerent, & laborarent, ac etiam de nutrimentis animalium suorum, sed nec de ipsis animalibus decimas exigere præsumerent.

Exceptionem à decimis concessit.

Hoc vide la- tu in confis. Pij V. cist. vrb. brie.

Oratoria con- strui posse vo- luit. ibid.

§. 17. Quodque ipsi Archiepiscopi & Episcopi oratoria pro vrbibus fratrum, & personarum præfatorum, ac suæ familiæ dedicare, ac cœmeterium benedicere procurarent.

Dimittentes habitum cõst- cõri iussit, ibid.

§. 18. Ac quod de cætero Fratres seu Milites, ac Donatos Militiæ Hospitalis huiusmodi, qui Crucem, & regularem habitum deponerent, & per abrupta sæculi vagarentur, quive Prioribus suis contumaces, & rebelles existebant, & Bolinas detinerent contra voluntates ipsorum, monerent instanter, ac pro officij sui debito compellerent, vt habitum depositum reassumerent, in obedientia Prælatorum suorum, deuote; & humiliter perseuerarent, & Bolinas siue alia officia per violentiam nullo modo detinere præsumerent, mandatum suorum contemptores, excommunicationis sententia compellerent, eamque vsque ad satisfactionem condignam inuiolabiliter obseruari facerent.

Indulgentias benefactoribus concessit. Pius V. reuocauit in confis. 30.

Ordinarie facultatem dedit vrbibus commutandi subuenientibus Hospitali.

Hoc p̄uocatum à Pio V. in confis. 99.

§. 19. Et nihilominus quibuscumque qui de facultatibus sibi à Deo collatis, fratribus Hospitalis præfati subuenissent seque tam sanctæ Fraternitati Collegas adscribi studuissent, eisque beneficia perfoluissent, annuatim septimam partem iniunctæ sibi pœnitentiæ relaxauerat.

§. 20. Eisdemque locorum Ordinariis, & aliis curam animarum habentibus, commutandi cuiusvis abstinentiæ, & quarumcumque peregrinationum vota (Hierosolymitano, ac beatorum Petri & Pauli Apostolorum dumtaxat exceptis) in pecuniarum subsidium præfatis fratribus, vel nuntiis exhibendum, cum super hoc ab eis, vel eorum aliquo fuissent requisiti, dummodo cõditione inspecta nuntiorum, & fratrum præfatorum necessitate pensata (super quibus eorum conscientias onerauerat) pretio, vel precibus, amicitia, fauore, vel odio cuiuscumque nihil circa hoc, super quibus sciret se vnumquemque eorum redditurum in examine districti iudicij rationem, ageretur in fraudem vel diminutionem subsidij supra scripti, plenam & liberam facultatem concesserat. Volens, vt huiusmodi pecuniarium subsidium præstandum per voentes peregrinationes easdem, ad tantam pecuniæ summam extenderetur, quantum voentes ipsi pro complendo voto peregrinationis huiusmodi personaliter expeditissent. Votum autem huiusmodi abstinentiæ iuxta illius arbitrium intenderat redimi, qui votum huiusmodi commutaret.

Absoluentibus ab irregularitate dato simili subsidio.

Hoc est etiam reuocatum à Pio V. m̄x citat. & Clem. viij. in confis. 115.

§. 21. Personis autem Ecclesiasticis volens plenus prouideri, diocesanis earum dispensandi cum eis, qui cum à canone, vel ab homine latam excommunicationis sententiam incurrisset, irregularitatis notam immiscendo se diuinis officiis contraxissent, vel ob id contrahere ipsos contigisset, dummodo tantum erogassent fratribus, vel nuntiis supra dictis, quantum expendissent eundo ad Rom. Curiam, & morando in ipsa pro dispensatione huiusmodi obtinenda, & redeundo etiam ab eadem, nisi forsitan in Episcopos, Abbates, vel alios Superiores proprias iniicissent manus temere violentas, postquam ab excommunicatione sententiis, quas incurterent, vel incurrore ipsos contigisset, iuxta formam Ecclesie fuissent absoluti, concesserat potestatem.

Mortuis sepeli in eorum Ecclesiis permittit, vt ibid. confis. 2. Clem. dilecti.

§. 22. Volens ob reuerentiam ipsius venerabilis domus, vt ij, qui eorum fraternitatem assumpsissent, si forsitan Ecclesie ad quas peruenissent, à diuinis officiis interdixta forent, ipsis morientibus, sepultura ecclesiastica minime negaretur, nisi nominatim excommunicationis vinculo fuissent innotati. Liceretque eis confratres suos, quos Ecclesiarum Prælati apud Ecclesias suas malitiosè sepeliri non permisissent, nisi excommunicati, vel in interdixto nominati fuissent, aut publici vrbis, tumulandos deferre, ad Ecclesias huiusmodi Hospitalis.

§. 23. Et oblationes, tam pro eis quam pro alijs, qui in eorum cœmeterijs requiescunt, exhibitas, sine alicuius præiudicio retinere.

Oblationesque recipere, vt ibid.

*Etiam tot-
pariter dicitur
ut ibid.*

§.24. Quodque receptiones Fraternitatis eiusdem, seu etiam collectarum, salvo iure dominorum suorum, sub B. Petri, & sua protectione consistenter. Et si qui eorundem fratrum, qui ad eas Fraternitates missi fuissent: vel collectas, in quamlibet ciuitatem, aut castellum, vel vicum, aut alium locum deuenissent, si forte locus ille fuisset à diuinis officiis interdictus, in eorum iucundo aduentu, semel in anno aperirentur Ecclesiæ, & eiectis excommunicatis diuina officia ibi celebrarentur, salua tamen in omnibus declaratione Concilij generalis.

*Clericos Hos-
pitali seruire
permisse, ut
ibid.*

§.25. Mandans etiam eisdem Archiepiscopis, & Episc. vt si qui de Clericis Ecclesiarum suarum, præfati Hospitalis fratribus, cum licentia Prælati & Capituli sui, sponte, ac gratis per annum, vel biennium decreuissent deseruere, nequaquam impedirentur.

*Ioann. XXII.
exemptionem
à iurisd. Or-
dinariorum
concessit.
Hoc plenius
vide in const.
Pij V. cit. in
vrb.*

§.26. Et subsequenter Io. XXII. Vniuersis Archiepiscopis, Episcopis & aliis Ecclesiarum Prælati mandauerat, quatenus in præfatos Magistrum, & Fratres, ac Milites, Clericosque, Donatos, vel Nuntios, aut Ecclesias eorum, (quippe qui nullum habebant Episcopum, vel Prælatum præter Romanum Pontificem supra se, & speciali prærogatiua gaudebant, & in quibus Ordinarij locorum auctoritatem Ecclesiasticam potestatem nequaquam habebant) excommunicationis, vel interdicti sententiam promulgare nullatenus præsumerent, nec eos indebita vexatione grauent, sed erga ipsos se taliter gererent, quod aduersus eos materiam querelandi suscitare non haberent.

*Greg. X. seu
Alex. IV. Fra-
tres non mo-
lestari iussit.*

§.27. Insuper Gregorius X. & seu Alexander IV. eisdem Magistro, & Fratribus Hospitalis S. Lazari Hierosolymitani paterna sollicitudine providere volens, aduersus nonnullos Religiosos, & Clericos sæculares, & laicos, qui sub prætextu quæstionis inter eosdem existentis, & cuiusdam prauæ consuetudinis, animalia, & alia bona dictorum Fratrum Militum temeritate propria audebant inuadere, & tandiu detinere præsumebant, donec esset eis de huiusmodi quæstionibus iuxta eorum beneplacitum satisfactum licet iurisdictionem ordinariam, seu delegatam in eos non haberent, quas ipsis hoc facere permissum esset, per suas literas auctoritate Apostolica inhiuerant, ne qui occasione prædictæ consuetudinis tanquam nullo iure subnixæ, eisdem Fratribus, ac aliis supra nominatis, seu eorum Nuntiis ab eis per totum Orbem destinandis, memoratas inferrent molestias. Neve Fratres, & bona sua sine iuris ordine occupare, inuadere, seu quomodolibet detinere præsumerent.

*Exemptio-
nemque con-
cessit à solu-
tione gabellæ,
&c. pro eorum
bonis.*

§.28. Quodque de omnibus fructibus terræ, quibus propria industria, aut expensis colerent, & laborare facerent, ac de animalibus, aut de ipsis nutrimentis animalium, ac aliis quibuscumque bonis suis, si contingeret quod bona præfata, aut fructus huiusmodi aut animalia ipsa, vel ex eis prouenientia, aliquid per ipsos fratres, Milites, vel Donatos venderetur, aut emeretur, tam pro sustentatione cuiuslibet eorum, aut pauperum leproforum, quam pro reparatione cuiusvis domus, aut Hospitalis, siue Ecclesiæ præfate Militiæ, & per Ciuitates, aut Castra, & Oppida, portus, pontes, ac nauigia, & loca alia quorumcumque Regum, & Reginarum, aut Ducum, Marchionum, Comitum, Vicecomitum, Baronum, & aliorum Dominorum in toto Orbe existentium, in quibus pro tempore stare, vel transire, & reuerti deberent absque aliquo impedimento eos permetterent vendere, vel emere, aut transire, ac reuerti, & præsertim cuiusvis pedagij, dattij, gabellæ, bullettarum, & quarumcumque exactio- num solutione, mandauerant.

*Paul. II. le-
prosum Ca-
puan. sub pro-
tectione Sedis
Apost. susce-
pit, & exem-
ptionem ab
omni onere.*

§.29. Et Paulus II. Magistros, & Fratres domus lepro- forum S. Lazari extra muros Capuan. eorumque personas, & locum in quo diuino erant obsequio mancipati, cum omnibus bonis, quæ tunc rationabiliter possidebant, aut ex tunc in futurum iustis modis possent adipisci, sub B. Petri, & sua protectione susceperat. Omnesque libertates, & immunitates à prædecessoribus suis, siue per alia pri- uilegia, siue indulta, eis & dictæ domui concessas. Necnon libertates, & exemptiones sæcularium exactio- num à Re- bus, & Principibus, aliisque Christi fidelibus rationabili- ter eis, & eorum domui indultas specialiter autem domos, prata, pascua, hortos, vineas, & alia bona mobilia, & im-

mobilia eorum, sicut ea iuste, & pacifice possidebant, eis, & per eos eidem domui prædicta auctoritate Apostolica confirmauerat, districtius inhiens, ne quis de hortis, vir- gultis, seu eorum animalium nutrimentis decimas ab eis exigere præsumeret.

§.30. Et similiter Alexander, Urbanus, Clemens, & Gre- gorius Rom. Pont. similiter prædecessores nostri, confide- ratis charitatis, & pietatis operibus, quæ erga infirmos, & pauperes Hospitalis leproforum de Colle Perusin. Dice- cesis, iugiter exercebantur, & quod ad id eiusdem Hospi- talis propriæ non sufficiebant facultates, cupientesque ad eorundem pauperum consolatoria subsidia Christi po- pulum spiritualibus muneribus inuitare, omnibus vere pœnitentibus, & confessis, qui deuote ad Hospitale me- moratum accederent, manumque charitatis porrigerent, Greg. videlicet vnum annum, & vnam quadragenam, sin- guli vero reliquorum prædecessorum eorundem centum dies de iniunctis eis pœnitentiis misericorditer relaxarât.

*Alex. Urban.
Clem. & Greg.
visitantibus
leprosum Pe-
rusin. & eleo-
mosynam da-
ribus, indul-
gentias con-
cessit.
Hæc reuocauit
Pius V. in
const. 30.*

§.31. Et postmodum Nicolaus IV. remissiones, & in- dulgentias huiusmodi per suas literas approbauerat, & confirmauerat, aliasque indulgentias, & peccatorum re- missiones, & Christi fidelibus diuersa pauperum, & le- proforum loca, & hospitalia huiusmodi visitantibus, & manus adiutrices, ac pias elemosynas pro ipsorum pau- perum leproforum subuentione erogantibus, per quæ- dam concesserat, & relaxauerat.

*Nic. IV. illa
confirmauit,
& alias con-
cessit.*

§.32. Ac per alias suas ad instar dicti Clementis IV. Custodi, & Fratribus Hospitalis leproforum S. Lazari de Valloncellis, vt illi ad præstationem procurationum Le- gatis Sedis Apostolicæ, vel Nuntiis aut exactio- num, col- lectarum, seu subsidiarum quorumcumque minime tene- rentur, nec ad ea soluenda per literas dictæ Sedis, Legato- rum, Rectorum, vel Nuntiorum, cuiuscumque tenoris existerent, aut alia quavis auctoritate in perpetuum com- pelli non possent, concesserat. Decernens irritas, & ina- nes interdicti, suspensionis, & excommunicationis sen- tentias, si quas propter hoc in eos, vel eorum aliquem, aut Hospitale præfatum in posterum contigisset pro- mulgari.

*Exemptio-
nemque dedit
Hospitali de
Valloncellis, de
procurati-
bus legatorum,
& quibus-
cumque colle-
cti.*

§.33. Et Leo X. claræ memoriæ ad Caroli Romanorum, & Hispaniarum Regis tunc in humanis agentis preces, & Hospitalia S. Io. Leprosorum Panormitan. & S. Agathæ Messanen. Ordinis S. Augustini, olim Hospitali S. Lazari, tanquam membra capiti subiecta, Religioni, & Hospitali Capuano S. Lazari præfati, cum omnibus iuribus, & per- tinentiis, ac membris eorundem præfata auctoritate Apo- stolica sub certis modo, & forma perpetuo restituerat; dictumque Hospitale Capuanum, aduersus suppressio- nes, & extinctioniones, per Innocentium VIII. etiam præde- cessorem nostrum factas reposuerat, & reintegrauerat, ac Magistro generali seu Præceptori eiusdem Hospitalis, seu Domus S. Lazari Capuani eiusdem Ordinis S. Aug. vt Pa- normitanum, & Messanen. Hospitalia prædicta, cum illa legitimo Governatore carerent, acceptare, & de illis, per- sonis suæ Religionis, prout ante suppressionem, & incor- porationem præfatas disponere, & ordinare poterat, ac si illa non emanassent, disponere, prouidere, & ordinare.

*Leo X. restituit
Hospitalia &
lo. Leprosorum
Panorm. &
S. Agatha
Messan. olim
Hospitali S.
Lazarisubi-
ta, aduersus
suppressionem
Innoc. VIII.*

§.34. Ac præfatorum Hospitalium possessionem per se vel alium seu alios, propria auctoritate libere apprehen- dere, & eiusdem Religionis nomine retinere valerent, in- dulserat, districtius inhiens, ne quis eundem Magistrum super præmissis aliquo modo molestare, impedire, seu perturbare valerent.

*Facultatem
que dedit ca-
piendi posses-
sionem eorum-
dem Hospitalium
S. Io. Le-
proforum Pa-
norm. & S.
Agatha Mes-
sanen.*

§.35. Ac Alexander VI. Nicolaus II. Honorius etiam IV. Bonifacius VIII. Clemens etiam V. Innocentius VI. Urbanus etiam IV. Eugenius similiter IV. Sixtus etiam IV. Innocentius etiam VIII. Alexander similiter VI. Clemens VII. Paulus III. Iulius etiam III. & di- uersi alij Romani Pontifices prædecessores nostri eisdem Magistro, & Fratribus, Donatis, & Ordini, illorumque Nuntiis, Officialibus, & aliis personis, necnon eorum Hospitalibus, Ecclesiis, Præceptoribus, & membris, illasque & illa visitantibus, ac illis beneficentibus, varia priuile- gia, indulta, libertates, immunitates, & alias gratias con- cesserant.

*Alex. VI. ac
alij Rom. Pp.
quæ plura
alias indulta
& gratias
concesserant.*

§.36. Postremo nos illa confirmauimus, & præsertim super iurisdictione per Magistrum generalem Hospitalis,

*Hic Pp. Pius
IV. illa confir-
mauit, præser-
tim circa iurisdictionem
Magistri,
&c.*

& Militiæ prædictorum inter eorum Milites, & personas exercenda, & iustitiam suis Præceptoribus, Militibus, Fratribus, eorumque Vassallis, subditis, Capellanis, familiaribus, seruitoribus, clericis, nuntiis, collectoribus, Donatis, ac quibuscumque aliis personis dicti Hospitalis pro quibuscumque rebus illud, eiusque Militiam, personas, beneficia, & bona concernentibus, annexis, connexis, vel dependentibus, aut super dignitatibus, administrationibus, Præceptoribus, officiis, iuribus, iurisdictionibus, proprietatibus, bonis, fructibus, censibus, possessionibus, in quacumque instantia, etiam vsque ad vltimam sententiam inclusiue etiam summarie, simpliciter, & de plano, per Magistrum generalem Hospitalis huiusmodi, seu ab eo delegatos iustitiam ministrando, innouauimus, & alias indulgimus (provt in diuersis, tam ipsorum prædecessorum) quam nostris literis desuper confectis plenius continetur.

Et modo prædicta omnia quatenus Concil. Trid. non sint contraria iterato confirmantur.

§. 37. Nos igitur volentes dilectum filium Ioannem Castiloneum modernum Hospitalis, & Militiæ prædictæ Magnum Magistrum, eiusque successores Magnos ipsius Hospitalis Magistros pro tempore existentes, ac Hospitalis, & Militiam huiusmodi, eorumque Conuentum, etiam amplioribus, quam quispiam nostrorum prædecessorum prædictorum eos profecuti fuerint, fauoribus & gratis profecui, ac Hospitalitatem ipsius S. Lazari, eiusque Militiam ad miserabilium pauperum leproforum utilitatem, & contra Piratarum, & infidelium Christianæ Religionis incursum (quantum in Domino possumus) restaurare, augereque ac eisdem Ioannem Magistrum, Milites, Fratres, & alias personas, ac eorum singulos à quibusvis excommunicationis, suspensionis, & interdicti, aliisque Ecclesiasticis sententiis, censuris, & pœnis, à iure, vel ab homine quavis occasione, vel causa latis, si quibus quomodolibet innodati existunt, ad effectum præsentium dumtaxat consequen. harum serie absolventes, & absolutos fore censentes. Necnon singulatum prædictarum literarum tenores præsentibus pro expressis habentes, Motu proprio, non ad Ioannem, aut Priorum, Præceptorum, Militum, Fratrum, vel personarum prædictarum, seu aliorum pro eis nobis super hoc oblatæ petitionis instantiam, sed de mera liberalitate, & ex certa scientia nostra, ac de Apostolicæ potestatis plenitudine, institutionem, & erectionem Hospitalis, & Militiæ huiusmodi, eiusque translationem olim ad Præceptoriam, vel Domum Capuanam prædictam factam, ac Præceptoriam, seu Domus huiusmodi incorporationem, declarationes, renouationes, voluntates, irritationes, monitiones, requisitiones, promulgationes, vniones, incorporationes, concessionem, etiam facultatum assignationes, decreta, remissiones, inhibitiones, iniunctionem, renouationem, approbationes, confirmationes, suppletionem, restitutionem, repositionem, commissionem, mandatum, suspensionem, liberationem, exemptionem, subiectionem, prohibitionem, extensionem, ampliacionem, indultum, & dispensationem, regulam, & ordinationem prænotatorum; & aliorum Romanorum Pontificum prædecessorum huiusmodi. Necnon omnia, & singula privilegia, immunitates, antelationes, exemptiones, libertates, prærogatiuas, indulgentias, indulta, spiritualia, & temporalia, fauores, & gratias, etiam per modum communicationis, & extensionis eisdem Hospitali, & Militiæ, ac suis Magno, Magistro, Militibus, personis, & membris, per Romanos Pontifices, & Sedem huiusmodi sub quibuscumque tenoribus, & formis, ac cum quibusvis clausulis, & decretis hætenus, in genere, vel in specie concessa, approbata, & innouata. Necnon cum omnibus, & singulis in eis contentis clausulis, singulas eorundem prædecessorum, tam sub plumbo quam in forma Breuis expeditas literas, ac ordinationes, statuta, stabilimenta, vsus, consuetudines, & naturas in eisdem Hospitali, Militiæ, & Religione edita, & introducta, & quascumque Apostolicas, aliasque desuper confectas literas sub quibuscumque tenoribus, & formis, etiam Motu, & scientia similibus, ac alias quomodolibet concessa, cum omnibus, & singulis decretis, & aliis clausulis in eis contentis, aliisque omnia, & singula inde secuta quæcumque eorum omnium tenores, ac si de verbo ad verbum, nihil penitus omisso, inserti forent, præsentibus pro expressis, & in-

sertis habentes (quatenus decretis Concilij Tridentini tamen non repugnent) Apostolica auctoritate, tenore præsentium perpetuo approbamus, confirmamus, ac etiam plenarie innouamus, & concedimus, ac innouata, & concessa esse volumus.

§. 38. Necnon illa ad Hospitale præfatum ad præsens in Capuana, & non in Hierosolymitana Ciuitate consistens, illiusque Magistrum, Priores, Præceptores, Fratres, & personas præfatos extendimus, & ampliamus, eaque omnia valida, & efficacia existere, & perpetuam roboris firmitatem obtinere, suosque effectus sortiri, ac ab omni quavis dignitate, & præeminentia fulgentibus, etiam sub sententiis, censuris & pœnis in eis contentis perpetuo inuolabiliter obseruari decernimus.

Hospitalique Capuano communiatur.

§. 39. Necnon Hospitale, eiusque membra, & pertinentia vniuersa aduersus suppressiones, & extinctiones, appropriationes, applicationes, vniones, annexiones, incorporationes, & alias contrarias dispositiones olim per sanctæ memoriæ Innocentium VIII. & Pium II. ac forsitan alios Romanos Pontifices, etiam prædecessores nostros, & Sedem præfata, etiam Consistorialiter, vel Motu, & scientia, ac potestatis plenitudine similibus hætenus quomodolibet emanatis, in pristinum, & eum, in quo antequam illæ emanarent, erant, statum, eisdem auctoritate, & tenore restitimus, reponimus, & plenarie reintegramus, ac restituta, reposita, & plenarie reintegrata esse decernimus, & declaramus. Necnon literas inde emanatas, omniaque, & singula in eis contenta, suppressiones, & extinctiones huiusmodi concernentia auctoritate, & tenore prædictis reuocamus, cassamus, irritamus, & annullamus, ac pro reuocatis, cassis, irritis, ac nullis, & infectis & vitibus omnibus vacuis haberi volumus.

Omniemque suppressionem reuocatur.

§. 40. Et potiori pro cautela in præfato Hospitali eandem Præceptoriam, quæ in eo, vt præfertur, erat, quæ conuentualis, & caput aliarum Præceptoriarum dicti Ordinis existat, ac priuilegiis, indultis, fauoribus, exemptionibus, libertatibus, iurisdictionibus, auctoritatibus, & facultatibus, ac demum iuribus omnibus, quibus ante illius suppressiones, & extinctiones prædictas utebatur; potiebatur, & gaudebat, vti, potiri, & gaudere debeat, ac in eorum omnium possessione reali, & actuali, in qua prius erat, ex nunc existat, & esse censetur in omnibus, & per omnia, perinde ac si Præceptoriam præfata nunquam suppressa, & extincta, seu aliis vnita fuisset, de nouo erigimus, & instituimus.

Undeque caput Militiæ S. Lazari constituitur.

§. 41. Et eisdem Hospitali, Militiæ, suisque Magno Magistro, Conuentui, Fratribus, ac Militibus, quod ipso Ioannote, & pro tempore existentibus Magnis Magistris cedentibus, vel etiam apud eandem Sedem decedentibus, seu ipsum Magnum Magistrum alias quomodolibet, etiam per liberam resignationem in nostris, vel successorum nostrorum pro tempore existentium Romanorum Pontificum manibus dimittentibus, vel amittentibus, & illo quouis modo vacante, Conuentus, eiusdem Militiæ, insimul vbi voluerint pro tempore congregati, alium Magnum Magistrum iuxta eiusdem Religionis, & Militiæ stabilimenta de consensu sui Protectoris edita, vel eadem, quæ dicto Concilio Tridentino minime sunt contraria, eligere, qui ex nunc provt ex tunc, & c. contra, postquam sic electus fuerit, eadem auctoritate Apostolica confirmatus sit, & esse censetur, & ita perpetuo statuimus, & ordinamus.

Electioem M. Magistri, ad Conuentum & Milites spectare decernitur.

§. 42. Necnon eisdem pro tempore, existenti Magistro, & Conuentui principalem ipsius Militiæ Sedem ad quemcumque locum etiam maritimum, eisdem Magistro, & Conuentui visum, etiam quoties sibi placuerit transferre.

Hodie M. Magister est sumper Dux Sabaudia, ex tunc 7 Greg. XIII Pro commissa.

§. 43. Habitumque suum Regularem, ac etiam Crucem, etiam si de suis antiquis habitu, cruceque appareat, vel non appareat, in eum meliorem, qui sibi videbitur modum (quæ tamen aliarum Militiarum, & Religionum præiudicium) reformare, in toto, vel in parte immutare, vel stabilire, ac innouare. Regulamque, stabilimenta, & statuta dictæ Religionis, & Militiæ de consensu sui Protectoris instituere, & reformare, seu de nouo condere, edere, & quoties eis placuerit, illas, & illa corrigere, & immutare (dummodo licita, & honesta) nec eisdem Concilio contraria existant, quoties voluerint, & c.

Sedit præfatus palus translationem concedit.

Hodie perpetua Sedes est in Sabaudia, vt in d. conf. Greg. XIII.

Habitus Crucis, & statutorum reformationem permissit.

*Erigendi in Commendas & preceptoria beneficia qualitercumque qualifica-
tio de iurepa-
tronatus lai-
corum, etiam
si dignitates,
aut Monaste-
ria non tam
Consistoria-
lia, &c.*

*Ad hoc vide
Pij V. cons. 11.
in rub.*

*Præferendi
in patrona-
tus, & præ-
ferendi per-
sonas, & in-
stituendi præ-
feratos, ac
alias conse-
rendi dicta
beneficia.
Tu vide A.
brillam Pij V.*

*Hospitalia,
Leprosaria, &
alia loca, ad
Hospitalitatis
Leprosorum
destinata. Ho-
spitalia, & Mi-
litiæ S. Lazari
esse censentur,
etiam si sine
iurepatronatus
laicorum.*

*Præferentiis
iurisdictionis
Ordinariorū,
& executionis
huius Militiæ
cum Militiæ
S. Iohannis in
non exceptis.*

*Facultas reti-
nendi pen-
siones ducat.
500.*

*Hanc redutio-
nem ad ducat.
400. Clem.
VIII. in cons.
102. Doct.*

§. 44. Necnon eidem Ioannotto, & pro tempore exi-
stenti Magistro, vt quæcumque, quotcumque, &
qualiacumque, etiam qualitercumque qualificata bene-
ficia Ecclesiastica de iure patronatus laicorum ex funda-
tione, vel dotatione existentia, & personale seruigium in
Cathedralibus, & Collegiatis insignibus non requiren-
tia (dummodo illis animarum cura non imminet) etiam si
illa Archipresbyteratus rurales, aut dignitates, vel nomen
dignitatis habentia (extra tamen Cathedrales, & Colle-
giatas Ecclesias consistentia) etiam si præstimonialia, aut
præstimoniales portiones existant, vel alia simplicia, aut
Monasteria, (non tamen Consistorialia) vel alia beneficia
Ecclesiastica regularia, cura tamen, & conuentu carentia,
fuerint, accedente tamen consensu patronorum, & sine
præiudicio ea obtinentium & ipsis cedentibus, vel dece-
dentibus, in Præceptorias, Commendas, Capellas, aut Ec-
clesias ipsorum Hospitalis, & Militiæ perpetuo erigere,
instituire, dictæ suæ Militiæ perpetuo incorporare, ap-
plicare, & appropriare.

§. 45. Ac illarum fundatoribus, vel dotatoribus ius pa-
tronatus, & præsentandi dictis Magistro & Conuentui,
vel eorum deputato personas idoneas ad Præceptorias,
Domos, Capellas, seu Ecclesias, & Hospitalia huiusmodi,
pro tempore vacantia, perpetuo præseruare, & concedere,
& eidem Magistro, & Conuentui sic à patronis præsen-
tatos, iuxta stabilimenta dictæ Religionis, Ordinariorum
locorum & quorumvis aliorum consensu minime requi-
sitis, in illis instituere, ac illas conferre, & de eis prouide-
re. Ita tamen, quod ibi debitus diuinus cultus per per-
sonas idoneas, etiam si dicti Ordinis fuerint, ab Ordina-
rio approbandas, in eisdem exercentur.

§. 46. Necnon quod Hospitalia, Leprosaria, & alia loca
quæcumque vbi vllò vnquam tempore fuerit, sit, vel erit
Hospitalitas leproforum, seu infirmorum S. Lazari nun-
cipatorum, etiam si iure patronatus laicorum sint, Militi-
æ, & Hospitali S. Lazari huiusmodi subiecta, & incor-
porata, & ad ius, & proprietatem, ac ad omnimodam di-
positionem, institutionem, & collationem moderni, &
pro tempore existentis Magni Magistri, & Conuentus eo-
rundem iuxta ipsius Militiæ, seu Religionis stabilimenta
(saluo tamen iure patronatus) pertinere censeantur, prout
alia etiam dictæ Religionis, seu Militiæ Hospitalia, Ca-
pellæ, Oratoria, beneficia, & loca spectant, & pertinent;
dummodo in illis Hospitalitas debita seruetur, & cultus
diuinus nullatenus diminuatur, ac in illorum fundatione,
vel dotatione secus non fuerit ordinatum.

