

Storia Della Chiesa

For the European traveler whos visiting several countries but skipping Eastern Europe. This book does, however, cover Prague and Budapest, as well as the Dalmation Coast and destinations in Northern Europe.

This is the history of the papacy under three popes, Benedict XV (1914-58), Pius XI (1922-39), and Pius XII (1939-58), who faced the strains imposed on the worldwide Church by total war-two world wars and the Cold War. The totalitarian challenges of fascism, Nazism, and Communism led to unprecedented persecution in the history of Catholicism. Nevertheless, all three popes contributed significantly to the development of the modern papacy.

Johann Michael Wansleben's Travels in the Levant, 1671-1674, is an account of the travels in Syria, Turkey and Egypt by one of the best known scholar-travellers of his day who collected manuscripts and antiquities and made some major archaeological discoveries.

Internal crises and external conflict made stability a rare feature of city life in the northern Italian commnities of the Renaissance. 'Negotiating Survival' follows the many twists and turns of strategy and vision that enabled the republic to emerge transformed but intact from the enormous strains created by the Great Schism.

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appreciate your understanding of the imperfections in the preservation process, and hope you enjoy this valuable book.

Between the twelfth and the sixteenth centuries, women assumed public roles of unprecedented prominence in Italian religious culture. Legally subordinated, politically excluded, socially limited, and ideologically disdained, women's active participation in religious life offered them access to power in all its forms. These essays explore the involvement of women in religious life throughout northern and central Italy and trace the evolution of communities of pious women as they tried to achieve their devotional goals despite the strictures of the ecclesiastical hierarchy. The contributors examine relations between holy women, their devout followers, and society at large. Including contributions from leading figures in a new generation of Italian historians of religion, this book shows how women were able to carve out broad areas of influence by carefully exploiting the institutional church and by astutely manipulating religious percepts.

"This is must reading for historians of science and a delight for the interested public. From his access to many primary sources in the Vatican Library and from his broad knowledge of the history of the 17th century, Finocchiaro acquaints readers in an interesting manner with the historical facts of Galileo's trial, its aftermath, and its repercussions. Unlike many other works which present predetermined and, at times, prejudiced judgments, this work provides exhaustive evidence to allow readers to develop their own informed opinion on

the subject.”—George V. Coyne, Director, Vatican Astronomical Observatory
“The tragic condemnation of Galileo by the Roman Catholic Church in 1633 has become the single most potent symbol of authoritarian opposition to new ideas. Pioneering in its scope, Finocchiaro's book provides a fascinating account of how the trial and its cultural significance have been freshly reconstructed by scholars and polemicists down the ages. With a philosopher's eye for fine distinctions, the author has written an exciting commentary on the successive appearance of new primary sources and their exploitation for apologetic and secular purposes.”—John Hedley Brooke, author of *Science and Religion: Some Historical Perspectives* “If good history begins with good facts, then *Retrying Galileo* should be the starting point for all future discussions of the post-trial phase of the Galileo affair. Maurice Finocchiaro's myth-busting documentary history is not only a repository of little-known sources but a pleasure to read as well.”—Ronald L. Numbers, co-editor of *When Christianity and Science Meet*
“*Retrying Galileo* tells the less well-known half of the Galileo affair: its long and complex history after 1633. Finocchiaro has performed an invaluable service in writing a book that explores how the trial and condemnation of Galileo has been received, debated, and reinterpreted for over three and a half centuries. We are not yet done with this contentious story.”—Paula E. Findlen, Ubaldo Pierotti

Professor of Italian History and Director of the Science, Technology and Society Program, Stanford University

This book focuses on the comparatively unknown cults of new saints in late-mediaeval Venice. These new saints were near-contemporary citizens who were venerated by their compatriots without official sanction from the papacy. In doing so, the book uncovers a sub-culture of religious expression that has been overlooked in previous scholarship. The study highlights a myriad of hagiographical materials, both visual and textual, created to honour these new saints by members of four different Venetian communities: The Republican government; the monastic orders, mostly Benedictine; the mendicant orders; and local parishes. By scrutinising the hagiographic portraits described in painted vita panels, written vitae, passiones, votive images, sermons and sepulchre monuments, as well as archival and historical resources, the book identifies a specifically Venetian typology of sanctity tied to the idiosyncrasies of the city's site and history. By focusing explicitly on local typological traits, the book produces an intimate and complex portrait of Venetian society and offers a framework for exploring the lived religious experience of late-mediaeval societies beyond the lagoon. As a result, it will be of keen interest to scholars of Venice, lived religion, hagiography, mediaeval history and visual culture.

