

GOMUN 2026 OFFICIAL DOCUMENT

Study Guide

Historical Council (HC)

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COMMITTEE INTRODUCTION

The Historical Council deliberates on issues of the past, with delegates representing specific individuals rather than countries. It follows the standard GOMUN Rules of Procedure, with some possible exceptions under the chair's discretion. The delegates are thus given the opportunity to relive, influence and possibly alter the outcome of the key historical events being discussed.

First Topic: Council of Constance – discussing the issue of Papal Schism

Dominik Srdínko

TOPIC INTRODUCTION

The Western Schism (1378–1417) was a major crisis within the Catholic Church, during which multiple individuals simultaneously claimed to be the legitimate pope, dividing Europe along political and religious lines. This division weakened the authority of the Church and intensified rivalries between emerging European powers, each supporting different papal claimants. The Council of Constance was convened to resolve this crisis, ultimately leading to the resignation or deposition of rival popes and the election of a single pontiff. Delegates must navigate complex alliances, balance secular and religious authority, and determine how unity can be restored without further destabilising Europe.

KEY TERMS

Schism – In the context of religious bodies, it refers to a formal breach of union within a religious body, especially a Christian church.

Pope – Supreme spiritual leader of the Western Catholic Church

Pontiff – a formal title for the Pope

Avignon papacy – Period from 1309 to 1377 when seven consecutive popes, all of French origin, resided at Avignon rather than Rome. The papacy became closely intertwined with French political interests, directly contributing to the Western Schism.

Obedience – The allegiance of a kingdom or region to a papal claimant. During the schism, nations divided into Roman obedience and Avignon obedience.

Rival Popes – At the Council of Constance, three popes claimed legitimacy: Gregory XII (Roman obedience), Benedict XIII (Avignon obedience), and John XXII (Pisan obedience).

Conciliarism – A movement that emerged as the primary intellectual response to the Western Schism. It is the theory that a general council of the Church holds supreme authority in matters of faith, schism, and reform, and that its power is

derived from Christ rather than the pope. Conciliarists argue that even the pope is bound to obey the council in these matters.

General Council – An assembly of bishops, cardinals and representatives of the Church convened to decide matters of doctrine, discipline and governance.

Papal curia – Central body through which the affairs of the Catholic Church are conducted

Canon law – A set of ordinances and regulations made by ecclesiastical authority (church leadership) for the government of a Christian organisation or church and its members. During the Council of Constance, canon law operated under the traditions of mediaeval canon law.

Ecclesiastical – Of or relating to the Christian church, clergy, or religious institution, as opposed to secular matters.

OVERVIEW OF THE TOPIC

In 1377, Pope Gregory XI moved the papacy of the Roman Catholic Church back to Rome, after it resided in Avignon for 68 years. A year later, Gregory XI passed away and tensions started arising as anxiety about French Cardinals electing a French pope and moving the papacy back to Avignon began to grow. Under pressure from the citizens of Rome, the conclave elected an Italian pope Urban VI. French cardinals, however, refused to accept the newly elected pope's legitimacy and elected Antipope Clement VII to continue the Avignon lineage, splitting Christian Europe into two allegiances, each excommunicating each other. European kingdoms lined up based on their political allegiances with France, Scotland and Spain supporting Avignon and England, Germany and Italy supporting Rome. In 1409, the Council of Pisa was called in an attempt to end the divide by deposing both popes and electing a new pope. The council elected Alexander V, however, neither of the deposed popes accepted the council's authority, and the schism worsened into three rival claimants: Gregory XII (Rome), Benedict XIII (Avignon), and John XXIII (Pisa).

This rivalry undermined the Church's claims to unity and divine guidance, as well as papal authority and credibility across Europe, exposing its involvement with secular politics. This sparked the emergence of the conciliar movement, a theory that a general council holds authority over the pope, culminating into the Council of Constance (1414-1418), where all three popes were deposed or forced to resign. Pope Martin V, a new single legitimate pontiff was elected, ending the schism but leaving tensions between papal and conciliar authorities unresolved. These unaddressed tensions would later resurface in later internal conflicts like the Basel

Schism, and foreshadowing the Protestant Reformation by removing absolute authority of the papacy and exposing corruption within the church hierarchy.

TIMELINE OF THE TOPIC

1309 – Pope Clement V moves the papal court to Avignon, marking the beginning of the Avignon Papacy. Seven consecutive popes, all French, reside at Avignon rather than Rome.