§. 47. Saluis tamen legitimis titulis, & præscriptionibus,
& salua iurisdictione Ordinariorum, tam ea quæ de iure
communi eis competit, quam quæ ex decretis dicti Con-
cilij Tridentini eisdem est attributa. Præterquam tamen
in iis casibus, in quibus Concilium prædictum expressè,
vt præfertur, eximit, & exceptit Religionem S. Iohannis
Hierosolymitani, in quibus, & hæc S. Lazari Religio pa-
riter excepta, & exempta sit, & esse censeatur.

§. 48. Et insuper Militibus, ac Presbyteris, & Capellanis
Hospitalis, & Militiæ S. Lazari huiusmodi, nunc &
pro tempore existentibus, ac eorum singulis, tam clericis,
quam laicis, etiam coniugatis, & bigamis, vt vnam,
vel plures pensiones annuas vsque ad summam quin-
gentorum ducatorum auri de Camera nouorum, super
quorumvis Cathedralium, etiam Metropolitanarum, &
aliarum Ecclesiarum, ac earum mensarum, etiam Patriar-
chialium, Archiepiscopalium, & Episcopalium, necnon
etiam Monasteriorum, etiam Consistorialium, Prioratu-
rum, Canonicatuum, & præbendarum, dignitatum, per-
sonarum, administrationum, & Officiorum, aliorumque
beneficiorum Ecclesiasticorum cum cura, & sine cura, fa-
cularium & quorumvis Ordinum Regularium, qualiter-
cumque qualificatorum fructibus, redditibus, prouenti-
bus, iuribus, obventionibus, & emolumentis, ac distri-
butionibus quotidianis alias canonicis sibi reseruatis, seu
reseruandis, vel loco pensionum annuatum, omnes &
singulos, ac quoscumque similes fructus, redditus, &
prouentus, iuxta obventiones, & emolumenta quæcum-
que, ac etiam distributiones quotidianas sibi reseruata,
& reseruanda, etiam si post illarum, vel illorum reseruati-
onem uxorem duxerint, & bigami effecti fuerint, teci-

pere, seu retinere, & ad vitam percipere, exigere, & leuare,
ac in suos vsus, & vtilitatem conuerrere.

§. 49. Illasque, cum primum ipsa Militia S. Lazari in
aliqua expeditione contra infideles militare cœperit, in
toto, vel parte, simul, vel successiue, quando sibi videbitur,
etiam in mortis articulo, in cuiusvis personæ in dignitate
Ecclesiastica constitutæ, aut Canonici Cathedralis Eccle-
siæ manibus, & in Fratrum Militum dictæ Militiæ S. La-
zari, vel cuiuscumque personæ, seu quarumvis persona-
rum, etiam quæcumque, quotcumque, & qualiacumque
beneficia Ecclesiastica obtinentium, & expectantium fa-
uorem absque aliquo possessorum beneficiorum huiusmodi
desuper habendo consensu, etiã absque super præsentibus
conficiendarum literarum tanquam notariorū præsen-
tia, seu ostensione, vel visione, aut alia solemnitate in Ro-
mana Curia, vel extra eam, in omnibus, & per omnia, per-
inde ac Militibus S. Pauli, Piiis nuncupatis, & per Sedem
Apostolicam indultum est, etiam citra Cruciatæ obligatio-
nem transferre, ac eisdem personis nominandis per ipsas,
pensiones reseruare, etiam absque aliqua literarum Apost.
expeditione, ac alia desuper necessaria facere libere, & li-
cite valeat, eisdem auctoritate, & tenore de speciali gratia
concedimus, & indulgemus, ac plenam, & liberam licen-
tiam, & facultatē illis impartimur. Et cum ipsis Militibus
desuper, ac etiam, vt ipsas pensiones vnà cum dictæ Militi-
æ S. Lazari Hospitalibus, vel Præceptoris, aut aliis be-
neficiis, quoad vixerint, retinere possint, dispensamus.

§. 50. Et insuper idem Hospitale S. Lazari, ac illius
Prioratus, præceptorias, domos, cameras, Hospitalia, &
loca quæcumque; necnon Magistrum, Priores, Præcep-
tores, Milites, & personas, ac eorum subditos, vassallos,
colonos, & seruitores, nunc, & pro tempore existentes,
etiam Presbyteros curam animarum exercentes, quandiu
illa exercuerint, & in illorum obsequiis fuerint, ac illo-
rum res, animalia, prædia, domos, molendina, & bona
quæcumque, quæ obtinent, & possident, ac in futurum
canonice obtinebunt, & possidebunt, sub B. Petri, & dictæ
Sedis, atque nostra protectione suscipimus.

§. 51. Ac ab omni iurisdictione, correctione, onere, sta-
tutis, bannis, dominio, superioritate, & potestate quo-
rumcumque Patriarchatum, Archiepiscoporum, Episco-
porum, & Prælatorum, necnon quorumcumque tempo-
ralium dominorum quavis potestate etiam Imperiali,
Regali, & Ducali, fulgentium, ac Vniuersitatum, & illa-
rum Regentium, etiam (præterquam dicti Hospitalis) Or-
dinariorum, tam spiritualium, quàm temporalium vbi-
cumque, tam citra, quàm ultra montes, & mare constitu-
torum, cuiuscumque dignitatis, status, gradus, ordinis, &
conditionis existentium, illorumque Vicariorum, &
Officialium, Locatenentium, & Iudicum, nunc & pro
tempore existentium, quorumlibet.

§. 52. Necnon à solutione, & exactiōe passagij, arreta-
gij, gabellæ, datij, tractæ, collectæ, procurationis, iocundi
aduentus, iurium etiam synodaliū, censuum, & decima-
rum, etiam noualium hortorum, pratorum, piscationum,
& molendinorum (ad quæ cuiuslibet accessus nullatenus
directe, vel indirecte, prohiberi possit) & terrarum, quas
per se ipsos, vel alios eorum nominibus etiam colonos,
arrendatarios, & emphyteutas excolunt, & de quibus fru-
ctus percipient, & cuiusvis alterius oneris personalis,
realis, seu mixti, ordinarij, vel extraordinarij vbi-
cumque, & ex quacumque causa imposti, vel imponendi pro tem-
pore, liberamus, & eximimus, ac nobis, & dictæ Sedi Im-
mediate subiicimus. Illosque, & illa, etiam si in quibuscū-
que statutis, literis, constitutionibus, & regulis, etiam per
nos, & Sedem præfatam pro tempore editis, nominatim,
specialiter, & expressè grauarentur, seu onerarentur, sem-
per immunes, liberos, & exemptos, ac exceptos, & nobis,
ac successoribus nostris Romanis Pōtificibus, immediate
subiectos, ac immunita, libera, exempta, & subiecta esse do-
cernimus. Ita quod Archiepiscopi, Episcopi, Prælati, Ordina-
rii, Vicarij, Officialis, Locatenentes, & Iudices præfati,
etiam ratione delicti, vel contractus, seu rei, de qua age-
tur, vbi-
cumque committatur delictum, in eatur contractus,
aut res ipsas consistat, nullam in eos, vel ea iurisdictionem,
correctionem, seu potestatem exercere. Aut excommuni-
cationis, alia scilicet sententias, cēsuras, & pœnas promulgare,
aut

*in hisque trans-
ferendi.*

*M. Magistri
& totius Mi-
litiæ susceptio
sub proteccio-
ne Sedis Apo-
stolicæ.*

*Exemptio à
iurisdictione
ab omni do-
minorū tem-
poralium. &
spiritualium
intelligi iux-
ta terminas
Conc. Trid. vt
declarat Pius
V. cit. in rubr.*

*Exemptio à
decimis, &c.
Tu attende
deklarationē
Pij V. cit. in
rubr.*

aut etiam ratione personarum, vel rerum, animalium, ac bonorum suorum ad aliquam solutionem, pontium, fontium, furnorum, murorum, seu etiam aliarum Ecclesiarum quam dictæ Religionis, etiam si forsitan hætenus per abusum, seu alterius priuilegium, aut negligentiam, etiam per longissimum tempus taliter obseruatum non fuerit. Quæ omnia etiam præscriptiones nullo pacto, saltem in posterum, quo minus huiusmodi exceptionibus uti possint, obstare volumus, & decernimus eos coartare, aut alij quicumque cuiuscumque Ecclesiasticæ, vel mundanæ dignitatis, aut præminentie, status, vel conditionis existant, etiam locis & Terris S. R. E. etiam immediate subiectis, & ad instantiam cuiuscumque Principis, seu Communitatis sub excommunicationis lætæ sententiæ, seu quadrupli, vltra damna, & expensas, restitutionis pœnis per contrafacientes eo ipso incurrendis, ne eos, in iudicio vel extra super præmissis, vel eorum vsu, seu possessione, vel quasi, directè, vel indirectè, quouis quæsito colore, vel ingenio molestare, impedire, vexare, aut alias quomodolibet impetere præsumant, debeant, seu etiam valeant.

Frates, & alia persona Hospitalis, & Militia de iustitia coram solo M. Magist. & Conuentu, vel ab eis delegatis comparere teneantur. Et etiam de clarat Pius V. ibid.

Exemptio à decimo, & no. quartis nuncupatis, seu canonica portione, vel obvitatio subsidio etiam concessio Regi Hispaniarum, ac quarta in Francia Regis imposta.

Facultas extrahendi frumentum, & quoscumq; alios fructus, & pecunias ex locis dictæ Militia, & Hospitalis ad quæcumq; fidelium loca sine datio gabella. Tu vide sanctionem S. D. N. Pauli V. n. 10. Inter. Exemptio etiam pro bonis patrimonialibus post emissam professionem. Iurisdic. M. Magistri, & Conuentus, seu eorum delegatorum inter personas dictæ Religionis, & Militia.

§. 53. Sed Priores, Milites, & alie personæ Hospitalis & Militiæ S. Lazari huiusmodi de iustitia coram solo Magistro, & Conuentu, vel eorum deputato respondere debeant. Decernentes quoscumque processus contra illos, vel eorum aliquem tam per ipsos locorum Ordinarios, vel eorum Vicarios, seu quosvis alios, quàm Magistrum, vel eius deputatum præfatos, pro tempore factos, & quilibet etiam excommunicationis, vel suspensionis, aliaque sententias promulgatas, nullas, & inualidas, nulliusque roboris, vel momenti fore.

§. 54. Nec omnino aliquis ex Hospitalis, & Militiæ S. Lazari Fratibus, donatis, seruitoribus, vassallis, & colonis in prioratibus, Commendis, Domibus, Hospitalibus, Leprosariis, membris, aut aliis quibusvis beneficiis, præfidiis, siue Grangiis quomodocumque à dicto Hospitali dependentibus, in quibuscumque locis, sub quorumcunque Patriarcharum, Archiepiscoporum, Episcoporum, Vniuersitatum, Hospitalium, Rectorum Ecclesiarum limitibus, & iurisdic. one constituti, decimas, aut canonicam portionem, seu charitativum subsidium, aut Quartas nuncupatas, seu alias quascumque collectas; seu contributiones, tam ex antiquis eorum culturis, quam ex recentibus noualibus alicui quouis modo soluere teneantur. A quibus omnibus exactiõibus, atque etiã nouo subsidio dilecto filio nostro Philippo Hispaniarum Regi in suis Regnis per quoscumque Romanos Pontifices prædecessores concessio, & canonica portione, Quarta nuncupata in Franciæ Regnis imposta, necnon à quibuscumque aliis facultatibus Regibus huiusmodi, & aliis Principibus concessis, vel concedendis in futurum, omnia dicti Hospitalis loca, vt præfertur, necnon Ecclesiarum quomodocumque à dicto Hospitali dependentium Fabricas, libera, & liberas, & exemptas esse declaramus, atque volumus.

§. 55. Et insuper quod præfati Magister, & Conuentus, Priores, Præceptores, aut quicumque alij ex dicti Hospitalis Fratibus, per quoscumque locorum, aut Terrarum dominos, tam spirituales, quam temporales, etiam si Regali dignitate præfulgeant, etiam in Terris S. R. E. ab exactiõne frumenti, hordei, vini, olei, leguminum, & quorumvis fructuum, atque etiam pecuniarum ex Prioratibus, Commendis, membris, domibus, grangiis, aliisque præfati Hospitalis locis prouenientium, nullo vnquam modo impediri possint, quo minus præfata omnia pro sua possessorum voluntate in quæcumque fidelium loca ab omni pedagio, datio, seu tracta, libera & exempta valeant asportare.

§. 56. Et bona etiam patrimonialia Magistri, Priorum, Præceptorum, & Fratrum, ac aliarum personarum huiusmodi, tam acquisita, quam in posterum acquirenda, aut illis quouis modo, etiam ex concessione Apostolica, vel Magistrali pertinentia, ex die emissæ per eosdem Priores, & Præceptores, Fratres, & personas professionis, vt præfertur, ab omnibus decimis, & aliis oneribus libera, immunita, & exempta existant.

§. 57. Et quod quælibet querelæ, quæstiones, lites,

& controuersiæ, quas ex nunc inter Fratres, & subditos Hospitalis, & Militiæ S. Lazari nunc præfentes, & futuros, ex quibusvis occasionibus oriri, & moueri contigerit quouis modo, dum omnibus suis incidentibus, emergentibus, connexis, & annexis, ac omnium cuiusvis appellationis, (præterquam in defectus, aut denegatæ iustitiæ, vel illati perperam contra stabilimeta, & consuetudines dicti Hospitalis grauaminis casibus) remoto obstaculo per pro tempore existentem Magistrum, & Conuentum dicti Hospitalis, seu illos ex Fratribus, quibus ipsi Magister, & Conuentus id commiserint, etiam vsque ad terciam definitiuam sententiam inclusue audiantur.

§. 58. Necnon iuxta laudabiles consuetudines, & stabilimenta Hospitalis huiusmodi, & alias prout iuris fuerit, debito sine decidantur. Omnesque & singuli Priores, & Præceptores, Milites, & Fratres Hospitalis præfati, postquam de mandato, seu auctoritate Magistri, seu Conuentus præfatorum in quibusvis ex prædictis contra eos intentandis causis ad comparandum coram ipsis, & Commissariis per eos, vt præfertur, deputatis, in locis quantumcumque ab eodem Hospitali remotis citati fuerint, coram eisdem Magistro, Conuentu, & Commissariis, prout contigerit, legitime comparere debeant, & teneantur, iuri, & iustitiæ secundum stabilimenta, approbationes, vsus, & laudabiles consuetudines præfati Hospitalis parituri.

§. 59. Quodque illi ex Prioribus, Præceptoribus, Fratribus, & subditis præfatis, qui contra eorum aliquem super quibusvis querelis, rebus, vel negotiis (præterquam in casibus præfatis) coram alio quam præfatis Magistro, & Conuentu, ac per eos pro tempore datis Commissariis in causam traxerint, & ad alium quam ad eisdem appellationes quascumque interposuerint, causas huiusmodi prorsus perdant, & excommunicationis sententiam incurrant, reque super qua contenderint, priuati existant eo ipso.

§. 60. Necnon moderno, & pro tempore existenti Magistro, & Conuentui Hospitalis huiusmodi, iuxta illius stabilimenta, & laudabiles consuetudines ac mores, in Prioratus, & Præceptorias, domos, Hospitalia, mœbra, bona, & loca quæcumque, necnon quoscumque Priores, Præceptores, Fratres, & personas Hospitalis, & Religionis huiusmodi, ac illorum vassallos, subditos, & seruitores vbicumque, tam citra, quam vltra montes, nunc & pro tempore constitutos, & commorantes, qui omnes Magistro & subdelegatis ab eo firmiter, tam personaliter, quam realiter, omni exceptione cessante, & quocumque à nobis, vel Sede prædicta obtento, vel obtinendo indulto non obstante parere & obedire tenerentur, plenariam, & omnimodam etiam meri, & mixti imperij iurisdictionem, & superioritatem.

§. 61. Ipsique Magistro contra rebelles, & suis mandatis non obediens etiam vigore literarum Apostolicarum etiam in forma Breuis à nobis & successoribus nostris pro tempore emanatarum, seruatis quatuor terminis ad docendum se paruissè; & satisfecissè in loco Conuentus Hospitalis huiusmodi, post legitime executam primam citationem ad multam, siue pœnam personaliter iuxta mores & stabilimenta prædicta, seu etiam priuationem habitus, & beneficiorum, domorum, & prædiorum per eos obtentorum procedendi, vel etiam si magis expedire videbitur, beneficia, domos, & prædia ipsa ad manus suas, seu Receptorum dicti Hospitalis reducendi, & donec ipsi inobediens contumaciam purgauerint, vel debita onera persoluerint, siue sæculares, aut alterius Ordinis Regulares beneficia dicti Hospitalis possidentes fuerint, pro suo arbitrio retinendi, illorumque fructus, redditus, & proventus attendendi, & percipiendi.

§. 62. Necnon causas prædictas, ac omnes, & singulas lites & querelas, siue in Romana Curia, tam in Auditorio nostro quam per commissiones, siue extra eam, super quibusvis dicti Hospitalis beneficiis ac bonis, & pecuniis ararij, & Fratrum quorumcumque, seu super eorundem delictis, etiam si ex aduerso aliqui Clerici, sæculares vel regulares, aut laici extiterint, & actiue seu passiuè alias iuxta formam stabilimentorum & priuilegiorum prædictorum, in dictis causis quomodolibet, & in quacumque instantia interuenerint hætenus motas, in quibus

Citati coram Magistro, & Conuentu, seu eorum delegatis comparere teneantur.

Milites, & alia persona religionis prohibentur coram aliis litigare, seu comparere pro iustitia, quam coram iudicibus Religionis.

Potestas, & iurisdic. M. Magistri, & Conuentus super personis & rebus iuxta stabilimenta.

Facultas M. Magistri procedendi contra inobediens, & rebelles etiam per edictum publici etiam ad priuationem quorumcumq; beneficiorum per eos quomodolibet obtentorum.

Avocatio quarumcumq; causarum, & commissio Magistro, & Conuentui terminandi.

Hoc limitat Pius V. cit. in rubr.

consensu quibusvis personis cuiuscumque dignitatis, status, gradus, ordinis, vel conditionis fuerint, etiam Cardinalatus honore fungentibus, ex quibusvis causis etiam onerosis, hucusque concessas, & concessa, etiam quasvis clausulas illarum ab huiusmodi reuocationibus præservationibus in se continentes, & continentia, similibus scientia, & potestatis plenitudine pro reuocatis, cassatis, & annullatis huius perpetuo valituræ constitutionis edicto per præsentes decernimus, & ordinamus.

Cassatio, & reuocatio quæ rursus promissionum, & annexionum, in corporat ionis, ac aliarum concessionum & dispositionum huiusque familiarum, etiam vere sortita sunt effectum, & in futurum fiendarum.

§. 75. Necnon omnes, & singulas collationes, prouisiones, vniones, annexiones, & incorporaciones, ac quasvis alias concessiones, & dispositiones de Præceptoribus, cameris magistratibus pro tempore nuncupatis, seu illarum fructibus, redditibus, & prouentibus quibusvis personis cuiuscumque status, ordinis, vel conditionis extiterint, quavis consideratione, & sub quacumque euerborum forma, ac cum quibusvis clausulis derogatoriis, etiam Motu, & scientia similibus, ac cum expressa derogatione iurium Magistri dicti Hospitalis, seu annuæ reponsonis illi faciendæ, hucusque auctoritate Apostolica factas, nullas, & inualidas, nulliusque roboris, vel momenti fuisse, & esse decernimus. Et quatenus viribus subsistere dicerentur, reuocamus, cassamus, irritamus ac illas, & quas in futurum etiam cum expressa derogatione literarum nostrarum huiusmodi fieri contigerit, pro infectis haberi volumus.

Monitorium aduersus occupantes, & non restituentes loca, & bona Religionis infra duos menses.

§. 76. Monentes, & requirentes omnes, & singulos eandem Cameratum Magistratum, & seu locorum detentores, seu possessores, qui nunc sunt, aut pro tempore erunt, prætextu concessionum, prouisionum, & dispositionum quarumlibet, quæ ab alio quam pro tempore existente Magistro dicti hospitalis hætenus emanauerint, & in futurum emanabunt, etiam à dicta Sede, vt infra duorum mensium terminum Cameratum, & locorum per eos pro tempore detentorum, seu possessorum huiusmodi possessionem vacuam, liberam, & expeditam Magistro dicti Hospitalis, aut illius legitimo procuratori tradant, & assignent. Alioquin ex nunc, prout ex tunc, in omnes, & singulos, qui non paruerint, seu aliis vt non pareant suaserint, aut alias auxilium, consilium, vel fauorem præstiterint excommunicationis sententiam promulgamus, & eos in illas incidisse declaramus, à qua nisi in mortis periculo constituti ab alio quam à Romano Pontifice pro tempore existente absolutionis beneficium obtinere nequeant. Et præter sententiam excommunicationis huiusmodi, si dicti Hospitalis Fratres fuerint, & excommunicationis sententiam huiusmodi per mensem animo sustinuerint indurato, Prioratibus, Præceptoribus, & officiis præfati Hospitalis per eos tunc obtentis eo ipso priuati, & inhabiles ad illa, & alia in posterum obtinenda existant.

M. Magister, & Conuentus possunt disponere de bonis vacantibus per primationem.

§. 77. Possitque per Magistrum, & Conuentum præfatos de illis sic vacantibus per priuationem huiusmodi libere disponi.

Facultas M. Magistri apprehendendi propria auctoritate possessionem bonorum per alios occupatorum.

§. 78. Licet quoque Magistro pro tempore existenti Hospitalis huiusmodi, dicto termino decurso, per se vel procuratores suos possessionem Camerarum, & locorum eorundem propria auctoritate libere apprehendere, ac illorum fructus, redditus, & prouentus percipere, ac in suos, & eius Magistratus mensæ vsus, & vtilitatem conuertere, & retinere, cuiusvis licentia super eo minime requirita.

Loca huius religionis non apprehendantur sub reformationibus Apostolicis, sed sint manua lia.

§. 79. Præterea similiter perpetuo statuimus, & ordinamus, quod ex nunc de cætero perpetuis futuris temporibus Prioratus, Præceptorias, & membra quæcumque dicti Hospitalis, quæ pro tempore qualitercumque vacauerint, tam in Romana Curia quam extra eam, sub quibusvis generalibus, vel specialibus reseruationibus Apostolicis factis, & quas fieri contigerit de beneficiis Ecclesiasticis etiam apud Sedem præfata pro tempore vacantibus, vt pote ad Hospitalitatem, & fidei tuitionem ordinata, nullatenus includantur, nec reseruata, vel affecta existant, sed Hospitalium pauperum, quæ sub reseruationibus ipsis non includuntur, quoad id fortiantur naturam.

Loca huius religionis per M. Magistrum, & Conuentum, dumtaxat, & non alios conferri debeant personis d. Religionis.

§. 80. Debeatque de illis per pro tempore existentem Magistrum, & Conuentum præfatos dumtaxat, & non alium, iuxta stibilimenta præfata, Fratribus dicti Hospi-

talis prouideri, & quas fieri contigerit per nos, aut successores nostros Romanos Pontifices pro tempore existentes, ad dictam Sedem, vel eius, aut alia quacumque auctoritate de illis reseruationes, prouisiones, collationes, commendas, vniones, & quascumque alias similes, vel dissimiles dispositiones.

§. 81. Et exemptiones Priorum, Præceptorum, & Fratrum, à Magistri, & Conuentus præfatorum obedientia, & superioritate, aut debitis per eos præfato ærario reponsonibus annuis, & aliis iuribus, quacumque ratione, vel causa, etiam Motu, scientia, ac potestatis plenitudine similibus, etiam cum expressa derogatione posteriorum literarum quarumcumque, quæ etiam per nos in contrarium fortasse fieri contigerit, nullius penitus sint roboris, vel momenti, & habeantur prorsus pro infectis.

Exemptiones concessæ Prioribus, & Magistris, non suffragantur aduersus debitum per ipsos communi arario d. Hospitalis, & obedientiam M. Magistri, & Conuentus. Ad hoc vide Pium V. cit. in rubr.

§. 82. Nec censeatur statuto huiusmodi vnquam derogatum per quascumque clausulas etiam derogatoriæ derogatorias, fortiores, & efficaciores, nisi dum, & quoties, ipsarum posteriorum literarum de verbo ad verbum vere, & non per clausulas id importantes, inserto tenore de ipsorum S. R. E. Cardinalium consilio derogari contigerit, nec etiam tunc, nisi ad id Magistri, & Conuentus præfatorum expressus accedat assensus, & non aliter, nec alio modo.

Præsentiibus literis non censeatur derogari nisi modo, & formis hic expressis.

§. 83. Et semper in huiusmodi, quæ sic fiunt de consilio præfato derogationibus, censeatur apposita clausula, quod effectum sortiantur de consensu Magistri, & Conuentus præfatorum, & non aliter, nec alio modo.

Clausula de consensu M. Magistri, & Conuentus semper subintelligatur ad effectum, vt derogationes non subsistant nisi cum eorum consensu.

§. 84. Decernentes collationes, prouisiones, commendas, vniones, reformationes, & alias dispositiones quolibet, quas per alium quam Magistrum, & Conuentum præfatos de eisdem Prioratibus, Præceptoribus, & membris etiam apud Sedem ipsam pro tempore, per cessum, vel decessum, seu quamvis aliam dimissionem vacantibus, fieri contigerit, etiam si per nos, & pro tempore existentem Romanum Pontificem fiunt, & illis, quibus sic fiunt, nullum ius, nullumque coloratum titulum tribuere, possidendi. Et eos quoad omnes effectus etiam constitutionis nostræ de triennali possessore non molestando, pro meris detentoribus sine titulo haberi, & reputari.

Prohibitio dispositionum locorum d. Religionis, nisi de consensu M. Magistri, & Conuentus. Hoc vltimum limitauit Pius V. cit. in rubr. Recessio contractuum, & aliarum alienationum, donationum, occupationum in damnum Religionis factarum.

§. 85. Ac quascumque donationes, concessiones, locationes, inuestituras, & alias alienationes, censuum, reddituum, iurium, iurisdictionum, & locorum quorumcumque ad Prioratus, Præceptorias, domos, Hospitalia, beneficia, & loca Hospitalis huiusmodi pertinentium in illorum læsionem, iacturam, vel detrimentum, & personas dictæ Religionis, etiam cum renuntiationibus, pactis, iuramentis, & pœnis desuper appositis, & adiectis, ac instrumentis, & literis desuper confectis, & confirmationibus forsitan inde secutis etiam de licentia dictæ Sedis, absque tamen consensu, seu expressa licentia Magistri, & Conuentus præfatorum, quacumque præscriptione, seu longissima pacifica, possessione, & detentione non obstantibus.

Pius V. restringit & credo quoad futuras alienationes.

§. 86. Necnon quoscumque accessus, ingressus, & regressus, ad coadiutorias ad Prioratus, Præceptorias, domos, Hospitalia, & alia beneficia Hospitalis huiusmodi (præterquam ex causa onerosa, & de consensu dictorum Magistri, & Conuentus) etiam per nos, & prædecessores nostros præfatos concessos similiter cassamus, reuocamus & annullamus, ac irritamus nulliusque roboris, vel momenti fore, & pro infectis haberi decernimus.

Cassatio, & extinctio accessuum, regressuum, & præterquam ex causa onerosa, & de consensu M. Magistri concessorum.

§. 87. Ac census, redditus, iura, iurisdictiones, & bona alienata huiusmodi, ac etiam per quoscumque etiam sæculares occupata, vsurpata, & detenta, ad ius, & proprietatem dicti Hospitalis, seu illius Prioratum, Præceptoriatum, domorum; Hospitalium, & beneficiorum prædictorum reducimus. Illaque in integrum aduersus concessiones, donationes, & alias quolibet alienationes prædictas, necnon inuestituras illarum prætextu quomodolibet quavis auctoritate factas, & concessas, in integrum, ac pristinum, & eum statum in quo antea erant, restituimus, reponimus, & plenarie reintegramus, illarumque detentores cuiuscumque dignitatis, status, gradus, ordinis, & conditionis existentes ad illorum relaxa

Loca, & bona, ac iura quacumque occupata, & usurpata reducuntur ad ius, & proprietatem d. Hospitalis, ac eius membrorum per censuras, & pœnas Ecclesiasticas.

relaxationem per censuras Ecclesiasticas, & alia iuris remedia cogi, & compelli posse volumus.

Prohibitio alienationum in futurum fundarum.

§.88. Et similes alienationes de cetero sub excommunicationis late sententiæ, & priuationis beneficiorum per eos obtentorum pœnis, per contrafacientes eo ipso absque aliqua declaratione incurrendis, fieri prohibemus, & si fiant, illas vitibus omnino carere decernimus.

Concessio, & incorporatio hospitalium, & locorum quorumcumque sub inuocatione S. Lazari constructa, & adificata.

§.89. Et quod Hospitalia, Leprosariæ, Capellæ, Oratoria, beneficia, & alia pia loca huiusmodi, etiam in Alma Vrbe, & aliis quibuscumque Terris, dominiis, & locis sub dicti S. Lazari inuocatione fundata, constructa, ædificata, & erecta, & quæ in posterum perpetuis futuris temporibus fundari, construui, ædificari, & erigi contigerit, cum eorum applicationibus, vnionibus, annexionibus, & incorporationibus factis, & deinde faciendis, ad Magistrum, & Conuentum, ac Religionem huiusmodi spectent, & pertineant, illisque subiiciantur, & subiecta existant, & à dicto Hospitali dependant.

Inhabilitas omnium præterquam Militum d. Religionis ad obtinenda hospitalia, & beneficia sub inuocatione S. Lazari constructa.

