*JPJRS* 5/2 (2002) 97-108
DOI: 10.5281/zenodo.4289139
Stable URL: https://doi.org/10.5281/zenodo.4289139
Keywords: Religion and violence; Violence in Christianity; Inquisition, Religious Intolerance

# The Inquisition and Intolerance

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During certain periods of history, the Inquisition was known to have used force or coercion to bend the will of persons so that they would affirm and abide by the officially recognized doctrine of the Catholic Church. It was not always so in the Church. The early Church also felt obliged to guard and preserve the faith but was content to proscribe heterodox doctrines or practices through condemnations of bishops and councils, and, on occasion, excommunicate persons or communities till they retracted their heresies. The period of the Inquisition generally represents that portion of history during which the Church's use of coercive methods to extract confessions from heretics reached intolerable limits. Torture and even death became part of the weaponry to which the Inquisition had recourse, at least indirectly. What could explain the adoption of this anti-gospel practice? How did it happen that the Catholic Church countenanced such actions by the Inquisition? This article seeks to explore the spirit that informed such actions by the Inquisition and points out how the spirit of Vatican II cannot coexist with that of the Inquisition.

The first part of the article deals with the origin of the Inquisition in twelfth-century Europe and traces its evolution to the present day. The second part discusses the mode in which the Inquisition spirit exists even today and concludes that a true acceptance of the vision of Vatican II can help exorcise the remnants of the Inquisition spirit in the Church.

## Part One

## The Inquisition: Its Origin and Evolution to the Present Day

The Inquisition grew out of an effort by the Church to preserve doctrinal orthodoxy. However, at the very beginning of the Church, a comprehensive and normative set of doctrinal propositions that reflected the body of faith did not exist. May we not suppose that different persons and groups in the early Church reflected on the Christian faith in their different contexts and gave expression to it as seemed fit? In the gospels, Jesus is not depicted as revealing a set of doctrines and practices that the apostles could take to different parts of the world (Bauer 1971: 312). The Scriptures used in the New Testament

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Churches reflected their faith experience and to that extent functioned as a norm for orthodoxy.[1] Even a believer who in time would be regarded as heretical can be viewed as a pioneer formulating the faith according to his/her own lights. Marcion, who died in the second century after rejecting the Old Testament, contributed to the Church's effort to distinguish between the true and spurious works of the scriptural canon. Mani (c. 216-276) lived as a member of a Judaeo-Christian community before he set about elaborating Manichaeism that Christians perceived as a 'Pauline heresy'. From its very inception, the Church felt the need to identify the formulations that accorded with the proclamation of Jesus from others that did not. By the second century, the notion of the *Regula Fidei* (Rule of Faith) emerged. It referred to outlines of authentic Christian beliefs that served both to exegete the scriptures correctly and to differentiate the true traditions in Christianity from the false ones. In time, some of these outlines grew into credal formulas that were also known as *Symbola Fidei* (Symbols of Faith).

## The Beginning of Christendom

After the fourth century, a new situation arose. With Christianity becoming the religion of the Roman Empire, the notion of the Christian State began to emerge. Church and State worked in tandem and looked after each other's interests. Thanks to the Emperor Gratian (367-383) the Christians were given back what Julian (361-363) had taken away from them. Under Theodosius I (379-395) the Roman Empire became decidedly Christian (Grant 1985: 272-273). Through his edict promulgated from Thessalonica on February 27, 380, Theodosius gave Christianity a preeminence over other religions practised in the Roman Empire and condemned those who did not profess Christianity "to suffer divine punishment, and, therewith, the vengeance of that power which we, by celestial authority, have assumed" (Cochrane 1944: 327). By that edict, it was not as though the affairs of the State were placed in the hands of ecclesiastical authority; rather, Theodosius made space for the Church to affirm and exercise its authority in the secular affairs of the State. This was clearly understood by Ambrose (c.339-397), bishop of Milan, who asserted the authority of the Church to act and judge independently of the Emperor (Cross and Livingstone 1997: 49). Gradually, however, the action of Theodosius paved the way for the Church to have a greater say in the functioning of Roman society so that Church and State were seen as partners in the common task of preserving order in the Roman Empire. At the same time, while settling disputes in neighbouring Churches, the Church in Rome – the papacy – was making its voice heard and was recognized as the embodiment of Christian orthodoxy. In the words of Irenaeus:

> Because of its very great antiquity/ authority, it is with this church, in which the tradition from the apostles has always been preserved by the faithful from everywhere, that every church, consisting of the faithful who are from everywhere, must agree/ conform (Grant 1970: 155 footnote 46).