1377 – Pope Gregory XI moves the papacy of the Roman Catholic Church back to Rome from Avignon

March 1378 – Pope Gregory XI dies.

April 1378 – Afraid that French Cardinals will elect a Frenchman and move the papacy back to Avignon, Roman citizens rioted and pressured the conclave to choose an Italian pope, the cardinals elect pope Urban VI.

1378-1417 – **Western Schism** – An internal crisis of the Western Church where multiple rival men claimed to be the true pope of the Catholic Church

> **September 1378** – The French cardinals state that Urban's election was forced by mob violence and is void. They elect Antipope Clement VII. Clement moves his court back to Avignon, splitting Christian Europe into two rival allegiances,
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> **1389-1404** – Boniface IX succeeded Urban VI as the Roman claimant, while Clement VII was followed by Benedict VII in Avignon in 1394.
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> **1409** – **Council of Pisa** – The council meets to fix the split, it declares both existing popes deposed and elect a third pope, Alexander V. The other two popes refuse to step down. The Church now has three competing claimants.
>
> **1410** – Alexander V dies, and John XXII takes over as the Pope of the line established by the Council of Pisa.
>
> **1414-1418** - **Council of Constance** - The council gathers under the support of future Holy Roman Emperor Sigismund to put an end to the divide The council ends the Western Schism by removing or acceptenting the resignations of three rival claimants to the papacy and electing Pope Martin V as the single legitimate pontiff.

PAST ACTIONS

Early proposals – Around 1378, theologians at the university of Paris began suggesting three main fixes to the Western Schism: both rival popes stepping down simultaneously, a decision by an independent judicial tribunal, or a general church council.

The Conciliar Movement – Thinkers like Pierre d'Ailly and Jean Gerson presented theological arguments proposing a general council has higher authority than a pope and could convene to unite the Church during a crisis.

1406 Agreements – The Roman pope Gregory XII and the Avignon antipope Benedict XIII initially agreed to meet in Savona to negotiate mutual resignation. Both backed down last minute due to mutual distrust.

The Council Of Pisa (1409) – Cardinals from rival obediences organised an independent general council in Pisa, Italy. The council tried to depose both Gregory XII and Benedict XIII, but rather than fixing the divide, the council elected a third claimant, Alexander V, leaving the Church with three rival popes instead of two.

MEMBERS OF THE COUNCIL

*Information below reflects what each figure knew, held, or intended as the Council opened on November 5, 1414

Sigismund, King of the Romans

Sigismund encouraged John XXIII to convene the Council to restore Christian unity. He wants all three claimants to resign or be deposed and a single pope to be elected by the Council. He supports voting by nation to prevent Italian cardinals, whom John XXII relied on, from dominating the vote. He also welcomes reform of the Church.

John XXIII

As the Pisan claimant, he hopes the assembly would legitimise his claim against Gregory XII (Rome) and Benedict XII (Avignon). It was actually John XXII himself who originally summoned the council by bull in 1413, pressed to do so by the future Emperor Sigismund. Viewing the Council as an extension to the Council of Pisa (1409), he is dependent on Sigismund's political backing and arrived with around 100 Italian supporters, hoping a large representation would dominate the vote. He believes that the general Council should function under papal direction rather than dictate terms to him.

Gregory XII

As the Roman claimant he, of course, seeks to protect papal supremacy and legitimacy of his own lineage. At first, he refused to acknowledge the Council's authority as it was originally convoked by John XXII, the Pisan claimant, believing the general Council does not have the right to judge or depose a legitimate pope. Despite initial refusal to acknowledge the Council, he recognises that a three-pipe gridlock was not sustainable and is more willing to negotiate a resolution compared to Benedict and John.

Benedict XIII

Like his rivals, Benedict XIII, the claimant of the Avignon obedience also believes himself the only legitimate pope in Christendom and refuses to acknowledge the authority of the Council. His stance is built on the fact that he is the only surviving cardinal elevated before the Western Schism began in 1378, and as all other claimants and their cardinals were established during the schism, Benedict argues that their titles were legally dubious. He asserts that if all three existing claimants are deposed, he alone holds the right to appoint the next pope. He still has the obedience of Aragon, Castile, Scotland, and other realms and rejects conciliarism, along with the ability of secular rulers to judge a pope, holding onto a strict interpretation of canon law.

Jean Gerson

As chancellor of the University of Paris and leading theologian of the conciliar movement, he is the intellectual backing of the Council's authority, using the conciliarist theory to provide the legal and theological justifications for deposing rival popes and electing a single successor.

