

Altissima Poverta'

This collection of essays honors Michael W. Blastic, O.F.M. on his 70th birthday. The contributors address issues within academic areas in which he has taught and published: the Writings of Francis; Franciscan history, hagiography and spirituality; medieval women; and Franciscan theology and philosophy.

Partiendo de diferentes disciplinas y metodologías de análisis, esta obra demuestra que el cine constituye una valiosa herramienta didáctica dada su fuerte conexión con la realidad histórica y social. El alumnado, orientado eficazmente en su visionado, puede obtener un estimulante complemento práctico a las lecciones teóricas recibidas en disciplinas tan variadas como las representadas por los profesores autores de esta publicación, desde la Historia Contemporánea hasta distintas disciplinas jurídicas. En el libro se extraen grandes posibilidades para la enseñanza universitaria virtual o parcialmente virtualizada a partir de películas clásicas y actuales tales como Moscú no cree en las lágrimas, Fast-food nation, M, el vampiro de Dusseldorf, Django desencadenado o Pago justo, entre otras. Es indudable que el cine facilita la comprensión de contenidos propios de las distintas disciplinas, pero también que, en el caso de obras de calidad y rigor, ofrece asimismo la oportunidad -como es propio de toda obra de arte- de una educación en valores que además viene reforzada por una particular presentación o envoltura estética. Un aspecto éste que, desde luego, debe encontrarse presente ineludiblemente en la docencia de las materias propias del profesor universitario, sean éstas cuales fueren.

San Francesco è certamente uno dei santi più conosciuti e amati della cristianità. Studiosi, artisti, pensatori si sono interessati dell'umile figlio di Assisi e della sua santità semplice ed esigente, del suo desiderio di "seguire nudo il Cristo nudo". Eppure restano vivi gli interrogativi relativi al santo: chi era veramente Francesco? Intendeva egli fondare un ordine religioso, oppure mirava semplicemente a un rinnovamento della vita cristiana? Fino a che punto l'ideale francescano è stato modificato dall'intervento della Curia romana? Sono gli interrogativi della cosiddetta "questione francescana", ormai più che secolare, cui Kajetan Esser, con il presente volume, ha dato un contributo decisivo. Di fronte alle varie tendenze, egli si pose anzitutto il problema delle fonti, privilegiando gli scritti personali del fondatore e i documenti dei pontefici, ed escludendo invece in gran parte la tradizione biografica, a suo avviso inficiata dalle scelte dei frati, divisi fra zelanti che opponevano tenace resistenza agli adattamenti, considerati cedimenti accomodanti, e i fautori della "comunità", preoccupati di regolare la crescita dell'Ordine. La conclusione cui giunge Esser è nota: san Francesco è un fondatore carismatico che cammina coscientemente verso la formazione evangelica ed ecclesiale di un vero Ordine religioso e ne accetta l'evoluzione sotto la guida della Chiesa.

Estudio y análisis de algunas obras filmicas

Foucault on Biopolitics, Economy, Critique

Ex-centric Cinema

Annali de'frati Minori Capuccini

Altissima povertà. Regole monastiche e forma di vita. Homo sacer

Apologia per l'Ordine de' frati minori in risposta al libro intitolato Ragioni storiche ... Opera di Ranier-Francesco Marczić, distesa da Fabiano Maria Warronatenburg. Tomo 1. [- 3.]

Tackling important philosophical questions on modernity – what it is, where it begins and when it ends – Przemyslaw Tacik challenges the idea that modernity marks a particular epoch, and historicises its conception to offer a radical critique of it. His deconstruction-informed critique collects and assesses reflections on modernity from many authors: Heidegger, Lacan, Arendt, Agamben, and Žižek. This analysis progresses a new understanding of modernity intrinsically connected to the growth of sovereignty as an organising principle of contemporary life. He argues that it is the idea of 'modernity', as a taken-for-granted era, which is positioned as the essential condition for making linear history. It should instead be history, in and of itself, which dictates the existence of a particular period. Using Hegel's notion of 'spirit' to trace the importance of sovereignty to the conception of the modern epoch within German idealism, Tacik traces Hegel's influence on Heidegger through reference to the 'star' in his late philosophy which represents a metaphysical poverty of modernity. This line of thought reveals the necessity of a paradigm shift in our understanding of modernity that speaks to contemporary continental philosophy, theories of modernity, political theory, and critical re-assessments of Marxism.

