Sermoni | 35f242b957489f42dd525e1edf1d24d8b

Zur Geschichte und Literatur
Handbook of Women Biblical Interpreters
Ođa Reatina. [In verse. Edited by A. M. Ricci.]
The Cult of St Clare of Assisi in Early Modern Italy
Order and Disorder: The Poor Clares between Foundation and Reform
Franciscan Literature of Religious Instruction before the Council of Trent
Animals and Courts
Vernacular Theology
Miscelanea Francesco Ehrle
Sermoni
Zeitschrift für Kirchengeschichte
Tuscany’s Noble Treasures

The history of women interpreters of the Bible is a neglected area of study. Marion Taylor presents a one-volume reference tool that introduces readers to a wide array of women interpreters of the Bible from the entire history of Christianity. Her research has implications for understanding biblical interpretation—especially the history of interpretation—and influencing contemporary study of women and the Bible. Contributions by 130 top scholars introduce foremothers of the faith who address issues of interpretation that continue to be relevant to faith communities today, such as women’s roles in the church and synagogue and the idea of religious feminism. Women’s interpretations also raise awareness about differences in the ways women and men may read the Scriptures in light of differences in their life experiences. This handbook will prove useful to ministers as well as to students of the Bible, who will be inspired, provoked, and challenged by the women introduced here. The volume will also provide a foundation for further detailed research and analysis. Interpreters include Elizabeth Rice Achtemeier, Saint Birgitta
recrimination. Yet the correspondence closes with thoroughly serious, scholarly, and original enquiries into the origins and development of pagan, Jewish, and Christian ideals of religious life.

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also given rise to huge disagreements over their historical content and significance. The collection opens with an autobiography which contains the story of the calamities that followed

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called the Renaissance of the twelfth century. Abelard was the leading philosopher of his time and a very public figure in France, as well as being a fiercely attacked theologian and unpopular

well beyond Rome to the Christian East through his contribution to preparations for the Council of Chalcedon and its outcome. For this he was alternately praised and vilified by the opposing

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A comprehensive study of female religious life in medieval Tuscany and the development of new categories of religious women.

The Letter Collection of Peter Abelard and Heloise

Unsere Zeit

Der Katholik

This book is not meant to be a definitive exploration of the whole of the two churches in any case. The attempt would be absurd. But the book is not meant, either, to be an intense exploration of "certain aspects" of the two churches. It is meant rather to be an extended essay about the connected differences between the two churches, to use "aspects" as touchstones for comparison. It is meant to be a comparison of two total styles. These are not architectural styles, although there is a marked and significant difference between English and Italian ecclesiastical architecture in the thirteenth century. The nonarchitectural style of the thirteenth-century Italian church might in fact be called sustained Romanesque, or perhaps sustained Burgundian. Comparing England (or Britain) with Italy in order to expose more fully one or both is not a new idea. Historians, like Tacitus and Collingwood, have made the comparison, and so have poets, like Browning and, with superb intellectuality, Clough. This is, at least locally, where angels feared to tread. The famous 19th century Anonymous wrote from the other side in his Relation (of about 1500), and condoned for us his comparison in the observation that unlike the Italiens the English felt no real love, only lust. The spring bough and the melon-flower, Collingwood's city and field—the long continuity of the difference is startlingly apparent. Explaining the continuity (and perhaps there is no more difficult sort of historical explanation—its difficulty is fatal to the mind) is not the job that this book sets itself. But it would be dull and dishonest to ignore the fact that the continuity exists. All that this book has to say may be no more than that the thirteenth-century Italian church was in fact, as Browning warned, a melon-flower. The book may be only a gloss on amours. The symbol is more inclusive, more evocative, less guilty of excluding the essential but undefined, than detailed description can be. M. melon-flower and amours, however, fortunately for the purpose of this book, say very little about the intricate, connected details of administrative history. Collingwood's later Tacitus' city against field presses less deeply but says more. The general difference between the styles of the English and Italian churches has a great deal to do, and very directly, with the fact that the inhabitants of Italy were continually city-dwellers and the inhabitants of Britain were essentially not. Although this book is about both England and Italy, it approaches them differently. The thirteenth-century Italian church is, particularly in English and French, practically unknown. Before it can be explained or analyzed, it must be recreated, formed again in detail. The job is in part really archaeological. The outline of past existence must be uncovered. This is not at all true of the thirteenth-century English church. It has been well explored. This disparity in past observation forces my book to talk much more of Italy than of England; but, if it is a book about one church rather than the other, it is a book about England. England is meant to be seen, for a change, against what it was not. In this sort of profile it has a different look. England may no longer seem a country in the frozen North, incapable, in the distance, of responding fully to Latin enthusiasm. Its full response to ecclesiastical government may seem closely connected with its, of course relatively, full response to secular government.