**Gerson did not reach Constance until early 1415, but for the sake of following the committee matrix this will not be taken into account*

Pierre d'Ailly

A French cardinal and theologian. Like Jean Gerson, he is a conciliarist theorist and believes all three popes must abdicate or be deposed. He was previously made cardinal by John XXII but he turned against him as the schism went on. When electing a new pope he defends the rights of the College of Cardinals to have a say in the process. He actively proposes structural and moral changes to the Church, favours vote by nations and the expansion of voting privileges to doctors of theology, canon lawyers and legates. At the same time, he defends French interests and seeks to reduce English influence in the Council by challenging their right to vote as a nation.

Francesco Zabarella
Zabarella is an Italian cardinal, canonist, and the Council's most active diplomat and spokesman. His primary goal is the restoration of unity in the Church and as a moderate conciliarist, he maintains that a general Council possesses higher authority than the pope in times of crisis or schism.

Guillaume Fillastre
A French cardinal and canonist, made cardinal by John XXIII in 1411. He is an ally to d'Ailly and Zabarella and attended the council of Pisa. He is one of the cardinals pressing for all claimants to resign, holding a moderate conciliar view. He supports reform, however he does not want it to limit the power of the papacy significantly.

Louis III, Elector Palatine
German prince and ally to Sigismund. He supports his aim to end Schism, and as a secular prince he holds a ceremonial role and backs Sigismun's authority to maintain order.

Jean Allarmet de Brogny
Cardinal-Bishop of Ostia and a senior member of the College of Cardinals. Originally he was a cardinal to Clement VII (Avignon), but he later joined the Pisan cardinals. He supports ending the Schism with the Council's authority but wishes the cardinals to maintain a leading role in the process.

Pierre Cauchon
A French theologian sitting among the university men in the French delegation. He is loyal to the Duke of Burgundy.

Frederick I, Burgrave of Brandenburg
Sigismund's lieutenant and ally he backs his goal of unifying the Church and deposing all three claimants and helps maintain order at the Council.

Nikolaus of Dinkelsbühl
An Austrian theologian from the University of Vienna and advisor to Duke Albert V of Austria. He supports conciliar solutions to the Schism as well as moral and institutional reform of the Church, especially the clergy and monasteries.

Dietrich of Nieheim
A German canonist who has served several Roman popes, including Gregory XII. With his inside knowledge, he is a critic of the curial corruption and argues the Church needs a council to end the Schism and reform abuses.

Robert Hallum
Bishop of Salisbury and leader of the English delegation, representing Henry V. He led the English delegation in Pisa in 1409. He supports ending the Schism through the Council and favours reform. He expects England to be recognised as a separate nation and will resist the French, including d'Ailly on this point.

**The English delegation arrived in the early 1415, but that will be disregarded for the sake of following the committee matrix*

QUESTIONS A RESOLUTION SHOULD ANSWER

- What is the legal basis for the Council's authority to depose a pope? Does the Council derive its authority directly from Christ (Haec Sancta)? In what matters should the council's authority be superior to the pope?
- How should voting work within the Council? By nation or by head?
- Should a new pope be elected before or after reform? There was a reform-first position which was favored by Sigismund and the Germans, which argued that reform must come before a new election to prevent a new pope from blocking a reform. On the other hand, the Italians,and later on the English, argued that a new pope was needed to legitimise the Council and that reform can come after. What are the Council's priorities?
- Should the Council choose one of the three popes or should it declare all three illegitimate and start a new election?
- What should be done about nations' existing obediences? What happens if a nation refuses to recognise the council's decision?
- What reforms must take place to prevent future schisms? Should the Council meet in regular intervals?
- Should the papal curia (the body that assists the Pope in running the Catholic church) be reformed? Should the pope be required to reside in Rome?
- The role of rulers and kingdoms - Should rulers be required to enforce the Council's decisions within their territories? Should the Emperor have authority to reinforce these decisions? To what extent should the interests of different kingdoms be taken into account and balanced by the council? How can the council ensure that no kingdom dominates its proceedings?

CONCLUSION

The Council of Constance faces a crisis that has divided Christendom for nearly 40 years. It is now up to you to decide not only how to end the Schism and address reform, but also how the Council itself will operate: who gets to vote? and will the Council continue even after the Schism is resolved?