§.90. Illaque per eiusdem Religionis Fratres, & Religiosos, non autem per alias Ecclesiasticas, & sæculares etiam Oppidorum, Locorum, Villagum, & Communitatum personas, nisi de Magni Magistri, & Conuentus præfatorum expresso consensu, regi, & gubernari debeant.

Facultas imponendi annuū subsidium.

§.91. Et in signum recognitionis, & superioritatis huiusmodi de aliquo annuo rationabili canone, seu censu per eisdem Magistrum, & Conuentum, & Definitores generalis Consilij huiusmodi imponendo, & eis singulis annis persoluendo respondere debeant, & teneantur. Ac in euentum rebellionis, aut non subiectionis, ac repositionis, singulares Communitatum, & aliarum personarum huiusmodi, maioris excommunicationis sententia, per nos, & successores nostros præfatos innodata, eorumque Ecclesiæ interdictæ sint, & esse censeantur, nec ab huiusmodi maiori excommunicatione per nos, aut successores præfatos absolui, aut interdicta ipsa relaxari possint, nisi à id Magistri, & Conuentus præfatorum expressus per eorum patentes literas accedat assensus.

Et demolendi loca quacumque sub inuocatione S. Lazari pro quibus obediētia vacuabitur.

§.92. Liceatque Ioannotto, & pro tempore existenti Magistro, & Conuentui, necnon Præceptoribus, & Prioribus huiusmodi beneficia, Oratoria, Hospitalia, & alia loca sub nomine S. Lazari pro tempore etiam in Vrbe, & Curia præfatis fundata, & dotata, quæ eidem Ioannotto, & pro tempore existenti Magistro, & Conuentui, ac Præceptoribus huiusmodi obedire, seu subiici, aut annuam repositionem soluere recusat contigerit, solo æquare, & demoliri, & imagines à parietibus delere, seu per eandem Communitates, & alias personas Ecclesiasticas, & sæculares solo æquari, & demoliri, ac imagines huiusmodi deleri sub excommunicationis late sententiæ, interdicti, ac aliis censuris, & pœnis, etiam cum inuocatione auxiliij brachij sæcularis facere.

Alia concessio locorum, & beneficiorum sub inuocatione S. Lazari inuoluntariis, etiam si non sint possessa per Magistrum, & Fratres prædictos, & non obstante consuetudine aut submissione contraria. Hoc vocauit Pius V. in d. eius cõf. Alia inhabilitas ad obtinenda loca d. Religionis præterquam à Fratribus eiusdem Ordinis professis.

§.93. Quodque omnia, & singula alia Hospitalia, Præceptoris, leprosariorum, membra, & pia loca dicti Ordinis, sub vocabulo S. Lazari intitulata, etiam si non sint possessa, vel recepta per Magistrum, Conuentum, aut Fratres præfatos, nihilominus ab ipso Hospitali, S. Lazari dependere, nullique alio Monasterio, Præceptoris, siue alio pio loco, præterquam dicto Hospitali, etiam si longæua consuetudo, aut submissio aliqua repugnarent, pleno iure subesse auctoritate, & tenore præmissis decernimus pariter, & declaramus.

Presbyteri sæculares obtinere beneficia dicti Ordinis illis cedere non possint, nisi de consensu, &c.

§.94. Statuentes, ac etiam decernentes, quod ipsius Ordinis Hospitalia, Præceptoris, leprosariorum, membra, & loca nulli cuiuscumque dignitatis, status, gradus, vel conditionis fuerit, præterquam ipsius Hospitalis Fratribus, & Ordinem ipsum expresse professis, eis tamen pro solo nutu dicti Magistri, & Conuentus existentis, & pro tempore ad claustrum quoties expedierit reuocandis, in titulum, vel commendam conferri valeant, siue possint.

§.95. Quinimo Presbyteri sæculares illa ad præfens in commendam, seu alias quomodolibet obtinentes, commendam huiusmodi cedere, aut illa alias dimittere nequeant, nisi de consensu eorum ad quos præfatio, seu collatio spectat, & in fauorem dicti Hospitalis, seu personarum, quæ habitum per Fratres Capellanos eiusdem

Hospitalis deferri solitum suscipiant, & professionem per eos emitti solitam emittant, nec illa deinceps ipsi nisi infra sex menses à die intimationis habitum ipsius Religionis susceperint, & Regularem professionem infra alios sex menses emiserint, possidere possint.

§.96. Et si secus fiat, aut cessionem, seu resignationem huiusmodi, ac de dicti Ordinis beneficiis, etiam in manibus nostris in futurum fieri contingat, huiusmodi cessiones, resignationes, & prouisiones nullius sint roboris, vel momenti, nisi in illis expresse dicatur, (& de consensu Magni Magistri) & de illis iuxta formam priuilegiorum dictæ Religionis prouideatur.

Cessiones, & prouisiones de beneficiis sine clausula, & de consensu Magni Magistri nullius sint roboris.

§.97. Et insuper statuimus, & ordinamus, quod ius patronatus, & præfandi personas idoneas ad Prioratus, Præceptorias, Hospitalia, membra, alia beneficia, & loca Hospitalis huiusmodi, nisi ratione foundationis, aut dotationis, saltem ad tertiam partem illorum fructuum: quocasu liceat Magistro, & Conuentui præfatis, si dicta eorum beneficia, & loca Hospitalis huiusmodi à dicto iure patronatus liberare voluerint, aut dotantibus bona restituere, seu illorum pretium persolvere. Ac ex nunc Prioratus, Præceptorias, Hospitalia, membra, & beneficia huiusmodi conferre.

Renunciatio ius patronatus nisi ex fundatione, vel dotacione. Pius V. hoc declarauit in cõf. cit. in rubr.

§.98. Et quod nulla pensio annua super alicuius Præceptoris, Commendæ, vel alterius beneficij Militiæ huiusmodi fructibus etiã ex resignatione in manibus Romani Pontificis, aut alia quavis probabili causa, nisi in persona personæ dictæ Religionis, & Militiæ, etiam per ipsum Pontificem reseruati, neque Commendæ, & alia beneficia dictæ Religionis pensionibus huiusmodi aliter, quam ve præfertur, onerari possint. Et si pensiones desuper aliter assignari contingat, assignationes ipsæ nullius sint roboris, vel momenti, nec titulares beneficiorum huiusmodi ad illarum solutiones teneantur, neque ad id censuris Ecclesiasticis, alijsve pœnis compelli possint.

Prohibitio reseruandi pensiones super beneficiis d. Hospitalis, nisi in fauorem Prætorum.

§.99. Quodque omnes, & singulorum Prioratum, Præceptoriarum, domorum, & beneficiorum in vim dictarum collationum possessores sæculares, aut alterius Ordinis regulares, seu pensiones super illorum fructibus redditibus, & prouentibus huiusmodi hucusque etiam per Sedem eandem reseruata percipientes, illa, & illa infra sex menses à die intimationis præsentium literarum in manibus Magistri, & Conuentus, præfatorum iuxta formam stabilimentorum dictæ Religionis dimittere, transferre, seu illarum cassationi consentire teneantur, alioquin beneficia, & pensiones huiusmodi, nisi illa possidentes, & illas percipientes infra dictum tempus habitum susceperint, & professionem regularem illius Religionis emiserint, lapsis mensibus ipsi vacent, ac cassæ, & extinctæ sint, & esse, censeantur eo ipso.

Obtinere beneficia, & pensiones cedant in manibus Magni Magistri infra sex menses vel habitum suscipiant & professionem emittant.

§.100. Et Magistro, singulisque Prioribus, Præceptoribus, Militibus, & Fratribus Hospitalis huiusmodi, vt pro eorum libito voluntatis Parochiales, ac etiam sine cura Ecclesias, vel earum Vicarias, seu Capellanas perpetuas, aut Capellas, vel Altaria, seu alia beneficia simplicia ad eorum collationem, prouisionem, præfationem, electionem, seu quamvis aliam dispositionem ratione Prioratus, Præceptoriarum, etiam Cameralium Magistralium nuncupatarum, domorum, & aliorum beneficiorum dicti Hospitalis per eos pro tempore obtentorum de iure, statuto, consuetudine, fundatione, aut priuilegio, seu alias quomodolibet spectantia, & pertinentia, & ab ipsis Prioribus, Præceptoribus, domibus, Hospitalibus, & aliis beneficiis dependentia, seu illis annexa, & quæ dudum forsitan Fratribus saltem Capellanis eiusdem Hospitalis, & ab eisdem Magistro, Prioribus, & Præceptoribus, & aliis præfatis conferebantur, à longo tamen, & forsitan longissimo tempore citra, de cuius initio memoria hominum forsitan non existit, der ipsos Magistrum, Priores, Præceptores, Milites, & Fratres per abusum, aut ex defectu Fratrum Capellanorum, vel aliarum personarum eiusdem Hospitalis ad id idoneorum, Clericis, seu Presbyteris sæcularibus collata, aut confetti, & per ipsos presbyteros, vel clericos sæculares obtineri solita, etiam Fratribus Hospitalis huiusmodi.

Ad Parochiales, & alias Ecclesias dicti Ordinis deputari possint Fratres Capellani, non obstante quod per abusum, aut alias, etiam per longissimū tempus presbyteros sæcularibus fuerint collata, aut confetti consueti. Quod intelligi si vacant per dimissionem, vt in Pij V. cõf. cit. in rubr.

§.101. Præfatum Capellanis nuncupatis, qui à sæcularibus presb. seu clericis, nisi quoad gestationem, Crucis,

Crucis, vel habitus dicti hospitalis ad pectus, non differunt, si ad id alias idonei, & habiles reperiantur, conferre, ac alias de illis providere, & disponere. Ipsique Fratres, quibus beneficia huiusmodi conferri contigerit, illa, si sibi Canonice alias conferantur, aut eligantur, presententur, vel alias assumantur ad illa, & instituantur in eis, recipere, & in titulum etiam quoad vixerint retinere.

Fratres Capellani à presbyteris secularibus non differunt, nisi per gestationem Crucis ad pedem.

Presbyteri Militum unum Curatum beneficium à dicto Ordine de pendent, etiam si Parochiales existant retinere possunt.

Res indicata super iurisdictione, & civili possessione prefata non prauidetur nisi per Capellanos generales.

Militibus, & alia persona Hospitalis, in omni & Religionis causis in testes recipi possunt, alij deficientibus probationibus Ecclesiis didi Ordinis nisi per Capellanos eiusdem deseruiant, qui praesentati ab Ordinariis, absque alia examinatione admittantur. Hoc declaravit Pius V. cit. in rubr.

Privilegiis dictis non gaudent qui habitum susceperint.

Vagabundi non gaudent privilegiis. Non iniiciatur manus violenta in confugientes ad Ecclesias dicti Ordinis.

Iura mortuorum, & areragiorum, & vacantium solui, & exigi debeant quacumque exceptione non obstant.

Facultas deputandi vicarium cum facultate conferendi beneficium, concedendi antianitates, & exigendi responsiones.

§. 102. Et tam Magister, quam singuli presbyteri, Milites eiusdem Religionis, & Militiae, vnum Curatum beneficium ecclesiasticum à dicta Militia, & Religione dependens, seu illis vnitum, aut incorporatum, etiam si parochialis Ecclesia, vel eius perpetua Vicaria fuerit, si ad hoc sufficientes, & idonei fuerint, & beneficium huiusmodi alias sibi canonice confertur, recipere, & retinere libere, & licite valeant, auctoritate & tenore praedictis de specialis dono gratiae indulgemus, secumque pariter dispensamus.

§. 103. Et per quamcumque rem iudicatam Magistro, Conuentui praefatis, nisi specialiter ad causam vocati fuerint, super iurisdictione praedicta, & sua civili eorum possessione prauidetur, aut prauidetur ceteri non posse, sed eos semper re iudicata huiusmodi non obstante super possessione huiusmodi, ac etiam spolio agere posse.

§. 104. Ipsosque Magistrum, Priores, Praeceptores Milites, Fratres, & personas, vassallos, subditos, & seruitores in ipsius Hospitalis, & Religiosorum causis in omni iudicio, & contra quoscumque, vbi alia probationes non existunt, in testes adhiberi.

§. 105. Et quod Presbyteri, qui in dicta Religione professionem non emisissent, nisi de expressa licentia, vel consensu Magistri, seu Priorum, Praeceptorum, vel Fratrum, quos id tangeret, ad deseruendum Parochialibus, & aliis Ecclesiis, aut Capellis ipsius Religionis nullatenus admittantur, sed in quibuscumque Parochialibus, & aliis Ecclesiis, ac Capellis Hospitalis huiusmodi Capellani eiusdem Religionis per locorum Ordinarios sub eadem excommunicationis latae sententiae poena, si contrafecerint, eo effectu incurrenda, ad requisitionem, seu praesentationem dictorum Priorum, Praeceptorum, & Fratrum absque aliqua exactione, & oneris impositione recipi, & admitti debeant.

§. 106. Quodque illi dumtaxat priuilegiis praesentibus gaudeant, qui à praefato Magistro seu de eius licentia habitum susceperint, & professionem emisissent, seu de habitu suscipiendo, & professione huiusmodi emittenda infra certum tempus arctati fuerint.

§. 107. Nullusque Priorum, Praeceptorum, & Fratrum praefatorum absque mandato, seu licentia praefati Magistri, aut saltem sui Prioris, seu Procuratoris ipsius Hospitalis in dicta Curia existentis, priuilegiis praedictis in eadem Curia vti valeat, nec absque huiusmodi licentia vagantibus suffragentur.

§. 108. Ac manus violentas in eos, qui ad Ecclesias, seu Domos eiusdem Religionis pro sua salute confugerint per quempiam iniici, sub excommunicationis latae sententiae poena prohibemus.

§. 109. Ac iura mortuorum, & vacantium, nec non areragiorum, passagiorum, & aliorum quorumcumque, ita vt quaevis personae cuiuscumque ecclesiasticae dignitatis existentes beneficia Hospitalis huiusmodi pro tempore obtinentes, illa soluere omnino teneantur, & ad tria sunt, ac ad id etiam sub sententiis, censuris, & poenis ecclesiasticis, ac alias iuxta eorundem priuilegia priuationis, & apprehensionis beneficiorum ad manus suas remediis cogi possint.

§. 110. Ac Ioannotto, & pro tempore existenti Magistro, & Conuentui praefatis, vt in singulis Prioratibus ipsius Hospitalis vnum Vicarium cum facultate conferendi Praeceptorias, & alias Domos Hospitalis huiusmodi deputare, antianitates, tam speciales quam generales dare, & concedere, ac pensiones, seu responsiones, & onera super domibus, Praeceptorias, leprosarum, & aliis beneficiis hospitalis huiusmodi imponi solita, à quibuscumque etiam clericis secularibus illa in Commendam obtinentibus, eorumque colonis, & inquilinis, etiam

laicis eo modo quo à Fratribus dicti Hospitalis exigentur, exigere.

§. 111. Et cum inhabilibus ratione aetatis, & defectus natalium quoad Prioratus, Praeceptorias, & alia beneficia dicti hospitalis dumtaxat, dispensare possint. Ac quod verbis in ipsorum Magistri, & Conuentus literis circa professionis emissionem, habitus susceptionem, debitorum, & obsequiorum praestationem plena fides adhibeatur, facultatem concedimus.

§. 112. Et quod quaecumque literae antianitatis, seu prouisionis à Magistro pro tempore existente, & Conuentu praefatis hucusque concessae, & in posterum concedendae, eo ipso Apostolica auctoritate confirmatae, & approbatae censeantur.

§. 113. Et quod prouisiones beneficiorum quorumcumque dicti Hospitalis, quae per cessationem solutionis praefato Hospitali vel inobedientiam dumtaxat vacauerint, nunquam ad nos, & Sedem praefatam deuolui censeantur, quoad hoc vt dictus Magister pro tempore existens impediatur, quo minus illa quandocumque libere conferre possit.

§. 114. Ac in Romana Curia Procuratorem generalem cum generali, vel speciali, aut limitata potestate, & facultate constituendi, seu deputandi, & in eadem Curia per se, seu dictum Procuratorem ad id potestatem à Magistro, & Conuentu praefatis habentem, quaecumque eiusdem Hospitalis beneficia cuiuscumque qualitatis existentia apud Sedem praefatam quomodolibet, praeterquam per resignationem in manibus nostris, & successorum nostrorum Romanorum Pontificum, pro tempore vacantia iuxta ipsius Hospitalis, & Militiae stabimenta libere conferendi.

§. 115. Et tam Magistro, quam Conuentui praefatis etiam de illis, de quibus hucusque dispositum fuerit, de nouo, ac aliis beneficiis huiusmodi etiam tanquam priuatis praedictis in titulum perpetui beneficij Ecclesiastici, seu etiam ad nutum, aut amouibilibiter, vni, vel diuersis personis assignari solitis, etiam dictae Sedi reseruatis, seu alias affectis, aut ad Sedem ipsam deuolutis libere prouidendi.

§. 116. Et illa vniendi, dismembrandi, & alias de illis disponendi. Necnon antianitates, tam generales quam speciales, super eisdem beneficiis Fratribus eiusdem Hospitalis concedendi.

§. 117. Ac resignationes dictorum beneficiorum recipiendi, & admittendi, illaque resignantibus titulum, seu denominationem, ac omnes illorum fructus, seu illorum partem, aut super illis quascumque pensiones annuas, quae etiam transeant ad successores in eis, etiam sub censuris, & poenis Ecclesiasticis, etiam priuationis in talibus apponi solitis, ad vitam vel ad tempus reseruandi, concedendi, instituendi, & assignandi.

§. 118. Ipsique Magistro, & Conuentui priuilegia, exemptiones, & indulgentias, eis, & dicto Hospitali concessa vbique locorum, etiam absque alicuius Ordinarij licentia, sub sigillo tamen Prioris illius Prouinciae, vel Conservatoris in ea degentis, publicandi, & seu elemosynas, & fraternitatum obuentiones, colligendi, & recipiendi.

§. 119. Necnon Caemetaria in eorum Parochialibus Ecclesiis habendi, & quorumcumque Christi fidelium cadauera, etiam si excommunicati, ac interdicti forent (dummodo interdicto causam non dederint) saluo iure Rectori Parochiano debito, absque aliquo onere, & solutione Episcopo facienda recipiendi, & sepeliendi.

§. 120. Legata, & donata, tam inter viuos quam qualibet vltima voluntate exigendi, & percipiendi.

§. 121. Necnon Prioribus, & Praeceptoribus, Militibus, Fratribus, & personis praefatis quaecumque Ecclesiastica Sacramenta, ac omnes etiam sacros ordines à quocumque maluerint Catholico Antistite, gratiam, & communionem dictae Sedis habente, nihil oblato, vel soluto, recipiendi.

§. 122. Et tam ipsi, quam eorum familiaribus arma quaecumque, & vbicumque locorum pro sui defensione, & hostium dictae Sedis offensione gestandi.

§. 123. Necnon Capellanis eiusdem Hospitalis, Priorum, Praeceptorum, Militum, Fratrum, personarum, vassalorum,

Ad hoc vide Pij V. constit. cit. in rub. Dispensandi que super aetate, & defectu natalium, & credatur Literis Magistri & Conuentus, ut hic.

Littera antianitatis, & prouisionis Magistri, & Conuentus eo ipso confirmata censentur. Deuolutio ad Sedem Apostolicam non datur.

Facultas deputandi procuratorem generalem in Rom. Cur. cum facultate conferendi beneficia. Tu vide Pium V. cit. in rubr.

Facultas conferendi beneficia etiam reseruata, affecta, vel deuoluta, etiam in titulum perpetui beneficij, vel ad nutum aut amouibilibiter.

Vniendi quoque dismembrandi, & cedendi antianitates, admittendi resignationes, ac reseruandi titulum, fructus pensiones, &c. pro resignationibus, qua etiam transeant, ad successores.

Facultas publicandi indulgentias, & colligendi elemosynas. Pius V. remanet in constit. 30.

Sepeliendi in eorum Parochialibus etiam excommunicatos, & interdictos, dummodo, &c. Exigendi donata, & legata.

Sacramenta, & ordines, à quocumque recipiendi. Tu vide Pium V. cit. in rub.

Arma defensionis. Audicendi & sessiones, nisi iurandi, &c.

cramenta, ac celebrandi diuina pro fratribus Capellania, etiam in tempore interdicti.

vassallorum, subditorum, & familiarium prefatorum confessiones audiendi, & poenitentiam salutarem eis iniungendi, ac Eucharistia, & alia Sacramenta Ecclesiastica ministrandi. Necnon tempore interdicti (dummodo illi causam non dederint) excommunicatis, & interdictis, exclusis, clausis ianuis, & submissa voce, Missas, & alia diuina Officia celebrandi.

Erigendi Praeceptorias, &c. ab ipsa licentia Ordinariorum locorum, quae gaudeant privilegiis. Ad hac vide d. conf. Pij V. ubi notabo.

§. 124. Necnon quibusvis Christi fidelibus in quibusvis Ciuitatibus, locis, Diocesis, Praeceptorias, & Domos, & Hospitalia, sub dependentia, & subiectione dicti Hospitalis, & Militiae, per eius Fratres, & Milites obtinenda, quae iisdem privilegiis, immunitatibus, indulgentiis, concessionibus, & indultis, quibus alia dicti Hospitalis Praeceptoriae, Domus, & Hospitalia vtentur, fruuntur, & gaudebunt, vtantur, potiantur, & gaudeant, assignata illis cogrua dote, Ordinarij locorum, & quorumvis aliorum licentia minime requisita, & nulla praeterea in illis Ordinariis ipsis iurisdictione, aut oneris imponendi facultate reseruata, construi, & erigi faciendi, plenam, & liberam facultatem, & auctoritatem concedimus.

Facultas communicandi Indulgentias, & alias gratias personis quibusvis dicti Hospitalis, & Ecclesiis ab eo dependentibus, ac Confraternitatibus eiusdem. Tu vide bull. Clem. VIII. in conf. 119. Hospitalia, &c. erigendi. Tu vide conf. Clem. VIII. n. 99.

§. 125. Et insuper dictis Ioannotto, & pro tempore existenti Magistro, & conuentui, omnia & singula privilegia, facultates, indulgentias, gratias, immunitates, exemptiones, libertates, concessionem, indulta praesentia quibusvis Prioratibus, Ecclesiis, Capellis, Hospitalibus, Leprosariis, Oratoriis, Eremitoriis, ac eiusdem S. Lazari Confraternitatum Confratribus, membris, & aliis locis ab eisdem Hospitali, & Militia dependentibus ac Ministris, & seruientibus in eisdem communicandi, dandi, & concedendi ac easdem facultates impartendi.

§. 126. Necnon quascumque Confraternitates, & Ecclesias, Oratoria, Hospitalia, Leprosarias, Capellas, Capellanas, Altaria, & alia beneficia Ecclesiastica vbivis locorum sub inuocatione S. Lazari, cum reseruacione annui census ad eorum beneplacitum, in membrum Hospitalis, & Militiae S. Lazari huiusmodi erigendi, & instituendi. Ac dotem, seu dotes illis distribuendi, & assignandi, ac constituentibus huiusmodi dotes, ius patronatus, & seu praesentandi personas idoneas ad illa, illorum pro tempore occurrente vacatione reseruandi. Ac inibi Capellanos perpetuos, seu temporales ad eius nutum ponendi, & destituendi. Ac ei, vel eis, cui, vel quibus sibi videbitur similem aut limitatam potestatem concedendi, ac omnia, & singula alia faciendi, gerendi, exercendi, & exequendi, quae ad diuini cultus augmentum, ac Religionis & Militiae conseruationem, & manutentionem, ac Christi fidelium spiritualem consolationem, in Domino cognouerint fore necessaria, & opportuna, plenam, & liberam licentiam, & facultatem concedimus, & impartimus.

Facultas testandi more militari de bonis etiam ex fructibus beneficiorum acquisitis, & inter quoscumque consanguineos inhabiles, dummodo quintam partem Hospitali relinquunt. Hoc reuocauit Pius V. in conf. 73.

§. 127. Ac omnibus Prioribus, Praeceptoribus, caeterisque militibus, ac Fratribus, & Ministris etiam Presbyteris, & beneficiatis eiusdem Religionis, & Militiae, vt de quibuscumque, tam stabilibus, quam mobilibus bonis pecuniarum summis, gemmis, & lapidibus pretiosis, aliisque rebus, cuiuscumque qualitatis, & quantitatis, ac valoris existat per eos etiam ratione beneficiorum Ecclesiasticorum quorumcumque per eos obventorum, ac alias vnde cumque, & quomodolibet acquisitis, & ad illos quouis modo spectantibus (dummodo quintam illorum partem Conuentui praefato relinquunt) inter quoscumque consanguineos, filios etiam spurios, & alios illegitimos, aliisque quantumvis incapaces personas testari, ac alias etiam per codicillos, donatione inter viuos, causa mortis, & alia quacumque via prout sibi videbitur disponere, ac illa in pias, & non pias, (alias tamen licitas) causas erogare.

Celebrandi in habitu Pontificali, & dandi benedictionem, dummodo non sit praesens aliquis Antistes, & tunc de illius licentia. Milites, & alij, &c. non incurrit peccatum mor-

§. 128. Ac Priori Ecclesiae dicti Conuentus pro tempore existenti, vt quoties sibi placuerit Missam, & alia diuina officia, in praefata, aliisque d. Religionis Ecclesiis in habitu Pontificali, cum Mitra, & Baculo Pastoralis celebrare, ac post Missarum solemniam (dummodo ibi non sit praesens aliquis Catholicus Antistes, vel de illius consensu) ibidem benedictionem Christi Populo impartiri.

§. 129. Et insuper, quod nullus ex Magistro, & Militibus, ac Fratribus, pro tempore existentibus, aliisque personis d. Militiae, & Religionis, propter eius regulam, capitula, ac statuta, nunc & pro tempore edita, non obseruata, vel minus rite adimpleta in peccatum mortale in-

cidat, praeterquam inobedientiam & contumaciam pluries commissam, & continuatam, & ab ipsa Religione rebellionem, & alios casus peccatum huiusmodi ex diuinis praecipis sacrisque Canonibus generantes.

§. 130. Quodque Magister pro tempore existens d. Hospitalis & Conuentus, Fratres cuiusvis Ordinis, seu Religionis (Ordine Carthusian. dumtaxat excepto) in Fratres d. Hospitalis recipere, & de quocumque Ordine, quem antea professi erunt, ad Hospitalis, & Ordinem S. Augustini huiusmodi transferre, & ipsi sic translati in Hospitali, & Ordine S. Augustini huiusmodi quoad vixerint, remanere (eorundem Superiorum licentia desuper requisita) libere, & licite valeant.

§. 131. Et vt ipsi Milites Ecclesiae Catholicae, fidelismque defensionem contra infideles animo feruentiori, minorique perdenda lucis humanae, si ad aeternam inde nanciscendam prospectant, metu suscipiant, de omnipotentis Dei misericordia, ac B. Petri, & Pauli Apostolorum eius auctoritate confisi, vniuersis, & singulis Militibus, & aliis eiusdem Militiae personis, qui in expeditione, tam maritima, quam terrestri, contra infideles vel Haereticos, nedum hostilibus armis, sed etiam aliquo quouis mortis genere, de peccatis suis corde contriti, & ore confessi, vel saltem statutis a iure temporibus consistendi propositum habentes in vnitatem fidei Catholicae decesserint.

§. 132. Ac tam Militibus, & personis praefatis, quam quibusvis aliis vtriusque sexus etiam vere poenitentibus, & confessis, seu consistendi propositum habentibus, vt praefertur, qui Ecclesias, Conuentus, & Hospitalis huiusmodi vbicumque existentes, in singulo die festiuitatis illius Sancti sub cuius inuocatione consecratae fuerint, a primis vesperis vsque ad occasum solis festiuitatis huiusmodi annuatim deuote visitauerint, ac pro pace inter Principes Christianos conseruanda ter Orationem Dominicam & totidem Angelicam Salutationem recitauerint, plenariam omnium, & singulorum peccatorum suorum indulgentiam, & remissionem.

§. 133. Qui vero de bonis sibi a Deo collatis vnam eiusdem Militiae Commendam fundauerint, vel dotauerint, aut Conuentui, & Militiae praefatis ad eius subuentionem, & onerum illi incumbentium supportandorum faciliorem supportationem aliquod iuxta facultatem suarum modum, piamque intentionem donauerint, vel legauerint, easdem omnes Indulgentias, quas Hospitalis S. Spiritus in Saxia de Vrbe benefactores consequuntur (sine illorum praedicio) misericorditer in Domino similiter perpetuo concedimus, & elargimur. Et ne propter locorum distantiam fideles ipsi eorum piis desideriis frustrantur, vtque commodius elemosynae ad Hospitalis praefatum pro Fratrum Militum, qui in Fidei Catholicae defensionem contra Infideles militauerint subuentione, ac pauperum Leprosorum, & aliorum onerum suorum supportatione peruenire possint, ipsam Confraternitatem cum omnibus, & singulis concessionibus, indultis, facultatibus, indulgentiis, & peccatorum remissionibus illius Confratribus pro tempore existentibus concessis, ac omnia, & singula membra, Ecclesias, & loca tam ab ipso Hospitali pro tempore dependentia, quam alia, in quibus similes Confraternitates per Magistrum, & Conuentum dicti Hospitalis pro tempore existentes, seu eorum Commissarios, Nuntios, vel Procuratores pro tempore ad id ab eis specialiter deputatos instituantur, ordinabuntur, & erigentur, extendimus, & ampliamus.