The Fathers of the Church did not approve of the death penalty for those who deviated from the faith, though some were not averse to extending a moderate measure of physical inconvenience to heretical groups (Maycock 1928: 3). Secular authority thought otherwise, as can be seen in the way it dealt with Priscillian.[2] As late as the 12th century, the dictum of St. Bernard (1090-1153) *Fides suadenda, non imponenda* (Persuasion, not imposition, becomes matters of faith) guided the Church in its dealings with those suspected of heresy. However, toward the end of the 12th century, Lucius III, pope from 1181-1185, in consultation with Frederick I Barbarossa formulated a decretal, *Ad Abolendam* (1184), that came to be known as the charter of the Inquisition (Kelly 1987: 180-1). Its purpose was to suppress heresy. If after being examined a person was found guilty of heresy and did not abjure it, he/she was to be excommunicated and then handed over to the secular authorities to be punished.

## The Methods of the Inquisition

It is with Pope Gregory IX (c. 1148-1241) that the Papal Inquisition as different from those under episcopal authority came into existence. In a bull *Excommunicamus* (1231) that drew inspiration from *Ad Abolendam*, the pope laid down that those convicted of heresy should be given over to the secular arm 'to be punished by the appropriate penalty', *animadversione debita puniendi* (Morris: 1991: 472).[3] Since Frederick II (1194-1250) was the Holy Roman Emperor at the time and had provided in 1231 that heretics 'should be burned alive in the sight of the people,' it is possible to speculate that the punishment sanctioned by the emperor "may have been the punishment which Gregory had in mind" (Morris 1991: 472). Burning at the stake was the fate of heretics who did not recant, though death by burning had been used as a punishment even before:

> Burning alive was a penalty for certain criminal offences in late Roman and early Germanic law and was subsequently adopted in the penal code of most W. European states. In medieval English Common Law burning was the penalty for women found guilty of high treason, petty treason (i.e. conspiring against the life of a husband or employee), or counterfeiting coinage. The burning of convicted heretics was a medieval development (Cross and Livingstone 1997: 255).

In its attempt to restrict the spread of heresy, the Inquisition felt justified in using means that effectively negated human freedom. In doing so, it arrogated to itself an authority that was sanctioned by no one.

> The inquisition marked the effective introduction on an international scale of procedures of inquiry which dispensed with the existing ideas of legality. Roman law and canon law were traditionally tender towards the rights of the defendant: he was called to answer only an express accusation by a named accuser, and witnesses against him must be of good standing. This legal protection had been eroded by anti-heretical measures from *Ad Abolendam* onwards and it was now stripped away entirely. The accused was not told the names of witnesses, who might themselves be involved in

heresy or otherwise of ill repute. He could call no witnesses on his own behalf, and in practice had no way of rebutting the charge (Morris 1991: 474).

Innocent IV who was pope from 1243-54, in his decree *Ad extirpanda* (1252), sanctioned the use of torture to obtain confessions from the accused, though there is no clear evidence of this power being used in trials for heresy in the 13th century (Cross and Livingstone 1997: 836). Besides, the accused had the right to appeal to the pope. During the papacy of Paul III (1534-1549), the Papal Inquisition was called the Sacred Congregation of the Universal Inquisition (McBrien 1995: 668). In 1588, following the reorganization of the Roman Congregations, Pope Sixtus V (1521-90) named it Sacred Congregation of the Holy Inquisition. In 1908, Pope Pius X changed the name to Sacred Congregation of the Holy Office and gave it charge to oversee the Index of Forbidden Books that had been established by Pope Paul IV in 1557. In 1967, Pope Paul VI renamed it Sacred Congregation for the Doctrine of the Faith. It was this Congregation that in 1998 sent out a Notification concerning the writings of Fr. Anthony de Mello SJ (*L'Osservatore Romano* n.34 – 26, 1998: 5-6). It also initiated a process against the book, *Towards a Christian Theology of Religious Pluralism* (1997) of Fr. Jacques Dupuis SJ and in the year 2000 issued the Declaration *Dominus Iesus*.

