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deserved to be stripped of their status as priests and then imprisoned. A series of papal and Council decrees from the twelfth century required such priests to be dismissed from the priesthood, and then handed over to the civil authorities for further punishment. That all changed in 1922 when Pope Pius XI issued his

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decree Crimen

Sollicitationis that
created a de facto

privilege of clergy by
imposing the secret of
the Holy Office on all
information obtained
through the Church's
canonical investigations.

If the State did not know
about these crimes, then
there would be no State
trials, and the matter
could be treated as a

purely canonical crime
to be dealt with in secret
in the Church courts.

Pope Pius XII continued
the decree. Pope John
XXIII reissued it in
1962. Pope Paul VI in
1974 extended the reach
of pontifical secrecy to
the allegation itself.

Pope John Paul II
confirmed the
application of pontifical
secrecy in 2001, and in

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2010, Benedict XVI

even extended it to
allegations about priests

sexually abusing
intellectually disabled

adults. In 2010, Pope
Benedict gave a

dispensation to
pontifical secrecy to
allow reporting to the
police where the local
civil law required it, that
is, just enough to keep
bishops out of jail. Most

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countries in the world do not have any such reporting laws for the vast majority of complaints about the sexual abuse of children. Pontifical secrecy, the cornerstone of the cover up continues. The effect on the lives of children by the imposition of the Churchs Top Secret classification on clergy

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sex abuse allegations may not have been so bad if canon law had a decent disciplinary system to dismiss these priests. The 1983 Code of Canon Law imposed a five year limitation period which virtually ensured there would be no canonical trials. It required bishops to try to reform these priests before putting them on

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trial. When they were on trial, the priest could plead the Vatican Catch 22 defence he should not be dismissed because he couldnt control himself. The Church claims that all of this has changed. Very little has changed. It has fiddled around the edges of pontifical secrecy and the disciplinary canons. The Church has been

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moonwalking.

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Galileo's trial in 1633
before the Roman
Inquisition is one of the
most frequently
mentioned topics in the
history of science.

Galileo's encounter with
the Catholic Church was
not only a major turning
point in the history of

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western culture; it is the paradigm case of the clash between the institutional authority of religion and the authority of scientific reason, a clash that has come to define the modern era. Blackwell's new contribution to the Galileo affair concerns the official theological position against Galileo. The centerpiece of his

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project is the treatise entitled Tractatus Syllepticus, written by Melchior Inchofer, S. J., whose judgment of the orthodoxy of Galileo's Dialogue had been requested earlier by the Holy Office and was then incorporated into the proceedings of the trial. At the time, Inchofer's judgment against Galileo's book

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was both detailed and harsh. That judgment formed the basis for Inchofer's subsequent Tractatus, the first English translation of which is included in this volume. Inchofer's text provides a new and fascinating way of looking at the defense of the guilty verdict. Galileo and his trial.

Both legal and

theological behind-the-scenes aspects of Galileo's trial are

discussed. Because of a weak legal case, a plea bargain was arranged, extrajudicially, then sabotaged in the Holy Office before the final decision of the case.

Through his close scrutiny of the specifics of the trial, Blackwell renders a picture that is

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more complex, and
ominous, than the usual
portrayal of the trial.

This revised edition
includes 214 new items
and contains abridged
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in Roman Catholic
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publication details, the format and extent of each volume, names of translators and editors and location of items.

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Responding to a gap in the field, this is the first book of its kind to

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explore the implications of research in English for tourism (EfT) within the field of English for specific purposes. This edited volume brings together teachers and researchers of EfT from diverse national and institutional contexts, focusing on connecting current research in EfT contexts to classroom implications. It

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considers a wide range of themes related to the teaching of EfT, including theoretical concepts, methodological frameworks, and specific teaching methods. The book explores topics relating to the impact of changing technologies, the need for cultural understanding, and

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support for writing
development, among
others. Teaching

English for Tourism
explores this growing
area of English for
specific purposes and
allows for researchers
and practitioners to
share their findings in
an academic context.

This unique book is
ideal reading for
researchers, post-

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graduate students, and professionals working in the fields of English language teaching and learning.

The Ptolemaic system of the universe, with the earth at the center, had held sway since antiquity as authoritative in

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philosophy, science, and
church teaching.

Following his
observations of the
heavenly bodies,
Nicolaus Copernicus
(1473-1543) abandoned
the geocentric system
for a heliocentric model,
with the sun at the
center. His remarkable
work, *On the
Revolutions of
Heavenly Spheres*,

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stands as one of the greatest intellectual revolutions of all time, and profoundly influenced, among others, Galileo and Sir Isaac Newton.

Laudato Si 'is Pope Francis' second encyclical which focuses on the theme of the environment. In fact, the Holy Father in his

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encyclical urges all men and women of good will, the rulers and all the powerful on earth to reflect deeply on the theme of the environment and the care of our planet. This is our common home, we must take care of it and love it - the Holy Father tells us - because its end is also ours.

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