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La giustizia intollerante: inquisizioni e tribunali confessionali in Europa (secoli IV - XVIII) by: Brambilla, Elena 1942- Published: (2007) Giustizia divina by: Provera, Emanuela 1966-, et al. Published: (2018)

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Established in 1542, the Roman Inquisition operated through a network of almost fifty tribunals to combat heretical and heterodox threats within the papal territories. Whilst its theological, institutional and political aspects have been well-studied, until now no sustained work has been undertaken to understand the financial basis upon which it operated. Yet – as *The Business of the Roman Inquisition in the Early Modern Era* shows – the fiscal autonomy enjoyed by each tribunal was a major factor in determining how the Inquisition operated. For, as the flow of cash from Rome declined, each tribunal was forced to rely upon its own assets and resources to fund its work, resulting in a situation whereby tribunals increasingly came to resemble businesses. As each tribunal was permitted to keep a substantial proportion of the fines and confiscations it levied, questions

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quickly arose regarding the economic considerations that may have motivated the Inquisition's actions. Dr Maifreda argues that the Inquisition, with the need to generate sufficient revenue to continue working, had a clear incentive to target wealthy groups within society who could afford to yield up substantial revenues. Furthermore, as secular authorities also began to rely upon a levy on these revenues, the financial considerations of decisions regarding heresy prosecutions become even greater. Based upon a wealth of hitherto neglected primary sources from the Vatican and local Italian archives, Dr Maifreda reveals the underlying financial structures that played a vital part in the operations of the Roman Inquisition. By exploring the system of incentives and pressures that guided the actions of inquisitors in their procedural processes and choice of victims, a much clearer understanding of the Roman Inquisition emerges. This book is an English translation of *I denari dell'inquisitore. Affari e giustizia di fede nell'Italia moderna* (Turin: Einaudi, 2014).

Deutscher examines the records of the bishop's tribunal of the northern Italian diocese of Novara during two distinct periods: the ambitious decades following the Council of Trent (1563-1615), and the half-century leading up to the French invasions of 1790s. As the state's power continued to rise during this second time span, the Church was often humbled and the tribunal's activity was much reduced.

A synthesis of the latest scholarship on the institutions dedicated to the repression of heresy in the medieval and early modern Catholic Church.

In *Defining Heresy*, Irene Bueno investigates the methods and discourses of anti-heretical repression in the first half of the fourteenth century, focusing on the figure of Jacques Fournier/Benedict XII (c.1284-1342), bishop-inquisitor, theologian, and, eventually, pope at Avignon.

Pope Benedict XIV Lambertini (r. 1740–58) was one of the driving forces behind the Italian Enlightenment of the eighteenth century. His campaign to reconcile faith and empirical science, re-launch a dialogue between the Church and the European intellectual community, and expand papal patronage of the arts and sciences helped restore Italy's position as a center of intellectual and artistic innovation. *Benedict XIV and the Enlightenment* offers a broad and nuanced assessment of Benedict's engagement with Enlightenment art, science, spirituality, and culture. The collection's essays, written by international experts in the field, cover topics ranging from Benedict's revisions to the Church's procedures for beatification and sanctification to his patronage of women scientists and mathematicians at the university in Bologna, his birthplace.

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A comprehensive history of abortion in Renaissance Italy. In this authoritative history, John Christopoulos provides a provocative and far-reaching account of abortion in sixteenth- and seventeenth-century Italy. Drawing on portraits of women who terminated—or were forced to terminate—pregnancies, he finds that Italians maintained a fundamental ambivalence about abortion, despite injunctions from civil and religious authorities. Italians from all levels of society sought, had, and participated in abortions. Early modern Italy was not an absolute anti-abortion culture, an exemplary Catholic society centered on the “traditional family.” Rather, Christopoulos shows, Italians held many views on abortion, and their responses to its practice varied. Bringing together medical, religious, and legal perspectives alongside a social and cultural history of sexuality, reproduction, and the family, Christopoulos offers a nuanced and convincing account of the meanings Italians ascribed to abortion and shows how prevailing ideas about the practice were spread, modified, and challenged. Christopoulos begins by introducing readers to prevailing medical ideas about abortion and women’s bodies, describing the widely available purgative medicines and surgeries that various healers and women themselves employed to terminate pregnancies. He also explores how these ideas and practices ran up against and shaped theology, medicine, and law. Catholic understanding of abortion was changing amid religious, legal, and scientific debates concerning the nature of human life, women’s bodies, and sexual politics. Christopoulos examines how ecclesiastical, secular, and medical authorities sought to regulate abortion, and how tribunals investigated and punished its procurers—or didn’t, even when they could have.

