

Power To Dissolve Lawyers And Marriages In The Courts Of The Roman Curia

Through the centuries, at the heart of Catholic moral theology is a fundamental question: How do we behave responsibly in the face of moral uncertainty? Attempts to resolve problems of everyday life led to the growth of a variety of moral systems, one of which emerged in the early 17th century and was known as "probabilism." This method of solving difficult moral cases allowed the believer to rely upon a view that was judged defensible in terms of its arguments or the authorities behind it, even if the opposite opinion was supported by stronger arguments or more authorities. The theologian Juan Caramuel, a Spanish Cistercian monk whom Alphonso Liguori famously characterized as "the prince of laxists," has been regarded as one of the more extreme—and notorious—proponents of probabilism. As the only full-length English study of Caramuel's theological method, *Defending Probabilism* seeks to reappraise Caramuel's legacy, claiming that his model of moral thinking, if better understood, can actually be of help to the Church today. Considered one of the most erudite theologians of his age, a scientist and scholar who published works on everything from astronomy and architecture to printing and Gregorian chant, Caramuel strove throughout his life to understand probabilism's theological and philosophical foundations as part of his broader analysis of the nature of human knowledge. In applying Caramuel's legacy to our own time, *Defending Probabilism* calls for a reconsideration of the value of provisional moral knowledge. Fleming's study shows that history matters, and that to attain any position on moral certitude is a difficult and painstaking process.

From inside the Vatican, the book that became a modern classic on sainthood in the Catholic Church. Working from church documents, Kenneth Woodward shows how saint-makers decide who is worthy of the church's highest honor. He describes the investigations into lives of candidates, explains how claims for miracles are approved or rejected, and reveals the role politics -- papal and secular -- plays in the ultimate decision. From his examination of such controversial candidates as Archbishop Oscar Romero of El Salvador and Edith Stein, a Jewish philosopher who became a nun and was gassed at Auschwitz, to his insights into the changes Pope John Paul II has instituted, Woodward opens the door on a 2,000-year-old tradition.

Criticism of the way in which Europeans have treated the inhabitants of the non-European world in the course of European expansion has a long history, Three centuries before Christopher Columbus encountered the American Indians, European intellectuals and clergymen had criticized the treatment of the peoples whom the crusaders and other Europeans met as they moved outward from the heartland of European civilization. The connection between the sixteenth-century Spanish writers who criticized the Spanish conquest of the Americas and medieval writers who criticized the behavior of Europeans toward the non-Europeans they encountered on their borders, is more familiar. Yet, their criticism referred back to medieval legal traditions and arguments about the rights of infidels in the face of European expansion. However, it is the increased recognition of the importance of this connection that has inspired much new research in the field of medieval canon law. The most important theorist of what we now call "race relations", in the Middle Ages, was Sinibaldo Fieschi, a distinguished canon-lawyer, who became Pope

Innocent IV (1243-54), whose pontificate is the starting point of this study. As a working canon-lawyer and pope, Innocent's work provides an unusual insight into the whole development of Christian-infidel relations, for his work covers those who lived within Christian Europe, those who were recent converts to Christianity, and those who lived beyond the bounds of Christendom. As pope he initiated the Mongol mission, the first attempt to deal with the Mongol threat to Eastern Europe on a diplomatic level, and to convert the Mongols to Christianity. As a lawyer he was also the author of a commentary on the nature of a just war that became the basis for all future discussion of the rights of infidels who lived in the path of European expansion. A wide knowledge of both legal theory and papal practice blended in a single career and it was this union of these two traditions that formed the intellectual background of Vitoria and Las Casas, and the eminent critics who followed them. This is the first complete study of this subject, based upon a careful analysis of papal and legal sources. Papal sources included letters found in papal registers, including the unpublished Vatican Register 62 which contains only letters dealing with the problems raised by infidel societies. The legal sources include commentaries on the basic texts of canon law that bear on the status of infidels, as well as legal opinions written to deal with specific problems involving Christian-infidel relations. Although directed to specialists and students of this period, this work, original in concept and exceptionally well-written, is sure to find a far wider audience. The whole subject is important, and topical too, in view of the current interest in racism and race relations, itself the subject of the author's Appendix. An unwilling, desperate nun trapped in the cloister, unable to gain release: such is the image that endures today of monastic life in early modern Europe. In *By Force and Fear*, Anne Jacobson Schutte demonstrates that this and other common stereotypes of involuntary consignment to religious houses—shaped by literary sources such as Manzoni's *The Betrothed*—are badly off the mark. Drawing on records of the Congregation of the Council, held in the Vatican Archive, Schutte examines nearly one thousand petitions for annulment of monastic vows submitted to the Pope and adjudicated by the Council during a 125-year period, from 1668 to 1793. She considers petitions from Roman Catholic regions across Europe and a few from Latin America and finds that, in about half these cases, the congregation reached a decision. Many women and a smaller proportion of men got what they asked for: decrees nullifying their monastic profession and releasing them from religious houses. Schutte also reaches important conclusions about relations between elders and offspring in early modern families. Contrary to the picture historians have painted of increasingly less patriarchal and more egalitarian families, she finds numerous instances of fathers, mothers, and other relatives (including older siblings) employing physical violence and psychological pressure to compel adolescents into "entering religion." Dramatic tales from the archives show that many victims of such violence remained so intimidated that they dared not petition the pope until the agents of force and fear had died, by which time they themselves were middle-aged. Schutte's innovative book will be of great interest to scholars of early modern Europe, especially those who work on religion, the Church, family, and gender. The *Dictionary of Modern American Philosophers* includes both academic and non-academic philosophers, and a large number of female and minority thinkers whose work has been neglected. It includes those intellectuals involved in the development of psychology, pedagogy, sociology, anthropology, education, theology, political science, and several other fields, before these

