

Expulsion of Jews from all territories under the dominion of the Holy Roman Church and its subjects, except from the City of Rome and the City of Ancona

PIUS, BISHOP

Servant of the Servants of God. For perpetual memory.

The Hebrew people, once solely chosen by the Lord, who were infused with divine eloquence and made participants in the celestial mysteries, as much as they excelled all others in grace and dignity, so much afterward, by the merit of their unbelief, despised and neglected, they deserved to be thrust headlong into the abyss, because when the fullness of time arrived, they impiously rejected their Redeemer, faithless and ungrateful, putting Him to death unworthily. For having lost the priesthood, with the authority of the law taken from them, cast out from their own lands, which the most merciful and benevolent God had prepared for them flowing with milk and honey from the very beginning of that people's origin, they wander throughout the world for so many centuries now, despised, subjected to all manner of reproach and insult, forced to handle the most foul and infamous trades by which they might tolerate hunger, no different than the vilest slaves.

But Christian piety, especially compassionate toward this inevitable downfall, has allowed them to dwell among us humanely enough, namely so that by their frequent presence the memory of the Lord's Passion might more frequently come before the eyes of the faithful, and at the same time so that they might be further invited by examples, teaching, and admonitions to conversion and salvation, which according to the Prophet's oracle is to come to the remnant of Israel. If expelled from Christian lands, they would turn to those peoples who do not know Christ, and would be rendered more and more alien from Him. Nevertheless, their impiety, equipped with all the worst arts, has proceeded to the point where now, for the common salvation of our people, it is expedient to prevent the force of such a great disease with a swift remedy.

For, to omit so many kinds of usury by which Jews have everywhere exhausted the substance of needy Christians, we consider it quite evident that they are receivers and accomplices of thieves and robbers, who try to conceal things stolen and diverted by them, not only profane things but also those serving divine worship, or to suppress them temporarily, or to transfer them elsewhere, or to transform them completely so that they cannot be recognized. Many also, while pretending to deal in matters suited to their own activity, entering the homes of respectable women, precipitate many into the most disgraceful acts of procuring. And what is most pernicious of all, being devoted to sorceries, incantations, magical superstitions, and evil spells, they lead many unwary and weak people into Satan's deceptions, who believe that future events can be foretold, thefts, treasures, and hidden things revealed, and many other things known, the faculty of investigating which is not permitted to any mortal. Lastly, we know well enough and have explored how unworthily this perverse race bears the name of Christ, how hostile it is to all who are counted by this name, and by what deceits it lies in wait for their lives. Moved by these and other most grave matters, and alarmed by the increasing gravity of crimes growing daily to the destruction of our cities, considering moreover that the aforementioned people, apart from moderate commerce from the East, are of no use to our Republic, and that it would be more advantageous for our peoples, especially those somewhat remote from us, to hear the name, crimes, and miseries of that people related from elsewhere, rather than to continue to cherish it in their bosom as before with any stimulus of charity.

§1. By authority of this present [bull], we command that all and each Hebrew of either sex in all our territories and in the cities, lands, and places of small lords, barons, and other temporal lords under it, even those having pure and mixed authority, power of life and death, and any other jurisdiction and exemption, shall completely depart from those boundaries within the space of three months after these present letters have been published here.

§2. After that time has passed, whoever, whether inhabitants, travelers, or those present or future, in any city, land, or place of the said dominion, even of the small lords, barons, lords, and other exempted persons mentioned above, whenever they shall be found, shall be despoiled of all their possessions, which shall be applied to the rights of the Treasury, shall become slaves of the Roman Church, and shall be bound in perpetual servitude, and the said Church shall claim for itself the same right over them which other lords have over slaves and bondservants. Only the City of Rome and Ancona are excepted, where we permit those Jews who now inhabit them to be tolerated, to further excite the aforementioned memory and to pursue commercial transactions with the East and mutual exchanges. However, with this condition: that they strive to observe our constitutions and those of our predecessors, and other canonical constitutions concerning them; if not, they will by that very fact incur all the penalties contained in the said constitutions, which we hereby renew.

For we hope that those who are especially close to our gaze and that of this See will refrain from wrongdoing through fear of punishment, and sometimes some, as has happened to many already, partly by our encouragement, will recognize the light of truth with joy. But neither [group] shall migrate to the others, nor proceed to any other place of the said dominion at any time, nor receive any of the proscribed to themselves, if they wish to avoid the yoke of servitude and punishments. We therefore command all Legates, Governors, Presidents, Praetors, and Magistrates of the provinces, cities, and places of the said dominion, and also the Ordinaries of places, as well as the small lords, barons, lords, and exempted persons mentioned above, and all others to whom it pertains, that each for himself, without expecting any other order or declaration of mind from us, shall execute all the aforesaid as soon as possible, and diligently take care that no Jews henceforth approach those provinces, cities, and places, even of the small lords, barons, and others mentioned above, for any cause whatsoever. Whoever, even of those who are now in Rome and Ancona, after the expiry of the next three months, is found in any part of the said dominion, even in places temporarily under the dominion of the same small lords, barons, lords, and exempted persons, shall immediately be thrown into perpetual servitude, enslaved to the aforesaid Church, and we signify that even more grievous penalties hang over their necks, so that others may learn by their example how serious it was to have rashly neglected this our prohibition.

§3. Notwithstanding the aforesaid and Apostolic constitutions and ordinances, common and municipal laws of the provinces, cities, and places mentioned above, nor [the obligations of] the Apostolic Chamber confirmed by oath, Apostolic confirmation, or any other firmness, statutes and customs, and conventions with the university of the aforesaid Hebrews, even under public faith, pacts, privileges, indults, exemptions, and Apostolic letters to all of them, and even to the aforesaid small lords, barons, and lords, and their cities, lands, places, and peoples, by any Roman Pontiffs our predecessors, and by us and the aforesaid See, even by our own motion and from certain knowledge, and by the fullness of Apostolic power, and otherwise in whatsoever manner, and under whatever tenors and forms, and for whatever causes, even onerous, and with restitutions, preservations, derogations of derogations, and other stronger, most efficacious and unusual clauses, as well as irritants and other decrees, generally and specifically however many times granted, confirmed, and innovated many times. All and each of which, even if special, specific, express and individual mention of them and their entire tenors were to be made word for word, not by general clauses, or any other expression had to be made; treating such tenors as if they were inserted word for word in the present, insofar as they might impede or delay the aforesaid, or otherwise oppose them, by the series of these from similar fullness of power, we specifically and expressly revoke and abolish, and decree that they utterly lack force and effect, and that whatever might be attempted to the contrary by anyone knowingly or ignorantly, is null and void; and any other things to the contrary whatsoever.

§4. We wish moreover that copies of the present, even printed, be issued, and that these, signed by the hand of a public notary and sealed with the seal of any ecclesiastical court or prelate, shall make exactly the same proof in all places as the present itself would make if it were exhibited or shown.

§5. Therefore, let no one at all infringe this page of our permission, precept, innovation, command, signification, revocation, abolition, decree, and will, or dare to go against it with rash audacity. If anyone, however, should presume to attempt this, let him know he will incur the indignation of Almighty God and of the Blessed Apostles Peter and Paul.

Given at Rome at St. Peter's, in the year of the Incarnation of the Lord 1569, on the 4th day before the Kalends of March [February 26], in the 4th year of our pontificate.