The task of the Inquisition has always included the conducting of an *inquisitio*. In general, the Latin term means 'a searching for' or 'an inquiry', though in legal parlance it signifies 'the search for evidence against any one'. The final goal of the Inquisition was to put an end to deviance in matters of faith and to restore orthodox faith to a community of believers. The heretic was seen to be one who broke the unity not only of the faith shared by all but also the social and political cohesiveness enjoyed by the community as a whole. By restoring unity in faith, the Inquisition was also ensuring political unity for the secular ruler and hence looked for and received help from the secular authorities. Both Church and State subscribed to the notion of Christendom which was built upon the premise that secular and ecclesiastical authorities were in partnership for the common good of all their people, and that the good fortune of one was linked to the well-being of the other.

## The Inquisition in Europe

The Inquisition that conjures up images of both torture chambers and 'auto-da-fe' began in the 12th century (McBrien 1995: 123-124).[4] Such Inquisitions were set up to deal with groups of Christians who professed a set of beliefs and practised a way of life at variance with that reflected in the established Church. The Cathari who professed a dualist doctrine that linked them with the Cathari of the fifth century were dissenters from the established faith in the Europe of the 12th and 13th centuries. Also known in southern France as the Albigensians, they were ministered to by Dominic (c. 1172-1221) who tried to reform them with his preaching. But after the papal legate Peter

of Castelnau was assassinated in 1208, Pope Innocent III authorized a crusade against them led by Simon de Montfort.

> Both persuasion and force had been integral to Innocent III's grand design of preserving the unity of the Christian world and bringing peace to the church. Behind his summons to war within Christian lands lay a complex of concepts and institutions evolved over more than two centuries: associations of clergy and people to establish the Peace of God and suppress disorders in society; crusades of the eleventh and twelfth centuries, uniting people and clergy under spiritual jurisdiction in enterprises for Christ; the extension of the concept of papal duty to supervision of justice and order everywhere. For Innocent the situation of southern France was 'an affair of peace and faith' (Wakefield 1974: 94).

In Spain, the Inquisition took on a form different from those in the rest of Europe. Ferdinand V (1452-1516) and his wife Isabella (1451-1504), the 'Catholic Kings', insisted on religious unity in the kingdom and to this end prevailed on the Pope, Sixtus IV (1414-84), to allow the Inquisition to operate almost independently of the Pope and under the Crown. With the appointment of Tomas Torquemada (1420-98) as the first Inquisitor General in 1483, the stage was set for the Inquisition to embark upon the royal policy to achieve religious unity. At the start, the Spanish Inquisition used its power first to repress the *conversos* and in 1498 finally to expel the Jews from Spain (Kamen 1985: 302).[5]

> The Inquisition was not the imposition of a sinister tyranny on an unwilling people. It was an institution brought into being by a particular socio-religious situation, impelled and inspired by a decisively Old Christian ideology, and controlled by men whose outlook reflected the mentality of the mass of Spaniards. The dissenters were a few intellectuals, and others whose blood alone was sufficient to put them outside the pale of the new society being erected on a basis of triumphant and militant conservatism (Kamen 1985: 61).

## The Goa Inquisition

The Portuguese set foot in India in 1498. At least half a century would elapse before the Inquisition was established in Goa. This happened soon after the death of D. Joao III, the king of Portugal, in 1557. It was a Jesuit who first asked that the Inquisition be set up in Goa.The first demand for the establishment of the Inquisition in Goa was made by St. Francis Xavier. In a letter addressed from Amboina (Moluccas) to D. Joao III, king of Portugal, on May 16, 1545, he wrote:

> The second necessity for the Christians is that your majesty establish the Holy Inquisition, because there are many who live according to the Jewish law, and according to the Mahomedan sect, without any fear of God or shame of the world. And since there are many who are spread all over the fortresses, there is the need of the Holy Inquisition and of many preachers. Your majesty should provide such necessary things for your loyal and faithful subjects in India (Priolkar 1961: 23-24).

## The Legacy of the Inquisition

By and large, the Inquisition has given the Church a bad name. What began as the Church's effort to ensure orthodoxy slowly became an instrument of control and repression. What was set up to continue Christ's proclamation of love and freedom turned into a handy mechanism for ethnic cleansing and for breeding intolerance. However, the apologists of the Inquisition point out that but for the Inquisition, many innocent persons would have been lynched and social order would have broken down. By the beginning of the 19th century, the fearsome Inquisition that began in the 12th century had been suppressed. Undoubtedly, the Enlightenment and the nationalism that was sweeping over Europe in the wake of the French Revolution contributed greatly to its disappearance.