disciplines came to be considered distinct from philosophy in the late nineteenth century. Each entry contains a short biography of the writer, an exposition and analysis of his or her doctrines and ideas, a bibliography of writings, and suggestions for further reading. While all the major post-Civil War philosophers are present, the most valuable feature of this dictionary is its coverage of a huge range of less well-known writers, including hundreds of presently obscure thinkers. In many cases, the Dictionary of Modern American Philosophers offers the first scholarly treatment of the life and work of certain writers. This book will be an indispensable reference work for scholars working on almost any aspect of modern American thought.

This well-researched book explains why the Catholic Church continues to teach marital indissolubility and addresses the numerous contemporary challenges to that teaching. It surveys the patristic witness to marital indissolubility, along with Orthodox and Protestant views, as well as historical-critical biblical exegesis on the contested biblical passages. It also surveys the Catholic tradition from the Trent through Benedict XVI, and it examines a Catholic argument that the Catholic Church's teaching can and should change. Then it explores *Amoris Laetitia*, the papal exhortation from Pope Francis on marriage, and the various major responses to it, with the issue of marital indissolubility at the forefront. Finally, it retrieves Aquinas's theology of marital indissolubility as a contribution to deepening current theological discussions. The author argues that *Amoris Laetitia* upholds the traditional Catholic teaching that a valid and consummated Christian marriage is absolutely indissoluble, in accord with the teachings of Jesus and the Apostle Paul, as solemnly and authoritatively taught by the Council of Trent and affirmed by later popes and the Second Vatican Council. He says that *Amoris Laetitia* should be interpreted and implemented in light of the doctrine of marital indissolubility: implementations that undermine this doctrine should be avoided. Levering says that numerous contemporary Catholic theologians and biblical scholars are mistakenly turning the indissolubility of marriage into contingent dissolubility based upon whether the spouses continue to act in loving ways toward each other. The sacrament's gift of objective indissolubility is thereby undermined. Fortunately, the main interpreters of *Amoris Laetitia*, whose views have been approved by Pope Francis, insist that the Apostolic Exhortation does not change the doctrine of marital indissolubility in any way.

Pope John Paul II is the second longest serving pope in history and the longest serving pope of the last century. His presence has thrown a long shadow across our time, and his influence on Catholics and non-Catholics throughout the world cannot be denied. Much has been written about this pope, but until now, no one has provided a systematic and thorough analysis of the moral theology that underlies his moral teachings and its astonishing influence. And no one is better positioned to do this than Charles E. Curran, widely recognized as the leading American Catholic moral theologian. Curran focuses on the authoritative statements, specifically the fourteen papal encyclicals the pope has written over the past twenty-five years, to examine how well the pope has addressed the broad issues and problems in the Church today. Curran begins with a discussion of the theological presuppositions of John Paul II's moral teaching and moral theology. Subsequent chapters address his theological methodology, his ethical methodology, and his fundamental moral theology together with his understanding of human life. Finally, Curran deals with the specific issues of globalization, marriage, conscience, human acts, and the many issues involved in social and sexual ethics. While finding much to admire, Curran is nonetheless fiercely precise in his analysis and rigorously thoughtful in his criticism of much of the methodological aspects of the pope's moral theology—in his use of scripture, tradition, and previous hierarchical

teaching; in theological aspects including Christology, eschatology, and the validity of human sources of moral wisdom and knowledge; and in anthropology, the ethical model and natural law. Brilliantly constructed and fearlessly argued, this will be the definitive measure of Pope John Paul II's moral theology for years to come.