What is a rule, if it appears to become confused with life? And what is a human life, if, in every one of its gestures, of its words, and of its silences, it cannot be distinguished from the rule? It is to these questions that Agamben's new book turns by means of an impassioned reading of the fascinating and massive phenomenon of Western monasticism. St. Francis. The book reconstructs in detail the life of the monks with their obsessive attention to temporal articulation and to the Rule, to ascetic techniques and to liturgy. But Agamben's thesis is that the true novelty of monasticism lies not in the confusion between life and norm, but in the discovery of a new dimension, in which "life" is affirmed in its autonomy, and in which the claim of the "highest poverty" and "use" challenges the law in ways that we must still grapple with today. How can we think a form-of-life, that is, a human life released from the grip of law, and a use of bodies and of the world that never becomes an appropriation? How can we think life as something only for common use?

Sono trascorsi secoli da quando Francesco d'Assisi ha compiuto quel celebre gesto di restituire i propri abiti a suo padre per abbracciare un cammino di fede nella rinuncia, o almeno in quella che sembra una rinuncia. Il francescanesimo nasce così, diffondendo i propri precetti di povertà e di semplicità. Ma che tipo di povertà? Predicavano forse un'alternativa al modo di vivere concetto è ben più complesso, più interessante e più affascinante. Il percorso che porta alla sua conoscenza è più simile ad una scoperta che ad un vero e proprio "apprendimento". Tuttavia, superando la superficie dell'immediatezza ed andando a fondo in questa ideologia, fin nelle sue sfumature, si può cogliere qualcosa di molto più grande e di più significativo del termine "povertà". Un'idea estremamente attuale che potrebbe costituire la base di un nuovo modo di pensare, utile all'umanità ed al suo progresso evolutivo in ambito sociale. Il saggio di Oreste Bazzichi approfondisce questo argomento in modo chiarissimo e puntuale, stimolando nuove ed interessantissime riflessioni.

Apologia per l'ordine de'frati minori in risposta al libro intitolato Ragioni Storiche da umiliarsi alla Sac. Congr. de Riti ...

Life Configurations

Volume 1: Empires and Scriptural Authorities in Medieval Christian, Islamic and Buddhist Communities. Volume 2: Time, Death and Afterlife in Medieval Christian, Islamic and Buddhist Communities

Routledge Handbook of Law and Theory

A New Philosophy of Modernity and Sovereignty

These 12 essays give you new perspectives on how Agamben’s work is increasingly relevant to economy and political action: the two ideas that frame the most pressing problems of global politics. New analyses of Agamben’s recent work on government and his relationship to the revolutionary tradition opening up new ways of thinking about politics and critical theory in the post-financial crisis world. Contributors: Daniel McLoughlin Giorgio Agamben Jason E. Smith Jessica Whyte Justin Clemens Mathew Abbott Miguel Vatter Nicholas Heron Sergei Prozorov Simone Bignall Steven DeCaroli

Peter Iver Kaufman shows that, although Giorgio Agamben represents Augustine as an admired pioneer of an alternative form of life, he also considers Augustine an obstacle keeping readers from discovering their potential. Kaufman develops a compelling, radical alternative to progressive politics by continuing the line of thought he introduced in On Agamben, Arendt, Christianity, and the Dark Arts of Civilization. Kaufman starts with a comparison of Agamben and Augustine’s projects, both of which challenge reigning concepts of citizenship. He argues that Agamben, troubled by Augustine’s opposition to Donatists and Pelagians, failed to forge links between his own redefinitions of authenticity and “the coming community” and the bishop’s understandings of grace, community, and compassion. On Agamben, Donatism, Pelagianism, and the Missing Links sheds new light on Augustine’s “political theology,” introducing ways it can be used as a resource for alternative politics while supplementing Agamben’s scholarship and scholarship on Agamben.