The harmful effects of the Inquisition on society in general and the Church in particular are well captured in the following passage:

> From the Fourth Lateran [1215] creed onwards, a more precise definition of the faith emerged in line with the teaching of Paris theology [university]. While *symbolum* remained the standard term for a creed, we significantly begin to hear of 'articles' of belief: a declaration of faith was being seen less as a proclamation of a cosmic commitment and more as adherence to a set of defined propositions. This growing grasp and control rested partly upon its moral strength and acceptability, partly on the excellent legal and administrative services which the papal curia came to offer. In the last resort, however, the church became increasingly ready to turn to force. It always recognized that to enforce a decree of excommunication, or still more to repress a group of heretics, it needed the help of the secular arm. Far more strikingly than this, however, the church developed perhaps the only two effective repressive mechanisms which have ever developed from within Christianity: crusade and inquisition. In both, the role of the Roman Church was central, for Urban II proclaimed the First Crusade in 1095 and Gregory IX issued the first commissions of inquisition in the early 1230s; and crusade and inquisition both still influence our images of repression and warfare (Morris 1991: 580-581).

The Inquisition has fostered a particular self-understanding of the Church. Its fallout appears in the unwillingness of the average Catholic to raise questions and to ask for accountability from those in authority in the Church. Such a scenario bodes ill for a Church that is increasingly looking to the laity to exercise its responsibility in the Church and to live out the spirit of Vatican II. In the second part, some events are scrutinized where an inquisitorial mentality still seems to be present. To realize the objectives voiced by Vatican II, the Church must come to terms with the past over which the Inquisition had cast its shadow.

# Part Two

## Coming to Terms with the Past

Vatican Council II succeeded in offering to the Church a vision where change, new interpretations of theological concepts and freedom of expression

were conceived as positive expressions of divine activity in the world. When Pope John XXIII announced Vatican Council II, he spoke of it as a kind of new Pentecost that would enable the Church to update itself. It was not fear of heresy that occasioned Vatican II but the need for the Church to have a renewal, an *aggiornamento*. When in 1961, the Pope promulgated the apostolic constitution *Humanae Salutis*, he identified three aims of the Council: "the better internal ordering of the church, unity among Christians, and the promotion of peace throughout the world" (Tanner 1990: 117). But the pursuit of these aims would have to take place in a Church fearful of change: *Idem semper* (the same forever). In a very real sense, the reform movements that began in twelfth century Europe challenged the Church's accustomed way of understanding itself. At that time, the Church's immediate reaction was to defend and consolidate the ecclesiastical establishment. Political power and coercion brought stability and peace to the institutional Church at a high price. The Church became more of a political state with control mechanisms rather than a community symbolizing God's love in the world. The Church was challenged again during the pontificate of Pius IX (1846-1878) when he insisted that the patrimony of Peter could not be reconciled with the claims of Italian nationalism. Later, the Oath against Modernism (1910) so canonized tradition that it brought suspicion on those who questioned past practice or suggested innovation in the Church. The papacy of Pius X (1903-1914) left a dangerous legacy to succeeding generations of theologians. Investigative and critical theologies were given little place in the life of the Church since establishment theology alone was designated orthodox! And excommunication, suspension and interdict have played and continue to play their part in coercing persons to fall in line with the expectations of ecclesiastical authorities.

## Coercion Today

Assent that is gained by persuasion enhances the freedom of both, the party that persuades and the one that is persuaded, for such assent is realized through the meeting of wills that recognize common values. Coercion needs violence to realize its goals. It uses violence to bend the will of another so that a forced assent is given to a stated point of view. It would seem that religions in general are not above using violence and even invoking divine sanction for it:

> The point is...that every religion has a vision of divinely legitimized violence—under certain circumstances. In the Semitic religions, we have the Holy War of the Christians, the Just War of the Jews, and the Jehad of the Muslims where the believers are enjoined to battle and destroy evildoers. In other religions such as Hinduism and Buddhism, with their greater reputation for tolerance and nonviolence, violence is elevated to the realm of the sacred as part of the created order. In Hinduism, for instance, there is a cycle of violence and peacefulness as the Kali Age is followed by the Golden Age. Buddhist myths talk of Seven Days of the Sword where men will look on and kill each other as beasts, after

which peace will return and no life is taken (Kakar 1995L: 248-249).

More often than not, coercion and violence come into play when one party makes no allowance for another's point of view and hence develops an intolerant attitude. In the age of colonialism, what was reprehensible was not the desire of Europe to have commerce and interchange with other peoples and civilizations, but the presumption that its predatory expeditions to the east and west were divinely sanctioned. The colonialist set sail with the assurance that he had the true faith and was correctly civilized. Those whom he colonized were presumed to have neither, and hence it was his burden to communicate the same to those colonized. Hence, he felt little scruple in using violence to subjugate the so-called heathen and the uncivilized. Still less did he think it important or necessary to learn from those in the colonies.