Same-Sex Marriage and Religious Liberty explores the religious freedom implications of defining marriage to include same-sex couples. It represents the only comprehensive, scholarly appraisal to date of the church-state conflicts virtually certain to arise from the legal recognition of same-sex marriage. It explores two principal questions. First, exactly what kind of religious freedom conflicts are likely to emerge if society embraces same-sex marriage? A redefinition of marriage would impact a host of laws where marital status affects legal rights—in housing, employment, health-care, education, public accommodations, and property, in addition to family law. These laws, in turn, regulate a host of religious institutions—schools, hospitals, and social service providers, to name a few—that often embrace a different definition of marriage. As a result, church-state conflicts will follow. This volume anticipates where and how these manifold disputes will arise. Second, how might these conflicts be resolved? If the disputes spark litigation under the Free Speech, Free Exercise, or Establishment Clauses of the First Amendment, who will prevail and why? When, if ever, should claims of religious liberty prevail over claims of sexual liberty? Drawing on experience in analogous areas of law, the volume explores whether it is possible to avoid these constitutional conflicts by statutory accommodation, or by separating religious marriage from civil marriage.

Analyzes the interplay between Christian theological norms and Western legal principles concerning marriage, examining the theology and law of marriage in the Catholic, Lutheran, Calvinist, Anglican, and Enlightenment traditions.

At the end of World War II, conservatism was a negligible element in U.S. politics, but by 1980 it had risen to a dominant position. Patrick Allitt helps explain the remarkable growth of the contemporary conservative movement in the light of Catholic history in the United States. Allitt focuses on the role of individual Catholics against a backdrop of volatile cultural change, showing how such figures as William F. Buckley, Jr., Garry Wills, John T. Noonan, Jr., Michael Novak, John Lukacs, Thomas Molnar, Russell Kirk, Clare Boothe Luce, Ellen Wilson, Charles Rice, and James McFadden forged a potent anti-liberal intellectual tradition. *Catholic Intellectuals and Conservative Politics in America, 1950-1985* is much more than a history of conservative Catholics, for it illuminates critical themes in postwar American society. As Allitt narrates the interplay of liberal and conservative politics among Catholics, he unfolds a history both intricate and sweeping. After describing how New Conservatism was shaped in the 1950s by William F. Buckley, Jr., and an older generation of Catholic thinkers including Ross Hoffman and Francis Graham Wilson, Allitt traces the range of Catholic responses to the cataclysmic events of the 1960s: the election of John F. Kennedy, the civil rights movement, the decolonization of Africa, Supreme Court decisions on school prayer, the war in Vietnam, and nuclear arms proliferation. He shows how the transformation of the Church prompted by the Second Vatican Council not only intensified existing divisions among Catholics but also shattered the unity of the Catholic conservative movement. Turning to the 1970s, Allitt chronicles bitter controversies concerning family roles, contraception, abortion, and gay rights. Next, comparing the work of John Lukacs, Thomas Molnar, Garry Wills, and Michael Novak from the 1950s through the 1980s, Allitt demonstrates how individual Catholic conservatives drew different lessons from similar contingencies. He concludes by assessing recent ideological shifts within American Catholicism, using as his test case the conservative resistance to the Catholic Bishops' 1983 Pastoral Letter on Nuclear Weapons. Offering new insight into the subtle interplay between religion and politics, *Catholic Intellectuals and Conservative Politics in America, 1950-1985* will be engaging reading for everyone interested in the postwar evolution of American politics and culture.