§. 134. Omnibusque, & singulis vtriusque sexus Christi fidelibus, tam Ecclesiasticis quam saecularibus, & quorumcumque etiam Mendicantium Ordinum, etiam regularis obseruantiae, nunc, & pro tempore existentibus, aliisque Christi fidelibus cuiuscumque dignitatis, status, gradus, & conditionis existentibus, qui certam pecuniarum summam, cuius valor de praesenti ad quintam partem vnus ducati auri de Camera, seu ad duas Aquilas monetae Regni Siciliae ascendit, vel summam per praefati Hospitalis Magistrum, & Conuentum pro tempore taxandam in d. Societatis, seu Confraternitatis ingressu ex bonis suis persoluerint.

§. 135. Et singulo anno certam aliam quantitatem taxandam soluere promiserint, & in libro dicti Hospitalis

rale propter regulam non seruam, nisi propter inobedientiam, & contumaciam pluries commissam, & rebellionem a Religione. Licentia recipiendi Fratres de quocumque Ordine praeter Carthusian. in Fratrum Ordinis praedicti de consensu suorum Superiorum. Hoc non est in conf. Pij V. cit. in rubr. ideo reuocatum. Indulgentia plenaria pro personis eiusdem Militiae. S. Lazari in aliqua expeditione contra infideles, vel haereticos decesserint. Indulgentia plenaria omnibus Christi fidelibus visitantibus Ecclesias dictae Religionis die festiuitatis illius Sancti sub cuius inuocatione consecratae fuerint. Indulgentia plenaria ad instar beneficiorum Hospitalis S. Spiritus omnibus fundantibus vna Ecclesia, seu Capella d. Religionis, vel aliquid donantibus. vel alia bene facientibus. Hoc reuocauit Pius V. in conf. 30. Taxatio elemosynae pro ingrediensibus Confraternitatem. Hoc reuocauit Clem. VIII. in conf. 115. Concessio illi d. Confesse-

rem cum sa- & non alio describentur, vt presbyterum saecularem, vel
cultasibus ab- cuiusvis Ordinis regularem, in suum Confessorem possint
soluendi sa- eligere, qui eorum confessione diligenter audita, semel in
mel in vita vita, & singulo anno in festo S. Lazari eorum vita durante
singulo anno in festo S. Lazari, ab om- ab omnibus, & singulis excommunicationis, suspensionis,
nibus excom- & interdicti, aliisque Ecclesiasticis censuris, & poenis à
municacionis iure, vel ab homine, quavis occasione, vel causa, latis, &
sententis ec- promulgatis (sine tamen tertij praeiudicio) etiam occasio-
clesiasticis, ne simoniae super ordinibus, & beneficiis assequendis,
C. Remoca- vbi cumque contracta.

§. 136. Ac votorum, & dierum Dominicorum, & festi-
uorum necnon aliorum Ecclesiae mandatorum transgres-
sionibus periuriorum ac poenitentiarum iniunctarum,
necnon diuinorum Officiorum, in toto, vel in parte omis-
sionibus; ac omnibus eorum peccatis, & criminibus,
de quibus corde contriti, & ore confessi fuerint, etiam si
alia fuerint propter quae Sedes Apostolica merito consu-
lenda foret, etiam Romano Pontifici, & dictae Sedi quo-
vis modo reseruatis, praeterquam contentis in Bulla in die
Cenae Domini quorannis legi consueta.

§. 137. Ac etiam in mortis articulo plenariam omnium
peccatorum huiusmodi absolutionem, & remissionem im-
pendere, & si tunc mors non subsequatur, quoties in tali
casu constituti fuerint illam reiterare, in aliis vero non
reseruatis casibus toties, quoties opportunum erit illos
absoluere, & eis poenitentiam salutarem iniungere. Nec-
non vota quaecumque (vltimario, Religionis, & Casti-
tatis votis dumtaxat exceptis) in alia pietatis opera com-
mutare possit, & valeat. Ita tamen quod Confessor ipse
vbi pro enormibus delictis poenitentia iniungenda, vel
commutatio votorum fienda veniet, vltra subsidium, vt
praefertur taxatum, aliud subsidium per eundem Confes-
sorem, delicti, & voti huiusmodi, ac contentis qualita-
te pensata arbitrandum, in capsa pro indulgentia dicti
Hospitalis colligenda per eius Commissarios deputan-
da, ad commodum, & vtilitatem dicti Hospitalis, & Mili-
tariae persolui faciat, conscientiam dicti Confessoris super
id onerantes. Quodque idem Confessor sic electus cum
eisdem Confratribus cum in Confessorem eligentibus cu-
fusumque dignitatis, status, gradus, ordinis, conditio-
nis, & praeminentiae fuerint Clericali Militariae adscriptis,
etiam Religiosis, etiam quaecumque beneficia Ecclesiasti-
ca obtinentibus, qui praemissis sententiis ligati, Missas, &
alia diuina officia celebrando, aut se illis alias immiscen-
do, vel alias quomodolibet irregularitatem contraxerint
(bigamia & homicidio voluntario dumtaxat exceptis) vt
ad omnes superiores, etiam sacros ordines promoueri, &
in illis, ac per eos susceptis ordinibus huiusmodi etiam in
altaris ministerio ministrare, ac dignitates, beneficia ec-
clesiastica quaecumque se inuicem comparentia retine-
re, & recipere, necnon Monasteriis, & Ecclesiis Cathed-
ralibus, etiam Metropolitanis, ac Patriarchalibus praefici,
& praesse, libere, & licite possint, dispensare, ac eis de il-
lis, quae tunc derinerent dignitatibus, & beneficiis huius-
modi prouidere, & eis quibus minus canonice praerunt
Ecclesiis, & Monasteriis huiusmodi praeficere, in foro con-
scientiae dumtaxat, praefata auctoritate Apost. valeat.

§. 138. Et insuper si iidem Confratres vt supra in d.
Confraternitate descripti, tempore interdicti quouis mo-
do à Sede Apostolica impositi à vita decesserint, illo-
rum cadauera (absque tamen funerali pompa) ecclesiasti-
ca sepulturae tradi possint, dummodo causam non dede-
rint interdicto.

§. 139. Necnon Quadragesimalibus, & aliis tempori-
bus, & diebus Stationum Urbis Romae, vnam vel duas
Ecclesias, ac vnum, vel duo altaria visitando in partibus,
in quibus illos residere contigerit, eisdem gratias, indul-
gentias, & remissiones peccatorum consequantur, seu
consequi possint, quas si dictis diebus, & temporibus,
Basilicas, & Ecclesias Stationum Urbis Romae, & extra
eam ad id deputatas, personaliter visitarent.

§. 140. Praeterea Quadragesimalibus, & aliis tempori-
bus, & diebus, quibus esus ouorum, butyri, & aliorum
lacticiniorum de iure, consuetudine, vel alias quouis mo-
do prohibitus existit, eisdem ouis, caseo, butyro, & aliis
lacticiniis de consilio alterius, necnon carnibus tempore
necessitatis tantum, & de vtriusque Medici consilio vesci.

§. 141. Necnon mulieribus in Confraternitate ipsa de-
scriptis, etiam si viduae remanserint; vt cum vna, seu dua-
bus honestis mulieribus quaecumque Monasteria Monia-
lium cuiusvis Ordinis, etiam S. Clarae, de licentia eorum-
dem Monasteriorum, Abbatissarum, seu Priorissarum, qua-
ter quolibet anno ingredi, & cum eisdem Monialibus lo-
qui, & conuersari, & refectioem corporalem sumere
(dummodo ibidem non pernoctant) possint, & valeant.

§. 142. Quodque cum primum ipsi Confratres in pra-
fata Confraternitate describentur, omnibus, & singulis
priuilegiis, suffragiis, indulgentiis spiritualibus, & tempo-
ralibus, per nos, & alios praedecessores nostros praefatis
Hospitali S. Spiritus in Saxia de Vrbe, necnon illius Con-
fratribus, quibus inter caetera concessum existit.

§. 143. Vt quicumque poenitens, & contritus nomen
Iesu in mortis articulo nominauerit, plenariam peccato-
rum suorum, etiam de quibus nisi morte prauepiretur,
confiteretur, remissionem consequatur.

§. 144. Necnon ieiuniis, vigiliis, orationibus, pere-
grinationibus Terrae Sanctae, & indulgentiis plenissimi
S. Iubilaei anni quinquagenarii, & Stationum, & Dedic-
tionum Sanctae Romanae Ecclesiae, à bonis omnibus, quae
sunt in eodem facto Hospitali, ac vniuersali sacrosancta
militante Ecclesia, quibus caeteri Confratres potiuntur,
& in futurum gauriuri sunt, vti, potiri, gaudere, & partici-
pare debeant.

§. 145. Et si infra annum obierint, plenariam omnium
peccatorum suorum indulgentiam consequantur. Et si
vixerint, praeter Stationes Urbis, infra scriptis etiam die-
bus sequentes indulgentias consequentur, videlicet sin-
gulis diebus vitae eorum, & per omnes dies Venetis to-
tius anni, vnius anni, & quadraginta dierum, in singu-
lis Apostolorum festiuitatibus duorum millium anno-
rum, in Festo Epiphaniae, & singulis diebus post Octa-
uam centum millium annorum, in Dominica qua cantat-
ur pro introitu Missae, Omnis terra; de mense Ianuarij,
& singulis diebus Dominicis mensium totius anni trium
millium annorum, & totidem quadragenarum, & remis-
sionem tertiae partis omnium peccatorum; in festiuitati-
bus D. N. Iesu Christi, videlicet Natiuitatis, Resurrectio-
nis, Ascensionis, & singulis diebus per Octauam duorum
millium annorum, & octingentarum quadragenarum, in
festo Pentecostes, & singulis diebus post Octauam octo
millium annorum, & totidem quadragenarum, in festo
Corporis Christi, & singulis diebus post octauam duorum
millium annorum, & septimae partis omnium peccatorum
in festo Natiuitatis Beatae Mariae, & singulis diebus per
eius Octauam triginta millium annorum; in festo omniu
Sanctorum, & singulis diebus vsque ad Festum S. Leonar-
di trium millium annorum, & totidem quadragenarum.

§. 146. Largientibus vero, seu transmittentibus, vel in
eorum vltimis voluntatibus, vel testamentis legantibus
aliquid de bonis suis eidem Hospitali in articulo mortis,
plenariam à culpa, & à poena omnium peccatorum suo-
rum remissionem, & indulgentiam. Ac cuique animae, quae
vnita Christo in charitate ab hac luce migrauerit, in Pur-
gatorio existenti, pro qua anima eleemosyna per ipsum
Magistrum, & Conuentum, seu ab eis deputatos taxanda
eidem Hospitali erogabitur, vt eandem indulgentiam ple-
nariam à poena, & à culpa (quantum pietati maiestatis di-
uinae placuerit) consequatur, concedimus, & indulgemus.

§. 147. Notariis vero, qui rogati fuerint de testamen-
tis, vel aliis vltimis voluntatibus, in quibus aliquid dif-
poni contigerit in fauorem, & commodum eorundem
Hospitalis, & Militariae, vt sub excommunicationis poena
dispositionem huiusmodi, quanto citius commodè pote-
runt, Magistro, & Conuentui d. Hospitalis, vel alteri per
quem id poterit ad ipsorum Magistrum, & Conuentus no-
titiam peruenire, intimare curent.

§. 148. Ipsis quoque Notariis, & Confessoribus eorum-
dem decedentium in suorum remissionem peccatorum
eisdem testantibus, & contentibus commemorare non
omittant, vt ad tam pia opera, quae in dicta Religione
exercentur manus porrigant adiutrices, praecipimus. Et
quoscumque Christi fideles, ac praesertim Confratres
Confraternitatis huiusmodi pro tempore existentes ad id
per viscera misericordiae D. N. Iesu Christi hortamur.

§. 141. Necnon mulieribus in Confraternitate ipsa de-
scriptis, etiam si viduae remanserint; vt cum vna, seu dua-
bus honestis mulieribus quaecumque Monasteria Monia-
lium cuiusvis Ordinis, etiam S. Clarae, de licentia eorum-
dem Monasteriorum, Abbatissarum, seu Priorissarum, qua-
ter quolibet anno ingredi, & cum eisdem Monialibus lo-
qui, & conuersari, & refectioem corporalem sumere
(dummodo ibidem non pernoctant) possint, & valeant.

§. 142. Quodque cum primum ipsi Confratres in pra-
fata Confraternitate describentur, omnibus, & singulis
priuilegiis, suffragiis, indulgentiis spiritualibus, & tempo-
ralibus, per nos, & alios praedecessores nostros praefatis
Hospitali S. Spiritus in Saxia de Vrbe, necnon illius Con-
fratribus, quibus inter caetera concessum existit.

§. 143. Vt quicumque poenitens, & contritus nomen
Iesu in mortis articulo nominauerit, plenariam peccato-
rum suorum, etiam de quibus nisi morte prauepiretur,
confiteretur, remissionem consequatur.

§. 144. Necnon ieiuniis, vigiliis, orationibus, pere-
grinationibus Terrae Sanctae, & indulgentiis plenissimi
S. Iubilaei anni quinquagenarii, & Stationum, & Dedic-
tionum Sanctae Romanae Ecclesiae, à bonis omnibus, quae
sunt in eodem facto Hospitali, ac vniuersali sacrosancta
militante Ecclesia, quibus caeteri Confratres potiuntur,
& in futurum gauriuri sunt, vti, potiri, gaudere, & partici-
pare debeant.

§. 145. Et si infra annum obierint, plenariam omnium
peccatorum suorum indulgentiam consequantur. Et si
vixerint, praeter Stationes Urbis, infra scriptis etiam die-
bus sequentes indulgentias consequentur, videlicet sin-
gulis diebus vitae eorum, & per omnes dies Venetis to-
tius anni, vnius anni, & quadraginta dierum, in singu-
lis Apostolorum festiuitatibus duorum millium anno-
rum, in Festo Epiphaniae, & singulis diebus post Octa-
uam centum millium annorum, in Dominica qua cantat-
ur pro introitu Missae, Omnis terra; de mense Ianuarij,
& singulis diebus Dominicis mensium totius anni trium
millium annorum, & totidem quadragenarum, & remis-
sionem tertiae partis omnium peccatorum; in festiuitati-
bus D. N. Iesu Christi, videlicet Natiuitatis, Resurrectio-
nis, Ascensionis, & singulis diebus per Octauam duorum
millium annorum, & octingentarum quadragenarum, in
festo Pentecostes, & singulis diebus post Octauam octo
millium annorum, & totidem quadragenarum, in festo
Corporis Christi, & singulis diebus post octauam duorum
millium annorum, & septimae partis omnium peccatorum
in festo Natiuitatis Beatae Mariae, & singulis diebus per
eius Octauam triginta millium annorum; in festo omniu
Sanctorum, & singulis diebus vsque ad Festum S. Leonar-
di trium millium annorum, & totidem quadragenarum.

§. 146. Largientibus vero, seu transmittentibus, vel in
eorum vltimis voluntatibus, vel testamentis legantibus
aliquid de bonis suis eidem Hospitali in articulo mortis,
plenariam à culpa, & à poena omnium peccatorum suo-
rum remissionem, & indulgentiam. Ac cuique animae, quae
vnita Christo in charitate ab hac luce migrauerit, in Pur-
gatorio existenti, pro qua anima eleemosyna per ipsum
Magistrum, & Conuentum, seu ab eis deputatos taxanda
eidem Hospitali erogabitur, vt eandem indulgentiam ple-
nariam à poena, & à culpa (quantum pietati maiestatis di-
uinae placuerit) consequatur, concedimus, & indulgemus.

§. 147. Notariis vero, qui rogati fuerint de testamen-
tis, vel aliis vltimis voluntatibus, in quibus aliquid dif-
poni contigerit in fauorem, & commodum eorundem
Hospitalis, & Militariae, vt sub excommunicationis poena
dispositionem huiusmodi, quanto citius commodè pote-
runt, Magistro, & Conuentui d. Hospitalis, vel alteri per
quem id poterit ad ipsorum Magistrum, & Conuentus no-
titiam peruenire, intimare curent.

§. 148. Ipsis quoque Notariis, & Confessoribus eorum-
dem decedentium in suorum remissionem peccatorum
eisdem testantibus, & contentibus commemorare non
omittant, vt ad tam pia opera, quae in dicta Religione
exercentur manus porrigant adiutrices, praecipimus. Et
quoscumque Christi fideles, ac praesertim Confratres
Confraternitatis huiusmodi pro tempore existentes ad id
per viscera misericordiae D. N. Iesu Christi hortamur.

Multas Ori-
dinis Monas-
teria ingredi
permittuntur.
Renouauit
Gregor. XIII.
in const. 28.

Persona Ora-
dinis gaudet,
gratias Hospi-
talis S. Spiritus
de Vrbe, cui
inter alia la-
cet quod Con-
triti in articulo
mortis in-
dulgentiam con-
sequantur.
In vide d.
Bullam Clem.
VIII. n. 115.

Ieiunij, & c.
Terra Sancta
gaudent.
In vide ibid.

Decedentes
infra annum,
& c. indulgen-
tiam consequuntur
Ad hac vide
d. Bullam Clem.
VIII.

Donantes ali-
quid Hospi-
talis plenariam
habent indulg.
Sed renouauit
Pius V. in
const. 30.

Notarij notu-
ficent legata
facta Hospi-
talis, & Mili-
tariae.

Notarij &
Confessores, &
Confratres hor-
tentur infir-
mos ad subue-
niendum huius
Religionis

rem cum sa-
cultasibus ab-
soluendi sa-
mel in vita
singulo anno
in festo S. La-
zari, ab om-
nibus excom-
municacionis
sententis ec-
clesiasticis,
C. Remoca-
tionem vide
in d. Clem.
VIII. constit.
115.

Ac votorum,
& dierum Do-
minicorum, &
aliorum Ec-
clesiae manda-
torum trans-
gressionibus.
Item ab om-
nibus pecca-
tis, & crimi-
nibus praeter-
quam conten-
tis in Bulla in
Cena Domini
quorannis le-
gi consueta.

Adortus sepe-
lioni in Ec-
clesiis Ordini-
u.

Stationes Vr-
bis concedendi.
In vide dicit.
Bullam Clem.
VIII. n. 115.

Oua, & laci-
cinia, & car-
nis commu-
dendi.

Decedentes in Hospitali, & insistentes obsequiu Hospitalis, gaudeat omnibus privilegiis Confraternitatis.

§. 149. Quodque decedentes pro tempore in Hospitali prefato, & Hospitalis, ac pauperum leproforum eorundem obsequiis pro tempore insistentes utriusque sexus quandiu perseuerauerint in obsequiis huiusmodi duratariis, eisdem omnibus privilegiis, facultatibus, & gratiis, quibus Confratres in libro Hospitalis huiusmodi descripti pro tempore potientur, & gaudebunt.

M. Magistri facultas comm. pendendi de v. furis, rapinis, incendiis, iniuriis, pœnitentiis, legatis Hospitalis, vel eius membris debitis, & relictis ad pios usus.

§. 150. Quodque Magister pro tempore, & Conuentus dicti Hospitalis, sui que de eorum licentia pro tempore, legitimi Commissarij, Nuntij, vel Procuratores, de usuris, rapinis, incendiis, (non tamen Ecclesiarum damnis datis) & alio quocumque nomine, titulo, vel modo male ablati, vel illicite acquisiti (si tamen verus dominus, cui eorum restitutio fieri deberet, ignoretur;) de pœnitentiis à Sacerdotibus confitentibus impositis redimendis, seu commutandis. Necnon legatis ad Hospitalis ipsum, seu eius membra debitis, vel alias indistincte ad pios usus relictis ad utilitatem ipsius Hospitalitatis, & Militiæ componere possint, ita quod detinentes ad aliam restitutionem minime teneantur.

Facultas publicandi Indulgentias. In v. d. c. 30. Et si.

§. 151. Necnon quod singulis annis in die Dominica Palmarum vsque ad eius Octauam inclusiue, & in die festo Natiuitatis D. N. Iesu Christi, & aliis diebus beneuolentis Magistro, & Conuentui, & eorum Commissariis, quibuscumque Christi fidelibus manus adiutrices pro sustentatione d. Religionis, seuque membrorum porrigentibus, indulgentias plenarias, & generales peccatorum omnium remissiones vbique solemniter, etiam cum processione, & appositione truncorum, & Crucis, in medio Ecclesiarum, publicare, & impartiri: Pœnitentiarios cum virgis (vt moris est) desuper deputare, & alia facere, quæ circa huiusmodi facultatum, & indulgentiarum, ac peccatorum remissionem, executionem, & confessionem quomodolibet necessaria, & opportuna fuerint.

Confraternitates insistentes. In s. c. 115. Cl. VIII.

§. 152. Quodque antiquas, & nouas sanctas Confraternitas S. Lazari omni tempore, & in quibuscumque locis erigere, ordinare, & instituere, ac publicari facere, ac quoscumque Christi fideles in Confratres recipere, illisque Confessionalia concedere. Ita quod quæcumque institutiones, erectiones, & ordinationes dictarum Confraternitatum absque moderni, & pro tempore existentis Magistri dicti Hospitalis expresso consensu in membris, Ecclesiis, & locis huiusmodi pro tempore factæ, nullius sint roboris, vel momenti.

Omnia loca sub invocatione S. Lazari sunt huiusmodi subiectioni.

§. 153. Ac omnia, & singula Hospitalia, Oratoria, Ecclesias, Capellas, Altaria, & loca Religionis, & militiæ huiusmodi, in quibuscumque partibus existant, sub invocatione S. Lazari intitulata, etiam si non sint possessa, vel recepta per Magistrum, ac Fratres prefatos, nihilominus moderno, & pro tempore existenti Magistro Generali, & Conuentui huiusmodi subiecta, & tanquam membra dicti Hospitalis ab eo dependentia (ad instar aliorum annuatim respectiue contribuentium) contributorias, & contributoria esse; ac per ipsum generalem Magistrum, & Conuentum, seu eorum legitimos Commissarios visitari, & reformari; illorumque Rectores, & Gubernatores (si de iure amouendi fuerint) amoueri: & aliarum personarum idonearum loco eorum deputari possint.

Usque privilegia utantur.

§. 154. Et cum eis Confratribus tantum, vt commodius Altissimo deservire possint, omnibus, & singulis facultatibus, privilegiis, immunitatibus, gratiis, plenariis, indulgentiis, & peccatorum remissionibus prædictis, quocumque tempore, & in quibuscumque locis libere vti, etiam in illis partibus, & locis, in quibus Indulgentiæ pro Fabrica Basilicæ Principis Apostolorum de Vrbe publicatæ extiterint.

Priores Hospitalium S. Lazari quando possint indulgentiam publicare.

§. 155. Necnon quod Priores, & Præceptores quorumcumque Hospitalium, & domorum, à dicto Hospitali S. Lazari dependentium, & illud in caput suum recognoscant, prædictam plenariam indulgentiam, & peccatorum generalem remissionem in die festo Dominica Palmarum, & per eius octauam, & aliis beneuolentis diebus, vt supra, publicare.

Confessiones audire, vel Confessores deputare.

§. 156. Et si in Sacerdotio constituti fuerint, per se vel alium, seu alios probos, si vero Sacerdotes non fuerint, per alios probos, idoneos, & honestos, viros seculares, vel cuiusvis Ordinis Regulares Sacerdotes in suis Hof-

pitalibus, ac domibus prefatis tantum, confessiones quorumcumque audire, & cum huiusmodi confitentibus quibuscumque facultatibus, & Indulgentiis, ac peccatorum remissionibus vti, ac eisdem illis (de licentia tamen expressa Magistri pro tempore existentis, & Conuentus prefati Hospitalis singulis annis renouanda) impartiri plene, & libere possint, aliis vero temporibus sint sicuti alij Sacerdotes nullam à Sede prefata facultatem habentes.

§. 157. Possint tamen collectas solitas, & consuetas Nolis, & Campanellis sonantibus (circa tamen publicationem Indulgentiarum, ac traditionem Confessionarium, omni tempore, in terminis suis (de licentia Magistri pro tempore, & Conuentus huiusmodi singulis annis renouanda, & non aliter) facere.

§. 158. Ac Nolas, seu Campanas Porcis, seu aliis quibusvis animalibus, quæ eidem S. Lazaro offerri contingit, appendere, seu aliqua nota subsignare.

§. 159. Quodque Magister, & Conuentus, ac eorum Nuntij, ac Commissarij prefati, etiam in locis, in quibus Fratres Ordinis Minorum de Obseruantia, vel Commissarij Apostolici pro Fabrica Basilicæ huiusmodi pro tempore deputati fuerint, quascumque facultates, & indulgentias solemniter vbique cum appositione truncorum, & Crucis in Ecclesiis publicare, & facultatibus, privilegiis, & gratiis ipsi Hospitali concessis vti.

§. 160. Necnon quod durante quacumque suspensione temporali indulgentiarum, & gratiarum, etiam pro Cruciatâ contra Infideles cuiuscumque Imperatori, Regi, aut Principi Christiano concessarum, vel in posterum concedendarum, Indulgentiæ enim plenariæ, ac omnes facultates, & gratiæ eidem Hospitali, illiusque Magistro, Conuentui, Fratribus, & membris per prædecessores nostros, & nos, ac etiam Sedem prefatam concessæ non intelligantur suspensæ, sed in suo pristino, & vero valore, & firmitate existant, & permaneant.

§. 161. Necnon etiam ob reuerentiam S. Lazari, vt liceat ipsis Fratribus in eorum Ecclesiis Missas, & alia quæcumque diuina officia legere, vel etiam alta voce celebrare, vel per alios presbyteros idoneos celebrari facere.

§. 162. Ac omnibus, & singulis Christi fidelibus, & Leprosis pauperibus, infirmis in dictis Hospitalibus pro tempore degentibus Ecclesiastica Sacramenta ministrare.

§. 163. Ac eorum, & aliorum quorumcumque fidelium corpora mortuorum ideligentium, & petentium, in Cæmeteriis, & Ecclesiis dictorum Fratrum Ecclesiasticæ tradi sepulturæ.

§. 164. Ac verbum Dei in Ecclesiis ipsorum, pauperibus ipsis, & Leprosis huiusmodi proponere, & proponi facere quoties eis visum fuerit expedire, alicuius licentia super hoc minime requisita, similiter volumus, & ordinamus.

§. 165. Et insuper eidem moderno, & pro tempore existenti Magistro, & Conuentui, ac singulis Militibus, & aliis personis Hospitalis, & Militiæ huiusmodi quod omnibus, & singulis privilegiis, immunitatibus, iurisdictionibus, & exemptionibus, etiam per viam executionis in ipsa onerum impositione, dispensationibus, indultis, concessionibus, dispositionibus, honoribus, gratiis, libertatibus, fauoribus, antelationibus, restitutionibus, reintegrationibus, & aliis quibusvis gratiis hucusque Sancti Ioannis Hierosolymitani, Sancti Iacobi de Spata, Sancti Stephani Militis, ac Sancti Spiritus in Saxia de Vrbe, & Sancti Antonij Viennen. Hospitalibus, Religionibus, & Ordinibus, eorumque locis, personis, rebus, & bonis per quoscumque Romanos Pontifices, etiam prædecessores nostros, ac etiam per nos, & Sedem prefatam, seu Concilia generalia, vel alios quoscumque, in genere, vel in specie, etiam ad Imperatorum, Regum, ac aliorum Principum instantiam, vel Motu proprio, aut alias quomodolibet concessis, & in futurum concedendis, & quibus Hospitalia, Religiones, & Militiæ huiusmodi, ac eorum Magni Magistri, Conuentus, Fratres, & Milites vtuntur, & potiuntur, & gaudent, ac vti poterunt quomodolibet, in futurum, pariformiter, & absque vlla penitus differentia vti, potiri, & gaudere in omnibus, & per omnia, libere, & licite valeant, eisdem auctoritate, & tenore etiam perpetuo concedimus, & indulgemus, ac ea omnia, & singula, prout concessa

Hoc intellige de approbatis ab Ordinaris vt in consil. Pij V. c. in rub.

Elemosynas Nolis sonantibus colligere.

Nolas animalibus oblati appendere.

Indulgentias vbique publicare.

Qua Indulg. non intelligatur unquam suspensa.

Fratres possunt in eorum Ecclesiis diuina celebrare. Sacramenta infirmis Hospitalium ministrare. Mortuos sepelire.

Eisdem verbis Dei predicare.

Concessio quorundam privilegiorum, gratiarum, exemptionum, & aliarum facultatum habentium effectum, vel in futurum concedendarum Hospitalibus, & Militibus respectiue S. Ioannis Hierosolymitani, S. Iacobi de Spata, S. Antonij Viennen. S. Spiritus de Vrbe, S. Stephani in Thulicia, dummodo Conc. Trident. non repugnent, & in rebus alterius tertij non praiudicent.

concessa fuerunt, & in dies concedentur, eorumque omnium, & quarumcunque literarum desuper quomodolibet confectarum tenores, ac si de verbo ad verbum inferrentur, presentibus pro expressis, & insertis habentes, eisdem moderno, & pro tempore existenti Magno Magistro, & Conuentui, ac Hospitali S. Lazari & Militiæ eorumque Militibus, & personis, ac eorum Hospitalibus, Præceptoribus, domibus, Leprosariis, beneficiis, capellis, Ecclesiis, locis, rebus, & bonis, largimur, ac concessa esse, & eos illis vbilibet, in genere, vel specie vti potiri, & gaudere libere posse volumus, decernimus, & declaramus, Ordinariorum locorum, aut cuiusvis alterius licentia, vel consensu desuper minime requisitis. Ita quod super illis, vel eorum occasione per ipsos Ordinarios, aut quosvis alios molestari, perturbari, vel inquietari non possit, dummodo Concilio Tridentino prædicto non repugnent, & dictis Hospitalibus, & Militiis, ac iuribus cuiuslibet alterius tertij non præiudicent. Ita tamen (quoad exemptiones) iurisdictio Ordinariorum, tam ea quæ de iure communi eis competit quam quæ ex decretis d. Concilij Tridentini eisdem est attributa, semper salua existat.