Unfortunately, the Church of colonial times thought like the rest of Europe and believed that in its doctrines, it had named God for all ages and peoples. It pictured itself as the donor who had to export Christianity and civilization to the people who were colonized. The results of such thinking are seen in the condemnation of the Chinese and Malabar Rites by the Church since they did not reflect the standard practice of the European Church. In fact, three factors: a specific systematic approach to God, a self-understanding of the Church from a European perspective and the right to impose one's religion on others, led the Church to discount the religion, culture and civilization that it found in the colonies.

> Thus the ways and attitudes of the post-Roman, medieval, then renaissance, then enlightenment, then technological West, have come to be seen as the vesture and even as the Face of God. Europe and America became the only true locus of His epiphany. Western man became in fact the manifestation of God in and as Christ. Hence the whole problem of the salvation of the world could be reduced to the task of turning everybody else into a more or less plausible replica of Western man. More grossly, to make Africa Christian, one needed only to make it Belgian, German, English, French (Merton 1968: 193).

It is a matter of sadness that in the aftermath of Vatican II, the official Church's methods of enquiry still exhibit a spirit similar to that found in the Inquisition. In 1997, the Congregation for the Doctrine of the Faith issued Regulations for Doctrinal Examination (*L'Osservatore Romano*, n. 36, 1997: 2). These were to be followed when writings or teachings concerning the faith had to be examined. When detailing the way in which the examination is to be conducted, Article 10 empowers the superiors and officials of the Congregation to appoint a *relator* who will represent the person whose writings or teachings are being scrutinized. To empower the Congregation to appoint the *relator* rather than permit the person himself/herself to do so would seem to disregard the claims of natural justice! Should not the author choose the person who will represent his/her own writings or teachings? Further, Article 15 states that the decisions arrived at by the members of the Congregation including

the Cardinal Prefect "are submitted to the consideration of the Supreme Pontiff" even before the person concerned is informed of those decisions. In this eventuality, there is little scope for dialogue between the concerned authorities and the author, or for appeal to a higher authority. In fine, the Congregation alone examines an author's writings or teachings and unilaterally decides on these. It is difficult to recognize such a process as just and fair to the author in question.

## A Case of Coercion?

The case of Fr. Jacques Dupuis SJ merits consideration since it illustrates well the severe limitations of the Regulations for Doctrinal Examination (*Indian Currents* 2001: 10-16).[6] In keeping with Article 17, Fr. Dupuis was officially informed about the difficulty concerning his book: "there are in this book [*Toward a Christian Theology of Religious Pluralism* (1997)] serious errors against essential elements of Divine and Catholic faith." (*Indian Currents* 2001: 11) Secrecy was imposed on Fr. Dupuis. After answering two sets of questions, Fr. Dupuis was summoned to appear for an official meeting of the Congregation during which he was asked to sign a notification concerning his book. He declined to sign both: the notification about his book in which the errors would be clearly pointed out, or a statement saying that his book would be interpreted in the light of the declaration *Dominus Iesus*. Later, a new version of the notification was given to Fr. Dupuis to sign. The new version stated that in the future, he would take into account "the Church documents, the *Dominus Iesus* and the notification itself." Fr. Dupuis himself explains why he decided to sign the new version:

> The only reason was the nature of the work I am engaged in. My research is very important to me. Besides, there was a substantial change in the charges raised against my book. In the past two years and even in the first version of the notification I was repeatedly accused of writing a book containing serious errors against faith. While according to the new version, that of December 2000, the text spoke only of 'ambiguities' which could lead the reader into error. I accepted to sign the notification not because of any change of mind on my part, but because of human respect. It was the only way I could continue my theological research. I was also eager to show my loyalty to the Church. (*Indian Currents* 2001: 13).

However, more was to follow and it makes very strange reading. Fr. Dupuis continues:

> The letter of the Congregation had said that the notification that would be signed by me would be published in January in *L'Osservatore Romano*. Days and weeks passed and it was only on 26 January that the Notification was released in the *Sala Stampa*, and it was published in *L'Osservatore Romano*. A curious thing was the fact that now they had added a new paragraph to the text signed by me in December; it was not there when I signed. This added paragraph says that Fr. Dupuis has signed the document, and the meaning of his signature is that he will be bound henceforth by the norms contained in this notification. While by placing my signature I intended to

> say that 'I will take the document into account'. Now, between 'taking into account' and 'being bound by' there is a big gap. And moreover, I was also ordered to have this notification printed in every new edition or any translation of my book. All these were written into the text after I had signed it (*Indian Currents* 2001: 13).

