

## Lettere 1942 1943

Contains a bibliographical survey of the chronological and systematic canonical collections in the Latin West from the beginnings of Christianity to Gratian's Decretum (ca. 1140). Dr. Kéry not only has compiled a catalogue of early medieval canonistic manuscripts, but has included valuable information about them. For each collection she has described its type and contents, the time and place of compilation, and, when, possible, its author. Full bibliographies have been provided for each collection, arranged in chronological order. Scholars will find her work particularly useful since she has also noted where scholars have differed and where their opinions may be found. Special attention has been paid to the numerous recensions of the collections. She has given a separate entry for important recensions and has lists of fragments and abbreviated forms of the collections.

Don by enemy forces who far outnumbered them. To break out of this encirclement, these men undertook a desperate march across the snow, with constant engagements and in temperatures ranging from -20 to -30 degrees Fahrenheit. Whereas supplies were air-dropped to the Germans, the predicament of the Italians was far more difficult: lacking gasoline, they were compelled to abandon their vehicles and to proceed without heavy arms, equipment, ammunition, or provisions. Even.

Il 9 giugno 1942 Eugenio Corti partì volontario per la campagna di Russia, l'esperienza decisiva della sua vita, in cui maturò la risposta alla vocazione di scrittore. Le immagini che vide, le storie che incontrò e il gelido calvario della Ritirata, si verseranno poi nelle pagine dei suoi capolavori, I più non ritornano e la grande saga del Cavallo rosso. Ora, grazie a queste preziose lettere, qui pubblicate per la prima volta, possiamo conoscere particolari inediti di quella tragica avventura e del cantiere remoto di un narratore assetato di verità e di bellezza.

In this humorous and perceptive exchange between two devils, C. S. Lewis delves into moral questions about good vs. evil, temptation, repentance, and grace. Through this wonderful tale, the reader emerges with a better understanding of what it means to live a faithful life.

Lettere 1942-1943Lettere 1942-1943Letters from WesterborkJonathan Cape

¿Cómo vivió y pensó una de las mujeres más emblemáticas de nuestro tiempo? En estas páginas se nos pone en contacto con la vida de Edith Stein, la judía alemana que fue una destacada filósofa y que descubrió a Jesús de Nazaret. Sin dejar de ser israelita, se hizo católica y llegó a entregarle su vida en un monasterio carmelita, de donde fue sacada para ser ejecutada por los nazis durante la Segunda Guerra Mundial. Esta biografía, cuyo autor Francesco Salvarani, ha procurado que fuese casi "autobiográfica" porque nos remite constantemente a las obras y cartas de quien acabó siendo santa Teresa Benedicta de la Cruz, está considerada por muchos como la más completa y divulgativa. En efecto, recorre tanto su vida como hija de Israel como hija de la Iglesia, pasando por su fase atea e indiferente. Al mismo tiempo, Salvarani nos mete, paso a paso, dentro del alma de esta mujer fuerte e inteligente, que vivió intensamente dramáticos acontecimientos de la historia europea entre 1891 y 1942. Juan Pablo II la beatificó (1987), la canonizó (1998) y, un año después, la proclamó copatrona de Europa.

Etty Hillesum, la joven judía muerta en Auschwitz en 1943, escribió un Diario y unas Cartas. Este libro desarrolla críticamente los temas fundamentales que atraviesan estos escritos, sobre todo el problema del mal, claramente unido a la vivencia de la shoah, a cuyas cuestiones Etty responde con una interiorización y progresiva apertura a la divino: esta referencia le permitió concebir la propia vida como "un bálsamo para muchas heridas", como ayuda concreta a los otros judíos, víctimas de la persecución.

Brieven uit het doorgangskamp Westerbork, daterend uit de periode november 1942 tot september 1943.

