

I Sermoni

Comprehensive and learned translation of these texts affords insight into Abelard's thinking over a much longer sweep of time and offers snapshots of the great twelfth-century philosopher and theologian in a variety of contexts. 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 provoked 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 They have also given rise to huge disagreements over their historical content and significance.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 ideals 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 needed. Its appearance here with a 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.

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.

Francis of Assisi, whose Gospel performance captured the imagination of his day, fostered a movement which was fascinated by the transformative power of the embodied Word. *Franciscans and Preaching* offers the first extensive English language study of medieval Franciscan preaching.

Isaac of Stella was an English-born Cistercian who studied in the schools before entering monastic life and becoming abbot of Stella in 1147. His liturgical sermons inject a speculative philosophical inquisitiveness into imaginative meditations on scenes from Scripture. This present volume includes sermons 27–55, along with three fragments. In these sermons, while treating biblical passages corresponding to the major feasts of the Christian calendar, Isaac tackles weighty dogmatic issues such as predestination, the problem of evil, and Christ's two natures.

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.

I Sermoni di Leone Magno fra storia e teologia : introduzione EDBI sermoni di Abelardo per le monache del Paracletus Leuven University Press I sermoni: Mariale, santorale, tempo ordinario Paolino I sermoni: Dalla Settuagesima alla Pentecoste Paolino I sermoni latini Città Nuova Le epistole i sermoni le prose e poesie campestri di Ippolito Pindemonte Medieval Monastic Preaching BRILL

San Tommaso, secondo il carisma proprio del suo Ordine, svolse anche un'attività di predicatore. In questo volume sono raccolti i suoi Sermoni, ventuno in tutto, pronunciati in varie occasioni nelle Università di Parigi, Bologna e davanti "alla città e al clero di Milano". In queste "prediche" Tommaso analizza alcune parabole come quella del seminatore e dell'amministratore, oppure, partendo da frasi significative tratte dai libri dei Profeti e dei Salmi, sviluppa temi a lui cari. Il volume riporta anche i due principia, cioè le due prolusioni o solenni atti accademici con i quali egli inaugurò la sua attività di insegnamento in qualità di magister, cioè di Dottore, nella primavera del 1256. Introduzioni, note e traduzioni di Giorgio Maria Carbone e Carmelo Pandolfi.

This book examines the audiences and languages of Dominican sermons in late medieval Italy. It is a thorough analysis of how Latin theological culture interacted with popular religious devotion. In particular it assesses the role of vernacular theology. Eliana Corbari defines vernacular theology as a form of theology that is based neither on a Latin scholastic model nor a monastic one. It is a "third dimension" of theology which was accessible to the laity, and in particular women, through their attendance at sermons and the reading of vernacular devotional works (in this case, medieval Italian treatises and sermons). Through painstaking manuscript work, Corbari makes an excellent contribution to sermon studies, gender studies, medieval theology, and codicology. She demonstrates that Dominican friars preached to an active contingent of laywomen, usually members of confraternities, who not only attended these sermons but re-read them and also disseminated them through book production to the wider Florentine community.

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.

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 survey provides medievalists and Renaissance scholars alike with the first comprehensive introduction to Franciscan texts of religious instruction, ranging from sermon cycles, catechistic manuals and novice training treatises, to the larger texts of liturgical and religious edification.

In *Order and Disorder: The Poor Clares between Foundation and Reform*, Bert Roest provides an up-to-date and comprehensive history of the Poor Clares from their early beginnings until the sixteenth century.

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