Starting from an inventory and other documents, Ann Roberts has identified some 30 works of art that originated from the convent of San Domenico of Pisa. She here examines those objects commissioned for and made by the nuns during the fifteenth century; some of the objects included have never before been published. One of her goals in this study is to bring into the discussion of Renaissance art a body of images that have been previously overlooked, because they come from a non-Florentine context and because they do not fit modern notions of the "development" of Renaissance style. She also analyzes the function of the images - social as well as religious - within the context of a female Dominican convent. Finally, she offers descriptions of and documentation for the process of patronage as it was practiced by cloistered women, and the making of art in such enclosures. The author presents a catalogue of works, which gives basic data and bibliography for the objects described in the text. Roberts offers other valuable resources in the appendices, including unpublished C19th inventories of the objects in the convent at various moments, documents regarding the commission of works of art for the convent, letters written by the nuns, a list of the Prioresses of San Domenico, lists of nuns at different points in the fifteenth and early sixteenth century, and a list of the relics owned by the convent in the sixteenth century. Roberts firmly grounds her interpretation in the

values of the Order to which the nuns belonged, and in the political and social concerns of their city.

Traces the intellectual life of Italy, where humanism began a century before it influenced the rest of Europe.

In this provocative account, Maureen Miller challenges traditional explanations of the process that changed the nature of religious institutions--and religious life itself--in the diocese of Verona during the early and central Middle Ages. Building on substantial archival research, she shows how demographic expansion, economic development, and political change helped transform religious ideals and ecclesiastical institutions into a recognizably "medieval" church.

Cardinal Giovanni Morone (1509-80) remains one of the most intriguing characters in the history of the sixteenth century Catholic Church - with neither his contemporaries nor subsequent scholars being able to agree on his motivations, theology or his legacy. Appointed Bishop of Modena in 1529 and created Cardinal in 1542 by Pope Paul III, his glittering career appeared to be in ruins following his arrest in 1557 on charges of heresy. Yet, despite spending more than two years imprisoned in Castel Sant' Angelo, he managed to resurrect his career and in 1563 was appointed principal legate to the Council of Trent, whereupon he resolved the difficulties besetting the council, which had brought it

to a virtual standstill, and guided it to a successful conclusion. Concentrating largely - but by no means exclusively - upon the period of the pontificate of Pius IV (1559-65) and an evaluation of Morone's role as presiding legate at the Council of Trent, this book tackles a number of issues that have exercised scholars. How does Morone's activity at Trent in 1563 now look in the light of the information available in connection with his processo? What was the result of the wider activity of Morone and the spirituali during Pius' pontificate? How did Morone's career progress after Trent, with regards his actions as a diocesan in the immediate post-conciliar situation and his renewed difficulties in the pontificate of Pius V? Through a re-reading of important archival material and a re-examination of the wealth of recently published primary sources, this study revisits these key questions, and analyses the fluctuating fortunes of Morone's career as bishop, diplomat, heretic and cardinal legate.

An international meeting in Trento in July 2010 brought together some 500 theological ethicists from nearly 75 countries. This volume represents the "state of the art" in mural theology from around the globe, with contributors from North America, Latin America, Europe, Asia, and Africa. Divided into three main parts (the past, the present, and the future), contributors include John W. O'Malley (foreword); Monsignor Luigi Bressan, Archbishop of Trento; James F. Keenan;

