

Trattato Teologico Politico (Piccola Biblioteca Einaudi Vol 358)

Universities were driving forces of change in late Renaissance Italy. The Gonzaga, the ruling family of Mantua, had long supported scholarship and dreamed of founding an institution of higher learning within the city. In the early seventeenth century they joined forces with the Jesuits, a powerful intellectual and religious force, to found one of the most innovative universities of the time. Paul F. Grendler provides the first book in any language about the Peaceful University of Mantua, its official name. He traces the efforts of Duke Ferdinando Gonzaga, a prince savant who debated Galileo, as he made his family's dream a reality. Ferdinando negotiated with the Jesuits, recruited professors, and financed the school. Grendler examines the motivations of the Gonzaga and the Jesuits in the establishment of a joint civic and Jesuit university. The University of Mantua lasted only six years, lost during the brutal sack of the city by German troops in 1630. Despite its short life, the university offered original scholarship and teaching. It had the first professorship of chemistry more than 100 years before any other Italian university. The leading professor of medicine identified the symptoms of angina pectoris 140 years before an English scholar named the disease. The star law professor advanced new legal theories while secretly spying for James I of England. The Jesuits taught humanities, philosophy, and theology in ways both similar to and different from lay professors. A superlative study of education, politics, and culture in seventeenth-century Italy, this book reconsiders a period in Italy's history often characterized as one of feckless rulers and stagnant learning. Thanks to extensive archival research and a thorough examination of the published works of the university's professors, Grendler's history tells a new story. -- Kathleen Comerford, Georgia Southern University

La cultura sociale politica letteraria rivista cattolica bimensile

Monografie

Giornale della libreria, della tipografia, e delle arti ed industrie affini

Bibliografia italiana

L'Italia che scrive

Bibliografia italiana giornale dell'Associazione libraria italiana

LE GUERRE SPIEGATE AI RAGAZZI Edizioni Mondadori

Indice per materie della Biblioteca comunale di Siena

Bilingual Edition

Giornale della libreria della tipografia e delle arti e industrie affini supplemento alla Bibliografia italiana, pubblicato dall'Associazione tipografico-libreria italiana

A Handbook

Bibliografia nazionale italiana

Religious Narratives in Italian Literature after the Second Vatican Council

Plainchant is the oldest substantial body of music that has been preserved in any shape or form. It was first written down in Western Europe in the wake of the Carolingian renaissance of the 8th and 9th centuries. Many thousands of chants have been sung at different times or places in a multitude of forms and styles, responding to the differing needs of the church through the ages. This book provides a clear and concise introduction, designed both for those to whom the subject is new and those who require a reference work for advanced studies. It begins with an explanation of the liturgies which plainchant was designed to serve. All the chief genres of chant, different types of liturgical book, and plainchant notations are described. The later chapters are complemented by plates, with commentary and transcriptions. After an exposition of early medieval theoretical writing on plainchant, a historical survey follows the constantly changing nature of the repertory through from the earliest times to the restoration of medieval chant a century ago. The historical relations between Gregorian, Old-Roman, Milanese, Spanish, and other repertories is considered. Important musicians and centre of composition are discussed, together with the establishment of Gregorian chant in all the lands of medieval Europe, and the reformations and revisions carried out by the religious orders and the humanists. Copiously illustrated with over 200 musical examples transcribed from original sources, the book highlights the diversity of practice and richness of the chant repertory characteristic of the Middle Ages. As both a self-contained summary and also, with its many pointers to further reading, a handbook for research, it will become an indispensable reference book on this vast subject.

Essere ebreo dopo l'olocausto

Giornale della libreria

La Biblioteca pubblica di Siena disposta secondo le materie da Lorenzo Ilari catalogo che comprende non solo tutti i libri stampati e mss. che in quella si conservano, ma vi sono particolarmente riportati ancora i titoli di tutti gli opuscoli, memorie, lettere inedite e autografe

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Homo Sacer

Bibliografia d'Italia compilata sui documenti comunicati dal ministero dell'istruzione pubblica