## Charting a New Course

During Vatican II, the role of the Roman Curia was questioned. If one of the foundational documents of Vatican II, *Lumen Gentium*, set forth the Church's understanding of itself as People of God and viewed the Magisterium in terms of a collegial setting, how would the Roman Curia succeed in reflecting this new understanding without a change of structure and function? While the internationalization of the Curia after Vatican II was a helpful step, it did little to situate the Church of Rome in a Communion of Churches. The pre-Vatican II mindset of the Curia would remain unchanged and it would be difficult for the Curia to see itself as more than a mere extension of the papacy buoyed by Vatican I's *Pastor Aeternus* (1870) that affirmed the direct and universal jurisdiction of the pope over all the members of the Church.

If Vatican II's doctrine of the Catholic Church as a Communion of Churches was to be meaningful, allowance had to be made for those Churches to understand and express the Christian tradition in cultures and thought patterns different from those of the established Church. Otherwise, adaptation, inculturation and reinterpretation of the Christian tradition would be impossible! But such allowance has been made. Hence, would it not be proper for the Church of Rome to learn from others?

Learning from others implies that there is a pluralism of cultures and theologies in which the meaningfulness of the Christian message can be expressed. The historical consciousness that is present in the theology of Vatican II allows the Church to profess the same Christ 'yesterday, today and tomorrow' but in accents drawn from thought patterns, cultures and civilizations that are not necessarily Roman. Would it not be proper for the Church that seeks to shape itself anew after Vatican II to encourage dialogue between Rome and its sister Churches?

At one level, the process of dialogue is an implicit admission that two parties can learn from and enhance each other. In *Ecclesia in Asia*, Pope John Paul II clearly announces that dialogue is the way of being Church in Asia (1999: no.3).[7] This announcement of the Pope clearly reflects the spirit that imbued the Council Fathers.

## Conclusion

Dialogue is the antithesis of the Inquisition. The Inquisition saw itself as an organ of the Church that was meant to keep God's revelation in Jesus Christ pure. In its efforts to realize this goal, the Inquisition did not pay attention to the real interests it was serving. In Spain, it ended up by being a party to ethnic cleansing and elsewhere it violated the God-given freedom of persons. Its intolerance of views that were different from its own derived from its understanding of the nature of religious truth.

Such an understanding saw God's providence restricted to parameters that were ecclesiastically constricted and territorially European.

In the spirit of Vatican II, dialogue begins with the understanding that God reveals himself to all peoples and that religious pluralism is a matter for celebration. To appreciate and benefit from such revelation, a Church needs to dialogue with other Churches and with other religions. The Pope himself gave an example of this at Assisi when representatives from different religions gathered together to pray for peace. The inquisitorial spirit must give way to one of dialogue that was discovered in Vatican II.

## Notes

1. We shall not discuss the controversial questions concerning the formation of the canon of Scripture nor the relationship between Scripture and Tradition during the period of the New Testament.
2. Priscillian, the founder of the heretical sect, failed to get the support of both Pope Damasus (c.304-84) and Ambrose (c.339-97), and was finally tried at the Emperor Maximus' court on the charge of sorcery. He was convicted and executed along with several of his followers by the State.
3. The present section of this essay depends heavily on the matter in pp. 472-475.
4. "auto-da-fe...a solemn public ceremony of the Inquisition at which judgment was pronounced on heretics and other sinners. The auto-da-fe included a procession of the condemned along with the bones of dead miscreants and pictures of absent ones. A sermon, announcement of sentence, and public confession followed. A full range of penances were imposed. Heretics were handed over to the secular authority to be burned at the end of the ceremony. Heretics who recanted at the last moment were garroted in an act of mercy. The auto-da-fe took place in southern France, Italy, Portugal, Spain, and their colonies but disappeared after the middle of the eighteenth century."
5. "*conversos*: Christianized Jews and their descendants; the term could also be applied to converted Muslims."
6. On March 17, 2001 Fr. J. Dupuis SJ gave an interview to three persons from ICAN (*Indian Currents Associate News*) in the parlour of the Gregorian University, in Rome where Fr. J. Dupuis taught. The claims made here are on the basis of that interview.
7. "The actual celebration of the synod itself confirmed the importance of dialogue as a *characteristic mode of the Church's life in Asia.*"

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