As lawyers move from one firm to another or from private practice into another sphere -- and as firms restructure to meet increasing economic demands -- numerous ethical, practical, and financial questions arise. Hillman on Lawyer Mobility is your definitive guide to this fast developing area of law. Hillman analyzes and clarifies all the urgent legal and ethical ramifications in such areas as: The downsizing of law firms Disputes over the existence of a partnership Restrictive covenants Disincentives to competition One-sided fee-sharing agreements Notice of withdrawal Section 42 elections for withdrawing partners Files as property of clients Retaining liens Enforcement of ethics standards through arbitration Collateral c

Reproduction of the original: The Works of the Right Honourable Edmund Burke by John C. Nimmo

This monumental study of medieval law and sexual conduct explores the origin and development of the Christian church's sex law and the systems of belief upon which that law rested. Focusing on the Church's own legal system of canon law, James A. Brundage offers a comprehensive history of legal doctrines—covering the millennium from A.D. 500 to 1500—concerning a wide variety of sexual behavior, including marital sex, adultery, homosexuality, concubinage, prostitution, masturbation, and incest. His survey makes strikingly clear how the system of sexual control in a world we have half-forgotten has shaped the world in which we live today. The regulation of marriage and divorce as we know it today, together with the outlawing of bigamy and polygamy and the imposition of criminal sanctions on such activities as sodomy, fellatio, cunnilingus, and bestiality, are all based in large measure upon ideas and beliefs about sexual morality that became law in Christian Europe in the Middle Ages. "Brundage's book is consistently learned, enormously useful, and frequently entertaining. It is the best we have on the relationships between theological norms, legal principles, and sexual practice."—Peter Iver Kaufman, Church History

Around 300 A.D. European patterns of marriage and kinship were turned on their head. What had previously been the norm - marriage to close kin - became the new taboo. The same applied to adoption, the obligation of a man to marry his brother's widow and a number of other central practices. With these changes Christian Europe broke radically from its own past and established practices which diverged markedly from those of the Middle East, North Africa and Asia. In this highly original and far-reaching work Jack Goody argues that from the fourth century there developed in the northern Mediterranean a distinctive but not undifferentiated kinship system, whose growth can be attributed to the role of the Church in acquiring property formerly held by domestic groups. He suggests that the early Church, faced with the need to provide for people who had left their kin to devote themselves to the life of the Church, regulated the rules of marriage so that wealth could be channelled away from the family and into the Church. Thus the Church became an 'interitor', acquiring vast tracts of property through the alienation of familial rights. At the same time, the structure of domestic life was changed dramatically, the Church placing more emphasis on individual wishes, on conjugality, and on spiritual rather than natural kinship. Tracing the consequences of this change through to the present day, Jack Goody challenges some

fundamental assumptions about the making of western society, and provides an alternative focus for future study of the European family, kinship structures and marriage patterns. The questions he raises will provoke much interest and discussion amongst anthropologists, sociologists and historians.

The first-ever multivolume treatment of the issues in legal philosophy and general jurisprudence, from both a theoretical and a historical perspective. The work is aimed at jurists as well as legal and practical philosophers. Edited by the renowned theorist Enrico Pattaro and his team, this book is a classical reference work that would be of great interest to legal and practical philosophers as well as to jurists and legal scholar at all levels. The work is divided The theoretical part (published in 2005), consisting of five volumes, covers the main topics of the contemporary debate; the historical part, consisting of six volumes (Volumes 6-8 published in 2007; Volumes 9 and 10, published in 2009; Volume 11 published in 2011 and volume 12 forthcoming in 2015), accounts for the development of legal thought from ancient Greek times through the twentieth century. The entire set will be completed with an index. ?Volume 7: The Jurists' Philosophy of Law from Rome to the Seventeenth Century edited by Andrea Padovani and Peter Stein Volume 7 is the second of the historical volumes and acts as a complement to the previous Volume 6, discussing from the jurists' perspective what that previous volume discusses from the philosophers' perspective. The subjects of analysis are, first, the Roman jurists' conception of law, second, the metaphysical and logical presuppositions of late medieval legal science, and, lastly, the connection between legal and political thought up to the 17th century. The discussion shows how legal science proceeds at every step of the way, from Rome to early modern times, as an enterprise that cannot be untangled from other forms of thought, thus giving rise to an interest in logic, medieval theology, philosophy, and politics—all areas where legal science has had an influence. Volume 8: A History of the Philosophy of Law in The Common Law World, 1600–1900 by Michael Lobban Volume 8, the third of the historical volumes, offers a history of legal philosophy in common-law countries from the 17th to the 19th century. Its main focus (like that of Volume 9) is on the ways in which jurists and legal philosophers thought about law and legal reasoning. The volume begins with a discussion of the 'common law mind' as it evolved in late medieval and early modern England. It goes on to examine the different jurisprudential traditions which developed in England and the United States, showing that while Coke's vision of the common law continued to exert a strong influence on American jurists, in England a more positivist approach took root, which found its fullest articulation in the work of Bentham and Austin. ?