Msaid


Mosaik

Lehrbuch einer allgemeinen Literaturgeschichte aller bekannten Völker der Welt, von der ältesten bis auf die neueste Zeit

Härteteuntersuchungen an Radetreffstoff nach dem Kohn-Brinell'schen Kugeldruckverfahren

Leo the Great

I sermoni

Zeitschrift für romanische Philologie

Pope Leo I's theological and political influence in his own time (440-461) and beyond far outweighs the amount of attention he has received in recent scholarship. That influence extended well beyond Rome to the Christian East through his contribution to preparations for the Council of Chalcedon and its outcome. For this he was alternately praised and vilified by the opposing parties at the Council. Leo made his views known through letters, and a vast number of homilies. While so many of these survive, Leo and his works have not been the subject of a major English-language socio-historical study in over fifty years. In this brief introduction to the life and works of this important leader of the early church, we gain a more accurate picture of the circumstances and pressures which were brought to bear on his pontificate. A brief introduction surveys the scanty sources which document Leo's early life, and sets his pontificate in its historical context, as the Western Roman Empire went into serious decline, and Rome lost its former status as the western capital. A noted trend of various excerpts of Leo's letters and homilies are organised around four themes dealing with specific aspects of Leo's activity as bishop of Rome. Leo as spiritual adviser on the life of the faithful. Leo as opponent of heresy, the bishop of Rome as civic and ecclesiastical administrator Leo and the primacy of Rome. Taking each of these key elements of Leo's pontifical activities into account, we gain a more balanced picture of the context and contribution of his best-known writings on Christology. This volume offers an affordable introduction to the subject for both teachers and students of ancient and medieval Christianity.

Juristische Abhandlungen

Corso di Letteratura Greca moderna Prima versione Italiana [by B. S. Terzo, with a preface on the author's life, by J. P. L. Humbert, translated from the French]

Two Churches

I sermoni

The collected letters of Peter Abelard and Heloise provide an extraordinarily vivid account of one of the most celebrated love affairs in the western world. It was an affair that developed into a vigorous quarrel and raised fundamental questions about love, marriage, and religious life, and also provided a uniquely valuable illustration of the intellectual and religious ferment that is called the Renaissance of the twelfth century. Abelard was the leading philosopher of his time and a very public figure in France, as well as being a fiercely attacked theologian and unpopular abbot. Heloise, his brilliant pupil, lover, and wife, also became a nun and abbess, much against her will. She provided this brilliantly written correspondence which is widely regarded as one of the finest literary compositions of the twelfth century. These letters have for many centuries given enjoyment to their readers and have inspired numerous creative imitations. They have also given rise to huge disagreements over their historical content and significance. The collection opens with an autobiography which contains the story of the calamities that followed Abelard's successes - his castration, his condemnation for heresy, and the unhappiness of the couple's separation. Heloise's letters show an exceptional outpouring of grief and bitter recrimination. Yet the correspondence closes with thoroughly serious, scholarly, and original enquiries into the origins and development of pagan, Jewish, and Christian ideas of religious life both male and female. It constitutes a fundamental source for discussion and debate about important features of thought and religion in the Middle Ages. A new critical edition based on all the manuscripts has long been desired. Its appearance here with facing English translation, a full introduction, extensive annotation taking into account recent scholarship, and detailed indexes will enable all kinds of readers to enjoy the letters and to join the debates which they always stir.
Early modern princely courts were not only inhabited by humans, but also by a large number of animals. This coexistence of non-human living beings had crucial impacts on the spatial organization, the social composition and cultural life at these courts. The contributions enrich our knowledge on another aspect of court life and invite to reconsider our basic understandings of court, courtiers and court society.

This book demonstrates that monastic preaching was a diverse activity which included preaching by monks, nuns and heretics. The study offers a preliminary step in understanding how preaching shaped monastic identity in the Middle Ages.

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