BIBLIOGRAPHY / REFERENCES

Useful videos:

1. Great introduction to the topic: https://youtu.be/7i2bd5F1BXM?si=RjUXP5uH7Ckuo1Ij
2. More detailed overview: https://youtu.be/ZDvmqpjkkxo?si=cxhvDxdShR5EXMfp
3. The history of early councils and christian schisms (useful if you want additional background knowledge): https://www.youtube.com/watch?v=xeYQPzgN3yA&t=5s

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4. https://www.britannica.com/event/Western-Schism
5. *https://www.britannica.com/event/Western-Schism*
6. https://www.papalencyclicals.net/councils/ecum16.htm
7. https://www.historyandculture.org/historic-timelines/medieval-europe-timeline/late-middle-ages-timeline/western-schism
8. https://www.encyclopedia.com/philosophy-and-religion/christianity/roman-catholic-and-orthodox-churches-councils-and-treaties/council-constance
9. https://brill.com/display/book/edcoll/9789004382411/BP000003.xml?srsltid=AU7gw4XRlauaIq3qSTKo7XsmgdlS3db48pMpL8LB10XWmVMIVHLpH2j9
10. https://www.newadvent.org/cathen/04288a.htm
11. https://www.newadvent.org/cathen/06530c.htm

Second Topic: Council of Constance - The hearing of Iohannes Hus before the council

Antonín Charvát

TOPIC INTRODUCTION

All of the Holy Roman Empire is preoccupied with the question of the Papal schism. All of it? No! The Kingdom of Bohemia in the east is, unfortunately, dealing with twice as many problems, thanks to the teachings of Iohannes Hus. A staunchly defiant catholic, a strong follower of John Wycliffe, he uses his post of dean at the Charles University in Prague to spread works aimed against the catholic elite, while also reciting rebellious works at his Sunday preachings at the Bethlehem Chapel. Now, he's being invited to the Council of Constance, under the royal protection of King of the Romans, Sigismund of Hungary, to defend his views, and to let the council decide, whether he is a dangerous heretic, hurting the stability of the already fragmented empire and church, or whether he is bringing fresh air into catholic circles to bring out the old cobwebs of corruption and sin.

KEY TERMS

John Wycliffe – A 14th century English theologian, who advocated for - amongst other reformatory ideas - the radical poverty of the church, claiming that it shouldn't own any property, he was against the omnipresent authority of the papacy and advocated for larger role of local churches within the hierarchy of the clergy

Dean[1] – Professors elected by senior academic members of the area which they represent. They act on behalf of their colleagues as spokespeople for academic opinion and they chair the appropriate Studies Committees in their area.

Simony – The act of selling church offices and roles or sacred things.

Indulgences – Coming from latin "indulgentia", from indulgeo, 'permit', an indulgence is "a way to reduce the amount of punishment one has to undergo for (forgiven) sins".

Heresy – Formal denial or doubt of a core doctrine of the Christian faith.

Eucharist – Also called the Holy Communion, the Eucharist is a Christian rite, believed to have been instituted by Jesus Christ at the Last Supper, the night before his crucifixion, giving his disciples bread and wine.

OVERVIEW OF THE TOPIC

Besides the most pressing issue of the Papal schism, the Council of Constance was also organised to deal with the unrest[2] which has been going on in Prague for several years at this point - the preaching of Jan Hus (also spelled as John Goose[3], John Huss, Johannes Huss or Iohannes Hus). Jan Hus (1369 - 1415) was a bohemian catholic priest, most famous for his critique of the church and attempts at reform a century before Martin Luther and the Reformation's time. He was a rector and a dean at the Charles University in Prague, where he served to God as a professor of philosophy, influencing a new generation of priests and exploring, teaching and copying the works of John Wycliffe. John Wycliffe was an English reformer who criticised the papacy and religious practices in his home country (for example Simony and indulgences) in the 14th century, while also proposing greater influence of the local churches, as opposed to dogmatic following of the latin doctrine - these thoughts have all decisively inspired Hus. Iohannes Hus also preached to the people of Prague in the Bethlehem Chapel, where he would often recite these 'heretical' texts, influencing the city's view of the clergy and the image the papacy had in the public eye[4].

For most of his career [starting as a professor in 1398 (only in 1402 did Hus start publicly preaching) up until 1411], Hus was shielded from the Roman punishments by the archbishop of Prague, Zbyněk Zajíc[5], who tolerated Hus's views and public attacks against the church, until he was specifically called upon by the papacy of the pope Innocent the VII to counter the speeches in 1405. Zajíc complied and issued a document which forbade Wycliffe's views shortly after. A year later however, in 1406, another of Wycliffe's documents appeared in Hus's hands, and he didn't waste any time before sharing its contents with the people of Prague. In 1408 however, messengers had informed Zajíc that the Pope Gregory XII was aware of the situation and demanded direct action against this heresy, both from the archbishop and from the king, who the pope saw as a helper of the opposants to the church. As a result, all of Wycliffe's works were to be handed over for correction, a solution to which Hus obliged, saying he condemned the errors of these texts[5].