One deep problem facing the Catholic church is the question of how its teaching authority is understood today. It is fairly clear that, while Rome continues to teach as if its authority were unchanged from the days before Vatican II (1962-65), the majority of Catholics - within the first-world church, at least - take a far more independent line, and increasingly

understand themselves (rather than the church) as the final arbiters of decision-making, especially on ethical questions. This collection of essays explores the historical background and present ecclesial situation, explaining the dramatic shift in attitude on the part of contemporary Catholics in the U.S. and Europe. The overall purpose is neither to justify nor to repudiate the authority of the church's hierarchy, but to cast some light on: the context within which it operates, the complexities and ambiguities of the historical tradition of belief and behavior it speaks for, and the kinds of limits it confronts - consciously or otherwise. The authors do not hope to fix problems, although some of the essays make suggestions, but to contribute to a badly needed intra-Catholic dialogue without which, they believe, problems will continue to fester and solutions will remain elusive.

Which of the two sides of Clement prevailed the 'official' or the personal? The book attempts to answer this question by examining his ideas and actions in connection with some of the major issues of the reign: for example, his attempts to solve the problem of the 'usurping' emperor, Louis of Bavaria, through the appointment of Charles of Bohemia (Charles IV); to deal with a crisis in the Hundred Years War between France and England; to check Islamic expansion and to heal the Greek Schism; to curb the oligarchic challenge of those who thought that the papacy should be at Rome rather than at Avignon. Clement was a great orator and the book is based partly on his sermons, many of which are unpublished. It is the only study of an Avignon pope in English.

This newly revised and enlarged edition of John Witte's authoritative historical study explores the interplay of law, theology, and marriage in the Western tradition. Witte uncovers the core beliefs that formed the theological genetic code of Western marriage and family law. He explores the systematic models of marriage developed by Catholics, Lutherans, Calvinists, Anglicans, and Enlightenment thinkers, and the transformative influence of each model on Western marriage law. In addition, he traces the millennium-long reduction of marriage from a complex spiritual, social, contractual, and natural institution into a simple private contract with freedom of entrance, exercise, and exit for husband and wife alike. This second edition updates and expands each chapter and the bibliography. It also includes three new chapters on classical, biblical, and patristic sources.

Christian marriage is a permanent union which requires the commitment of both spouses for its maintenance through fulfillment of its stipulations. The failure of the fulfillment of the latter provides legitimate grounds for divorce and remarriage of the innocent party. This work employs a fourfold approach for the development of NT ethical argumentation based on Richard B. Hays' Moral Vision of the New Testament. The author establishes the proper contextual grounds for the NT study through formulation of the Old Testament perspective on marriage as covenant. The relevant NT passages are examined through historical-critical and narrative-critical methods. A critical study of the main Christian traditions leads to an ecumenical formulation of the theological

conclusions. Pragmatic implementation of the thesis follows an examination of the contemporary pluralistic context and applications in both Christian communities and the larger society within its legislative system.

This engrossing, ground-breaking book challenges the long-held conviction that prior to the second divorce referendum of 1995 Irish people could not obtain a divorce that gave them the right to remarry. Joyce knew otherwise, as Peter Kuch reveals—obtaining a decree absolute in Edwardian Ireland, rather than separation from bed and board, was possible. Bloom's "Divorce, not now" and Molly's "suppose I divorced him"—whether whim, wish, fantasy, or conviction—reflects an Irish practice of petitioning the English court, a ruse that, even though it was known to lawyers, judges, and politicians at the time, has long been forgotten. By drawing attention to divorce as one response to adultery, Joyce created a domestic and legal space in which to interrogate the sometimes rival and sometimes collusive Imperial and Ecclesiastical hegemonies that sought to control the Irish mind. This compelling, original book provides a refreshingly new frame for enjoying *Ulysses* even as it prompts the general reader to think about relationships and about the politics of concealment that operate in forging national identity

This book argues that the fragmentation in the political scene reflects the increasing social division as an outcry to (re-)define the Egyptian national identity.

