

Index Librorum Prohibitorum

Finally, all the faithful are commanded not to presume to read or possess any books contrary to the prescriptions of these rules or the prohibition of this list. And if anyone should read or possess books by heretics or writings by any author condemned and prohibited by reason of heresy or suspicion of false teaching, he incurs immediately the sentence of excommunication. He, on the other hand, who reads or possesses books prohibited under another name shall, besides incurring the guilt of mortal sin, be severely punished according to the judgment of the bishops.

Supreme Sacred Congregation of the Roman and Universal Inquisition

An inquisitor of Genoa wrote:

"because the mere fact of incarceration for the crime of heresy brings notable infamy to the person, great prudence must be exercised in the jailing of suspects. Thus it will be necessary to study carefully the nature of the evidence, the quality of the witnesses, and the condition of the accused. Let not our reverence be hasty in proceeding to make an arrest because the mere capture, or even the rumor of it, causes serious harm."

The most frequently prescribed sentences were public humiliation in the form of abjuration and salutary punishment which was prescribed for three types of offenders: 1) the obstinate and unrepentant; 2) those offenders who "relapse", and 3) those who had been convicted of attempting to overturn the cardinal doctrines of the Church (i.e., the Virgin birth, the full divinity of Christ).

The final act in the inquisitional process was the auto da fe, a public ceremony where, after sentencing, penitent heretics abjured and were reconciled to the church, and the obstinate and relapsed offenders were sent to their fate. An interesting closing note: Many of the people sentenced to burning at the stake were first hanged or beheaded.

<http://galileo.rice.edu/>

Council of Trent

On Indulgences

Whereas the power of conferring Indulgences was granted by Christ to the Church; and she has, even in the most ancient times, used the said power, delivered unto her of God; the sacred holy Synod teaches, and enjoins, that the use of Indulgences, for the Christian people most salutary

In granting them, however, It desires that, in accordance with the ancient and approved custom in the Church, moderation be observed; lest, by excessive facility, ecclesiastical discipline be enervated.

In response to Luther's claim that the sacraments are not supported by the Bible:

CANON I.-If any one saith, that the sacraments of the New Law were not all instituted by Jesus Christ, our Lord; or, that they are more, or less, than seven, to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony; or even that any one of these seven is not truly and properly a sacrament; let him be anathema.

That Bishops were ignoring their responsibility by not visiting their parishes:

It is not lawful for any one who holds a benefice requiring personal residence to absent himself, save for a just cause to be approved of by the bishop, who even then shall, for the cure of souls, substitute a vicar in his stead, withdrawing a portion of the fruits.

That jobs are being sold or given as gifts:

Those to be ordained are to be examined by persons versed in divine and human laws.

Whereas no one ought to be ordained, who, in the judgment of his own bishop, is not useful or necessary for his churches

That priests are not educated:

that all cathedral, metropolitan, and other churches greater than these, shall be bound, each according to its means and the extent of the diocese, to maintain, to educate religiously, and to train in ecclesiastical discipline, a certain number of youths of their city and diocese, or, if that number cannot be met with there, of that province, in a college to be chosen by the bishop for this purpose near the said churches, or in some other suitable place.