Archbishop Bruno Forte; Mercy Amba Oduyoye (Ghana); Ahmad Syafii Ma'arif, Ma'arif Institut (Indonesia), Paolo Prodi (Italy), Laurenti Magesa (Kenya), Regina Ammicht-Quinn Germany, Alberto Bondolfi (Switzerland), Diego Alonso-Lasheras (Italy), Roger Burggraeve (Belgium), Anne Nasimiyu (Kenya), Bryan Massingale (US), Antonio Moser (Brazil). ric Gaziaux (Belgium), Margaret Farley (US), Benezet Bujo (Switzerland), Brian Johnstone (US), Miguel Angel Sanchez Carlos (Mexico), David Kaulem (Zimbabwe), Leo Pessini (Brazil), Pushpa Joseph (India), Margaret Ogala (Kenya), Julie Hanlon Rubio (US), Aloysius Cartagenas (Philippines), Christa Schnabl (Austria), Simone Morandini (Italy), Myroslav Marynovych (Ukraine), Peter Henriot (Zambia), Cardinal Reinhard Marx, Archbishop of Munich-Freising (Germany), Julie Clague (Scotland), Shaji George Kochuthara (India), and Mar a Teresa D vila (US).

Leading scholars from Italy and the United States offer a fresh and nuanced image of the religious reform movements on the Italian peninsula in the sixteenth and seventeenth centuries. United in their conviction that religious ideas can only be fully understood in relation to the particular social, cultural, and political contexts in which they develop, these scholars explore a wide range of protagonists from popes, bishops, and inquisitors to humanists and merchants, to artists, jewelers, and nuns. What emerges is a story of negotiations, mediations,

compromises, and of shifting boundaries between heresy and orthodoxy. This book is essential reading for all students of the history of Christianity in early modern Europe.

In *Introduction to Mariology*, Fr. Manfred Hauke provides a synthesis of Mariology and the biblical fundamentals and development of Marian doctrine. While it works as a comprehensive introduction suitable for courses on the subject, it is in reality a panoramic view on the entire Marian doctrine, and as such will be essential for the theological formation of seminarians, priests, theologians, and all kinds of educated Catholics. With an unparalleled bibliographic citation of Marian literature across a dozen languages, it is also a perfect gateway to further research on the subject. It begins with Biblical doctrine, which is important especially for the dialogue with Protestant denominations: Catholic Mariology can be traced in its “embryonic” state already in Holy Scripture. From there Hauke presents a historical overview of the whole development of Marian doctrine, before developing further historical details in the subsequent chapters dedicated to systematic issues. The first systematic step approaches the figure of Mary through her role in the mystery of the Covenant between God and redeemed humanity; her being “Mother of God” and companion of the Redeemer is the “fundamental principle.” Then the four established Marian dogmas are

presented: divine maternity, virginity, Immaculate Conception (in a chapter on Mary's holiness more broadly), and bodily Assumption. A close look is given to maternal mediation which includes a part dedicated to the "Mater Unitatis". A stand alone chapter is dedicated to Marian apparitions; authentic apparitions are presented as a part of prophetic charisma. The last chapter presents the basics on Marian devotion which culminates in the consecration to Mary (as a response to her maternal mediation). Already available in Spanish, Italian, Portugese, and Korean, this landmark work is published here for the first time in English.

Iberia stands at the center of key trends in Atlantic and world histories, largely because Portugal and Spain were the first European kingdoms to 'go global'. The Early Modern Hispanic World engages with new ways of thinking about the early modern Hispanic past, as a field of study that has grown exponentially in recent years. It focuses predominantly on questions of how people understood the rapidly changing world in which they lived - how they defined, visualized, and constructed communities from family and city to kingdom and empire. To do so, it incorporates voices from across the Hispanic World and across disciplines. The volume considers the dynamic relationships between circulation and fixedness, space and place, and how new methodologies are reshaping global history, and Spain's place in it.

Power often operates in strange and surprising ways. With *A Convent Tale*, Renee Baernstein uncovers some of the nuanced methods cloistered women devised to exert their agency. In the tradition of Simon Schama and Steven Ozment, Baernstein uses the compelling story of a single clan, the Sfondrati, to refashion our understanding of the early modern period. Showing the nuns as neither helpless victims nor valiant rebels, but reasonable beings maneuvering as best they could within limits set by class, gender and culture. Baernstein writes against the tendency to depict women as inactive pawns, and shows that even within the convent walls, nuns were empowered by ties with their (often earthly) families and actively involved in the politics of the period. Both a major contribution to scholarship on gender, family and religion in early modern Europe, and a colorful well-told tale of Renaissance intrigue, *A Convent Tale* is sure to attract a wide range of academic and general readers.