Exemptio huius Religionis in omnibus casibus ubi Conc. Trid. excipit Religionem S. Ioan. Hierosolym. Concessio Indulgentiarum Hospitalis S. Spiritus de Vrbe.

§. 166. Præterquam tamen in iis casibus, in quibus Concilium præfatum expresse excipit, & exempti Religionem S. Ioannis Hierosolymitani, in quibus & hæc S. Lazari Religio, & Militia excepta, & exempta pariter intelligatur.

§. 167. Et quod indulgentias, prout Hospitali S. Spiritus concessæ sunt, & in futurum concedentur, concedimus, & largimur.

§. 168. Præterea volumus, & decernimus, quod tam præsentium quam aliarum quatumcunque literarum Apostolicarum, seu earum transumptis, ac mandatorum Magistri, & Conuentus præfatorum publicatio, & affixio in singulis prioratibus, Præceptoribus, membris, & beneficiis Religionis huiusmodi factæ, perinde ac si contra contentos sub eisdem personaliter factæ essent: facta tamen in primis diligentia de illis personaliter reperiendis in dictis locis.

Suscipientes habitum extra Conuentum etiam Rom. Pont. inf. annum in Conuentu id. parere tenentur, alias priuentur.

§. 169. Et nihilominus statuimus, ac dictis Magistro, & Conuentui perpetuo concedimus, quod si quisquam Priorum, Præceptorum, Militum, & Fratrum d. Hospitalis Cru cem; vel habitum extra dictum Conuentum etiam à Romano Pontifice, vel de eius licetia receptum gestas intra annum, postquam illum suscepit, aut sibi de Prioratu, Præceptoratu, officio, vel beneficio Hospitalis huiusmodi prouisum, vel alias in eius fauorem dispositum fuerit.

Possidentes beneficia d. Ordinis, fructus aut pensiones percipientes vocati coparare tenentur.

§. 170. Ac quicumque alius d. Militiæ beneficium, vel pensionem obtinens, aut fructus percipiens, quodcumque pro seruitiis Religionis, aut alias euocatus, seu in solutione iurium communis ærarij morosus fuerit, & citatus coram dictis Magistro, & Conuentu personaliter non comparuerit, ac illis obedientiam, aliaque iura debita non præstiterit, tempore sibi ad id præfigendo elapso, habitu, dignitate, administratione, & beneficio, ac quocumque honore, & officio, alias iuxta formam stabilimentorum, & priuilegiorum prædictorum, eo ipso careat, priuatusque censeatur, seu si videbitur priuari possit.

Nulla exemptio valeat aduersus obedientiam M. Magistri, quominus vocati coparare tenentur. Magister & Conuentus possint disponere de beneficiis vacantibus, per priuationem.

§. 171. Nec vlla huius statuti derogatio, aut exemptio realis, vel personalis, seu alia gratia præseruatiua, etiam Motu, scientia, & potestatis plenitudine similibus quomodolibet pro tempore facta, seu concessa, contra præmissa valeat.

§. 172. Nec Magister, & Conuentus præfati illis parere teneantur, sed illis non obstantibus de Prioratu, Præceptoratu, dignitate, officio, vel beneficio, sic, aut per priuationem huiusmodi vacante, iuxta stabilimenta, & alia præmissa libere disponi, aut illa alias per eum, vel eos, ad quem, seu quos antianitatis, vel alio iure pertinet, acceptari possint.

Clausula huius constitutionis præseruatiua.

§. 173. Decernentes omnia, & singula præmissa ac præsentibus nostras literas nullo vnquam tempore de subreptionis, vel obreptionis, aut nullitatis vitio, seu intentionis nostræ defectu notari, vel impugnari, aut argui posse, neque illa omnia, & singula præmissa, tanquam eisdem Magno Magistro, & Conuentui, Militiæ vel Militibus, partim videlicet quoad antiqua restituta, & quoad noua ex causa onerosa concessa, sub quibusvis, tam præsentium,

quam similium, vel dissimilium gratiarum in genere, vel in specie, suspensionibus, ac derogationibus, reuocationibus, limitationibus, alterationibus, aliisque contrariis dispositionibus à nobis, & à successoribus nostris, & à Sede præfata quavis de causa quantumlibet iustissima pro tempore emanata comprehendendi, sed semper ab illis excepta, & quoties illa emanabunt, toties in pristinum statum restituta, & de nouo etiam sub Data per Magnum Magistrum eligenda, concessa esse, & ceteri. Necnon præmissis, ac presentibus literis etiam per quascumque literas Apostolicas, etiam qualvis clausulas, generales, vel speciales, etiam derogatorias derogatorias, efficaciores, & insolitas, ac etiam irritantia de cetera, sub quacumque verborum expressione in se continentes, nullatenus derogari posse, nec quoad illa derogatum ceteri, nisi tenor illarum de verbo ad verbum nihil penitus omissis insertis, & huiusmodi derogationes Consistorialiter factæ, & per trinas distinctas literas eundem tenorem continentes tribus distinctis similibus vicibus Magno Magistro, & Conuentui præfatis intimatæ, & insinuatæ fuerint, ac ipsorum Magistri, & Conuentus ad id expressus accedat assensus, & aliter factas derogationes nemini suffragari, ac Magistrum, & Conuentum præfatos ad parendum literis derogatoriis huiusmodi, & decretis super illis processibus, & illorum Exequutoribus, & Subexequutoribus, eorumque mandatis, & monitionibus minime teneri, sed illos literarum huiusmodi executionem omnino impedire; nec ratione resistentiæ censuris Ecclesiasticis per eosdem Exequutores, vel Subexequutores latis innodari posse.

§. 174. Et sic in præmissis, omnibus, & singulis, per quoscumque Iudices, & Commissarios, quavis auctoritate fungentes, etiam S. R. E. Cardinales, & causarum Palatii Apostolici Auditores, sublata eis, & eorum cuiuslibet, quavis aliter iudicandi, & interpretandi facultate, iudicari, & definiti debere. Et quidquid secus super his à quocumque quavis auctoritate, scienter, vel ignoranter attentari contigerit, irritum, & inane decernimus.

§. 175. Quocirca venerabilibus fratribus nostris Galen. & Montisfalconen. Episcopis, ac pro tempore existenti Curie causarum Camere Apostolicæ generali Auditori per Apostolica scripta Motu simili mandamus, quatenus ipsi, vel duo, aut vnus eorum per se, vel alium, seu alios præsentibus literas, in eis contenta quæcumque, vbi & quando opus fuerit, ac quoties pro parte Magistri, priorum, præceptorum, Militum, & Fratrum, S. Lazari prædictorum, seu alicuius eorum desuper fuerint requisiti solemniter publicantes, eisque in præmissis efficacis defensionis præsidio assistentes, faciant auctoritate nostra præsentibus literas, & in eis contenta huiusmodi firmiter obseruari. Ac eisdem Militiam, & Magistrum, & Conuentum, Fratres, Religiosos, omnesque & singulos alios, quos ipsæ præsentibus literæ concernunt, illis pacifice gaudere. Non permittentes eos, vel eorum aliquem desuper contra præsentium tenorem quomodolibet molestari, perturbari, vel impediri. Contra dictores, & rebelles quoslibet per censuras, & pœnas ecclesiasticas, & etiã pecuniarias eorum arbitrio moderandas, ac alia opportuna, iuris, & facti remedia, appellatione postposita compescendo, ac quoscumque, quorum intererit, etiam per edictum publicum locis publicis assignandum, constituto summarie de non tuto accessu citando, ac quibus, & quoties inhibendum fuerit etiam simili edicto sub eisdem pœnis, & censuris inhibendo, ipsaque censuras, & pœnas ecclesiasticas etiã iteratis vicibus aggravando, inuocato etiam ad hoc, si opus fuerit auxilio brachij sæcularis.

§. 176. Non obstantibus præmissis, ac fel. rec. Bonifacij Papæ VIII. Prædecessoris nostri, qua cauetur, ne quis extra suam Ciuitatem, vel Diœcesim, nisi in certis exceptis casibus, & in illis ultra vnam dietam à fine suæ Diœcesis ad iudicium euocetur, seu ne Iudices à Sede præfata deputati, extra Ciuitatem, vel Diœcesim, in quibus deputati fuerint, eorundem quoscumque procedere, aut alij, vel aliis vices suas committere præsumat, & de duabus dietis in Concilio generali edita, dummodo ultra tres dietas, aliquis auctoritate præsentium ad iudicium non trahatur, ac Lateranense Concilij nouissime celebrati. Ac nostris de vnionibus committendis ad partes vocatis quorum interest, &

Decretum in ritibus, & clausula sublata.

Exequutores huius constitutionis, eorumque facultates.

Clausula ob-erariorum, & obstantiū derogatoria.

exprimendo valore fructuum, tam vniendorum beneficiorum, quam eorum quibus sit vnio. Necnon de non expediendis literis reservationis alicuius pensionis, nisi de consensu illam soluere tunc habentis, ac quibusvis aliis Apostolicis, ac in Prouincialibus, & Synodalibus Conciliis editis generalibus, vel specialibus, constitutionibus, & ordinationibus, ac dictorum Hospitalium, Militiarum, & Ordinum etiam iuramento, confirmatione Apostolica, vel quavis firmitate alia roboratis, statutis, & consuetudinibus, stabilimentis, vsibus, & naturis, ac quibusvis priuilegiis, indultis, ac literis Apostolicis, etiam Ordinariis, & aliis Militiis præfatis, ac quibusvis Ecclesiis, Monasteriis, Ordinibus & locis, etiam Fabricæ Basilicæ S. Petri de Vrbe, ac Cruciatæ sanctæ, eorumque personis sub quibuscumque tenoribus, & formis, ac cum quibusvis clausulis, & decretis etiam ad Imperatorum, Regum, Reginarum, Ducum, & aliorum instantiam, etiam consistorialiter, & Motu simili, & alias quomodolibet, etiã per nos, etiam pluries concessis, approbatis, & innouatis, quibus omnibus, etiam si de illis eorumque totis tenoribus specialis, specifica, indiuidua & expressa, non autem per clausulas generales id importantes mentio, seu quævis alia expressio habenda foret, illorum tenores, ac si de verbo ad verbum nihil penitus omissis, & forma in illis tradita obseruata, inserti forent, præsentibus pro sufficienter expressis, & insertis habentes, illis alias in suo robore permanentibus, hac vice dumtaxat specialiter, & expresse pari Motu derogamus, & sufficienter derogatum esse decernimus, contrariis quibuscumque, aut si aliquibus communiter, vel diuisim, ab eadem sit Sede indultum, quod interdici, suspendi, vel excommunicari non possint per literas Apostolicas non facientes plenam, & expressam, ac de verbo ad verbum de indulto huiusmodi mentionem.

Concilij Trid. præseruatio circa omnia hic disposita. §. 177. Et quoniam per præsentis Concilij Tridentini constitutionibus, & decretis in aliquo præiudicare non intendimus, volumus, quod in omnibus, & singulis gratiarum, aliisque capitibus præmissis, clausula (dummodo Concilio Tridentino non repugnet) apposita, & repetita censeatur.

Transumptorum fides. §. 178. Verum quia difficile foret, præsentis literas ad varia loca vbi de illis docendum fuerit, circumferre, volumus, & dicta auctoritate Apostolica decernimus, quod præsentium transumptis, etiam per impressionem factis, ac prædicti Ioannotti, & pro tempore existentis, Magni Magistri dicti Hospitalis, & Conuentus sigillo munitis, ac eiusdem Ioannotti, & pro tempore existentis Magni Magistri, & Conuentus Secretarij, seu Regentis Cancellariæ dictæ militiæ manu subscriptis: dictisque suis literis absque earundem præsentium, in toto, vel in parte insertionem, eam vbique fidem in iudicio, & extra adhiberi, quæ ipsis præsentibus adhiberetur, si originaliter exhiberentur.

Præsentium assertiones non egent gratia M. Magistri. §. 179. Quodque in literis, seu gratiis præsentium vigore concedendis, easdem præsentis inserere iidem Ioannottus, & pro tempore existens Magnus Magister, & Conuentus minime teneantur: ac gratiæ ipsæ quibusvis personis per Ioannottum, & pro tempore existentem Magnum Magistrum, & Conuentum huiusmodi, iuxta tenorem earundem literarum pro tempore concessæ valeant, & illis suffragentur, in omnibus, & per omnia, perinde ac si eadem præsentis literæ de verbo ad verbum in eis insertæ forent.

Sanctio pœnalis. §. 180. Nulli ergo omnino hominum liceat hanc paginam nostræ absolutionis, approbationis, confirmationis, concessionis, extensionis, ampliacionis, decreti, restitutionis, repositionis, reintegracionis, declarationis, reuocationis, cassacionis, irritationis, annullacionis erectionis, institutionis, statuti, ordinationis, indulti, inparticionis, dispensacionis, liberationis, exemptionis, subiectionis, mandati, deputationis, monitionis, requisicionis, promulgacionis, reductionis, elargicionis, intentionis, voluntatis, auocationis, & derogacionis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare præsumpserit, indignationem Omnipotentis Dei, ac BB. Petri, & Pauli Apostolorum eius se nouerit incursum.

D. P. Ann. 6. die . . . Maij. Datum Romæ apud S. Petrum, anno Incarnationis Dominicæ 1565. 4. Non. Maij. Pont. nostri anno 6.

Inter Assiduas Dominici

Papal Encyclical of Pope Pius IV

May 4, 1565 in Rome

Translated by Steven L. Jones, Ph.D.

Notes:

The confirmation of several gifts and privileges, of the solidier brothers of the Hospital of St. Lazarus of Jerusalem, granted by previous pontiffs, in those which are not opposed by the Council of Trent. And the Concession of other exemptions and indulgences.

In respect to the preceding gifts, you have above Alex IV, const. 1, “Cum a nobis” and Clem IV, const. 2, “Cum dilectis” and const. 5, “Venerabilibus.” But where Pius V renewed, limited, and took away from these privileges, see below in his const. 28, “Sicuti”, where I will note.

Bishop Pius

Servant of the servants of God.

As an everlasting record

Introduction: The Causes of this declaration

Among the constant cares of preserving the Lord’s flock entrusted divinely to us from harms not only spiritual but also bodily and from imminent dangers however many are sent to us, we establish that, after the help of the divine godhead implored by the frequent supplications of our heart, this is the most powerful thing to be relied upon by us in every undertaking, that against the insatiable thirst for blood of the Christian, which after a long number of years seems to increase daily in the most terrible tyrant of the Turks, we also should prepare warlike defenses of most faithful fellow-soldiers: to say nothing of our temporal power, and the ports of all Italy exposed on all sides to the incursion of enemy fleets, let us strengthen the shores with strong citadels and forts, but also with energetic soldiers, who swear and fulfill with an oath by the cross of the redeemer and our Lord as well as by the visible stigmata of the Lord that they will be perpetual defenders for the safety of the house of Israel, let us strengthen our defenses and the ancient military and hospitals of the church of God and let us especially restore to their pristine dignity the hospital of the poor lepers of St. Lazarus of Jerusalem made known by that most holy man Basil the Great and even by Damasus I, of blessed memory, Roman Pontiff, our predecessor, and by the times of the emperors Julian the Apostate and Valentinian, and enlarged in various ways throughout the world and diminished by the injury of time and seemingly discharged from military service: and so that they may respond to our vows more promptly, let us confirm their ancient privileges and let us then crown these privileges generously with the granting of new privileges.

Section 1: Innocent III and Honorius III receive under the protection of the Apostolic Seat, the persons, things, and goods of the hospital and military.

For some time, after Innocent III of happy memory and Honorius III successively had granted various and diverse exemptions and other gifts then and for existing time to the master and brothers of the Hospital or the house of St. Lazarus of Jerusalem under the rule of St. Augustine

and to the leprosarias and they received their people and the leprosarias and other places beneath their own protection and the protection of the Apostolic Seat.

Section 2: Gregory IX grants indulgence to those giving alms.

And Gregory IX released twenty days from penance imposed by him on all the faithful of Christ extending generous hands to the master and the brothers of the house of St. Lazarus of Jerusalem, or to their messengers seeking alms, for the payment of their debts, and for support of those same brothers.

Section 3: He also gave to them the license of professing one of the approved rules.

And through his other letters, then he mandated to the Bishop of Trent that he grant some approved rule to these brothers wishing to profess in their own houses or places, according to a petition made by them to himself, if it should seem expedient.

Section 4: Innocent IV gave the power of choosing a healthy soldier as grand master.

And Innocent IV. with it being received by him, that although it was allowed by an ancient, approved and so far peacefully observed custom that a leprous soldier of the house of St. Lazarus of Jerusalem be taken into the direction of it; but, because all leprous soldiers of the aforementioned house had been killed miserably by the enemies of the faith, and a custom of this kind was not able to be observed properly: therefore, then he entrusted to the Tusculan Bishop that if it should seem expedient to him, according to God, that he grant to the brothers themselves some permission for the future of electing with apostolic authority a healthy soldier from the brothers of the aforementioned house of St. Lazarus into the direction of it (with the custom of this kind not opposing) .

Section 5: and He granted half of a mill in Nympha.

And through other letters, the senate granted half of the mill which the Roman church then once had with Boethius, his own chamberlain, in Nympha, to the master and brothers of the house of the lepers of St. Mary Magdalen Terracinensis, under the annual census of twelve denarii.

Section 6: Alexander IV granted to the priors the power to absolve brothers striking themselves in any way

And also Alexander IV, telling through these same letters, just as it was provided for by canon constitution that monks and canon regulars, in whatever way they beat themselves in the cloister, must not be sent to the Apostolic Seat, but according to the discretion and prudence of the their abbot, must be subject to discipline: But if the discretion of the abbot is not sufficient for the correction of them, oversight must be sought from the Bishop of the Diocese, unless it would be an excessive and enormous difficulty, on account of which recourse must rightly be sought at the Roman Church; he considered that a statute of this kind extended to the master and brothers of the hospital of lepers of St. Lazarus of Jerusalem, of the order of St. Augustine; by stating that in such a case (unless major oversight was required) the benefit of absolution was extended to the brothers through their own priors who, as he had heard, were know to be priests,.

Section 7: And the profession of the Rule of St. Augustine.

And through other of his own letters, he confirmed and fortified the rule of the Blessed Augustine, which the same brothers assert that they had professed. just as so far they had observed it, to these, by the aforementioned authority, and with the same authority nevertheless stating that the rule itself should be observed by these same brothers and by their successors for all future times.

Section 8: He approved the donation of the Emperor Frederick

And through his other letters, considering it ratified and approved he established and strengthened by apostolic authority a donation made to the master and brothers of the hospital of St. Lazarus of Jerusalem, of the Order of St. Augustine, by Frederick the Emperor of the Romans before the sentence of death had been carried to him, of diverse lands and possessions and stations from his own dominion in Sicily, Calabria, Vallegratis, Apulia, and Terra Laboris, along with diverse exemptions of secular taxation.

Section 9: He grants the church of the Galbii

And to this same hospital, in which (as is accepted) a noble assembly of energetic soldiers and others, not only healthy but also leprous, was accustomed to remain for the sake of fighting the enemies of the name of Christian: and because it was reduced to extreme poverty on account of the hazards of wars, with its own possessions having been occupied for the most part by pagans and enemies of the Church, it was granted to the master and brothers, by the same authority, that, in order to relieve their poverty, they be able to consider for their own use the church of the Galbii in the Diocese of Lincolinensis, in which they obtained the right of patronage (as they asserted), with the ruler of it yielding or dying); however, an agreeable portion from the revenues of it should be assigned to the vicar serving perpetually in it by right of the Bishop of the diocese without prejudice, out of which he might be suitably sustained and the bishopric and other burden of the church itself might be supported.

Section 10: He grants the power of collecting interest, etc.

And similarly, through his other letters to the master and brothers of this kind, suffering the need of them with a paternal affection, by the aforementioned authority, he considered granted that concerning interest, robberies, and other things acquired badly, having been done previously by the authority of the Dioceses (with only Jerusalem having been excepted) provided that they to whom restitution ought to be made, were not able to be found or to be known at all, as well as concerning the redemptions of vows, they are able to receive even up to the sum of two hundred marks of silver, if they had not obtained grace of this kind from him for receiving other similar things: only to the extent that if they give up anything of the two hundred marks, or restore it or give it to those from whom they have receive it, loss, or restitution, or gifts of this kind should benefit nothing towards the liberation of them, nor with respect to that should they be considered at all absolved.

Section 11: He declared that the Diocese are not able to place rectors in the houses of the hospital.

And when it had come to his attention that in some religious houses and houses of leprosy formed in the district of the kingdom of Navarra, Campania and Bria, with the count of the Palatine, the rectors of the dioceses of the places presumed to establish new administrators or to

institute at the pleasure of their own will, in the not small judgment and grievance of those same houses, by going against the ancient, approved, and so far peacefully observed custom in such things, wishing to take away the undue grievance of those same houses, then of the abbot of the monastery called Orbacensis or of another order, he gave in mandates that, if these things were thus, that, because of the previous reasons, he would compel the aforementioned dioceses by means of a warning, by apostolic authority, and with the appeal removed, that they should cease completely from presumption of this kind.

Section 12: Nicolaus III exempts from the payment of tithes.

Afterwards, Nicolaus III declared that concerning the rents and products of the leprosaria of this kind, which were converted into the use of the miserable and infirm, a tithe should not be paid.

Section 13: Clement IV granted the power of collecting lepers from everywhere.

And Clement IV through certain letters to all archbishops and bishops and to other prelates of the church, both exempt and not exempt, in virtue of holy obedience, and beneath punishment of excommunication, which he wished the disobedient to incur unless they cared diligently to complete the mandate of this kind; and no less, under the punishment of private duty and benefit of their own, by teaching he mandated that when certain ones had come from those called master, brothers, and procurators of the houses of St. Lazarus of Jerusalem to the archbishops and other prelates and the places of them for the purpose of seizing infirm lepers, they should care to support them in this; Mindful that the lord taught in the law of Moses that all lepers should be thrown out, willing and ordering so that he might be pleasing to the Lord that not only males but women, clerics and lay, religious and secular laboring with the sickness of leprosy, be taken by the same brothers and procurators of them and be thrown out, with all the good men of them, both mobile and immobile, to the habitation with the other infirm of the houses of the order of St. Lazarus of this kind. But if clerics or lay neglect to fulfill his mandate in anyway, he wished that these brothers or the procurators of them summon them peremptorily to appear before him in order to fulfill justice.

Section 14: And of collecting alms.

And again through his other letters, he mandated that the brothers themselves of this confraternity coming to certain places for the purpose of collecting alms should be received and dealt with honestly: and those ordinaries of the places and those to whom it pertains that they should permit these same brothers to admonish the people in their churches and to collect alms, and even to make confraternity, taking precautions lest, by the opportunity of them, the alms destroy the poor of Christ and impede the works of piety.

Section 15: He orders ordinaries to remove troubles from the military.

He also enjoined the archbishops themselves and the bishops and the other prelates that they care to defend and to maintain the aforementioned brothers against the parishioners who invade their homes or oppress them with undue troubles. Nothing should be exacted from the brothers and religious persons of this kind for burial unless the spontaneous liberality of those departing or the devotion of their parents has conferred it on them.

Section 16: He grants exemption from tithes.

They do not presume to exact a tithe from them in opposition to the tenor of the privileges declared by the Seat, from all the fruit of the land, for which they cultivate and work with appropriate industry or from the expenses or even from the nourishment of their own animals, excluding the animals themselves.

Section 17: He wished for oratories to be built.

And that the archbishops themselves and the bishops look after dedicating oratories and consecrating cemeteries for the use of the brothers and the aforementioned persons and their families.

Section 18: He ordered those laying aside the habit to be coerced.

And that concerning the rest, brothers or soldiers and those having been given to a military hospital of this kind, who lay aside the cross and the regular habit and wander through the rough things of the age or who are stubborn and rebellious to their priors, and obtain **bolinas** against their will, they warn earnestly and compel them for the sake of their duty that they reassume the placed-aside habit, that they continue in the obedience of their prelates devoutly and humbly, and that they in no way presume to obtain **bolinas** or other offices through violence, that they compel the despisers of these mandates with the sentence of excommunication and that they cause it to be observed even to full satisfaction inviolably.

Section 19: He granted indulgences for good deeds.

And nevertheless to any who concerning the powers conferred on them by God should assist the brothers of the aforementioned hospital, and be eager that they be listed as a colleague of so holy a fraternity, and to them pay benefits, he relaxed a seventh part of the penance enjoined upon them annually.

Section 20: He gave to the ordinaries the power of changing vows of those assisting the hospital.

And to the same ordinaries of the places and to others having care of souls, he granted the full and free faculty of changing the vows of any abstinence or of any pilgrimage (with only Jerusalem and the Holy Apostles Peter and Paul excepted), into financial support given to the aforementioned brothers or to their messengers, when they have demanded anything beyond this from them or from anyone of them, provided that, with the condition being taken into account, with the needs of the messengers and of the aforementioned brothers having been considered, (over which he burdened the consciences of them) nothing in regards to this should be done in fraud or in diminution of the support written above in respect to price or prayers, friendship, favor, or hatred of any. Wishing that financial assistance of this kind given to those vowing the same pilgrimages should be extended up to the sum of money as those vowing had personally spent on completing the vow of pilgrimage of this kind. However, he directs the vow of abstinence of this kind to be redeemed according to the authority of him, who changed the vow of this kind.

Section 21: And, with similar aid having been given, of absolving from irregularity.

Wishing however for ecclesiastical persons to be more fully provided for, he granted the power of dispensing to their dioceses concerning those who when by canon either incurred a sentence

of excommunication by man, who have drawn the mark of irregularity by mixing themselves with divine offices, or it happened that because of it they themselves contracted it, as long as they asked from the brothers or messengers mentioned above however much they spent by going to the Roman Curia, and by waiting there for the purpose of obtaining a dispensation of this kind, and also by returning from the same place, unless perhaps they had rashly placed their own violent hands on bishops, abbots or other superior, afterwards they have been absolved from the sentences of excommunication which they incur or it happened to incur.

Section 22: He permitted them to bury the dead in the their churches.

Wishing, because of reverence of their venerable house, that to those who have assumed the brotherhood of them, if perhaps the churches to which they have come had been interdicted from divine offices, with them dying, by no means should an ecclesiastical burial be denied them, unless they are bound by name by the bond of excommunication. it should be allowed to them that their brothers whom the prelates of the churches maliciously would not permit to be buried among their own churches, that they carry them to churches of the hospital of this kind to be buried, unless the ones who were excommunicated were accused in an interdict or of public usury.

Section 23: And to receive offerings.

And it should be allowed them without any previous permission to retain offerings offered on behalf of them or others, who rest in their cemeteries.

Section 24: Even during the time of an interdict.

And that those receiving this brotherhood or even a group, with the laws of their own houses reserved, stand under the protection of St. Peter and the pontiff's own protection. And if anyone of these same brothers, who has been sent to these brotherhoods, should come to them collected in whatever city or castle or village or any place, if by chance that place is forbidden from divine offices, in the pleasant coming of them, once a year, the churches should be opened, and with those having been excommunicated thrown out, the divine offices should be celebrated, barring a declaration of the general council upon all.

Section 25: He permitted clerics to service in the hospital.

Mandating also to these same archbishops and bishops that if anyone from the clerics of their churches decides, with permission of the prelate and of their chapter, willingly and freely to serve the brothers of the aforementioned hospital for a year or two, it should not be impeded.

Section 26: John XXII granted exemption from the jurisdiction of ordinaries.

And subsequently John XXII mandated to all archbishops, bishops and other prelates of the churches that they by no means presume to promulgate the sentence of excommunication or of interdiction on the aforementioned master and brothers both soldiers and clerics, or grants or messengers, or the churches of them (and of course those which have no bishop or prelate except for the Roman Pontiff, over them, and enjoy special prerogative, and in which the ordinaries of the place by no means have authority or ecclesiastical power) and that they not weight them down with unnecessary vexation, but they should conduction themselves towards them in such a way that they do not have to raise up against them material for complaining.

Section 27: Gregory X or Alexander IV ordered the brothers not to be troubled.

In addition, Gregory X or Alexander IV, wishing to provide paternal care to the same master and brothers of the hospital of St. Lazarus of Jerusalem, against some religious and secular clerics and lay people, who, under pretext of questions existing among them and of certain crooked customs, dared with rashness to seize animals and other goods of these aforementioned brother soldiers, and they presumed to detain them, until they had been satisfied according to their own good pleasure concerning questions of these kind, although they did not have ordinary or delegated jurisdiction over them, by which it would have been allowed to do this to them, through their letters, by apostolic authority, they forbid that anyone by the aforementioned occasion of custom, and thus supported by no law, should introduce the troubles previously mentioned against these same brothers and others previously named or their messengers appointed by them through the whole world,. They should not presume to take, seize, or in any manner detain the brothers or their goods without an order of law.

Section 28: The granting of exemption from the payment of rents, etc on their goods.