Apokalyptische Vorstellungen von Untergang und Verheißung, von letzten Dingen und äußersten Wahrheiten, von Endgültigem und noch nie Dagewesenem begleiten die europäische Kulturgeschichte seit mehr als 2000 Jahren. Die vorliegende Reihe Kulturgeschichte der Apokalypse legt eine heterogene und interdisziplinäre Durchmessung des Endzeitdenkens aus historisch-kulturwissenschaftlicher Perspektive vor. Sie betont die einzigartigen Verhaftungen apokalyptischer Diskurse in jeweils zeitgenössischen, epistemischen, medialen und politischen Kontexten und plädiert für den Mut zum Bruch – zum Bruch mit homogenen Lesarten, linearen Denktraditionen und lediglich formalen Rückführungen auf einen apokalyptischen Ursprung. Dabei öffnet sie den Blick in andere religiöse wie geographische Kontexte und lädt zum interdisziplinären Vergleich ein.

Sacra Rituum Congregazione ... Cardinali Caracciolo relatore Nucерina Paganorum beatificationis, & canonizationis ... Alphonsi Mariae de Ligorio ... Summarium super virtutibus

Supplica alla Santità di Nostro Sig. Papa Benedetto XIV. del padre ministro provinciale de' Frati Minori Cappuccini di Napoli

Agamben's Philosophical Lineage

On Agamben, Donatism, Pelagianism, and the Missing Links

Notes and Queries

El cine como recurso didáctico en la enseñanza virtualizada

Life Configurations focuses on the analysis and reflection on the various forms in which human beings imagine, design, conjecture, and plan their “becoming”, that is to say their lives. Case studies written by an interdisciplinary circle of well-known academics explore how the capacity of designing life, the concept of free will, and the methods to calculate the future have been changed and adopted in different societies and in different ages.

Istanbul's AemberliitaAY HamamA provides a case study for the cultural, social and economic functions of Turkish bathhouses over time

One of the remarkable developments in the contemporary study of Paul is the dramatic interest in his thought amongst European philosophers. This collection of leading scholars makes accessible a discussion often elusive to those not already conversant in the categories of European philosophy. Each scholar address systematically what major philosophers have made of Pauland why it matters.

Danish Yearbook of Philosophy Vol. 45

The Highest Poverty

Notes and Queries: A Medium of Inter-Communication for Literary Men, Artists, Antiquaries, Genealogists, Etc

La povert à pensata

Lessons from the Political Fictions of Modernity

"Non enim fuerat Evangelii surdus auditor. ..." (1 Celano 22): Essays in Honor of Michael W. Blastic, O.F.M. on the Occasion of his 70th Birthday

Considers the problems of sovereignty through the work of Rousseau, Arendt, Foucault, Agamben, and Derrida.

Many progressives have found passages in Augustine’s work that suggest he entertained hopes for meaningful political melioration in his time. They also propose that his “political theology” could be an especially valuable resource for “an ethics of democratic citizenship” or for “hopeful citizenship” in our times. Peter Kaufman argues that Augustine’s “political theology” offers a compelling, radical alternative to progressive politics. He chronicles Augustine’s experiments with alternative politics, and pairs Augustine’s criticisms of political culture with those of Giorgio Agamben and Hannah Arendt. This book argues that the perspectives of pilgrims (Augustine), refugees (Agamben), and pariahs (Arendt) are better staging areas than the perspectives and virtues associated with citizenship-and better for activists interested in genuine political innovation rather than renovation. Kaufman revises the political legacy of Augustine, aiming to influence interdisciplinary conversations among scholars of late antiquity and twenty-first century political theorists, ethicists, and practitioners.

Danish Yearbook of Philosophy publishes contributions in English, German and French. Danish Yearbook of Philosophy mainly publishes articles relating to Danish philosophy, or by authors with ties to Danish philosophy.

Ragioni storiche da umiliarsi alla Sac. Congr. de' riti, co' quali dimostrarai tutt'i santi, e beati de' primi due secoli francescani appartenere a' soli padri Conventuali. Distese da monsignor Antonio Latci ...