Later the same year, at the eruption of the Papal Schism, the Charles University was ordained to exercise straight neutrality by the king Wenceslaus the IVth, who denounced the roman pope Gregory XII due to him possibly not backing Wenceslaus as the Roman Emperor. The Czech section of the University, whose head Hus was, was the only of the 4 sections to oblige. In response, in early 1409, the king changed how the power was organised within the university, uniting the

3 opposition sections (Saxon, Bavarian and Polish) into the German section, who was given one vote, and giving the Czech section 3 votes. This change was announced in the Kutenberg decree. As a result, the university voted to pledge allegiance to neutrality 3 - 1[7].
This neutrality was however short lived, as it ended with the Council of Pisa, later in 1409, where a third claimant, Alexander V was elected the new Pope. Immediately, king Wenceslaus endorsed the German Pope, and the University soon followed. Archbishop Zajíc, who was up to this point still loyal to the Roman Pope Gregory XII, used the opportunity to be able to clash with the ever more influential Hus on his own, and soon received approval from Alexander V to collect and burn Wycliffe's works in Bohemia, as well as to restrict priests from spreading any heretical thoughts[5].

Due to his adamant endorsement of the views of John Wycliffe and his staunch anti-pope stance, both stemming from his disagreement with the church's practices of indulgences, simony and Eucharistes, Hus was excommunicated in 1410 by Alexander V[8].

After the death of Zajíc in 1411, many topics, such as indulgences, became a widespread theme of debate, in which no agreement could be reached within the University. This polarized the Prague intellectuals and has created a hard-to-cross gap between pro- and anti-papacy catholics. This eventually led to many men to, in the name of Hus, burn the Papal bulls which he opposed, claiming Hus to be a better leader to follow rather than any Pope. By 1412, the people of Bohemia have accepted Hus and his views and endorsed his preaching - he continued being repressed by the clergy however, who have put a ban on all the Prague churches, as to stop Hus from continuing his success. As to protect the city, Hus decided to spread the word of Wycliffe to the countryside, which has been largely left unkissed by the religious issues of Prague[9].

Hus spent the whole of 1413 translating and building upon Wycliffe's works, and thanks to his countless supporters, Bohemian Wycliffism has spread around all of central Europe - Bohemia, Poland, Hungary, Austria..., though the clergy was quick to declare these heretical and ordered them to be burned.

In 1414, Hus was invited over to the Council of Constance, upon the invitation from Sigismund, the King of Romans, and the rest is history...

TIMELINE OF THE TOPIC

1369 – Birth of Iohannes Hus.

1398 – Iohannes Hus starts teaching as a professor of philosophy at the Charles University.

1402 – Iohannes Hus becomes a priest assigned to the Bethlehem chapel in Prague.

1405/1408 – Wycliffe's teachings banned (ban only truly enforced after 1408) in Prague and Bohemia.

1408 – The Charles University is split by the Schism - Hus stays neutral, according to the king's wish.

Early 1409 – The Czech section gains absolute power within the Charles University and pledges allegiance to the King of Bohemia Wenceslaus the IVth.

Late 1409 – The Council of Pisa elects a new Pope - Alexander the Vth; King Wenceslaus and the Charles University endorse the new candidate.

1410 – Alexander the Vth supports Zajíc's anti-Wycliffite actions and excommunicates anyone sharing world views with the English heretic - including Hus.

1411 – Archbishop Zajíc dies, which opens Prague to open debate upon many issues, which mobilize Hus's supporters but strengthen the divide between Papalists and Reformists.

1412 – Following enforcement of the excommunication, as well as a general ban on preachings in Prague meant to stop Hus, he leaves to spread his teachings to the countryside.

1413 – Hus continues in his literary works, which are spread by supporters of the Bohemian Reformation all around Europe.

1414 – Hus is invited to the Council of Constance under the protection of the King of Romans, King of Hungary, Sigismund.

PAST ACTIONS

Bans on Wycliff's works – In Bohemia, Wycliff's works have been repeatedly banned upon the urgency of the papacy and later also by the decision of the Archbishop Zajíc.