The Society of Jesus was founded by Ignatius Loyola on a principal of strict obedience to papal and superiors’ authorities, yet the nature of the Jesuits's work and the turbulent political circumstances in which they operated, inevitably brought them into conflict with the Catholic hierarchy. In order to better understand and contextualise the debates concerning obedience, this book examines the Jesuits of south-western Europe during the generalate of Claudio Acquaviva. Acquaviva’s thirty year generalate (1581-1615) marked a challenging time for the Jesuits, during which their very system of government was called into doubt. The need for obedience and the limits of that obedience posed a question of fundamental importance both to debates taking place within the Society, and to the definition of a collective Jesuit identity. At the same time, struggles for jurisdiction between political states and the papacy, as well as the difficulties raised by the Protestant Reformation, all called for matters to be rethought. Divided into four chapters, the book begins with an analysis of the texts and contexts in which Jesuits reflected on obedience at the turn of the seventeenth century. The three following chapters then explore the various Ignatian sources that discussed obedience, placing them within their specific contexts. In so doing the book provides fascinating insights into how the Jesuits

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under Acquaviva approached the concept of obedience from theological and practical standpoints.

The first historical appraisal of the astonishing life and times of a controversial twentieth-century saint Padre Pio is one of the world's most beloved holy figures, more popular in Italy than the Virgin Mary and even Jesus. His tomb is the most visited Catholic shrine anywhere, drawing more devotees than Lourdes. His miraculous feats included the ability to fly and to be present in two places at once; an apparition of Padre Pio in midair prevented Allied warplanes from dropping bombs on his hometown. Most notable of all were his stigmata, which provoke heated controversy to this day. Were they truly God-given? A psychosomatic response to extreme devotion? Or, perhaps, the self-inflicted wounds of a charlatan? Now acclaimed historian Sergio Luzzatto offers a pioneering investigation of this remarkable man and his followers. Neither a worshipful hagiography nor a sensationalist exposé, Padre Pio is a nuanced examination of the persistence of mysticism in contemporary society and a striking analysis of the links between Catholicism and twentieth-century politics. Granted unprecedented access to the Vatican archives, Luzzatto has also unearthed a letter from Padre Pio himself in which the monk asks for a secret delivery of carbolic acid—a discovery which helps explain why two successive popes regarded Padre Pio as a fraud, until pressure from Pio-worshipping pilgrims forced the Vatican to change its views. A profoundly original tale of wounds and wonder, salvation and swindle, Padre Pio explores what it really means to be a saint in our time.

This book investigates the actions of marriage tribunals by analyzing the richest source of marriage suits extant in Italy, those of the Venetian ecclesiastical tribunal, between 1420 and the opening of the Council of Trent. It offers a strongly representative overview of the changes the Council introduced to centuries-old marriage practices, relegating it to the realm of marginality and deviance and nearly erasing the memory of it altogether. From the eleventh century onward, the Church assured itself of a jurisdictional monopoly over the matter of marriage, operating both in concert and in conflict with secular authorities by virtue of marriage's civil consequences, the first of which regarded the legitimacy of children. Secular tribunals were responsible for patrimonial matters between spouses, though the Church at times inserted itself into these matters either directly, by substituting itself for the secular authority, or indirectly, by influencing Rulings through their own sentences. Lay magistratures, for their part, somewhat eroded the authority of ecclesiastical tribunals by continuing to exercise autonomous jurisdiction over marriage, especially regarding separation and crimes strictly connected to the nuptial bond and its definition, including adultery, bigamy, and rape.

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