Rivista di estetica

In 1638, a small book of no more than 92 pages in octavo was published "appresso Gioanne Calleoni" under the title "Discourse on the State of the Jews and in particular those dwelling in the illustrious city of Venice." It was dedicated to the Doge of Venice and his counsellors, who are labelled "lovers of Truth." The author of the book was a certain Simone (Sim?a) Luzzatto, who lived and died in Venice, where he lived and died, serving as rabbi for over fifty years during the course of the seventeenth century. Luzzatto's political thesis is simple and, at the same time, temerarious and revolutionary: Venice can put an end to its political decline, he argues, by offering the Jews a monopoly on overseas commercial activity. This plan is highly recommendable because the Jews are "wellsuited for trade," much more so than others (such as "foreigners," for example). The rabbi opens his argument by recalling that trade and usury are the only occupations permitted to Jews. Within the confines of their historical situation, the Venetian Jews became particularly skilled at trade with partners from the Eastern Mediterranean countries. Luzzatto's argument is that Jewish talent could be put at the service of the Venetian government in order to maintain – or, more accurately, recover – its political importance as an intermediary between East and West. To define the role of the Jews on the basis of their economic and social functions, disregarding the classic categorisation of Judaism's alleged privileged religious status in world history, is going beyond the socio-economic arguments of the book, it is essential to point out Luzzatto's resort to sceptical strategies in order to plead in defence of the Venetian Jews. It is this philosophical and political scepticism that makes Luzzatto's texts so unique. This edition aims to grant access to his works and thought to English-speaking readers and scholars. By presenting texts from this point of view, the editors hope to open a new path in research into Jewish culture and philosophy that will enable other scholars to develop new directions and new perspectives, stressing the interpenetration between Jews and the surrounding Christian and secular cultures.

Western Plainchant

"La" Dalmazia cattolica

The University of Mantua, the Gonzaga, and the Jesuits, 1584–1630

rassegna per coloro che leggono, supplemento mensile a tutti i periodici

Immortality and the Jewish Mind

Estonia, 1910. Il diciassettenne Alfred Rosenberg viene convocato nell'ufficio del preside Epstein. Gli occhi grigio-azzurri, il mento sollevato con un'aria di sfida, i pugni serrati, il ragazzo adduce ben poco per difendersi dall'accusa di aver proferito violenti commenti antisemiti in classe. All'ebreo Epstein non resta perciò che condannarlo a una singolare punizione: imparare a memoria alcuni passi dell'autobiografia di Goethe, il poeta che l'adolescente dichiara di venerare come emblema stesso del popolo tedesco. In particolare si tratta dei brani in cui l'autore del Faust si dichiara fervente ammiratore di Baruch Spinoza, il grande filosofo ebreo del diciassettesimo secolo. La lettura insinua nella mente del giovane Rosenberg un tarlo che lo accompagnerà per il resto della vita: come può il sommo Goethe aver tratto ispirazione da un uomo di razza inferiore? Amsterdam, 1656. Bento, in ebraico Baruch, Spinoza ha ventitré anni: la sua famiglia è di origine portoghese, sfuggita all'Inquisizione e riparatasi nella più tollerante Olanda. L'aspetto del giovane Baruch è distinto e raffinato: i lineamenti aggraziati, la pelle priva di imperfezioni, gli occhi grandi, scuri e profondi. E, dietro quegli occhi, una mente che non esita a elaborare pensieri eccentrici sulla fede, e idee sul mondo così poco ortodosse da attirare il sospetto di eresia. Bento di nascosto si istruisce sulla lingua e le idee di Aristotele e dei grandi filosofi greci presso l'accademia di Franciscus van den Enden, un elegante uomo di mondo, quel mondo esterno così invisibile alla comunità ebraica. Con iniziale sgomento di Spinoza, van den Enden addirittura osa affidare parte dell'insegnamento alla figlia Clara Maria, una giovane dal collo lungo e il sorriso seducente di cui Baruch si invaghisce a tal punto da concepire pensieri impuri e desideri impronunciabili tra le mura della comunità. Il risultato di questa educazione filosofica e sentimentale è scontato: il giovane pensatore viene scomunicato e costretto a condurre una vita solitaria e appartata, che lo porterà tuttavia a produrre opere sublimi per profondità e drammaticità. Opere che trecento anni dopo non smettono di tormentare, sotto forma di incessanti domande, l'«ariano» Rosenberg, divenuto uno dei fondatori del partito nazista e stretto collaboratore di Hitler: davvero Baruch Spinoza, quest'uomo appartenente a una razza da sterminare, è riuscito a sviluppare un pensiero filosofico così lucido e geniale? O forse il segreto della sua genialità non sta nella sua mente, ma altrove? Magari nella sua piccola biblioteca personale, su cui la guerra consente di mettere le mani? Dopo aver indagato i fantasmi della mente di Nietzsche e Schopenhauer, Yalom illumina la vita misteriosa e controversa di Baruch Spinoza nella Amsterdam del Seicento e l'ossessione per le sue opere nella Germania antisemita del secolo scorso.