Ridding of Wycliff's works – Though banned, the works of John Wycliff were still circulating in the educated circles of Bohemian (Prague) clergy, and later also amidst the general populace by the merit of many Bohemian lords. They were required to be handed over for correction or (later) for destruction.

Excommunication of Iohannes Hus – For his long term stances against the church, Jan Hus was excommunicated in 1410, and even though this excommunication had for a long time no effect due to his shielding from the Bohemian elites, eventually the whole of Prague was banned from partaking in the christian way of life through the ban on sermons, which was only lifted following Hus's parting. This measure had little effect, as it only made Hus appear more martyr-like to the people of Prague and his followers soon took over the Prague Catholic scene.

MEMBERS OF THE COUNCIL

Jan Hus

Going against the catholic grain in the past again and again, Hus now finally has the chance to stand in front of the Pope and his followers to try and talk sense to them, hopefully reforming the church into a more pious organization.

Sigismund, the King of the Romans

Aiming to preserve the stability of the Holy Roman Empire, while also eyeing the crown of Bohemia, Sigismund should aim to deal with the heretic in a way in which he may cause as little unrest as possible as well as ensuring catholic stability in the country of Bohemia.

Jerome of Prague

A Prague theologian, Jerome has traveled alongside Hus to Constance to support his views and endorse the reforms which are being preached in Prague.

John of Chlum

Assigned by Sigismund, John is a member of the entourage of Jan Hus, ensuring his transport into Constance. He now became a close friend of Hus and is a bridge between the imperial and religious aspirations regarding Bohemia.

Pierre D'Ailly

Being one of the main theologians present at the council, Pierre took a very active part in the court, pressuring Hus to admit his errors and heresies.

Jean Gerson

A highly influential member of the council, entangled in theological as well as in political plots in Constance and in France. He is directing the attempts to condemn Jan Hus.

Francesco Zabarella

A loyal cardinal of the Avignonese Pope Benedict XIII, he believes Hus and Jerome shall both retract their problematic statements.

Guillaume Fillastre
A friend of D'Ailly, he is a staunch defender of the unity of church, trying to use the Council of Constance to reconcile the church.

Louis III
Being a vicar of Sigismund, having arrested John XXIII earlier, he'll be the one to execute the sentence set by the secular court.

Jean-Allarmet de Brogny
Presiding over the Council, de Brogny is concerned mainly with accord within the council and maintaining stability of the future.

Oddo Callona
Aspiring to become the head of the church, Callona will do what he can to cleanse the church of heresy and secure a strong institution for his candidacy.

Henry of Langenstein
Died in 1397 apparently so like idk.

Pierre Cauchon
A burgundian diplomat, adhering to orthodoxly catholic doctrines, stepping up against 'reforms' (heresies).

Frederick Ist
A feudal noble of Sigismund, he will do what he can to contain the spread of reformist ideas and unrest in Bohemia into the rest of the Empire.

Nikolaus of Dinklesbühl
An Austrian theologian and ambassador, he claims as imperative that any judgement be as equal and just as can be.

Dietrich of Nieheim
An advisor of the German 'nation', he is a strong condemner of Wycclifites and all new heresy.

Robert Hallam
An experienced orator, Hallam aims to guide the council's path through well timed speeches.

QUESTIONS A RESOLUTION SHOULD ANSWER

- What fate shall await Ian Hus?
- How to deal with Hus's followers, while keeping in mind both the structure and the authority of the papacy?
- In what way should the church react to the wide and quick spreading of reformist teachings?
- Should non dogmatic teachings be banned in such a manner as was the habit up until now with the writings of both Wycliff and Hus?

CONCLUSION.

Now, after years of debates and battles, the church lies split, the central European stability lies in shambles. Hus sits in his cell in Constance, accompanied by his closest supporters. Over his head, cardinals, popes and lords walk with steps that are set to determine the fate of Europe. Back in Prague, people's rage, set a flame by the fiery sermons of their preacher, await with hope the news of his freedom and of a new church. Now, the only thing he has left, is to pray - to appeal to the supreme judge, our lord and savior, to seek what the stars hold for him. In the name of the father, the son, and the Holy spirit. Amen.

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2. Turmoil in Prague.
3. John Goose.
4. The legacy of a roasted goose.
5. Zbyněk Zajíc.
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7. Decree of Kutzenberg.
8. Excommunication of Jan Hus.
9. Jan Hus leaves Prague.

This is the end of the document.