And he mandated that concerning other fruits of the land, which by their own industry or expense they cultivate or cause to be worked, and concerning animals or concerning the nourishment of the animals, and any other good thing, if it happens that the aforementioned goods or fruits of this kinds or animals or anything resulting from them, anything sold or bought through the brothers, soldiers or donates, not only for the support of any of them or of the poor lepers, but also for the repair of any house or hospital or a church of the aforementioned soldiers, and through the cities and camps and towns, gates, bridges, ships, and other places of any kings or queens, or dukes, or marquis, count, viscount, baron, or other lords in the whole orb of existence, in which they should for a time stand or travel through, or return that they are permitted, without any impediment, to sell to buy or to pass or return, and especially without payment of any toll, tribute, rent, **bullectarum** or any exaction.

Section 29: Paul II received the leprosarium in Capua under the protection of the Apostolic Seat and granted the exemption from every burden.

And Paul II received the masters and brothers of the house of lepers of St. Lazarus outside the walls of Capua, and their people and the place in which they have possession by divine indulgence, with all the goods which then reasonably they possess, or from that time into the future they are able to obtain by just means, under the protection of St. Peter and his own protection. And all liberties and immunities granted by his predecessors to them and to their houses whether through other privileges or indulgences, not only the liberties and exemptions from secular exaction reasonably conceded by kings and princes and other Christian faithful to them and to their house, but especially houses, meadows, pastures, gardens, vineyards, and other goods both moveable and immoveable, as they possess them justly and peacefully, he confirmed to them and through them to their house, by the aforementioned apostolic authority, strictly forbidding that anyone should presume to exact from them tithes from the gardens, shrubs or from the nourishment of their animals.

Section 30: Alexander, Urban, Clement, and Gregory granted indulgences to those visiting the leprosarium in Perusina and giving alms. 13

And in like manner, Alexander, Urban, Clement, and Gregory, Roman Pontiffs and our predecessors, considering the works of charity and piety which were continually done for the sick and poor of the hospital of lepers of the Hill of Perusina by the Diocese, and in addition that the resources of this hospital were not sufficient for this, and desiring to encourage the people of Christ by means of spiritual gifts towards the comfortable support for the poor, to all truly repenting and confessing, who devoutly approach the aforementioned hospital, and offer the hand of charity, Gregory mercifully released one year and one forty, but each of the remaining predecessors released one hundred days from the penance imposed upon them.

Section 31: Nicolaus IV confirmed those and granted others.

And afterwards Nicolaus IV approved and confirmed the remissions and indulgences of this kind through his own letters, and through other letters he granted and relaxed other indulgences and remissions of sins for the Christian faithful visiting different places of the poor and leprous and hospitals of this kind, and offering helping hands and pious alms for the assistance of these leprous poor.

Section 32: And He gave to the hospital of Valloncellis an exemption from the supervision of legates and from any collections.

And through his other letters, in the manner of the declaration of Clement IV, He granted to the guardian and brothers of the hospital of lepers of St. Lazarus at Valloncellis, that they are by no means held by the responsibility of supervision by the legates of the Apostolic Seat or by their messengers, or of exaction, collection, or of any subsidies, and that they not be able to be compelled to pay these through letters of legates, rectors, messengers of the aforementioned seat, of whatever tenor they are, by any other authority for ever. Declaring null and void the sentences of interdict, suspension and excommunication, if it happens that anything is promulgated in the future for this reason on them, or any one of them, or the aforementioned hospital.

Section 33: Leo X restored the hospitals of St. John of the Lepers of Panormitan, and of St. Agatha of Messana, once subject to the hospital of St. Lazarus, against the suppressions of Innocent VIII.

And Leo X of blessed memory, in answer to the prayers of Charles the King of the Romans and of Spain then acting for mankind, restored the hospitals of St. John of the Lepers of Panormitan and of St. Agatha of Messana, of the Order of St. Augustine, once subject to the hospital of St. Lazarus, as members to a head, to the religion and hospital of the aforementioned St. Lazarus in Capua under a certain manner and form with all rights and privileges to their members with the aforementioned apostolic authority; And he replaced and renewed the aforementioned Capuan Hospital, against the suppressions and extinctions performed through Innocent VIII, also our predecessor; And to the master general or the preceptor of this hospital or the house of St. Lazarus of Capua of this order of St. Augustine that he is able to take the aforementioned Hospitals in Panormitan and Messana, since they lack a legitimate governor, even from people of his own religion, to dispose and to govern the aforementioned hospitals as before the suppression and incorporation, and if they do not depart, he is able to dispose, oversee, and govern.

Section 34: And He gave the power of seizing possessions of the same hospital of St. John of the Lepers of Panormitan and of St. Agatha of Messana

And he is able and allowed to take the possession of the aforementioned hospitals by himself or through another or others, by his own authority, strictly forbidding anyone from being able to trouble this master in any way concerning what has been said, or to impede him or to disturb him.

Section 35: Alexander VI and Other Roman Pontiffs granted a great many other indulgences and graces.

And our predecessors Alexander VI, Nicolaus II, Honorius IV, Boniface VIII, Clement V, Innocent VI, Urbanus IV, Eugenius IV, Sixtus IV, Innocent VIII, Alexander VI, Clement VII, Paul III, Julius III and different other Roman Pontiffs granted various privileges, indulgences, liberties, immunities, and other graces to this same master and brothers, donates and to the order, to their messengers, officials, and other persons, as well as to their hospitals, churches, preceptors and members, to those visiting them or doing good deeds to them.

Section 36: This Pontiff Pius IV confirmed them, especially concerning the jurisdiction of the great master

And finally we confirmed those and especially concerning the jurisdiction of the master general of the aforementioned hospital and military exercising justice among their soldiers and persons and to their preceptors, soldiers, brothers, their vassals, subjects, chaplains, families, servants, clerics, messengers, collectors, donates, and to any other persons of the aforementioned hospital, for anything concerning things joined to, related to, connecting, or depending on their military, persons, good deeds or goods, or on the dignities, administrations, preceptors, offices, rights, jurisdictions, properties, goods, fruits, riches, possessions, in any instance, and even including the ultimate sentence, also summarily, simply, and openly, through the master general of the hospital of this kind or those chosen by him for ministering justice, we renewed and otherwise allowed, as it is more fully contained in the diverse letter of both our predecessors and ourselves produced above.

Section 37: And he confirms a second time all those things previously mentioned, in so far as they are not contrary to the Council of Trent.

We, therefore, wishing to grant favors and graces to the beloved son John Castilioneum, the current great master of the aforementioned hospital and military, and his successor great masters of this hospital existing at the time and the hospital and military of this kind, and their assembly to be attended by more favors and graces than any one of our aforementioned predecessors had granted them; and to restore and to augment the hospital of St. Lazarus, and its military, to the utility of the wretched, poor lepers and against the incursions of pirates and those not believing the Christian religion (however much we are able in the Lord); and absolving and considering to be absolved this same Master John, soldiers, brothers, and other persons, and individuals of them from any sentence of excommunication, suspension, and interdict and other ecclesiastical sentences, from censure and punishment by law or by man, carried on any occasion or cause, if anyone is trapped by any of these in any way, in order only to obtain the effect of the present documents; as well as considering the tenor of each of the aforementioned letters as expressed in these present letters, on our own initiative, not at the request of John or the priors, preceptors,

soldiers, brothers, or other aforementioned persons or a petition of others offered on their behalf concerning this, but from pure generosity and from our certain knowledge, and according to the fullness of apostolic power, we perpetually approve, confirm, and fully renew, and grant, and we wish to be renewed and granted the institution and establishment of a hospital and military of this kind, and the transfer of it formerly to the aforementioned Capuan preceptorship or house, and the incorporation of the preceptorship or house of this kind, declarations, revocations, wills, provocations, guidelines, requisitions, promulgations, unions, incorporations, concessions, as well as assigned powers, decrees, remissions, inhibitions, injunctions, renewals, approvals, confirmations, supplements, restitution, reassignment, commission, mandate, reception, liberation, exemption, subjection, prohibition, extension, enlargement, indulgence and dispensation, regular and ordinary of the previously named and other such of our predecessor Roman Pontiffs; as well as all and individual privileges, immunities, preferences, exemptions, liberties, prerogatives, indulgences, spiritual and temporal indulgences, favors and graces, also by way of communication and extension of this hospital and of the military and their own grand master, through the Roman Pontiffs and Seat of this kind, under whatever tenor and form, and with whatever clauses and decrees up to now, in general or specific, granted, approved, and renewed; as well as with each and every clause contained in this, each thing of these same predecessors, expressed not only under the seal but also in brief form, letter and ordinations, statues, support, uses, customs, and natures published and introduced regarding this hospital, military and religion, and any letters apostolic or otherwise made from above, under any tenors or forms, and other things granted with similar motive and knowledge, with each and every decree and other clauses contained in them, and each and every thing following from it, considering the tenors of all these to be expressed and inserted in these present documents, as if they had been inserted word for word, nothing omitted, in so far as they are not contradictory to the decrees of the council of Trent, with apostolic authority, with the tenor of those present,

Section 38: And he shares with the Capuan hospital

And we extend and enlarge these things to the aforementioned hospital, to the present one existing in Capua and not in the city of Jerusalem, and to its master, priors, preceptors, brothers, and aforementioned persons; and we determine all these things to be strong and effective and possess the perpetual firmness of oak, and receive its effect and, under sentence, censure and penalty contained in these paper to be observed by all those distinguished with any dignity and preeminence, inviolably forever.

Section 39: And he recalls every suppression.

And we restore, replace, and fully renew, and we decree and declare restored, replaced and fully renewed the hospital, and its members and all things pertaining to it against suppressions, extinctions, appropriations, applications, unions, annexations, incorporations and other contrary dispositions once having arisen through Innocent VIII of blessed memory, and Pius II and perhaps other Roman Pontiffs also our predecessors, and the aforementioned seat, also in consistory, or by motion or knowledge or by any similar plenitude of power, in any way hitherto, to its former state and that in which it was before these things arose, by the same authority and tenor. And the letters having arisen from these, and each and every thing contained in them concerning suppressions and extinctions of this kind, with the aforementioned authority and

tenor, we recall, nullify, invalidate, annul, and we wish them to be considered as recalled, nullified, invalidated and nothing, and without effect and empty for all men.

Section 40: And He appointed it the head of the military of St. Lazarus

And as a preferable caution, in the aforementioned hospital the same preceptors, which were in that convent, that was previously mentioned, which were the head of the other preceptors of the aforementioned order, it is fitting that they use, possess, and enjoy the privileges, indulgences, favors, exemptions, liberties, jurisdictions, authorities and powers, and finally all rights, which before its aforementioned suppressions and extinctions it used, possessed, and enjoyed, and we erect and institute anew and in real and actual possession of all these things, in which it was earlier, and now is, and is considered to be in all things and through all things, just as if the aforementioned preceptors had never been suppressed and extinct or united with others.

Section 41: He decided to consider the election of a grand master for the convent and soldiers.

And to this hospital, military and their great master, assembly, brothers, and soldiers, with John Himself and the grand masters existing at the time yielding or leaving the same seat or any other grand magistrate, even through free resignation, or leaving or letting it go in our hands or those of our successors at that time of Roman Pontiffs, and with it in any way vacant, that the assembly of this military, all together, congregating for a time, where they should wish, according to the establishment of this Religion and military, according to published and issued consent of its protector, in no way contrary to the council of Trent, choose another grand master, who from now on as from that time and on the contrary, after he has thus been elected, be confirmed and considered to possess the same apostolic authority, and thus we establish and ordain forever.

Section 42: He granted the transfer of the principal seat

And also to the same master and assembly existing at the time to transfer the principal seat of this military to whatever place, even maritime, seems best to this same master and assembly, and as often as it should please them.

Section 43: He permitted the reformation of habit, cross, and statutes

And to reform, to change completely or in part, or establish or renew their regular habit and cross, even if it should appear or not appear according to its ancient habit and cross, in a better manner which seems best to them (short of the precedent of other militaries and religions), and to institute and reform, or to found as new, to issue, and as often as it pleases them, to correct and change the rule, establishment and statutes of the aforementioned religion and military according to the (as long as it is allowable and honorable and not contrary to this council) as often as they wish.

Section 44: Of establishing benefits qualified in whatever way according to the law of patronage of laity, even the ranks or monasteries not however consistorial.

And to the same John and to the Grand Master at the time that they may in the preceptories, trusts, chapels, or churches of this hospital and military forever establish, institute, incorporate, apply and appropriate ecclesiastical benefits, however many and whatever sort and even qualified in whatever way, existing according to the law of patronage of the laity from foundation or donation, and requiring personal service in cathedrals and notable colleges (as long

as the care of souls does not hang over them); even holding rural archpriesthoods or ranks or the name of a rank (nevertheless those existing outside the cathedrals and church colleges); even trusts or portions of trusts or other single things or monasteries (not however consistorial ones) or other regular ecclesiastical benefits, lacking care and assembly, however, with the consent of the patron added, without prejudice of obtaining these, and with them yielding or departing.

Section 45: Of preserving the law of patronage and of presenting people and of installing those presented and of conferring other named benefits.

And to preserve and grant forever to the founders and endowers of these the law of patronage and of presenting to the aforementioned master and assembly or to their deputies persons suitable for the at-that-time-vacant preceptories, houses, chapels, or church and hospitals of this kind; and to install in and to confer the office, and to oversee those presented thus by patrons to this same master and assembly, according to the establishment of the aforementioned religion, with the consent of the local ordinaries or any other not at all required. So however that due divine worship is exercised there in these same places through suitable persons, and if they are of an order, approved by an ordinary.

Section 46: Hospitals, leprosaria, and other places designed for the care of lepers care are considered to belong to the hospital and military of St. Lazarus, even if they are of the law of patronage of laity.

And that hospitals, leprosaria, and any other places, where there was at any time, is or will be hospitality of lepers or the infirm named for St. Lazarus, even if they are of the law of patronage of laity, are considered to belong to the military and hospital of St. Lazarus of this kind, subjected and incorporated according to right and property and to complete self-disposition, institution and confirmation of the current and existing at the time grand master and their assembly, according to the establishment of their military or religion (however with regard for the law of patronage), just as hospitals, chapels, oratories, benefits and places of the aforementioned religion and military relate and belong; as long as the due hospitality is observed in them, and divine worship is by no means diminished, and they were not otherwise ordained in the foundation or endowment of them.

Section 47: The preservation of the jurisdiction of ordinaries and the exemption of this military with the military of St. John without any exception

Nevertheless with same legitimate titles and prescriptions and safe jurisdiction of the ordinaries, not only that which belongs to them by common right but also what has been attributed to them by the decree of the aforementioned council of Trent. In addition, however, in those cases in which the aforementioned council expressly, as has been mentioned, exempts and excepts the religion of St. John of Jerusalem, in these cases this religion of St. Lazarus is and should be consider to be equally excepted and exempted.

Section 48: The power of retaining pensions of 500 ducats

And in addition, to the soldiers and priests and chaplains of the hospital and military of St. Lazarus of this kind, now and existing into the future, and to individuals of them, both clerics and laity, both married and bigamists, to receive or retain, to see for life, to demand, to raise, and to turn to their own use and utility one or more annual pensions, up to the sum of 500 new ducats

of gold from the Chamber, beyond other pensions of any cathedral, and of metropolitan, and of other churches and tables, also of patriarchal, archiepiscopal, episcopal, as well as consistorial, prioral, canonical and proffered, rank, personal, administrative and official, and other ecclesiastical benefits, with care and without care, secular and of any regular order, of whatever qualifications, with fruits, rents, revenues, rights, legacies, gains and daily distributions reserved or to be reserved or in place of annual pensions, each and every similar fruit, rent, revenue, rights, legacies, any gains, daily distributions reserved or to be reserved, even if after the reservation of this or that, they lead a wife and become a bigamist.

Section 49: And of transferring them

And when first this military of St. Lazarus begins to serve in some expedition against infidels, all or in part, at the same time or successively, when it will seem best to them, even at the moment of death, in the band of any person established in a worthy church or of a canonical cathedral church and in the band of brother soldiers of the aforementioned military of St. Lazarus or of any person or persons, and of any obtaining and expecting whatever, however many, whatever sort of ecclesiastical blessing, favor, and without having any further consent of the possessors of benefits of this kind, and beyond these present documents without the presentation, demonstration, vision of prepared letters as well as notarized, or other solemnity in the Roman curia or outside it, in all and through all, as well as to the soldiers of St. Paul, called Pius, through the Apostolic Seat, it is allowed to these persons, also on this side of the obligation of the cross, to transfer and to reserve these pensions, and it is lawfully allowed without any expedition of apostolic letters, also to do freely other necessary things beyond this, with the same authority and tenor, concerning special grace we grant and allow, and we impart full and free license and power. And we give to these soldiers beyond this also that they are able to retain these pensions together with the hospitals, preceptors and other benefits of the aforementioned military of St. Lazarus for as long as they live.

Section 50: The assumption of the grand master and of the whole military under the protection of the Apostolic Seat.

And in addition, the same hospital of St. Lazarus and its priory, preceptories, houses, chambers, hospitals, and whatever places; as well as the master, priors, preceptors, soldiers, persons, and their subjects, vassals, colonists, servants, existing now and at the time, and the priests exercising care of souls, as long as they should exercise it and are under the obedience of them, and their things, animals, farms, houses, mills, and whatever goods, which they obtain and possess, and in future will obtain and possess canonically, we receive under the protection of Blessed Peter and of the aforementioned seat and of ourselves.

Section 51: Exemption from the jurisdiction of all lords both temporal and spiritual

And from every jurisdiction, correction, burden, statues, penalties, dominion, superiority and power of whatever patriarch, archbishop, bishop, prelate, also of whatever temporal lords, with any power even imperial, regal, and ducal, of distinguished people, and universities and their regents, also, (except of the aforementioned hospital) of ordinaries, both spiritual and temporal, wherever, both this side and beyond the mountains and the seas, of those appointed, of those having any rank, status, grade, order and condition, and of those vicars and officials, of those holding a place, and of judges now and existing for any time.

Section 52: Exemption from tithes, etc.

And from the payment and exaction of passage, arrears, taxes, tribute, tolls, collections, procurements, of pleasant coming, of rights, even of the synod, of censuses and tithes, even of tillage, gardens, meadows, fishing, mills, to any of which, they are in no way, either directly or indirectly, able to be prohibited from access, and of lands, which they cultivate through themselves or others of them by names, as well as colonists, lease-holders, and emphyteutic leasers, and from which they receive fruit, and of any other personal burden, real or mixed, ordinary or extraordinary, wherever and imposed for whatever reason or needing to be imposed for a time, we liberate and exempt and, and we subject immediately to us and to the aforementioned seat. We declare both them and their things, even if they are weighed down and burned by whatever statutes, letters, constitutions, and rules, even given for a time through us and the previously named seat, by name, specifically and expressly, always immune, free and exempt and received immediately as subjects to us and to our Roman Pontiff successors, and that they are immune, free, exempt and subjects. And thus that the previously named archbishops, bishops, prelates, ordinaries, vicars, officials, place holders and judges, even by reason of an offense or contracts or a thing about which it is driven, wherever the offense is committed, the contracted is entered into, or the things itself exists, may exercise no jurisdiction, correction, or power on them or their things. Or promulgate sentences of excommunication, or otherwise, censures; or even, by reason of persons or things, of their animals or goods, to any payment of bridges, fountains, furnaces, walls or even of any churches others than of the aforementioned religion, even if perhaps through abuse, or other privilege or neglect even through a long period of time, it has not been observed in such a way. We wish to oppose all things, even prescriptions, at least in the future, because of which they are not able to use exemptions of this kind, and we decide to limit them; or anyone whoever, of whatever ecclesiastical or worldly rank or preeminence, status, or condition, also in places and lands subject even immediately to the holy roman church, and of any prince or community, under the losses and expenses beyond sentence carried of excommunication, or of fourfold, of restoring the penalties incurred through acting against it, that they ought not or should not be able to, in court or out, either directly or indirectly, with any color or genius acquired, to trouble, impede, vex, or in any way presume to hinder them in their aforementioned use and possession.

Section 53: The Brothers and other persons of the hospital and military are bound to respond concerning justice only before the grand master and assembly or those delegated by them.

But priors, soldiers, and other persons of the hospital and military of St. Lazarus of this kind concerning justice ought to respond only before the grand master and assembly or their deputy. Considering that, whatever processes have been made at that time against them or any of them, not only through the ordinaries of the places either their vicars or any others, but also through the aforementioned masters and deputy and whatever sentences either of excommunication or suspension or any other kind have been promulgated are null and void and of no strength or value.

Section 54: Exemption from tithes and tillage and so-called quarters whether by canonical portion or by charitable aid even granted by the king of Spain and quarters imposed in the kingdoms of France.

And anyone from the brothers, donates, servants, vassals, colonists in priories, protections, houses, hospitals, leprosarias, members or any other benefits, garrisons or granges, depending in any way on the aforementioned hospital, in whatever places, constituted under the limits and jurisdiction of whatever patriarchs, archbishops, bishops, universities, hospitals, church rectors, should not in any way be held to pay to any one in any way tithes or canonical portion or charitable support or so-called fourths or any other collections or contributions, not only from their ancient farms but also from recently cultivated tillage. From all such exaction and even from new support granted through whatever Roman Pontiff predecessor to our beloved son King Philipp of Spain in his own kingdom, and from canonical portion, from so-called quarters, imposed in the kingdoms of France, as well as from whatever other powers granted kings of this kind and other princes or being granted in the future, all places of the aforementioned hospital, as has been described, also the buildings of the churches depending in any way on the aforementioned hospital, we wish and declare them to be both free and exempt.

Section 55: Power of extracting grain and whatever other fruits and money from the places of the aforementioned military and hospital to whatever places of the faithful without tax

And in addition, that the aforementioned master and assembly, priors, preceptors and whoever other of the brothers of the aforementioned hospital, through whatever dominions of places and lands, not only spiritual but also temporal, even if they are distinguished with kingly rank, even in the lands of the holy Roman church, are in no way ever to be impeded from extraction of grain, barley, wine, oil, vegetables and other fruits and even money, coming from the priories, charges, members, houses, granges, and other places of the aforementioned hospital, and equally they are able to carry the aforementioned things by the will of the possessors into whatever place of the faithful free and exempt from any tolls, taxes, or tributes.

Section 56: Exemption also for patrimonial goods after the profession has been made

And goods, even patrimonial, of the master, priors, preceptors and brothers, and other persons of this kind, not only having been acquired but also acquired in the future, or belonging to them in any way, even from apostolic or magisterial concession, from the day of the profession being made through these priors and preceptors, brother and persons, as has been described, they are immune and exempt from all tithes and other burdens.

Section 57: Jurisdiction of the grand master and the assembly or their delegates among persons of the aforementioned Religion and Military

And that whatever complaints, questions, quarrels, and controversies, which from now on among the brother and subjects of the hospital and military of St. Lazarus, now present and future, from whatever occasions they happen to arise or be moved, in whatever way, along with all other incidents, emergencies, bindings, annexes, and with the obstacle removed of any appeal of all of them (except in the most severe cases of defect or refusal of justice or of something incurred wrongly against the establishment and customs of the aforementioned hospital) should be heard through the current master and assembly of the aforementioned hospital, or those from the brothers, to whom the master and assembly themselves should entrust it, even up to the third definitive sentence, inclusively.

Section 58: Those summoned before the master and assembly or their delegates are bound to appear.

And, accord to the praiseworthy customs and establishments of this hospital and other things, in so far as it is of the law, they should be decided by a due end. And all priors and preceptors, soldiers and brothers of the aforementioned hospital, and each individually, after, concerning the mandate or authority of the master of assembly of the aforementioned, in whatever cases of the aforementioned directed against them they are summoned to appear before this master and assembly, and commissioners appointed by them, as has been described, in whatever places removed from that hospital, in so far as it should concern right and justice, legitimately they ought and are bound to obey, according to the establishments, approvals, uses, and praiseworthy customs of the aforementioned hospital.

Section 59: Soldiers and other persons of the religion are forbidden to litigate or appear for justice before others rather than before the judges of the religion

And that those from the aforementioned priors, preceptors, brother and subjects, who drag a case against anyone of them, over any quarrel, things, or sales (except in the aforementioned cases), before anyone other than the aforementioned master and assembly and the commissioners given through them at the time, and mediate some appeal to someone other than those people, should lose cases of this kind completely and they should incur the sentence of excommunication, and by that very fact, they should be deprived of the thing over which they contend.

Section 60: The power and jurisdiction of the grand master and assembly over persons and things according to their establishment.

And to the current and existing master and assembly of the hospital of this kind, according to its establishment and praiseworthy customs and habits, in priories and preceptories, houses, hospitals, members, goods, and whatever places, and also whatever priors, preceptors, brothers and persons of the hospital and religion of this kind, and their vassals, subjects and servants, where ever, not only on this side but also beyond the mountains, established and abiding now and at the time, all who are bound to be subject and to obey the master and to those subdelegated by him firmly, not only personally, but also reality, with every exception ceasing, with whatever indulges having been obtained or will be obtained from us or the aforementioned seat notwithstanding, full and complete jurisdiction and superiority of pure and mixed power.

Section 61: The power of the grand master of proceeding against the disobedient and rebellious both through public edict and by privation of any benefits obtained through them in anyway.

And to the master himself the power of proceeding against the rebellious and those not obeying his mandates, both by the vigor of apostolic letters and in the form of a brief, emanating from us or from our successors at the time, with the four terms having been observed for teaching that they obeyed and satisfied in the place of an assembly of the hospital of this kind, after a first summons was executed legitimately, to a fine or punishment personally, according to the aforementioned habits and establishments, or also the privation of habit and benefits, of houses and estates obtained through them; or even, if it should seem more expedient, of returning the benefits, houses and the estates themselves to their own hands or the hands of the receptors of the aforementioned hospital, and of retaining according to his own judgment until those disobedient

ones have purged the stubbornness or paid the due debt, whether seculars or regulars of another order possessing the benefits of the aforementioned hospital, and of renting and receiving the fruits, rents, and yields of them.

Section 62: The calling of any cases and the commission of terminating to the master and assembly

Also the aforementioned cases, and all litigations and complains and each individual, whether in the Roman curia, not only in our auditorium but also through our commissions, or outside it, over any of the aforementioned hospital's benefits and goods and money of the treasury and of any brother or over the offenses of them, even if some cleric secular or regular or lay person is on the other side, and actively or passively, having been moved up to now, according to the form of the aforementioned establishments and privileges, in the aforementioned causes in any way, and in whatever instance they are made, in which nevertheless there is not yet a conclusion, and those moved in the future according to any pretext, hanging on any instances, the status and merit of which we wish to be considered as expressed in these present documents, we summon to us, and we entrust these things reassumed and decided in the due state to the same master and assembly, through them or those assigned by them, according to the form of the aforementioned establishments and praiseworthy customs; and we grant them, whom it will concern, the power of summoning, and, as often as is necessary, of forbidding, even under ecclesiastical censure and punishment, not only in the aforementioned curia but also outside it.

Section 63: The power of executing sentences and decided matters

And we mandate their sentences and decided matters to be executed through the prior of the church of the aforementioned assembly even under ecclesiastical censure and penalty, against the condemned, even in the aforementioned Curia, not only really but also personally, so that they are not able to be known or terminated in any place other than in the aforementioned hospital, or outside it beyond the commission of master and assembly, according to the establishment and use of this kind,

Section 64: Appeals of sentences of delegates should be directed to the grand master and assembly and of these to the chapter general according to the form of the establishment.

It shall not be possible to appeal sentences carried through judges of the aforementioned hospital at the time, to someone other than the aforementioned master and assembly or judges assigned by them, in any instance; nor sentences carried through the master and council themselves, to anyone other than to the chapter general himself, whether through the brothers of this hospital or through their subjects and vassals in any way: in fact, they shall be bound to proceed in the same assembly up to the third sentence.

Section 65: Expeditions and executorials of the grand master and assembly, which are able to be impeded by no one, should be executed without the permission of any.

And similarly that all sentences carried through this master and assembly, also all commissions, summons, gatherings, and finally all rescripts of them to all subjects in their jurisdiction and the rest to whom it is a concern that their cases, litigations or complaints are handled before them, be executed directly, and are able to be impeded in the execution of them by no lords of places and lands, even by any distinguished with ducal or kingly rank, for any reason of expecting consent,

or by any other acquired color, nevertheless observing the given order in executing them. So that they not be able to consider the last of them before the first.

Section 66: The power of proceeding against clerics or others detaining the places and goods of the aforementioned religion, or nor paying what is owed into the common treasury as against persons of the aforementioned order.

And we grant and allow that against clerics secular or lay occupying priories, preceptories, houses and other benefits of the hospital of this kind, or them owing anything either to it or to its communal treasure or to brothers, on the occasion of return of annuals, vacancies, mortuaries, yearlies, tolls, arrearages, whether they do or they are compelled, and in any instance come to a case, the aforementioned master and assembly, in matter and form, by which it is customary to proceed against brothers of this hospital, are able to proceed freely, and deprive them of priories, preceptories, houses and other benefits of this kind, all according to the form of the aforementioned privileges.

Section 67: Any persons appointed into ecclesiastical rank should be able to be chosen as conservator with appropriate and necessary powers.

