

In the first place, therefore, we lay under a perpetual anathema the Cathari, Patarini, and those who falsely call themselves Humiliati, or Poor Men of Lyons, Passagini, Josepini, and Arnaldistae; and since some, having a form of godliness, but, as the apostle has said, denying the power of it, have assumed to themselves the office of preaching -- though the same apostle says, "How shall they preach, except they be sent?" -- we include, in the same perpetual anathema, all who shall have presumed to preach, either publicly or privately, either being forbidden, or not sent, or not having the authority of the Apostolic See, or of the bishop of the diocese; and also all who presume to think, or to teach, concerning the sacrament of the body and blood of our Lord Jesus Christ, or of baptism, or of the remission of sins, or of matrimony, or of the other sacraments of the Church, otherwise than as the Holy Roman Church teaches and observes; and, generally, all persons whom the said Roman Church, or the individual bishops in their dioceses, with the concurrence of their clergy, or the clergy themselves if the see be vacant, with the consent, if need be, of the neighboring bishops, shall have adjudged to be heretics.

And we decree that their receivers and defenders, and, in like manner, all who show any countenance, or favor, to the aforesaid heretics, to encourage them in their heretical pravity -- whether they be *consolati*, or *credentes*, or *perfecti*, or by whatever superstitious names they may be called -- shall be subjected to a similar sentence.

Since, however, it sometimes happens that the severity of ecclesiastical discipline which is required by offences may be condemned by those who do not understand its benefits, we further decree by this present ordinance that whosoever shall be manifestly convicted of the errors aforesaid, if he be a clerk, or in any pretended holy orders, shall be stripped of all the prerogatives of the ecclesiastical order; and being thus deprived of all ecclesiastical office, as well as privilege, he shall be left to the discretion of the secular power to receive due punishment; unless, immediately after the detection of his error, he shall consent voluntarily to return to the unity of the Catholic faith, and publicly to abjure his error, as the bishop of the diocese shall direct, and shall make such satisfaction as shall be fitting. A layman, however, to whom the guilt of the aforesaid pests shall either publicly or privately attach (unless, as before said, he immediately returns to the orthodox faith, abjuring his heresy, and making satisfaction) shall be left to the discretion of the secular judge, to receive due punishment according to the nature of his offense.

Those who shall be found to be only suspected by the Church shall