Not much can be known about the life of Maximianus, who has been called "the last of the Roman poets," beyond what can be inferred from his poetry. He was most likely a native of Tuscany, probably lived until the middle of the sixth century, and, at an advanced age, went as a diplomat to the emperor's court at Constantinople. A. M. Juster has translated the complete elegies of Maximianus faithfully but not literally, resulting in texts that work beautifully as poetry in English. Replicating the feel of the original Latin verse, he alternates iambic hexameter and pentameter in couplets and imitates Maximianus's pronounced internal rhyme, alliteration, and assonance. The first elegy is the longest and establishes the voice of the speaker: a querulous old man, full of the indignities of aging, which he contrasts with the vigor and prestige he enjoyed in his youth. The second elegy similarly focuses on the contrast between past happiness and present misery but, this time, for the specific experience of a long-term relationship. The third through fifth elegies depict episodes from the poet's amatory career at different stages of his life, from inexperienced youth to impotent old man. The last poem concludes with a desire for the release of death and, together with the first, form a coherent frame for the collection. This comprehensive volume includes an introduction by renowned classicist Michael Roberts, a translation of the elegies with the Latin text on facing pages, the first English translation of an additional six poems attributed to Maximianus, an appendix of Latin and Middle English imitative verse that illustrates Maximianus's long reception in the Middle Ages, several related texts, and the first commentary in English on the poems since 1900. The imminence of death and the sadness of growing old that form the principal themes of the elegies signal not only the end of pagan culture and its joy in living but also the turn from a classical to a medieval sensibility in Late Antiquity.

Tra il luglio 1942 e il settembre 1944, un treno merci partiva quasi ogni martedì dal «campo di transito» di Westerbork, in Olanda, portando il suo carico di esseri umani verso Auschwitz. Più di centomila furono i deportati alla fine della guerra, cinquemila i superstiti. Per Westerbork passarono anche Anne Frank e Edith Stein, e lì visse i suoi ultimi giorni la giovane scrittrice Etty Hillesum, osservando, scrivendo e continuando a vivere, fino a quando anche lei dovette salire sul treno. In queste due lettere, scritte nel dicembre 1942 e nell'agosto 1943, Etty racconta il luogo dell'umiliazione e l'attesa della morte, osserva i reclusi – famiglie, anziani, bambini –, parla con loro, mostra i preparativi notturni per le partenze, descrive i volti dei soldati. Avrebbe potuto salvarsi, scelse invece di restare e di testimoniare quei giorni, con la voce di chi vive e scrive in perfetta armonia e sa esattamente cosa deve fare: aiutare gli altri, non cedere all'odio, cercare, nonostante tutto, la bellezza. Le due lettere vennero pubblicate clandestinamente dalla resistenza olandese nell'autunno del 1943. Per proteggere le persone coinvolte e sviare la censura, l'editore le aveva attribuite a un pittore fittizio di nome Johannes Baptiste van der Pluym e ne aveva aggiunta una terza falsa. Riproposti oggi in una nuova traduzione, in occasione del centenario della nascita dell'autrice, questi testi ci consegnano intatta la forza di una prosa dove ogni parola è vera, necessaria, intensamente vissuta.

In *The Existential Philosophy of Etty Hillesum* Meins G.S. Coetsier offers an account of Etty Hillesum's spiritual and cultural life in light of the writings of Martin Buber, Emmanuel Levinas and Dietrich Bonhoeffer.

The Italian Army's participation in Hitler's war against the Soviet Union has remained unrecognized and understudied. Bastian Matteo Scianna offers a wide-ranging, in-depth corrective. Mining Italian, German and Russian sources, he examines the history of the Italian campaign in the East between 1941 and 1943, as well as how the campaign was remembered and memorialized in the domestic and

international arena during the Cold War. Linking operational military history with memory studies, this book revises our understanding of the Italian Army in the Second World War.

Drawing on Etty Hillesum's writings, this book offers a comprehensive account of international scholarship on the life, works and vision of the Dutch Jewish writer Etty Hillesum, whose life was shaped by the totalitarian Nazi-regime, and who lived a courageous spirituality in the darkest period of the twentieth century.

Schets van de rol van de vrouw in de nederlandstalige literatuur en profielen van 28 nederlandstalige schrijfsters.