And we assign persons appointed in an ecclesiastical rank in any place and any ordinaries of places, and their vicars and officials, as well as canons of metropolitan and other cathedrals, and prelates and rectors of other churches, through their priors, preceptors and brothers and individuals of them chosen at the time as their conservators, who, as long as they exercise the aforementioned office, are able to be impeded or troubled by no one, for whom they exercise it, under any pretext. And thus that those elected, under penalty of a sentence carried of excommunication, should and are bound to defend and preserve those same priors, preceptors, and brothers and individuals of them against those bringing on them or their servants and friends injuries, or detriments, or losses of persons, things, and goods, or exacting from them revenues, taxes, tolls, rents, collections or other burdens; and to exercise every jurisdiction of them, and to promulgate with effect ecclesiastical sentences, censures, and punishments against the rebellious and disobedient; and to use all powers granted through any apostolic letters in any way to the conservators of the aforementioned hospital and of its persons; and to cause the privileges granted for a time by the aforementioned priors, preceptors and brothers, to be observed by them.

Section 68: And the rights of mortuary and vacancy ought to be paid under penalty, etc.

And we mandate that that any persons, being of any ecclesiastical rank, obtaining the benefits of the hospital of this kind for a time, are bound and held to pay completely the rights of mortuary and vacancy, and of arrearages, tolls, and any other things, and they are able to be compelled, under ecclesiastical sentences, censures, and punishment, otherwise according to their privileges by remedies of privation and apprehension of goods to their own hands.

Section 69: The power of receiving orders from any priest, even outside the times, and of celebrating in any church

And the aforementioned exemption and liberty, so that the master, priors, preceptors, and brothers of the aforementioned hospital, chaplains are able to receive sacred orders from any catholic priest appointed under obedience of the Roman Seat, even outside the times established

by law, on three festive days, and to celebrate in any churches not only secular but also regular, without the permission of any.

Section 70: The master, assembly, priors, and preceptors are the true ordinaries within the limits of their jurisdiction.

And the master and assembly, and prior of the church, and other priors and preceptors within the limits of their jurisdiction and administration are and should be considered to be the true ordinaries according to the form of the aforementioned establishments and privileges.

Section 71: The master and assembly are able to incarcerate any offenders anywhere and to transmit them to a place of assembly or of elsewhere.

And the master and assembly and each and every prior and the commendators of their priories and the brothers of commendation, are freely and lawfully able to seize and incarcerate either religious offenders or disobedient, being of any rank, status, grade, order or preeminence, even if they are under any exemption even apostolic, in any place, with however much privilege, and any curia even of the emperor, king, or other prince, or even ecclesiastical, through themselves or their officials and ministers; and to free the captives by themselves or by their name, and to transmit and cause to be transmitted under due guards to the aforementioned hospital through the aforementioned master and assembly, according to their constitutions and establishments, in order to be punished.

Section 72: Any officials should be bound to perform assistance in seizing and transmitting offenders.

And that the officials not only ecclesiastical but also secular and the powerful people of places are bound and considered obligated to offer assistance, help, counsel, favor and aid to this master and assembly, priors, commendators, and others in what has been said under excommunication and other censures and ecclesiastical punishments.

Section 73: Annulment of reservations, unions and other graces, preventions, and anything granted over the places of the aforementioned religion, and the power of overseeing them through the grand master.

And all and each individually, special and general, even mental, reservations, expectations, mandates of oversight, administrations, concessions, unions, even perpetual, and other preventient graces and apostolic letters granted and conceded to priories, preceptories, rectories, houses, places, and members and other ecclesiastical benefits of the aforementioned hospital, however it is called, even in the kingdoms of England, Castille, Legio, and Valentia and in the principate of Catalonia and the county of Flanders, in any way and in any manner, even with any strong and strange clauses, even derogations of derogations, invalidations, and other decrees and inhibitions, any persons, even not of the aforementioned hospital, of any rank, status, grade, order, condition, or preeminence, even distinguished with and performing the office of cardinal, even out of any most just and urgent causes, even through us and the aforementioned seat, not only in general but also in specific, and also any proveniences and restitution and preservation clauses contained in them and containing them, we recall, cease and annul the force and effect of them, and we decree that they are and would be of no force and importance, ought not be able to supported by anyone, neither through them to anyone in priories, preceptories, ranks, houses,

places, members, and other benefits of this hospital, or by them have rights been able to be acquired or are they able, nor to give the colored title of possession, but, with these things notwithstanding, the master and aforementioned assembly, jointly or divided, according to the customs and establishments of this hospital, are able freely to regulate priories, preceptories, houses, places, members, and other benefits of this hospital, and ought to be judged thus, and anything otherwise attempted beyond these things are invalid and void.

Section 74: Other annulments similarly of any expectations, reservations, seniorities, concessions even from onerous causes without the consent of master and assembly

And all expectations (and each individually), reservations, seniorities, mandates of oversight, concessions, administrations without consent, and all other graces and letters hitherto granted and conceded to the priories, preceptories, and any other benefits of the aforementioned hospital, of any sort and in any manner (without the consent of the aforementioned master and assembly) by any persons, of any rank, status, grade, order, or condition, even distinguished by the office of cardinal, from any causes, even burdensome ones, even any clauses containing in them preservations from revocations of this kind, with similar knowledge and fullness of power, through these documents we decree and ordain them as revoked, ended, and annulled by the perpetual edict of this valid constitution.

Section 75: Cessation and Revocation of any gatherings, provisions, unions, annexations, incorporations and other concession and dispositions made hitherto, even if they have been truly allotted, and those to be made in the future.

And all gatherings (and each individually), provisions, unions, annexations, and incorporations and any other concessions and dispositions concerning preceptories, chambers so-called magisterial at the time, or the fruits of them, returns and results, from any person of any status, order, or condition, with any consideration and under the form of any words and with any clauses detracted, and with similar intent and knowledge, and with the express detraction of the rights of the master of the aforementioned hospital and of any annual returns made to him, hitherto made by apostolic authority, we decree that they have been and are null and void and of no strength or effect. And in so far as they were said by men to exist, we revoke, end, invalidate, and wish to be considered ineffective both these and those which happen to be made in the future even with the express detraction of our letters of this kind.

Section 76: Warning against occupying and not restoring the places and goods of this religion within two months

Warning and requiring all detainers or possessors (and each one individually) of these magisterial chambers or places, who are now or will be at the time, by pretext of any concession, provision or disposition, which up to now have come from anyone other than the master of the aforementioned hospital existing at the time and in the future will come, even from the aforementioned seat, that, within the term of two months, they hand over and assign empty, free, and speedy possession of this kind of those detaining or possessing at the time chambers and places through them to the master of the aforementioned hospital or to his legitimate procurator. Otherwise from now, as from that time, on all (and each individually) who will not have provided or who persuade others not the provide, or offer others help, counsel, or favor, we

promulgate the sentence of excommunication, and we declare those to have fallen into that, by which, unless constituted in the danger of death, they are not able to obtain the benefit of absolution from anyone other than from the Roman Pontiff existing at the time. And in addition to the sentence of excommunication of this kind, if they have been brothers of the aforementioned hospital, and they endure the sentence of excommunication of this kind for a month in a hard heart, with him having been deprived of the priories, preceptories, and offices of the aforementioned hospital then obtained through them, they are incapable of obtaining these or others in the future.

Section 77: The grand master and assembly are able to dispose of goods vacant through privation

And the master and aforementioned assembly are able to disposed freely of those things thus vacant through privation of this kind.

Section 78: The power of the great master by his own authority of seizing possession of goods occupied by another

Let it also be allowed to the master existing at the time of the hospital of this kind, with the aforementioned term having been traversed, through himself or his procurators to seize possession of chambers and these places freely by his own authority, and to receive their fruits, returns, and results, and to convert and retain it for the use and utility of himself and his magisterial table, with the permission of anyone in no way required upon him.

Section 79: The places of this religions should not be seized under apostolic reservations but should be hand-held (manualia)

Moreover, we similarly forever establish and ordain that from now for the future, in all future times, any priories, preceptories, and members of the aforementioned hospital, which have been vacant for a time in any way, not only in the Roman Curia but also outside it, under any general or special apostolic reservation made, and what happens to be made concerning ecclesiastical benefits even vacated for a time in the aforementioned seat, as ordained for hospital and protection of faith, by no means should they be included, of reserved or affected, but in respect to that, they should receive the nature of hospitals of the poor, which are not included under these reservations.

Section 80: The places of this religion should be conferred only through the grand master and assembly and no other persons of the aforementioned religion.

And these things should be looked after only by the aforementioned master and assembly existing at the time and no one else from the brothers of the aforementioned hospital, according to the aforementioned establishments; and concerning these things, the reservations, provisions, gatherings, settings forth, unions, and any other similar or dissimilar disposition which happen to be made through us and our successor Roman Pontiffs existing at the time, and the aforementioned seat, or by his authority or any others.

Section 81: Exemptions conceded to priors and soldiers should not be supported against debts through them to the common treasury of the aforementioned hospital and against obedience to the grand master and assembly.

And exemptions of priors, preceptors, and brothers from obedience and support to the aforementioned master and assembly, or from annual returns owed through them to the aforementioned treasure and other rights, for whatever reason or cause, even with similar intent, knowledge, and fullness of power, even with express detraction of any previous letters, which perhaps happen to have been made through on the contrary, are entirely of no strength or effect and should be considered as entirely without effect.

Section 82: It should not be considered to have been detracted by these present letters except by ways and forms expressed here.

Nor should it ever be considered to have been detracted by statute of this kind through any clauses, even stronger and more efficacious detractions of detractions, except when and as often as it should happen to be detracted word for word of those previous letters, truly and not through clauses implying it, with tenor inserted, according to the council of the those cardinals of the Holy Roman Church, and not even then unless the expressed assent of the aforementioned master and assembly should assent to it, and not otherwise nor in any other way.

Section 83: The clauses concerning the consent of the master and assembly should always be understood.

And always in detractions of this kind, which thus happen according to the aforementioned counsel, it should be understood with an added clause that they should obtain the effect according to the consent of the aforementioned master and assembly, and not otherwise nor in any other way.

Section 84: Prohibition of disposition of places of the aforementioned religion without the consent of the grand master and assembly

Decreeing conferences, provisions, incomes, unions, reservations and any other dispositions, which happened to be made through any anyone other than the aforementioned master and assembly concerning these priories, preceptories and members, even by this seat at the time, through granting or withdrawal, or any other discharge of vacancies, even if they should happen through us and the Roman Pontiff existing at the time, even to them, to whom thus it should happen, these grant no right and no colored title of possession. And, in all respects, those, even concerning the non-troublesome three year possessors established by us, should be regarded and considered as ordinary detainers without title.

Section 85: Rescission of contracts and other alienations, donations, occupations made in injury of the religion

And any donations, concessions, locations, investitures and other alienations of censuses, returns, rights, jurisdictions and any places pertaining to the priories, preceptories, houses, hospitals, benefits, and places of this hospital, in their violation, loss, or detriment, and through persons of the aforementioned religion, even with renunciations, pacts, oaths and punishments attached and added from above, and instrument and letters made from above, and conformations perhaps following, even with the permission of the aforementioned seat, however, without the consent and express permission of the aforementioned master and assembly, with any prescription or long, peaceful possession and detention not obstructing.

Section 86: Nullification and extinction of accesses, regresses, and other things granted, except for an onerous reason and by the consent of the great master

And any access, ingress, regress, and assistantships conceded to the priories, preceptories, houses, hospitals, and other benefits of this hospital (except from an onerous reason and by the consent of the aforementioned master and assembly) even granted through us and our aforementioned predecessors, we similarly nullify, revoke, annul, and invalidate, and we decree that it shall be of no force or effect and should be considered as without effect.

Section 87: Any places and goods and right seized and usurped are returned to the right and property of the aforementioned hospital and of its members through censures and ecclesiastical punishments

And assessments, returns, rights, jurisdictions, and transferred goods of this kind seized, usurped and detained through anyone even seculars, we return to the right and property of the aforementioned hospital and its aforementioned priories, preceptories, houses, hospitals, and goods. And we have restored, replaced, and fully reintegrated these things completely in opposition to the aforementioned concessions, donations, and any other transfers, and investitures, by any pretext of it, done and conceded with any authority, to their full and pristine state in which was previously, and the detainers of them, being of any rank, status, grade, order, or condition, we wish to be able to be compelled and forced to return them through ecclesiastical censure and other remedies of law.

Section 88: The prohibition of transfers being made in the future.

And similarly for the future we prohibit transfers from being made under penalties of a sentence carried of excommunication and of privation of benefits obtained through them, incurred by acting against these letters, without any declaration; and, if they should happen, we decree that they completely lack strength.

Section 89: Concession and incorporation of any hospitals and places constructed and built under the invocation of St. Lazarus

And that hospitals, leprosarias, chapels, oratories, benefits, and other pious places of this kind, even in Rome and any other lands, dominions, and places, founded, constructed, built, and erected under the invocation of the aforementioned St. Lazarus, and which in posterity, in all future times happen to be founded, constructed, built and erected, with their applications, unions, annexations, and incorporations made and needing to be made, should look to and pertain to the master and assembly and religion of this kind, and be subject to them and exist as subject, and depend on the aforementioned hospital.

Section 90: The inability of all except the soldiers of the aforementioned religion as regards obtaining hospitals and benefits constructed under the invocation of St. Lazarus.

And these things should be ruled and governed through the brothers and religious of this religion, not however through any ecclesiastical and secular persons even of towns, places, villas, communities, except according to the express consent of the aforementioned great master and assembly.

Section 91: The power of imposing annual subsidies

And as a sign of recognition and superiority of this kind, they ought to answer and be held by any reasonable annual canon or census, through this same master and assembly and definitors of general counsel for imposing and dissolving these each year. And in the event of rebellion or non-subjection or payment, let individuals of the communities and other persons of this kind be bound by a sentence of greater excommunication through us and our aforementioned successors, and let their churches be and be considered to be under interdict, nor let them be able to be absolved from the greater excommunication of this kind through us or our aforementioned successors, not let the interdict itself be relaxed, unless the assent of the aforementioned master and assembly is received for it expressed in their letters patent.

Section 92: And of demolishing any places under the invocation of St. Lazarus by which obedience will be refused

And let it be allowed to John and the master and assembly existing at the time, and to the preceptors and priors of this kind to equal with the earth and to demolish, and destroy images from the walls, benefits, oratories, hospitals and other places founded and established under the name of St. Lazarus at the time, even in the aforementioned city and curia, who happen to refuse to obey John and the master and assembly and the preceptors existing at the time, or to be subject, or to pay annual returns, or to cause through these same communities and other persons both ecclesiastical and secular these things to be equal to the ground and demolished and images of this kind to be deleted, under penalty of carried sentence of excommunication, interdict, and other censures and punishments, even with the invocation of help of the secular arm.

Section 93: Other concessions of places and benefits entitled under the invocation of St. Lazarus, even if they have not been possessed through the aforementioned master and brothers, and notwithstanding contrary custom and submission

And that all other hospitals (and each individually), preceptories, leprosarias, members and pious places of the aforementioned order, entitled under the name of St. Lazarus, even if they were not possessed through the aforementioned master, assembly and brothers, nevertheless, we equally decree and declare, that they depend on this hospital of St. Lazarus, and no other monastery, preceptor, or other pious place except the aforementioned hospital, even if long custom or other submission opposed, and with full rights that they are subject to them, by the authority and tenor of what has been said.

Section 94: Other inabilities in obtaining the places of the aforementioned religions, except from brothers professing this order

Setting up and decreeing that hospitals, preceptories, leprosarias, members, and places of this order, able to be conferred in title or commission to no one, of any rank, status, grade, or condition, except to brothers of this hospital and professing this order expressly, with them however, by the will alone of the aforementioned current master and assembly, even for a time called back to cloister as often as it should be necessary.

Section 95: Secular priests obtaining benefits of the aforementioned order should not be able to yield them except by consent, etc.

In fact, secular priests obtaining these at present in trust or otherwise in any way, are not able to yield the trust of this kind or otherwise let them go, except by consent of them to whom the presentation or conference looks, and in the favor of the aforementioned hospital or persons, who receive the accustomed habit conferred through chaplain brothers of this hospital, and the accustomed profession sent through them; nor henceforth are they able to possess these thing, unless they receive the habit of this religion within six months from the day of notification and go into a regular profession within another six months.

Section 96: Concessions and provisions concerning benefits without the clause “and with the consent of the grand master” are of no strength.

And if it should otherwise happen, or if it should occur that concessions or resignation of this kind and benefits of the aforementioned order, even in our hands, are made in the future, concessions of this kind, resignations, and provisions are of no strength or effect, unless it should say in them expressly “and with the consent of the grand master” and it should be prepared according to the form of the privileges of the aforementioned religion.

Section 97: Revocation of the right of patronage unless from foundation or donation.

And, in addition, we established and ordain that the right of patronage and of presenting suitable persons to priories, preceptories, hospitals, members, other benefits, and places of this hospital, unless for reason of foundation or donation at least to the third part of their fruits, for which cause it should be allowed to the aforementioned master and assembly, if their aforementioned benefits and places of this hospital should wish to be free from the aforementioned law of patronage, or to restore goods by donations, or to pay their price, and from now on to confer priories, preceptories, hospitals, members, and benefits, of this kind.

Section 98: Prohibition of reserving pensions beyond the benefits of the aforementioned hospital unless in the favor of the brothers.

And that no annual pension may be reserved beyond the fruits of any preceptory, trust, or other benefit of this military, even from resignation into the hands of the Roman Pontiffs or for any other probable cause, except in the person of the aforementioned religion and military; and trusts and other benefits of the aforementioned religion should not be able to be burdened by pensions of this kind other that as has been stated. And if pensions happen to be assigned otherwise beyond this, these assignments are of no strength or effect, nor should titles of benefits of this kind be held as payment of them, and they should not be able to be compelled to it by ecclesiastical censure or other punishments.

Section 99: Obtaining benefits and pensions should fall into the hands of the grand master within six months or they should receive the habit and make profession

And that all of these priories (and each individually), preceptories, houses, and benefits, in the form of the aforementioned conferences, possessors, seculars or regulars of another order, or receiving pensions beyond their fruits, returns, and yield of this kind hitherto, even reserved through this seat, should be bound to release, transfer, or to consent to the annulment of them, within six months from the day of notification of these present letters, into the hand of the aforementioned master and assembly, according to the form of the establishments of the aforementioned religion, otherwise let benefits and pensions of this kind, unless those possessing

them and receiving them receive the habit within the aforementioned time and make regular profession of this religion, when these months have lapsed, be void and ceased and extinct and let them be considered to be so by that very fact.

Section 100: Chaplain brothers should be able to be assigned to parish and other churches of the aforementioned order, even if they have been assigned or accustomed to be conferred for a very long time to secular priests.

And to the master and all priors, preceptors, solders, and brothers of this hospital, that, at the pleasure of their will, the right to confer parishes and also churches without care or their vicarages or perpetual chaplaincies or chapels or alters or other simple benefits, to their conference, provision, presentation, election or any other disposition, for the reason of priories, preceptories, also so-called magisterial chambers, houses, and other benefits of the aforementioned hospital obtained through them for the time, according to law, stature, custom, foundation or privilege, or concerning and pertaining to any other thing, and dependences by those priories, preceptories, houses, hospitals, and other benefits or annexed by them, and which perhaps long since were conferred to the brother chaplains, at least, of this hospital, and by this same master, priors, and preceptors and others aforementioned, for a long time however and perhaps on this side of a very long time, about the beginning of which, memory of men perhaps does not exist, through this master, priors, preceptors, soldiers, and brothers, through abuse or from lack of chaplain brothers or other persons of this same hospital suitable for it, things assigned to clerics or secular priests, even the things accustomed to be obtained through these priests or secular clerics, that these also be conferred on brothers of this hospital.

Section 101: Brother chaplains do not differ from secular priests except through bearing a cross on the breast

Especially to so-called chaplains, who do not differ from secular priests or clerics, except in respect to bearing a cross or habit of the aforementioned hospital on the breast, if they should be found otherwise suitable and able for it, it is allowed them to devote themselves to it, and otherwise oversee and dispose of these things. And the brothers themselves, upon whom benefits of this kind should happen to be conferred, if at some times they devote themselves canonically or are chosen, are presented or at other times are received into it, and are instituted in them, they are able to receive these things and retain them in title even as long as they live.

Section 102: Soldier priests should be able to retain one curate ecclesiastical benefit independent from the aforementioned order, even if it is parochial.

And with the authority and tenor previously spoken, according to the special gift of grace, we allow and distribute equally that not only the master but also every priest, soldiers of this religion and military, should be able to receive and to retain freely and lawfully one curate ecclesiastical benefit independent from the aforementioned military and religion, or united and incorporated by them, even if it should be a parish church or its perpetual vicarage, if they are sufficient and suitable for it and the benefit of this kind is conferred upon them canonically.

Section 103: A thing already judged concerning the previously mentioned jurisdiction and civil possession should not be decided beforehand unless a master general has been called

And through anything having been judged by the aforementioned master and assembly, unless they have been called especially for the case, concerning the previously mentioned jurisdiction and their own city possession, it should not be prejudged or considered to be prejudged, they are always able (with no already judged matter of this kind standing in the way) to act concerning possession of this kind and even concerning spoils.

Section 104: Soldiers and other persons of the hospital, in their cases and those of the religion, should be able to be received as witnesses, with other proofs lacking.

And those master, priors, preceptors, soldiers, brother and persons, vassals, subjects and servants in cases of this hospital and religions in every court and against anyone, where other proofs do not exist, can be used as witnesses.

Section 105: Churches of the aforementioned order should only be served by their chaplains, who having been presented are admitted by ordinaries without other examination

And that priests who have not made profession in the aforementioned religion, except through express license and consent of the master or priors, preceptors, or brothers, whom it should concern, should by no means be admitted for serving in parishes and other churches or chapels of this religion, but in any parishes and other churches and chapels of this hospital, chaplains of this religion ought to be received and admitted through ordinaries of the places, under the same penalty of a carried sentence of excommunication, if they should act contrary, with this effect incurred, regarding the requisition or presentation of the aforementioned priors, preceptors and brothers, without any exaction or burden imposed.

Section 106: Only those who have received the habit should enjoy privileges

And that only they should enjoy privileges who have received the habit from the aforementioned master or by his permission and have made a profession, or have been pressed concerning receiving the habit and making a profession of this kind within a certain time.

Section 107: Vagabonds should not enjoy privileges

And no one of the aforementioned priors, preceptors, and brothers, without mandate or permission of the aforementioned master, or at least of his own prior or procurator of this hospital existing in the aforementioned Curia, should be allowed to use privileges in the same Curia, nor should these things support vagabonds without permission of this kind.

Section 108: Violent hands should not be places on those fleeing to churches of the aforementioned order.

And we prohibit violent hands being places by anyone on those who have fled to churches or houses of this religion for safety under penalty of a carried sentence of excommunication.

Section 109: The rights of burials and arrearages and vacancies ought to be paid and exacted with no exception obstructing

And the rights of burials and vacancies, and arrearages, passages and any other things, thus so that any persons being of any ecclesiastical rank, obtaining benefits of this hospital for a time, should be held and bound to pay these completely, and to this, even under sentences, censures

and ecclesiastical punishments, and otherwise, according to their privileges, they are able to be compelled by remedies of privation and apprehension of benefits into their own hands.

Section 110: The power of delegating a vicar along with the power of conferring benefits, conceding seniorities and compelling responses

And to John and the aforementioned master and assembly existing at the time, that he is able to delegate in all priories of this hospital one vicar, with the power of conferring preceptories and other houses of this hospital, to give and grant seniorities, not only special but also general, and to impose pensions or responses and burdens over the houses, preceptories, leprosarias, and other benefits of this kind accustomed to be exacted from anyone, even secular clerics, obtaining these in trust and their colonists and tenants, even laymen, in the same way they are exacted from the brothers of the aforementioned hospital.

Section 111: And of dispensing over age and birth defect. The letters of the master and assembly should be believed as here

And they are able to dispense with those incapable by reason of age or birth defect, as to priories, preceptories, and other benefits of the aforementioned hospital alone. And we concede the power that full faith should be given to the words in the letters of this master and assembly about making a profession, receiving the habit, presentation of debts and obediences.

Section 112: Letters of seniority and provision of the master and assembly should be considered by that very fact confirmed

And that any letters of seniority or provision hitherto granted by the aforementioned master existing at the time and assembly, and to be granted in the future, should by that very fact be considered confirmed and approved by apostolic authority.

Section 113: Transference is not given to the apostolic seat

And that oversight of any benefits of the aforementioned hospital, which have been vacated only through cessation of payment to the aforementioned hospital or disobedience, should not be considered to be transferred to us or the aforementioned seat, to the extent that the aforementioned master existing at the time is impeded so that he might be less able to confer these things freely whenever.

Section 114: The power of delegating a procurator general in the Roman Curia along with the power of conferring benefits.

And the power of establishing and delegating in the Roman Curia a procurator general, with general or special or limited power and ability; and of conferring freely in the same Curia, through himself or the aforementioned procurator having the power for it from the aforementioned master and assembly, any benefits of this hospital, being of any quality, with the aforementioned seat in anyway, except through resignation in our hands and the hands of our successor Roman Pontiffs, vacant for a time, according to the establishments of this hospital and military.

Section 115: The power of conferring benefits even ones reserved, affected, or transferred, even in title of perpetual benefit, or at will or irremovably;

And the power of free oversight not only to the aforementioned master but also the assembly, even concerning those things about which there has been a disposition hitherto, newly or with other benefits of this kind, also as private estates, in title of perpetual ecclesiastical benefit or even at will or irremovably, assigned to one or diverse people, even reserved by the aforementioned seat, or otherwise affected, or transferred to the seat itself.

Section 116: And of uniting, and dismembering and conceding seniorities;

And the power of uniting, dismembering and otherwise disposing of them. And of conceding seniorities, not only general but also special, beyond these benefits to the brothers of this hospital.

Section 117: And of admitting resignations and reserving titles, etc.

And the power of receiving and admitting the resignations of the aforementioned benefits, and of reserving, granting, conceding instituting and assigning for life or for a time those things from those resigning title or dominations and all their fruits or beyond these annual pensions, which should pass to the successors in them, even under censure and ecclesiastical punishment, and of privation customarily applied on such.

Section 118: The power of appropriating indulgences and of collecting alms

And to this master and assembly, the power, granted to them and to the aforementioned hospital, of appropriating privileges, exemptions and indulgences, in whatever places, even without the permission of any ordinary, under the seal, nevertheless, of the prior of that province or the conservator living in it, and of collecting and receiving alms and revenues of the brotherhood.

Section 119: And of burying in their parishes even those excommunicated or interdicted, as long as, etc.

And the power of having cemeteries in their parish churches, and of receiving and burying the dead bodies of any Christian faithful, even if they should be excommunicated or interdicted (as long as they had not given cause for the interdict), with the owed right reserved to the parish rector, without any burden or paying being made to the bishop.

Section 120: And of enforcing donations and legacies

And the power of enforcing and receiving legacies and donations not only among the living but also by any final wish.

Section 121: And of receiving sacraments and orders from anyone

And to the aforementioned priors and preceptors, soldiers, brothers, and persons, the power of receiving any ecclesiastical sacraments and all, even sacred, orders from any catholic bishop they prefer, who has grace and communion of the aforementioned seat, with nothing offered or paid.

Section 122: And of carrying arms

And not only to them but also to their friend, the power of carrying any arms and in any places, for their own defense or because of an offense of the enemies of the aforementioned seat.

Section 123: And of hearing confessions, administering sacraments, and celebrating divine offices on behalf of brother chaplains, even in time of interdict.

And to chaplains of this hospital, the power of hearing the confessions of the aforementioned priors, preceptors, soldiers, brothers, persons, vassals, subjects, and friends, and of imposing upon them saving punishments, and of administering the Eucharist and other ecclesiastical sacraments. And of celebrating masses and other divine offices during time of interdict (as long as they did not give cause), with the excommunicated and interdicted excluded, with doors shut, with a low voice.

Section 124: And of erecting preceptories, etc. without the permission of the ordinary of the places, who enjoy this privilege.

And we concede the full and free power and authority of causing to be constructed and built for any Christian faithful, in any cities, places, diocese, preceptories, houses, and hospitals under the dependence and subjection of the aforementioned hospital and military, obtained through their brothers and soldiers, who use, possess, and enjoy these same privileges, immunities, indulgences, concessions, and grants, which other preceptories, houses, and hospitals of the aforementioned hospital will use, enjoy, and delight in, assigned with appropriate endowment to them, requiring in no way the permission of the local ordinaries or anyone else, and moreover, with no jurisdiction on those ordinaries themselves or power reserved of imposing burdens.

Section 125: The power of communicating indulgences and other graces to anyone of the aforementioned hospital and to churches depending on it and confraternal with it

And in addition, to the previously mentioned John and to the master existing at the time and to the assembly, the power of communicating, giving, and conceding all (and each individually) privileges, powers, indulgences, graces, immunities, exemptions, liberties, concessions, present grants and of imparting these same powers to any priories, churches, chapels, hospitals, leprosarias, oratories, hermitages, and colleges of fellow-brothers of St. Lazarus, members, and other places depending on this hospital and military, and to those ministering and serving in them.

Section 126: And of erecting hospitals, etc.

And we grant and impart the full and free permission and power of building and instituting any confraternities, and churches, oratories, hospitals, leprosarias, chapels, chaplaincies, alters, and other ecclesiastical benefits, in any place, under the invocation of St. Lazarus, with the reservation of the annual census, at their good pleasure, in the member of the hospital and military of St. Lazarus: and of distributing gifts to them; and of reserving for their establishments of this kind the gifts of the right of patronage and of presenting suitable persons to them, when vacancy occurs in time in them; and of placing and establishing in them according to their will chaplains either perpetual or temporary; and of conceding to him or them, to whomever it will seem best, similar or limited power; and of making, doing, exercising, and carrying out all (and each individually) other things, whatever they think will be necessary and opportune to the increase of divine worship, and the conservation and maintenance of the religion and military and the spiritual consolation in the Lord of the Christian faithful

Section 127: The power of testifying according to the military custom concerning goods and even those acquired out of fruits of benefits and among any incapable relatives, as long as they leave a fifth part to the hospital.