A Semiotic Analysis

bollettino delle pubblicazioni italiane ; ricevute per diritto di stampa dalla Biblioteca Nazionale Centrale di Firenze

bibliografia degli scritti italiani su Spinoza dal 1675 al 1982

Il problema Spinoza

Sovereign Power and Bare Life

L'Italia che scrive rassegna per coloro che leggono

The work of Giorgio Agamben, one of Italy's most important and original philosophers, has been based on an uncommon erudition in classical traditions of philosophy and rhetoric, the grammarians of late antiquity, Christian theology, and modern philosophy. Recently, Agamben has begun to direct his thinking to the constitution of the social and to some concrete, ethico-political conclusions concerning the state of society today, and the place of the individual within it. In Homo Sacer, Agamben aims to connect the problem of pure possibility, potentiality, and power with the problem of political and social ethics in a context where the latter has lost its previous religious, metaphysical, and cultural grounding. Taking his cue from Foucault's fragmentary analysis of biopolitics, Agamben probes with great breadth, intensity, and acuteness the covert or implicit presence of an idea of biopolitics in the history of traditional political theory. He argues that from the earliest treatises of political theory, notably in Aristotle's notion of man as a political animal, and throughout the history of Western thinking about sovereignty (whether of the king or the state), a notion of sovereignty as power over "life" is implicit. The reason it remains merely implicit has to do, according to Agamben, with the way the sacred, or the idea of sacrality, becomes indissociable from the idea of sovereignty. Drawing upon Carl Schmitt's idea of the sovereign's status as the exception to the rules he safeguards, and on anthropological research that reveals the close interlinking of the sacred and the taboo, Agamben defines the sacred person as one who can be killed and yet not sacrificed—a paradox he sees as operative in the status of the modern individual living in a system that exerts control over the collective "naked life" of all individuals.

L'etica nel Medioevo

Giornale religiosopolitico-economico-letterario

Bollettino della Biblioteca civica di Bergamo

Bollettino delle pubblicazioni italiane ricevute per diritto di stampa

Death

protagonisti e percorsi, V-XIV secolo

There is one thing we can be sure of: we are all going to die. But once we accept that fact, the questions begin. In this thought-provoking book, philosophy professor Shelly Kagan examines the myriad questions that arise when we confront the meaning of mortality. Do we have reason to believe in the existence of immortal souls? Should we accept an account according to which people are just material objects, nothing more? Can we make sense of the idea of surviving the death of one's body? If I won't exist after I die, can death truly be bad for me? Would immortality be desirable? Is fear of death appropriate? Is suicide ever justified? How should I live in the face of death? Written in an informal and conversational style, this stimulating and provocative book challenges many widely held views about death, as it invites the reader to take a fresh look at one of the central features of the human condition—the fact that we will die.

Bibliografia storica nazionale

Catalogo dei libri in commercio

LE GUERRE SPIEGATE AI RAGAZZI

Indice per materie della biblioteca comunale di Siena

Rivista di filosofia neo-scolastica

giornale dell'Associazione tipografico-libreria italiana

At the heart of Spinoza's Heresy is a mystery: why was Baruch Spinoza so harshly excommunicated from the Amsterdam Jewish community at the age of twenty-four? In this philosophical sequel to his acclaimed, award-winning biography of the seventeenth-century thinker, Steven Nadler argues that Spinoza's main offence was a denial of the immortality of the soul. But this only deepens the mystery. For there is no specific Jewish dogma regarding immortality: there is nothing that a Jew is required to believe about the soul and the afterlife. It was, however, for various religious, historical and political reasons, simply the wrong issue to pick on in Amsterdam in the 1650s. After considering the nature of the ban, or cherem, as a disciplinary tool in the Sephardic community, and a number of possible explanations for Spinoza's ban, Nadler turns to the variety of traditions in Jewish religious thought on the postmortem fate of a person's soul. This is followed by an examination of Spinoza's own views on the eternity of the mind and the role that the denial of personal immortality plays in his overall philosophical project. Nadler argues that Spinoza's beliefs were not only an outgrowth of his own metaphysical principles, but also a culmination of an intellectualist trend in Jewish rationalism.

Rivista di filosofia

Spinoza's Short Treatise on God, Man and His Wellbeing

BILIOGRAFIA ITALIANA

Discourse on the State of the Jews

Bollettino della Civica biblioteca di Bergamo

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This book presents a semiotic study of the re-elaboration of Christian narratives and values in a corpus of Italian novels published after the Second Vatican Council (1960s). It tackles the complex expressed by Italian writers about the biblical narration of human origins and traditional religious language and ritual, the perceived clash between the immanent and transcendent nature and role of Church, and the problematic notion of sanctity emerging from contemporary narrative.

Spinoza's Heresy

Trattato di metodologia della ricerca storica: Il metodo e le origini nella Grecia antica

L'ateismo e la sua storia in Occidente

Spinoza in Italia

"Capita che mi chiedano se ho avuto paura. Sì, spesso. A volte, abbiamo bisogno di avere paura, di misurarci, per capire quanto teniamo a noi stessi, agli affetti che ci circondano, alla nostra vita, la vita normale..."