La storia della Chiesa assume importanza crescente per la vita del cristiano. E' la storia del radicamento dell'unico messaggio salvifico all'interno di una umanità che conosce ricorrenti crisi, nonché drammatici mutamenti prodotti da annunci mondani, veri e propri vangeli terreni che rifiutano il Vangelo di Cristo vagheggiando una impossibile autoredenzione umana. Alla conoscenza di questa storia è volta la narrazione di Alberto Torresani, che ripercorre il cammino

bimillenario della Chiesa strutturandolo in sei epoche: dalla comunità delle origini alla nuova evangelizzazione del mondo, passando per l'età dei Padri, i secoli della cristianità medievale, la cattività avignonese e le rotture scismatiche, i conflitti con i regimi borghesi e le loro ideologie secolarizzatrici. Avvalendosi delle acquisizioni più mature della critica storica, l'autore racconta i fatti nella loro grandezza o miseria umana, dissipa una serie di equivoci ed errori più o meno intenzionali intorno ad avvenimenti o protagonisti, né nasconde limiti e mediocrità di pastori e istituti, ma soprattutto è capace di restituirci l'identità cristiana nel tempo, la tensione escatologica al di là della storia profana.

Storia della Chiesa Dalla comunità di Gerusalemme a papa Francesco Edizioni
Ares

Die im vorliegenden Band versammelten Aufsätze analysieren die vielfältige Art und Weise, wie der Vatikan, die nationalen Kirchen und einzelne Katholiken mit dem Aufstieg der extremen Rechten in Europa während der 1920er, 1930er und frühen 1940er Jahre umgingen, vom Ende des Ersten Weltkriegs, der mit Recht als einer der wichtigsten Katalysatoren des europäischen Faschismus in der Zwischenkriegszeit gilt, bis zum Schluss und zu den unmittelbaren Nachwirkungen des Zweiten Weltkriegs. Während einige Aufsätze sich auf theoretische, methodologische Probleme konzentrieren, beschäftigen sich die

meisten Beiträge mit jeweils einem Land oder einer Region, wo eine faschistische Bewegung oder ein solches Regime zwischen den Kriegen und während des Zweiten Weltkriegs erfolgreich war, und wo es gleichzeitig eine signifikante katholische Präsenz in der Gesellschaft gab. Fast ganz Europa wird behandelt - ein beispielloses Unternehmen - , und eine große Zahl wichtiger Kontexte und Methoden wird untersucht. So wirken die Beiträge mit an der allgemeinen Entwicklung eines interpretativen 'Cluster'-Modells, das eine Reihe von Grundmustern der Forschung vereinigt und zukünftige Untersuchungen anregen wird.

A detailed look at the public and private worlds of a leading Italian Renaissance cardinal.

Catharism was a popular medieval heresy based on the belief that the creation of humankind was a disaster in which angelic spirits were trapped in matter by the devil. Their only goal was to escape the body through purification. Cathars denied any value to material life, including the human body, baptism, and the Eucharist, even marriage and childbirth. What could explain the long popularity of such a bleak faith in the towns of southern France and Italy? *Power and Purity* explores the place of cathar heresy in the life of the medieval Italian town of Orvieto. Based on extensive archival research, it details the social makeup of the

Cathar community and argues that the heresy was central to the social and political changes of the 13th century. The late 13th-century repression of Catharism by a local inquisition was part of a larger redefinition of civic and ecclesiastical authority. Author Carol Lansing shows that the faith attracted not an alienated older nobility but artisans, merchants, popular political leaders, and indeed circles of women in Orvieto as well as Florence and Bologna. Cathar beliefs were not so much a pessimistic anomaly as a part of a larger climate of religious doubt. The teachings on the body and the practice of Cathar holy persons addressed questions of sexual difference and the structure of authority that were key elements of medieval Italian life. The pure lives of the Cathar holy people, both male and female, demonstrated a human capacity for self-restraint that served as a powerful social model in towns torn by violent conflict. This study addresses current debates about the rise of persecution, and argues for a climate of popular toleration. *Power and Purity* will appeal to historians of society and politics as well as religion and gender studies.

This book shows how the Italian legal system developed mainly thanks to the cooperation of universities. In this way a Continental 'common law' was built which even today is useful as a common heritage.