And to all priors, preceptors, and other soldiers and brothers and ministers, even priests and privileged soldiers of this religions and military, that they are able to testify concerning any stable or movable goods, sums of money, gems, precious stones and other things, of whatever quality and quantity and value they exists, through them, even by reason of any ecclesiastical benefits obtained through them, and otherwise acquired from any source in any way and looking to them in any way (as long as they leave a fifth part of it to the aforementioned assembly), among any relatives, brothers, even spurious and other legitimate ones, and any other incapable persons; and otherwise, even through notes, by donation among the living, cause of death and another other way, as it will seem best to them, to dispose and to spend them in pious (otherwise allowed) causes.

Section 128: And of celebrating in pontifical habit and of giving benediction as long as there is not any bishop present and then according to his permission.

And to the prior of the church of the aforementioned assembly existing at the time that he is able to celebrate, as often as it should please him, mass and other divine offices in the previously mentioned church and other churches of the aforementioned religion, in pontifical habit with miter and pastoral staff; and after the solemnity of the masses (as long as there is no other catholic bishop present, or according to their consent) there to impart the benediction of Christ to the people.

Section 129: Soldiers and others, etc do not incur mortal sin on account of not observing the rule, unless on account of disobedience and frequently committed stubbornness and rebellion from the religion.

And in addition, that no one of the master and soldiers and brothers existing at the time, and any other persons of the aforementioned military and religion shall fall into moral sin on account of its rule, chapters, and statues, now and edited at the time, not observed or not properly implemented except for disobedience and stubbornness committed a number of times and continuing, and rebellion from this religion and other causes generating sin of this kind from divine precepts and sacred canons.

Section 130: Permission for receiving brothers from any order except Cartusians, into the brothers of the aforementioned order according to the consent of their superiors.

And that the master existing at the time of the aforementioned hospital and the assembly are able to receive brothers of any order or religion (with only the Cartusian order excepted) into the brothers of the aforementioned hospital, and to transfer them from any order, which they have previously professed, to the hospital and order of St. Augustine of this kind; and they thus translated into the hospital and order of St. Augustine of this kind are freely and lawfully able to remain as long as they live (with the permission of their superiors required)

Section 131: Full indulgences for persons of this military of St. Lazarus dying on other expeditions against the infidels or heretics.

And so that these soldiers may undertake the defense of the catholic church and the faithful against the infidels with more fervent spirit and less fear of the destruction of human light, if they look then to meeting the eternal, relying on the pity of almighty God and authority of the blessed apostles Peter and Paul, to all (and each individually) soldiers and other persons of this military, who die in unity of the catholic faith on an expedition both maritime and terrestrial, against the infidels or heretics, not only by hostile arms, but also any other kind of death, contrite in their heart concerning sin and having confessed with their mouth or at least having the purpose of confessing at times appointed by law.

Section 132: Plenary Indulgence to all Christian faithful visiting churches of the aforementioned religion on the day of the festival of that saint under whose invocation they were consecrated.

And both to the aforementioned soldiers and persons as well as to any other of either sex, even to the truly penitent and confessing or to those having the purpose of confessing, as was said earlier, who annually devoutly have visited the churches of the assembly and hospital of this kind, existing wherever, on the single day of the festival of that saint under whose invocation they have been consecrated, from the first vespers until the fall of the festival sun, and have recited on behalf peace being encouraged between Christian princes three “Lord’s Prayers” and the same number of “angelic salutations”, we grant full indulgence and remission of all sins (and each individually).

Section 133: Plenary indulgence according to the manner of the benefactors of the hospital of the Holy Spirit to all founding a church or chapel of the aforementioned religion or giving something, or otherwise being a benefactor.

But those who from the goods conferred on them by God found or give a trust of this military, or of the aforementioned assembly and military, to its relief and easier support of the burdens on it, have given or left behind anything, according to the manner and pious intentions of their abilities, all those same indulgences, which followed the benefactors of the hospital of the Holy Spirit in Saxia of the city (without their prejudgment) mercifully in the lord equally we grant and impart perpetually. And lest, on account of the distance of the places, those faithful of them be frustrated in their pious desires, and so that more easily alms are able to come to the aforementioned hospital, for the support of the soldier brothers, who fight in the defense of the catholic faith against the infidels, or the support of the poor lepers and their other burdens, we extend and enlarge this confraternity, with all concessions, grants, powers, indulgences, and remissions of sins (and each individually), granted to their co-brothers existing at the time, to all members, churches, and places (and each individually), both depending on this hospital at the time and others, in which similar confraternities should be instituted, ordained and erected through the master and assembly of the aforementioned hospital existing at the time or their commissaries, messengers, or procurators chosen specifically for a time for this by them.

Section 134: Assessment of alms for entering the confraternity

And to all Christian faithful of either sex (and each individually), both ecclesiastical and secular, and of any order, even mendicant, even of regular observance, now and for all time, and to other Christian faithful, being of any rank, status, grade, and condition, who paid from their own goods a certain sum of money, whose worth at present ascends to a fifth part of one ducat of gold of the

chamber or to two eagles of the money of the kingdom of Sicily, or a sum reckoned through the master and assembly of the aforementioned hospital at the time, for entry into the previously mentioned society or confraternity.

Section 135: Concession of choosing confessors with the power of absolving once in a lifetime and every year on the festival of St. Lazarus from all sentences of excommunication, ecclesiastical punishments, etc.

And each year they promised to pay a certain other assessed quantity, and it is described in the book of the aforementioned hospital and not in another places, that they are able to choose a secular priest or regular of any order as their confessor, who, with their confession having been diligently heard, once in a life and each year on the festival of St. Lazarus, during their life, from all (and each individually) sentences of excommunication, suspension and interdict, and other ecclesiastical censures and penalties carried and promulgated by law or by a man, for any occasion or cause, even for the occasion of simony over obtaining orders and benefits, wherever it occurred.

Section 136: And from transgressions of vows and dominical days, etc, and other mandates of the church

And for transgressions of vows and dominical days and festivals, and other mandates of the church, of perjury and punishments imposed, and for omissions of divine offices in toto or in part, and for all their sins and crimes, concerning which they have been contrite in heart and confessing with their mouth, even if it was something about which the Apostolic Seat should be consulted, even for those in any way reserved deservedly for the Roman Pontiff and the aforementioned seat, in addition to those contained in the bulla accustomed to be read yearly on the day of Lord's supper.

Section 137: Of completely absolving at the moment of death, and otherwise of imparting graces in other cases

And even at the moment of death to extend full absolution and remission of all sins of this kind; and if then death should not follow, as often as they should be established in such cases, to repeat it; in other cases not reserved as often as it will be opportune, to absolve them, and to impose saving punishments on them. And he is able and strong to change any vow (except vows of religion and chastity) into other works of piety. And that the confessor himself, when for enormous offenses imposed punishments or changing of vows should come, beyond the help assigned (as previously said), he should cause to be paid other help determined through the same confessor, in the same measure of the offense or vow for the ones confessing, in a box delegated for indulgences of this hospital collected through its commissaries, for the advantage and utility of the aforementioned hospital and military. And that the same confessor thus elected with these same fellow brothers electing him as confessor, of whatever dignity, status, grade, order, condition or preeminence they should be, enrolled in the clerical military, even religious, even obtaining any ecclesiastical benefits, who, bound by the previous sentences, by celebrating masses or other divine offices or by otherwise mixing themselves in them, they should contract any irregularity (with only bigamy and voluntary homicide excepted), that they are able to be promoted to all superior, even sacred, orders, and to minister in them or through them with orders having been received, even in the ministry of the altar; and to retain and receive dignities

and any ecclesiastical benefits in turns; and to be set over and preside over monasteries and cathedral churches, even metropolitans and patriarchies, and to freely and lawfully dispense, and to provide for these from these dignities and benefits which they now hold, and to oversee these church which less canonically they are over, in the forum of conscience only, by the aforementioned apostolic authority.

Section 138: And of burying the dead in churches of the order

And in addition, if these same fellow brothers enrolled as above in the aforementioned confraternity, in a time of interdict, imposed in any way by the apostolic seat, should depart from life, their bodies (without, nevertheless, the funeral ceremony) are able to be given ecclesiastical burial, as long as they had not given cause for the interdict.

Section 139: And of obtaining the stations of the city

And during Lent and other times and days of the stations of the city of Rome, by visiting one or two churches and one or two altars in parts where they happen to reside, they should obtain or are able to obtain the same graces, indulgences, and remissions of sins, which if on the aforementioned days and times they had visited personally the basilicas and churches of the stations of the city of Rome, and those outside it chosen for this reason.

Section 140: And of eating eggs, milk and meat

And moreover, during Lent and other times and days on which the eating of eggs, butter, and other milk products by law, custom or in any other way is prohibited, they are able to eat these same eggs, cheese, butter, and other milk products, on the counsel of another; and meat, at a time of necessity only, and on the counsel of two physicians.

Section 141: Women should be permitted to enter monasteries

And to women enrolled in these confraternities, even if they remain widows, that with one or two honest women, they are able to go into any monastery of nuns, of any order, even of St. Clara, according to the permission of these monasteries, abbesses or prioresses, for four years and to speak with these nuns and converse and to take bodily refreshment (as long as they do not spend the night there).

Section 142: Persons of the order should enjoy the graces of the hospital of the Holy Spirit of the city.

And that, when first these fellow brothers should be enrolled in the aforementioned confraternity, they should be granted (among other things) all privileges (and each individually), supports, indulgences, both spiritual and temporal, through us and other of our predecessors, to the aforementioned hospital of the Holy Spirit in Saxia of the city and to the brothers of it.

Section 143: Indulgence should be obtained by the contrite at the moment of death

And that any penitent and contrite who names the name of Jesus at the moment of death, he should obtain full remission of his sins, even those he would have confessed, if he had not been prevented by death.

Section 144: They should enjoy the fastings, etc of the holy land

They ought to use, possess, enjoy and participate in the fasts, vigils, prayers, pilgrimages of the holy land and the full indulgences of the holy jubilee 50 year, and of the stations and dedications of the holy Roman church and all goods which occur in this sacred hospital and universal sacrosanct church militant, which other fellow brothers possess and will enjoy in the future.

Section 145: Those dying within the year, etc should obtain indulgences

And if they should die within the year, they should obtain full indulgence of all their sins. And if they should live, in addition to the stations of the city, even on the days mentioned below, they should obtain the following indulgences, namely every day of their life, and through all days of the whole coming year, of one year and forty days; in every festival of the apostles, two thousand years; on the festival of epiphany and every day after the octave, one hundred thousand years; in Sunday in which *Omnis Terra* is sung as the introit of mass, from the months of January and every Sunday of the months of the whole year; three thousand years and the same forty days. and remission of a third part of all sins; on the festivals of our Lord Jesus Christ, namely the Nativity, Resurrection, Ascension and every day of the octave, two thousand years and eighty forty days; on the festival of Pentecost and every day after the octave, eight thousand years and as many forty days ; on the festival of Corpus Christi and every day after the octave, two thousand years and seventh part of all sins; on the festival of the Nativity of the Blessed Maria and every day through her octave, three thousand years; on the festival of all saints and every day up to the feast of St. Leonard, three thousand years and as many forty days.

Section 146: Those giving anything to the hospital have plenary indulgence

To those donating or transmitting, or bequeathing in their final will or testament, any of their goods to this same hospital, at the moment of death, we grant and indulge full remission and indulgence from blame and punishment of all their sins; and to soul of any, which, united with Christ in charity has departed from this life, existing in purgatory, alms for which soul, determined by this master and assembly or those chosen by them, will be paid out to this hospital, so that it may obtain this same full indulgence from punishment and blame (however it should please the piety of the divine majesty).

Section 147: Notaries will make a note of things left to the hospital and military

And to notaries, who have been asked concerning testaments or other last wills, in which anything happens to be disposed in favor and advantage of this hospital, that under penalty of excommunication, they should take care to order the disposition of this kind, however quickly they are conveniently able, to the master and assembly of the aforementioned hospital, or to another, through whom it would be possible for this to come to the knowledge of this master and assembly.

Section 148: Notaries and confessors and fellow brothers should encourage the infirm to support this religion

And also we command to these very notaries and confessors of these same dying, in remission of their sins, they should not omit to commemorate in these same testaments and confessions that they direct assisting hands to such pious words which are done in the aforementioned religion. And we encourage any Christian faithful, and especially fellow brothers of this confraternity existing at this time to this through the heart of compassion of our lord Jesus Christ.

Section 149: Those dying in the hospital and entering in the service of the hospital should enjoy all the privileges of the confraternity.

And that those dying at the time in the aforementioned hospital, and entering into the services at the time of the hospital and the poor lepers, of any sex, only as long as they persevere in the services of this kind, will possess and enjoy all these same privileges, powers, graces, which the fellow brothers enrolled at the time in the book of the hospital of this kind.

Section 150: The powers of the grand master of disposing of usuries, plunders, fires, imposed punishments, designated to the hospital or owed to its members and left for pious use.

And that the current master and assembly of the aforementioned hospital, and his own chosen commissaries according to their permission, messengers, procurators, are able to dispose of usuries, plunders, fires, (not however losses given to the church) and any other name, title or thing taken in a bad way or acquired illicitly (if however the true lord, to whom its restitution out to be made, is not known) concerning punishments imposed by priests on the confessing, redeemed or exchanged, and designed for this hospital or owed to its members or otherwise left indistinctly for pious uses, for the use of this hospital and military, so that those holding them should not be bound to any restitution.

Section 151: The power of publishing indulgences

And that each year, on feast of Palm Sunday up to its octave inclusively, and on the feasts day of the Nativity of our Lord Jesus Christ and on other blessed days, we grant to the master and assembly and their commissaries the power to announce and bestow to any Christian faithful extending helping hands for the support of the aforementioned religion and its members, full indulgences and general remissions of all sins, everywhere solemnly, even with procession and placing of trunks and the cross in the middle of the church. And to assign from above penitentiaries with rods (as is the custom), and to do other things, which are necessary and opportune with respect to these powers and indulgences and the confession, execution and remission of sins.

Section 152: and of establishing confraternities

And to erect, order, establish, and cause to be published ancient and new holy confraternities of St. Lazarus at all times and in any places, and to receive any Christian faithful into fellow brotherhood, and to grant to them confessionals. And that any institutions, erections, and ordinations of the aforementioned confraternities made in members, churches and places of this kind at the time, without the express consent of the current and existing at the time master of the aforementioned hospital, are of no strength or importance.

Section 153: All places under the invocation of St. Lazarus should be subject to this order

And all hospitals (and each individually), oratories, churches, chapels, alters and places of this religion and military, existing in any parts, instituted under the invocation of St. Lazarus, even if they were not possessed or received through the aforementioned master and brothers, nevertheless the should be subject to the current and existing at the time general master and assembly of this kind, and as members of the aforementioned hospital by dependence are able to be contributors (in a similar fashion as others contributing annually, respectively); and to be

visited and reformed through this general master and assembly or their appointed commissaries; and their rectors and governors to be removed (if they were removed according to law): and other suitable persons to be chosen in their place.

Section 154: And should use its privileges

And with these fellow brothers only, so that they are able to serve the most high more conveniently, to use freely all aforementioned powers (and each individually) and privileges, immunities, graces, plenary indulgences and remissions of sins, at any time and in any places, even in those parts and places, in which indulgences exist published for the building of the basilica of the prince of the Apostles in the City.

Section 155: Priors of the hospitals of St. Lazarus should be able to publish indulgences at any time.

And that the priors and preceptors of any hospitals or houses, depending on the aforementioned hospital of St. Lazarus and recognizing it as its head, should be able to publish the previously mentioned plenary indulgence and general remission of sins on the feast of Palm Sunday and through its octave and on other blessed days, as mentioned above.

Section 156: And to hear confessions and to choose confessors

And if they have been established in a priesthood, through themselves or another or others approved; but if they are not priests, through other approved, suitable and honest men, secular or regular priests of any order, only in their own aforementioned hospitals and houses, they are fully and freely able to hear confessions of anyone, and to use with those confessing any powers and indulgences and remissions of sins, and (according to the express permission of the master existing at the time and the assembly of the aforementioned hospital renewed each year) to impart these to them; but at other times they should be just as other priests having no power from the aforementioned seat.

Section 157: To collect alms with ringing bells

However, they should be able to make usual and customary collections with ringing bells and campanelli (without, however, the publication of indulgences and the delivery of confession) at all times, in their own boundaries (according to the permission of the master at the time and the assembly of this kind renewed every year).

Section 158: To hang bells with animals offered

And to hang bells and towers with pigs and any other animals which happen to be offered to this St. Lazarus, or to undersign any notes.

Section 159: To publish indulgences anywhere

And that the aforementioned master and assembly and their messengers and commissaries, even in places in which the brothers of the order of Minors according to observance or apostolic commissaries have been appointed for a time for the building of a basilica, have the power to publish solemnly any powers and indulgences anywhere, with the placement of trunks and the cross in churches and are able to use the powers, privileges, and graces granted to this hospital.

Section 160: Which indulgences should not be understood to ever be suspended

And that, during any temporal suspension of indulgences and graces, even for the cross against the infidels, and of those things granted to any Christian emperor, king or prince or granted in the future, the indulgences (even plenary) and all powers and graces granted to this hospital and to its master, assembly, brothers and members through our predecessors and us and the aforementioned seat, should not be understood to be suspended but should exist and remain in their true and pristine value and strength.

Section 161: Brother should be able to celebrate the divine things in their churches

And even, because of the reverence of St. Lazarus, that it should be allowed to these brothers in their churches to read masses and any other divine offices or to celebrate them with a high voice or to cause them to be celebrated through other suitable priests.

Section 162: And to administer the sacraments to the infirm in their hospitals

And to administer the ecclesiastical sacraments to all Christian faithful (and each individually) and to the poor, infirm lepers living at the time in the aforementioned hospitals.

Section 163: And to bury their dead

And bodies of the their dead and those of any other faithful choosing and seeking it, to be handed over for ecclesiastical burial in the cemeteries and churches of the aforementioned brothers.

Section 164: And to preach the word of God

And to propose and caused to be proposed the word of God in their churches, to these poor and lepers of this kind, as often as it should seem expedient to them, with the permission of anyone in no way required for this, we similarly wish and ordain.

Section 165: The concession of any other privileges, graces, exemptions and other powers up to now conceded or in the future conceded to the hospitals and militaries respectively of St. John of Jerusalem, St. James of Spatha, St. Anthony of Vienna, Holy spirit of the City, and St. Stephen in Thuscia, as long as they are not inconsistent with the council of Trent and do not prejudice the rights of another third party.

And in addition, to these same grand master and assembly both current and existing at the time, and to every military and all persons of the hospital and military of this kind, that all privileges (and each individually), immunities; jurisdictions; exemptions, even by the way of execution in the imposition of burden; dispensations; grants; concessions, dispositions, honors, graces, hitherto conceded or in the future to be conceded to the soldiers of St. John of Jerusalem, St. James of Spatha, and St. Stephan, and to the hospitals, religions, and orders, places, persons, things, and goods of Holy Spirit in Saxia of the City and St. Anthony of Vienna, through any Roman Pontiffs, even our predecessors, and even through us and the aforementioned seat or general council, in general or specific, even at the request of emperors, kings, or other princes, or on its own initiative or otherwise, and which hospitals, Religions, militaries of this kind, and their grand masters, assembly, brothers and soldiers use, possess, and enjoy, and will be able to use in any way in the future; we concede and grant that they are able to use, possess and enjoy these in the same way and without any difference at all, freely and legally in everything and through all things, with the same authority and tenor even in perpetuity; and all these things (and

each individually) as they have been granted and in the days they were granted, and the tenors of all these and any letters made in any way, and as if they have been inserted word for word, considered as expressed and inserted in the present documents, we give to the current and existing at the time grand master and assembly and hospital of St. Lazarus and military, and their soldiers, persons, their hospitals, preceptories, house, leprosarias, benefits, chapels, churches, places, things and goods, and we decree and declare that they are conceded and we wish them to be able freely to use, possess, and enjoy them anywhere, in general or specific, with the permission or consent of the ordinaries of the places or any other person in no way required. So that they should not be able to harm, perturb or trouble these and the occasion of them through the ordinaries themselves or any others, as long as they are not inconsistent with the aforementioned Council of Trent and do not prejudice the aforementioned hospital and military or the rights of any third party. Thus nevertheless that (with respect to exemptions) by the jurisdiction of the ordinaries, not only those things which belong to them by communal right, but all those things which have been given to them by decree of the aforementioned Council of Trent, shall always be considered safe.

Section 166: Exemption of this Religion in all cases where the Council of Trent exempts the religion of St. John of Jerusalem

In addition, in those cases, in which the aforementioned council expressly excepts and exempts the religion of St. John of Jerusalem, in these also this religion and military of St. Lazarus should be considered equally excepted and exempted.

Section 167: Concession of indulgences of the hospital of the Holy Spirit of the City

And with respect to indulgences, according to those conceded to the hospital of the Holy Spirit and in future will be conceded, we concede and grant.

Section 168: Publication of the privileges and mandates of the grand master are constrained just as if it is personality excused

And in addition, we wish and decree that publication and affixion not only of this present letter but also of any other apostolic letters, or their transcripts, and mandates of the aforementioned master and assembly, made in all priories, preceptories, members, benefits of this religion, in like manner be constrained, and if they have been done contrary to the contents of these letters, having been done with diligence at first, nevertheless by those personally finding them in the aforementioned places.

Section 169: Those receiving the habit outside the assembly even from the Pontiff are bound to appear in the assembly within the year, otherwise they are deprived.

And nevertheless we establish and grant to the aforementioned master and assembly in perpetuity that if anyone of the priors, preceptors, soldiers and brothers of the aforementioned hospital, carrying the cross or habit received outside the aforementioned assembly even from the Roman Pontiff or by his permission, within the year after he received it, or there should be for him the oversight of a priory, preceptory, office or benefit of this hospital or otherwise be disposed in its favor.

Section 170: Those possessing benefits of the aforementioned order, or receiving fruit or pensions, having been summoned, are bound to appear.

And any other persons obtaining benefits or pensions of the aforementioned military or receiving its fruits, having been called at any time for service of the religion or otherwise, or being slow in payment of rights into the treasury and having been cited, who does not appear personally before the aforementioned master and assembly, and does not perform the obedience or other rights owed to them, with time having elapsed, let him be deprived of habit, dignity, administration, and benefit and any honor or office, and otherwise according to the form of the aforementioned establishments and privileges, and let him be considered a private person, or, if it will be better, let him be able to be deprived.

Section 171: No exemption should prevail against obedience to the grand master, no less those having been called are bound to appear.

No other derogation of this statute or exemption either real or personal or other preserved graces, made or conceded at the time even by initiative, knowledge, or plenitude of power similarly in any way, should prevail against the aforementioned.

Section 172: The master and assembly should be able to dispose of benefits vacant through privation

The aforementioned master and assembly should not be bound to obey anyone, but with these not opposing, let them be able to freely dispose of priory, or preceptory, dignity, office, or benefit, being vacant thus or through privation, according to the establishments and other aforementioned things, or to accept those other things through them, to whom it belongs by ancient or other right.

Section 173: The clauses of this constitution are preserved

Determining that all aforementioned things (and each one individually) and our present letters are in no way able to be noted, challenged, or argued at any time concerning the vice of stealing or fraud, or nullification or concerning defect of our intent: and nor can all these aforementioned things (and each one individually), have been restored to the same grand master and assembly, to the military or soldiers, partly, with respect to the ancient ones, and with respect to the new ones; conceded from burdensome cause, those things are not able to be held under any suspensions and derogations, revocations, limitations, alterations, and other contrary dispositions not only of the present letters but also of similar and dissimilar graces, in general or in specific, by the aforementioned seat, for any cause, however just, arising for a time, but always excepted by them, and however often they will arise, so often restored to their pristine and new state, and even those things selected through the grand master under things granted, are conceded and considered to be. And by the previous and present letters, even through any apostolic letters, no clauses, general or special, even more effective and unusual derogations of derogations, and even decrees of revoking, under any expression of words, contained in them are in no way able to be detracted, nor are these things to be considered detracted, unless the tenor of these word for word, with nothing omitted, insertion, and the detractions of this kind done consistorial, and through three distinct letters containing the same tenor at three distinct times, have been intimated and introduced to the aforementioned grand master and assembly, and the express assent of this master and assembly go to it; and otherwise the detractions done are to be

supported by no one, and the aforementioned master and assembly are in no way bound to obey the detracting letters of this kind and processes decreed over them, their executions, and subexecutions, their mandates, and warnings, but they are able to impede completely the execution of letters of this kind, nor are they able to be entrapped by reason of resisting ecclesiastical censure carried through these executors or subexecutors.

Section 174: Void Decree and Removal Clause

And thus, in all the previously mentioned things, they ought to be judged and defined through any judges and commissaries, acting with any authority, even cardinals of the holy Roman church and hearers of causes of the apostolic palace, with any power of otherwise judging and interpreting taken away. And whatever otherwise should happen to be attempted beyond these things by anyone, with any authority, knowingly or ignorantly, we decree it void and empty.

Section 175: The executors of this constitution and their powers

Wherefore, to our venerable brother bishops of Galesina and Montisflasco, and to the general auditor of the curia of cases of the apostolic chamber through apostolic writ, with similar intent, we mandate that they or two or one of them, through themselves, or another, or others, the present letters and anything contained in them, where and when it is necessary, and as often they should be required on the part of the aforementioned master, priors, preceptors, soldiers and brothers of St. Lazarus, or anyone of them, solemnly publishing, and assisting in the protection of the defense in effectiveness of the previous letters, they should cause by our authority these present letters and the things contained in them to be firmly observed. And this same military, master and assembly, brothers, religious, and all others (and each individually) whom these present letters concern, should be able to enjoy these peacefully. Not permitting them or any one of them against the tenor of the present letters in any way to be troubled, perturbed or impeded. By restraining any contradictors and rebels through censures and ecclesiastical punishments, even concerning money, governed by their judgment, and other opportune remedies of law and deed, with appeal set aside, and by inciting anyone, whom it interests, even through public edict affixed in public places, by halting summarily not safe access, by restraining under these penalties and censures those to whom and whenever it is prohibited, even by similar edict, and by increasing these censures and ecclesiastical punishments even multiple times, even with help of the secular arm invoked for this, if it should be necessary.

Section 176: Clauses of contradictory or opposing things are detracted

With the previous letters and those of our predecessor Pope Boniface VIII of blessed memory, not opposing, by which it is provided that no one outside his own city or diocese, except in certain excepted cases, and in those he should not be called to court more than one diet from the boundary of his own dioceses, or that no judges appointed by the aforementioned seat may proceed against anyone outside the city or diocese, in which they have been appointed, or presume to entrust their own changes to another person or persons; and the things issued in general council concerning two diets, as long as no one is dragged to court beyond three diets by the authority of the present letters, and of the newly celebrated Lateran council; and with us entrusting unions to parts, with those having been called and expressing the value of the fruits, not only of the united benefits but also of those between whom a union happens; and concerning not expediting letters reserving any pension, unless then having the consent to pay it, and with

any other apostolic constitutions and ordinations given both in provincial and synodial councils, general and special; and of the aforementioned hospitals, militaries, and orders, even by oath, anything strengthened with apostolic confirmation, or by any other strength; statutes and customs, establishment, uses, and natures, and any privileges, grants, and apostolic letters, and ordinaries and other aforementioned soldiers, and any churches, monasteries, orders, and places, even the basilica being built to St. Peter in the City, and the Holy Cross, their persons, under any tenor or form, and with any clauses and decrees, even at the request of generals, kings, queens, dukes, and other princes, even consistorial or with similar intent, or otherwise in any way, even through us, even several times, conceded, approved, and renewed, and to all things which, even if concerning these and their whole tenors, specific, individual, and expressed, not however through general clauses implying it, should be considered by mention or by any other expression, their tenors, as if word for word, nothing omitted, and with the form handed down in them having been observed, should be considered inserted, being considered sufficiently expressed and inserted in the present documents, with these things otherwise remaining in their strength, with this change only, specially and expressly with the same intent we detract and decree to be sufficiently detracted, anything contrary; or anything, generally or separately, granted by the same seat because they are not able to be forbidden, suspended, or excommunicated through apostolic letters not making full and express mention word for word concerning grants of this kind.

Section 177: Preservation of the council of Trent about all things disposed here

And since through these present letters, we did not intend to prejudge the constitutions and decrees of the council of Trent in any way, we wish that in all chapters of graces (and each individually) and other aforementioned capitals a clause should be considered placed and repeated “as long as it does not oppose the council of Trent.”

Section 178: Faith of those taking it up

But, because it would be difficult, etc.

Section 179: The graces of the grand master do not require insertion of the present document

And that in letters or graces being conceded with the strength of the present letters, this same John and the grand master existing at the time and the assembly should not be bound to insert in these present documents; and the graces themselves to any persons through John, and the grand master existing at the time and the assembly, according to the tenor of these letters, are able to be concede at the time, and they support them in all things and through all things, as if these present letters have been inserted in them word for word.

Section 180: Penal Sanction

Therefore, let it be allowed to no man, etc.

Conclusion:

Given in Rome at St. Peter's, in year of the incarnation of the Lord one thousand five hundred sixty five, 4th of may, in the 6th year of our pontificate.

4th of May, 1565, 6th year of our pontificate.