

Lattualit Del Pensiero Francescano Risposte Dal Passato A Domande Del Presente Focus

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Novelle Di Matteo Bandello - John Payne
2019-03-12

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The Sack of Rome, 1527 - André Chastel 1983

This richly illustrated study of the sack as a cultural and artistic phenomenon reveals the ambiguities of preceding events and the traumatic contrast between the flourishing world of art under Clement VII and the city as it existed after the troops of Emperor Charles V had looted Rome in 1527.

The Confessions of S. Augustine - Saint Augustine (of Hippo) 1886

A Companion to Juan Luis Vives - Charles Fantazzi 2008

Subsequent chapters discuss Vives's ideas on the soul, especially his analysis of the emotions, his contribution to rhetoric and dialectic and a posthumous defense of the Christian religion in dialogue form."--BOOK JACKET.

Spain in Italy - Thomas James Dandeleet 2007

This volume integrates the theme of Spain in Italy into a broad synthesis of late Renaissance and early modern Italy by restoring the contingency of events, local and imperial decision-making, and the distinct voices of individual Spaniards and Italians.

A Short Treatise on Prayer - Alphonsus De Ligouri, St. 2013-02-20

Saint Alphonsus says: "I HAVE already published several spiritual works, viz.: Visits to the blessed Sacrament, the Clock of the Passion of Jesus

Christ, the Glories of Mary, a volume containing a Refutation of Materialism and Deism, and several small Treatises of Devotion, a Novena of the Nativity, which treats of the infancy of our Lord, a Book on the eternal maxims, entitled, a Preparation for Death, which contains a great deal of useful matter, for Sermons and Meditations, and also nine Discourses for the time of public calamities. But of all these works, I do not consider one more useful than this little book which treats of prayer as a secure and necessary means of obtaining salvation and all the graces necessary for it. Were it in my power, I would publish as many copies of this little work, as there are christians on earth, and would give to each a copy, that each might be convinced of the absolute necessity of prayer for salvation. I speak in this manner of this little treatise, because on the one hand, I see the absolute necessity of prayer so strongly inculcated in every page of holy writ, and in the writings of all the fathers, and on the other, I

perceive that very few christians make use of that great means of salvation. What grieves me most, is, that though there is no practice on which preachers, confessors, or spiritual writers, should insist with greater warmth, or in stronger terms, than on that of prayer; still, I know, that preachers seldom recommend it to their auditors, or confessors to their penitents, and that the spiritual books most currently circulated amongst the people, do not sufficiently detail its advantages or inculcate its necessity. They indeed suggest many excellent means of preserving sanctifying grace, such as to avoid the occasions of sin, to frequent the sacraments, to resist temptations, to hear the word of God, to meditate on the truths of eternity, and other means; all of which are, I admit, most useful. But of what use, I ask, are sermons, meditations, and all the means proposed by masters of spiritual life, without prayer, when Jesus Christ has declared that he will grant his grace only to those who ask it. 'Ask,' he says, 'and you shall

receive.' In God's ordinary providence, all our meditations, and good purposes, and promises, will be fruitless without prayer. If we do not pray, we will be for ever unfaithful to all the inspirations of God's grace, and to all our own promises. Because, to do actual good, to overcome temptation, and to practise virtue; in a word, to observe all the divine precepts, the light which God pours into our souls, and the reflections and resolutions which we ourselves make, are insufficient. The actual assistance of God is moreover necessary, and, as we will immediately see, the Almighty grants this actual assistance to those only who pray, and persevere in prayer. The lights we receive, and our own considerations and good purposes, enable us actually to pray, when tempted to transgress the divine law, and by prayer, to obtain from God actual help, by which we will avoid sin. But if, in temptation, we do not pray, we shall be lost. Saint Alphonsus reminds us: "The Pelagians erroneously asserted that Prayer is not necessary

to obtain salvation."

Il Tamburo Di Fuoco - Filippo Tommaso Marinetti 2016-04-30

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The Conventional Lies of Our Civilization - Max S. Nordau 2021-08-13

The Conventional Lies of Our Civilization is an unchanged, high-quality reprint of the original edition of 1895. Hansebooks is editor of the literature on different topic areas such as research and science, travel and expeditions, cooking and nutrition, medicine, and other genres. As a publisher we focus on the

preservation of historical literature. Many works of historical writers and scientists are available today as antiques only. Hanserbooks newly publishes these books and contributes to the preservation of literature which has become rare and historical knowledge for the future.

Columbus, carmen epicum - Ubertinus CARRARA 1715

Visits to the most holy sacrament and the blessed virgin Mary [and other devotions] by st. Alphonsus Liguori [and others]. - Alfonso Maria de' Liguori (st.) 1855

Ad Paulum V. Pont. Max. [Verses urging the Pope's mediation for peace.] - Pope Paul V 1608

Religious Authority in the Spanish Renaissance - Lu Ann Homza 2000

The traditional view of the Spanish Renaissance is of a battle of opposites - humanists against

scholastics, and followers of Erasmus in discord with conservative Catholics. In this work, Lu Ann Homza aims to offer a more subtle paradigm, recovering profound nuances in Spanish intellectual and religious history. Through analyses of Inquisition trials, biblical translations, treatises on witchcraft and tracts on the episcopate and penance, Homza illuminates the intellectual autonomy and energy of Spain's ecclesiastics.

Grammatica Ungherese Ad USO Degl'italiani - Zsigmond Deaky 2018-10-15

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Athanasius Kircher - Joscelyn Godwin
1979-01-01

Athanasius Kircher (1602 - 80) stand out as one of the last all-encompassing minds. For this true Renaissance man, the whole world was a

glorious appearance of God waiting to be explored. Kircher was a Jesuit and an archeologist, a phenomenal linguist and an avid collector of scientific instruments. He deciphered archaic languages, experimented with alchemy and music therapy, optics and magnetism. Egyptian mystery wisdom, Greek, Cabbalistic and Christian philosophy met on common ground in his work. Kircher's sumptuous volumes were revered throughout Europe, and his gigantic oeuvre is represented here through striking engravings - most of them reprinted for the first time - together with annotations and an introduction to Kircher's life and work.