

I Sermoni 2

"A Broken Beauty examines recent ideas about beauty and the human image in light of the Western Classical and Christian traditions of the human figure. The book's five essays trace the historical fusion of Classical and Christian ideas about beauty, as well as their rejection by much modern art, provocatively suggesting that the difficulties encountered by the beautiful in modernity may be related to a loss of faith." "This volume culminates in a look at fifteen postmodern North American artists whose haunting pieces unite brokenness and beauty in a way that is uncommon within contemporary art. These artists, like the book's essayists, find significance in beauty that is cultivated amidst the perennial human struggle for goodness, meaning, and dignity."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

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 of Sweden, Catherine Mumford Booth, Anne Bradstreet, Catherine of Siena, Clare of Assisi, Egeria, Elizabeth I, Hildegard, Julian of Norwich, Thérèse of Lisieux, Marcella, Henrietta C. Mears, Florence Nightingale, Phoebe Palmer, Faltonia Betitia Proba, Pandita Ramabai, Christina Georgina Rossetti, Dorothy Leigh Sayers, Elizabeth Cady Stanton, Harriet Beecher Stowe, St. Teresa of Avila, Sojourner Truth, and Susanna Wesley. 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. Annotated translations 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. In *The Garden of Delights*, Fiona J. Griffiths offers the first major study of the Hortus deliciarum, a magnificently illuminated manuscript of theology, biblical history, and canon law

written both by and explicitly for women at the end of the twelfth century. In so doing she provides a brilliantly persuasive new reading of female monastic culture. Through careful analysis of the contents, structure, and organization of the Hortus, Griffiths argues for women's profound engagement with the spiritual and intellectual vitality of the period on a level previously thought unimaginable, overturning the assumption that women were largely excluded from the "renaissance" and "reform" of this period. As a work of scholarship that drew from a wide range of sources, both monastic and scholastic, the Hortus provides a witness to the richness of women's reading practices within the cloister, demonstrating that it was possible, even late into the twelfth century, for communities of religious women to pursue an educational program that rivaled that available to men. At the same time, the manuscript's reformist agenda reveals how women engaged the pressing spiritual questions of the day, even going so far as to criticize priests and other churchmen who fell short of their reformist ideals. Through her wide-ranging examination of the texts and images of the Hortus, their sources, composition, and function, Griffiths offers an integrated understanding of the whole manuscript, one which highlights women's Latin learning and orthodox spirituality. The Garden of Delights contributes to some of the most urgent questions concerning medieval religious women, the interplay of gender, spirituality, and intellectual engagement, to discussions concerning women scribes and writers, women readers, female authorship and authority, and the visual culture of female communities. It will be of interest to art historians, scholars of women's and gender studies, historians of medieval religion, education, and theology, and literary scholars studying questions of female authorship and models of women's reading. Exploring the history of the cardinal virtues from patristic times to the late fourteenth century, this book offers a comprehensive view of the development of moral debate in the Latin Middle Ages.

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Alexander Murray has long had an intellectual interest in the history of religion - struggling between his inbuilt anti-clericism and his pronounced monastic leanings. The five essays in Conscience and Authority in the Medieval Church take on this dialectic, addressing the difficult relationship between private conscience and public authority in the twelfth and thirteenth centuries. In any organization, political, military, commercial, or religious, the relationship of conscience and authority is always potentially fraught, and can create dilemmas

both for those in authority and those without. This volume records how our European predecessors approached and dealt with the same dilemmas as we face in the modern world.

This book traces the intellectual life of the Kingdom of Italy, the area in which humanism began in the mid thirteenth century, a century or more before exerting its influence on the rest of Europe. Covering a period of over four and a half centuries, this study offers the first integrated analysis of Latin writings produced in the area, examining not only religious, literary, and legal texts. Ronald G. Witt characterizes the changes reflected in these Latin writings as products of the interaction of thought with economic, political, and religious tendencies in Italian society as well as with intellectual influences coming from abroad. His research ultimately traces the early emergence of humanism in northern Italy in the mid thirteenth century to the precocious development of a lay intelligentsia in the region, whose participation in the culture of Latin writing fostered the beginnings of the intellectual movement which would eventually revolutionize all of Europe.

Distinguished by its clarity and eloquence, this is a superior work of historical writing and analysis that merits comparison with the best monographs on the social history of Renaissance Italy."—Gene Brucker, University of California at Berkeley

This is the first of a two-volume comparative history of negation in the languages of Europe and the Mediterranean. It examines the development of sentential negation and negative indefinites and quantifiers in languages and language groups such as Italian, English, Dutch, German, Celtic, Slavonic, Greek, Uralic, and Afro-Asiatic.

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.

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 Venetian Anonymous wrote from the other side in his Relation (of about 1500), and condensed for us his comparison in the observation that unlike the Italians 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

painful 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 amore. The symbol is more inclusive, more evocative, less guilty of excluding the essential but undefined, than detailed description can be. Melon-flower and amore, however, fortunately for the purpose of this book, say very little about the intricate, connected detail of administrative history. Collingwood's (after Tacitus's) 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 Lateran enthusiasm. Its full response to ecclesiastical government may seem clearly connected with its, of course relatively, full response to secular government.

The essays collected in this volume apply an interdisciplinary approach to explore aspects of the relationship between animal and human in late antiquity. With a focus on ways that anthropozoological connections were defined in the emergent Christian religious discourse of the epoch, the authors contribute to our understanding of a thematic area largely neglected in previous research.

"This book presents dramatic, convincing evidence that the tradition of women's preaching extends back to the beginnings of Christianity. . . . It will be an inspiration to all who suffer from the legacy of constraints on female speech."—Carole Slade, author of *St. Teresa of Avila* "The essays are individually inspiring and collectively interdisciplinary. . . . A powerful contribution to the history of preaching and public discourse."—Elisabeth Schüssler Fiorenza, author of *Jesus: Miriam's Child, Sophia's Prophet*

The twenty-eight essays in this Handbook represent the best of current thinking in the study of Latin language and literature in the Middle Ages. The insights offered by the collective of authors not only illuminate the field of medieval Latin literature but shed new light on broader questions of literary history, cultural interaction, world literature, and language in history and society. The contributors to this volume--a collection of both senior scholars and gifted young

thinkers--vividly illustrate the field's complexities on a wide range of topics through carefully chosen examples and challenges to settled answers of the past. At the same time, they suggest future possibilities for the necessarily provisional and open-ended work essential to the pursuit of medieval Latin studies. While advanced specialists will find much here to engage and at times to provoke them, this handbook successfully orients non-specialists and students to this thriving field of study. The overall approach of *The Oxford Handbook of Medieval Latin Literature* makes this volume an essential resource for students of the ancient world interested in the prolonged after-life of the classical period's cultural complexes, for medieval historians, for scholars of other medieval literary traditions, and for all those interested in delving more deeply into the fascinating more-than-millennium that forms the bridge between the ancient Mediterranean world and what we consider modernity.

Pitman's 1904 edition of Books 13 to 16 of Tacitus' *Annals* draws on the scholarly work of Furneaux.

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