Studi E Tesi Francescani

Vita del beato Bonaventura di Potenza ... scritta da un divoto religioso dell'Estes' ordine [i.e. G. L. Rossi. With a portrait].

The Apostle and Contemporary Continental Philosophy

Homo sacer: Giorgio Agamben Altissima Povertà Regole monastiche e forma di vita

On Agamben, Donatism, Pelagianism, and the Missing LinksBloomsbury Publishing

This handbook sets out an innovative approach to the theory of law, reconceptualising it in a material, embodied, socially contextualised and politically radical way. The book consists of original contributions authored by prominent academics, all of whom provide a valuable overview of legal theory as a discipline. The book contains five sections: • Spatiotemporal • Sense • Body • Text • Matter Through this structure, the handbook brings the law into active discussion with other disciplines, as well as supra-disciplinary debates on the areas of spatiality, temporality, materiality, corporeality and sensorial studies, capturing the most exciting developments in current legal theory, and anticipating future research in the area. The handbook is essential reading for scholars and students of jurisprudence, sociology of law, critical legal studies, socio-legal theory and interdisciplinary legal studies, as well as those people from other disciplines interested in the way the law converses with interdisciplinarity.

This Festschrift honours Günter Stemberger on the occasion of his 75th birthday on 7 December 2015 and contains 41 articles from colleagues and students. The studies focus on a variety of subjects pertaining to the history, religion and culture of Judaism – and, to a lesser extent, of Christianity – from late antiquity and the Middle Ages to the modern era.

Annali dell'ordine de' frati minori capuccini, del padre fr. Antonio Olgiati da Como

On Agamben, Arendt, Christianity, and the Dark Arts of Civilization

Cultures of Eschatology

Festschrift for Günter Stemberger on the Occasion of his 75th Birthday

Punto d'appoggio del pensiero francescano per una società conviviale

Guide to Siena

This book offers a reassessment of Foucault's critical work in the context of the modern economy of subjectivation.

In the beginning, cinema was an encounter between humans, images and machine technology, revealing a stream of staccato gestures, micrographic worlds, and landscapes seen from above and below. In this sense, cinema's potency was its ability to bring other, non-human modes of being into view, to forge an encounter between multiple realities that nonetheless co-exist. Yet the story of cinema became (through its institutionalization) one in which the human swiftly assumed centrality through the literary crafting of story, character and the expression of interiority. Ex-centric Cinema takes an archaeological approach to the study of cinema through the writings of philosopher Giorgio Agamben, arguing that whilst we have a century-long tradition of cinema, the possibility of what cinema may have become is not lost, but co-exists in the present as an unexcavated potential. The term given to this history is ex-centric cinema, describing a centre-less moving image culture where animals, children, ghosts and machines are privileged vectors, where film is always an incomplete project, and where audiences are a coming community of ephemeral connections and links. Discussing such filmmakers as Harun Farooki, the Lumiere Brothers, Guy Debord and Wong Kar-wai, Janet Harbord draws connections with Agamben to propose a radically different way of thinking about cinema.

Da qualche tempo il mondo è attraversato da grandi tensioni e preoccupazioni a causa di una crisi economica che ha rimesso in forse tante sicurezze date per acquisite. Le cause sono molteplici e le diagnosi pure, ma una sembra accertata e fuori discussione: la bamosia di ingenti e facili profitti di alcuni centri e protagonisti della finanza mondiale. Come sempre, a pagare il prezzo maggiore della crisi non sono quelli che l'hanno provocata, ma la gente comune e i poveri. In questo clima risuona quanto mai attuale la parola di Cristo al ricco "accumulatore" della parabola: « Stolto, questa notte stessa ti sar à chiesto conto della tua vita, e quello che hai accumulato di chi sar à ? » . Padre Cantalamessa con la consueta maestria ci aiuta a riscoprire la novit à e la perennit à del messaggio evangelico in un momento in cui c'è grande bisogno di parole nuove e al di sopra delle parti.Prefazione di Andrea Bocelli

acculturatore di the Philosphers

The State of Sovereignty

Agamben and Radical Politics

Preghiera e povert à . Meditiamo con Chiara d'Assisi

Monastic Rules and Form-of-Life

History and Art