Contextualizing Michelangelo's poetry and spirituality within the framework of the

religious Zeitgeist of his era, this study investigates his poetic production to shed new light on the artist's religious beliefs and unique language of art. Author Ambra Moroncini looks first and foremost at Michelangelo the poet and proposes a thought-provoking reading of Michelangelo's most controversial artistic production between 1536 and c.1550: The Last Judgment, his devotional drawings made for Vittoria Colonna, and his last frescoes for the Pauline Chapel. Using theological and literary analyses which draw upon reformist and Protestant scriptural writings, as well as on Michelangelo's own rime spirituali and Vittoria Colonna's spiritual lyrics, Moroncini proposes a compelling argument for the impact that the Reformation had on one of the greatest minds of the Italian Renaissance. It brings to light how, in the second quarter of the sixteenth century in Italy, Michelangelo's poetry and aesthetic conception were strongly inspired by the revived theologia crucis of evangelical spirituality, rather than by the theologia gloriae of Catholic teaching.

The Encyclopedia of Italian Literary Studies is a two-volume reference book containing some 600 entries on all aspects of Italian literary culture. It includes analytical essays on authors and works, from the most important figures of Italian literature to little known authors and works that are influential to the field. The Encyclopedia is distinguished by substantial articles on critics, themes, genres, schools, historical surveys, and other topics related to the overall subject of

Italian literary studies. The Encyclopedia also includes writers and subjects of contemporary interest, such as those relating to journalism, film, media, children's literature, food and vernacular literatures. Entries consist of an essay on the topic and a bibliographic portion listing works for further reading, and, in the case of entries on individuals, a brief biographical paragraph and list of works by the person. It will be useful to people without specialized knowledge of Italian literature as well as to scholars.

Offering a comprehensive guide to economical travel in diverse regions of the world, these innovative new versions of the popular handbooks feature an all-new look, sidebars highlighting essential tips and facts, information on a wide range of itineraries, transportation options, off-the-beaten-path adventures, expanded lodging and dining options in every price range, additional nightlife options, enhanced cultural coverage, shopping tips, maps, 3-D topographical maps, regional culinary specialties, cost-cutting tips, and other essentials. Medieval Art and Architecture after the Middle Ages explores the endurance of and nostalgia for medieval monuments through their reception in later periods, specifically illuminating the myriad ways in which tangible and imaginary artifacts of the Middle Ages have served to articulate contemporary aspirations and anxieties. The essays in this interdisciplinary collection examine the afterlife of medieval works through their preservation, restoration, appropriation, and commodification in America, Great Britain, and across Europe from the sixteenth to the twentieth century. From the evocation of metaphors and tropes, to monumental projects of restoration and recreation—medieval visual culture has had a tremendous purchase in the construction of political, religious, and cultural practices of the Modern era. The authors assembled here engage a diverse spectrum of works, from Irish ruins and a former Florentine

prison to French churches and American department stores, and an equally diverse array of media ranging from architecture and manuscripts to embroidery, monumental sculpture, and metalwork. With applications not only to the study of art and architecture, but also encompassing such varied fields as commerce, city planning, education, literature, collecting and exhibition design, this copiously illustrated anthology comprises a significant contribution to the study of medieval art and medievalism.

When Joseph Ratzinger chose the Papal name Benedict XVI he consciously bought into a legacy that has stretched over nearly 1500 years. From Bonosus in 575 to Bendict XV in 1914 the Benedictine legacy has been one of turmoil. Benedict XV is one of the least known Popes of the 20th century, but one of the most important. Elected in 1914 after the outbreak of the First World War he dedicated his Papacy to achieving peace throughout Europe. In August 1917 he offered a 'Peace Note' to the warring powers to bring about the cessation of hostilities, engaged in humanitarian activities and was instrumental in setting up the Save the Children Fund. Benedict sought to heal the wounds created by the 'Modernist crisis' of his predecessor, Pius X reign, but only after the end of World War I was he able to focus on matters within the church. Despite his innate conservatism he took up progressive positions on both the Eastern Rite Churches and Catholicism's missionary outlook. He died relatively young yet his reign is one of the most important of any in the twentieth Century. This is the first biography of Pope Benedict XV published in English in over forty years. The author has made use of hitherto unavailable archival sources, particularly those of the Vatican previously unpublished private papers of his family.

In the decades following the Second Vatican Council, Catholic liturgy became an area of