Este livro nasce da consciência da gravidade do momento presente e da exigência interior de refundar na presença das perplexidades atuais o pensamento de Deus, entendido como verdade da vida e do mundo. Por séculos, no Ocidente, a fundação do pensamento de Deus foi realizada a partir da Igreja e a partir da Bíblia. Ainda hoje, a postura dominante segue este duplo caminho, Igreja + Bíblia ou, no caso do Protestantismo, Bíblia + Igreja. O presente volume segue um caminho diferente, pretende falar de Deus a partir do Eu, e pretende fazê-lo não dentro dos muros de uma instituição, mas no ar livre da liberdade de pensamento, na convicção de que "só os pensamentos que surgem em movimento têm valor" (Nietzsche). Obra de teologia fundamental, tenciona refletir sobre o fundamento do discurso humano acerca de Deus. O fato de conduzir a reflexão teológica a partir de um Eu colocado ao ar livre torna esta obra diferente, ecológica até. Um dos seus principais objetivos é fazer tábua rasa, segundo aquele procedimento que a escolástica denominava *pars destruens*. E a partir do encontro entre Mim e Deus, se desenvolverá sua *pars construens*, cujo núcleo central se estrutura sobre o sentimento do mistério que circunda a vida e sobre o "milagre" do bem. Mancuso contribui, assim, para fazer com que a mente contemporânea possa tornar a pensar conjuntamente Deus e o mundo, Deus e Eu, como um único sumo mistério, o da geração da vida, da inteligência, da liberdade, do bem, do amor. Para o autor, esta é a única modalidade autêntica de sermos fiéis a ambos, a Deus e ao mundo, e alcançarmos aquela serenidade interior que é o verdadeiro tesouro celeste, "onde nem a traça nem a ferrugem corroem, onde os ladrões não arrombam nem roubam". Porque, prosseguia o mestre, "onde estiver o teu tesouro, aí estará também o teu coração". "Mas, afinal, o que é verdade acerca desta vida, que ninguém sabe para onde vai? Responder a esta pergunta significa falar de Deus".

This study offers a clear, concise introduction to the Fascist-era practice, known as *confino*, of exiling antifascist dissidents to parts of Italy far from the dissidents' homes, often on islands or in tiny inland villages. The book is organised in two sections. Part one provides a case study of the political colony on the island of Lipari and a historical overview of internal exile. Part two focuses on representations of confinement in literature and film. It examines the varieties of self-expression (e.g. memoirs, letters and literature) used by prisoners to describe their experiences, investigates how filmmakers interpret these events, places and people, and explores how film portrays the repression of homosexuality. A timely examination of the birthplace of European federalism, the book also contributes to our understanding of the legacy of confinement from both national and European perspectives.

Of the remnant of Italian officers and men, as they sought to reestablish themselves as Italian soldiers. The Last Soldiers of the King tells the story of a proud people forced to endure death, poverty, and the virtual destruction of their nation." --Book Jacket.

In the midst of the horrors of the Nazi Holocaust, Etty's writings reveal a young Jewish woman who celebrated life and remained an undaunted example of courage, sympathy, and compassion. Through this splendid translation by Arnold J. Pomerans, commissioned by the Etty Hillesum Foundation, readers everywhere will resonate with the spirit of this amazing young woman.

Invocata nei tempi di crisi, come quelli che stiamo vivendo, la speranza è per il pensiero una matassa assai ingarbugliata. Perché, ad esempio, quando speriamo il tempo si apre davanti a noi, mentre quando ci prende la disperazione ci sentiamo dis-orientati? Il viaggio di Primavera Fisogni muove con il candore e il rigore della fenomenologia da queste due coordinate della condizione umana – lo spazio e il tempo – per superarle, attraverso la lezione della metafisica realistica di San Tommaso d'Aquino, in un ingrediente ulteriore in cui mette radici l'essere stesso della speranza. Sentire la vita, afferrarne il bene nella sua forma più originaria di positivo, consente di risolvere le aporie e le apparenti contraddizioni dell'atto di sperare. Non semplice aspirazione, ma possibile pratica – questo il messaggio della ricerca -, la speranza si rivela legata a doppio filo alle sue forme mancate, al disagio di vivere: in particolare, essa insorge nella fase dello svezamento, quando l'angoscia per l'assenza della madre fa sperimentare un vuoto destabilizzante. Nel suo percorso per cogliere qualcosa di valido dell'essere della speranza (questo il senso dell'Ontologia del titolo), l'autrice dialoga con il biblico Giobbe, la boccaccesca Griselda, le vittime di mala giustizia della Colonna Infame, incontrando Anna Karenina e la "troppa vita" di Antonia Pozzi. Serrato, il confronto filosofico porta l'autrice a misurarsi con G.E.M. Anscombe, Max Scheler, Walter Benjamin, spingendosi fino ad interrogare l'Emdr, metodica psicoterapeutica che riapre, per curarla, la memoria dei traumi.

