

and censures of excommunication and suspension, and from other ecclesiastical sentences and censures, by the law or by man for whatever cause enacted or inflicted, even from those reserved to Ordinaries and to Us or the Apostolic See, even cases *especially reserved* no matter to whom and to the Sovereign Pontiff and the Apostolic See, and which otherwise are not understood to be granted by any concession how ample soever. He can also absolve and is empowered to absolve from all sins and excesses, however grievous and enormous, even from those reserved, as has been said, to the same Ordinaries and to Us and the Apostolic See, but he is to impose a salutary penance, and to observe the other things enjoined by the law; and if there is question of heresy, he can absolve and is empowered to absolve from it, when, according to the prescriptions of the law, error has been abjured and retracted. He can also commute into other pious and salutary works vows of whatsoever kind, even those confirmed by oath and reserved to the Holy See, always excepting vows of chastity, of religion, and of an obligation which has been accepted from a third party or in which there is question of prejudice to a third party; excepting also penal vows, which are called vows preserving from sin, unless there be indicated a commutation of such a character as will in future serve to restrain from sin as much as the subject-matter of the original vow. And in regard to penitents of this kind who are in Holy Orders, even Regulars, he can dispense and is empowered to dispense them from an occult irregularity contracted solely for the exercise of their Orders and for the attainment of higher Orders.

We do not intend, however, by Our present Letter to dispense from any other irregularity whatsoever, whether arising from crime or from defect, either public or hidden or known, nor from any other incapacity or disability in what manner soever contracted. Nor do we intend to concede any authority to dispense in the premises, or to rehabilitate or to restore to the pristine state even in the tribunal of conscience. Nor do We intend to derogate from the Constitution, with appended declarations, published by Our predecessor of happy memory Benedict XIV, which begins *Sacramentum Poenitentiae*. Nor in fine do We intend that this same Letter can or should in any wise help those who by Us and the Apostolic See or by any Prelate or Ecclesiastical judge have been *by name* excommunicated,