A Companion to Priesthood and Holy Orders in the Middle Ages contains essays that examine the ontology and function of ordained bishops, priests and deacons throughout the medieval era as preachers, confessors and providers of pastoral care. *The Global Face of Public Faith* addresses the hotly debated question of the role religion should play in politics in both the American and international contexts. It engages the fears that public religion threatens American democracy and could lead to a global clash of civilizations and new wars of religion. It analyzes how Christianity can attain common ground with other religious communities, thus becoming a force for peace and human rights. The separation of church from state need not mean the privatization of religion. Religious engagement in public life can strengthen civic life by encouraging active citizen participation that promotes both justice and peace. The question of religion and politics should thus become an argument about how faith becomes public, not whether it does. Religious communities, Christianity in particular, should be vigorous advocates of human rights, democratic governance, and economic development worldwide. In so doing, they will also become peacemakers. David Hollenbach is a calm voice of reason in a chaotic world, with an eye that sees beyond national horizons to where human needs and human rights converge. He is convinced that religious traditions can find common ground—through the use of rights and rights language. *The Global Face of Public Faith* reinforces his commitment to confronting such issues as poverty and economic development, globalism, and interreligious dialogue. He focuses here on faith and the Catholic tradition in politics; the role of the church in American public life; and the wider issues of global challenges and ethics—in a search for a common set of moral standards and a international ethic through a commitment to universal human rights. While not denying the difficulties of forging such a consensus, he nonetheless sees the possibility for justice, and reasons for hope. And hope is something the world can always use.

Investigating the interaction and tension between Swedish and canonical marriage formation, and the later Lutheran influence, the book offers a case study of marriage formation as a process and the mechanisms of legal reception in medieval and Reformation Sweden.

A sociocultural analysis of the relationships among law, religion, and sexual morality in Burgundy during the Catholic Reformation, this book is divided into two, interrelated parts: the world of prescription and the world of practice. The first part examines the construction of authority, focusing primarily upon Burgundy's dominant elite legal community. The second part of the book examines the deployment of authority, and its appropriation by French men and women. The new moral order focused on sexuality and the imposition of this order involved a legal contest over the disposition of bodies, both male and female, be they priests, courting couples, victims of seduction or rape, or prostitutes. James Farr's book offers an unusually fertile approach to study the link between sexuality and criminality.

St. Augustine and Roman law are the two bridges from Athens and Jerusalem to the world of modern law. Augustine's almost eerily modern political realism was based upon his deep appreciation of human evil, arising from his insights into the human personality, the product of his reflections on his own life and the history of his times. These insights have traveled well through the ages and are mirrored in the pages of Aquinas, Luther and Calvin, Reinhold Niebuhr, and Hannah Arendt. The articles in this volume describe the life and world of Augustine and the ways in which he conceived both justice and law. They also discuss the little recognized Augustinian contributions to the field of modern hermeneutics - the discipline which informs the art of legal interpretation. Finally, they include Augustine's valuable discussion of church/state relations, the law of just wars, and proper role and limits of coercion, and the procreative dimensions of marriage. The volume also includes an extremely useful, definitive bibliography of Augustine and the law, and will leave readers with an increased appreciation of the contributions which Augustine has made to the history of jurisprudence. No one can read Augustine and these articles on his view of the law without taking away a new view of the law itself.

Among the contributions of the medieval church to western culture was the idea that marriage was one of the seven sacraments, which defined the role of married folk in the church. Although it had ancient roots, this new way of regarding marriage raised many problems, to which scholastic theologians applied all their ingenuity. By the late Middle Ages, the doctrine was fully established in Christian thought and practice but not yet as dogma. In the sixteenth century, with the entire Catholic teaching on marriage and celibacy and its associated law and jurisdiction under attack by the Protestant reformers, the Council of Trent defined the doctrine as a dogma of faith for the first time but made major changes to it. Rather than focusing on a particular aspect of intellectual and institutional developments, this book examines them in depth and in detail from their ancient precedents to the Council of Trent.

Power to Dissolve: Lawyers and Marriages in the Courts of the Roman Curia
Power to Dissolve: Lawyers and Marriages in the Courts of the Roman Curia
Harvard University Press
Popes, Lawyers, and Infidels: The Church and the Non-Christian World, 1250-1550
University of Pennsylvania Press

[Copyright: bc04363fa212d271142580c449516ad9](https://www.industrydocuments.ucsf.edu/docs/bc04363fa212d271142580c449516ad9)