The second edition of *A Dictionary of Tocharian B* includes substantially all Tocharian B words found in regularly published texts, as well as all those of the London and Paris collections published digitally (digital publication of the Paris collection is still incomplete), and a substantial number of the Berlin collection published digitally. The number of entries is more than twenty per cent greater than in the first edition. The overall approach is decidedly philological. All words except proper names are provided with example contexts. Each word is given in all its various attested morphological forms, in its variant spellings, and discussed semantically, syntactically (where appropriate), and etymologically. New to the second edition is the assignment, where possible, of the examples of the word's use to their exact chronological period (Archaic, Early, Classical, Late/Colloquial). This dating provides the beginning of the study of the Tocharian B vocabulary on a historical basis. Included are also a reverse English-Tocharian B index and, another innovation to this edition, a general index verborum of Indo-European cognates. Douglas Q. Adams, PhD in Linguistics (1972), University of Chicago, is currently professor emeritus at the University of Idaho. His publications have been largely devoted to explorations of the lexicon and morphology of Proto-Indo-European and, particularly, of Tocharian. He was co-author with James P. Mallory of Queen's University, Belfast, of *The Oxford Introduction to Proto-Indo-European and the Proto-Indo-European World* (2006).

In this elegant book Richard Bosworth explores Venice—not the glorious Venice of the Venetian Republic, but from the fall of the Republic in 1797 and the Risorgimento up through the present day. Bosworth looks at the glamour and squalor of the belle époque and the dark underbelly of modernization, the two world wars, and the far-reaching oppressions of the fascist regime, through to the "Disneylandification" of Venice and the tourist boom, the worldwide attention of the biennale and film festival, and current threats of subsidence and flooding posed by global

warming. He draws out major themes—the increasingly anachronistic but deeply embedded Catholic Church, the two faces of modernization, consumerism versus culture. Bosworth interrogates not just Venice's history but its meanings, and how the city's past has been co-opted to suit present and sometimes ulterior aims. Venice, he shows, is a city where its histories as well as its waters ripple on the surface.

The first study of Benito Mussolini's failure as a war leader.

When the trade center collapsed in New York, I was sitting at my desk at the newspaper La Provincia di Como, in Italy. If I cannot forget that day, it is not only because that major event shuttered me, but in reason of the cognitive limits that I could experiment. For the first time in my professional career, I realized that a further theoretical step was asked in order to throw light on evildoing. This philosophical investigation is aimed at exploring the loss of humanity from a phenomenological perspective integrated with a metaphysical approach. It collects and develops a decade of theoretical researches, mainly published in Italy, focused on the anthropological aspects of global terrorism from which I moved further to explore human fragility. Despair, sloth, and the pain of traumas are explored in part II of the investigation that ends with the story of Etty Hillesum, the Dutch intellectual who was able to flourish in the midst of the Nazi's hell.

As president of the Italian Liberal Party, Benedetto Croce was one of the most influential intellectuals involved in Italian public affairs after the fall of Mussolini. Placing Croce at the centre of historical events between 1943 and 1952, this book details his participation in Italy's political life, and his major contributions to the rebirth of Italian democracy. Drawing on a great amount of primary material, including Croce's political speeches, correspondences, diaries, and official documents from post-war Italy, this book illuminates the dynamic and progressive nature of Croce's liberalism and the shortcomings of the old Liberal leaders. Providing a year-by-year account of Croce's initiatives, author Fabio Fernando Rizi fills the gap in Croce's biography, covering aspects of his public life often neglected, misinterpreted, or altogether ignored, and restores his standing among the founding fathers of modern Italy.

¿Qué significa hoy la palabra sabiduría? Borrada por el vértigo de nuestro tiempo, ¿es algo más que un concepto pasado de moda, borroso, ajeno en la práctica al uso cotidiano? En este libro sereno y bellissimo, Eugenio Borgna, psiquiatra y humanista, nos reconduce con suavidad a sumergirnos en este concepto y nos lo muestra en todo su esplendor. La sabiduría (nos dice) continúa siendo necesaria entre otras muchas cosas «para conocer y sanar el sufrimiento humano en sus distintas manifestaciones». Pero la sabiduría consiste, asimismo, en numerosas actitudes, en numerosas experiencias (no la menor de ellas descender a nuestros propios abismos) que desgrana a lo largo de estas páginas en la compañía de figuras tan sabias e incontestables como Montaigne, Schopenhauer, Rilke, Simone Weil, Hannah Arendt...

A collection of the diaries and letters of Etty Hillesum (1914-43) who lived in Amsterdam that were composed in the shadow of the Holocaust, but their interest lies in the light-filled mind that pervades them and in the internal journey they chart.

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