



# REGOLE MONASTICHE FEMMINILI



# Regole Monastiche Femminili

**Francesca Brezzi,Maria Teresa Russo**

## **Regole Monastiche Femminili:**

Regole monastiche femminili Lisa Cremaschi,2003    I monasteri femminili a Roma tra XVI e XVII secolo Alessia Lirosi,2015-11-25T00:00:00+01:00 Tra il Cinquecento e il Seicento la città di Roma fu teatro di una notevole espansione numerica delle istituzioni monastiche femminili che si concretizzò sia nella rifondazione di antichi chiostri sia nella fondazione di insediamenti completamente nuovi. A ciò si accompagnarono gli effetti della riforma della vita regolare decretata dal Concilio di Trento che ribadì per le monache l'obbligo della stretta clausura estendendola anche alle comunità religiose che non l'avevano mai prevista. Questo libro non intende per ricostruire la storia dei singoli chiostri presenti sul territorio romano quanto piuttosto la loro realtà complessiva concentrando soprattutto sul ruolo che essi svolsero all'interno del tessuto sociale politico religioso e urbanistico della città. Sono evidenziati l'influenza della clausura sulla vita religiosa, la provenienza sociale e il numero delle donne che vestirono l'abito monastico, i riti e le pratiche che scandirono la loro quotidianità e gli eventi soprannaturali o i disordini che la turbarono. Emerge come la vita monastica venisse influenzata non solo dalle decisioni delle gerarchie ecclesiastiche ma anche dalle relazioni di patronage e matronage intessute dall'aristocrazia dentro e fuori i chiostri. In questo quadro complesso e articolato le monache dimostrarono intraprendenza e consapevolezza non esitando a far sentire la propria voce nelle questioni che le riguardarono.

**Koinonia** Fabio Ciardi,1996    **I monasteri femminili come centri di cultura fra rinascimento e barocco**,2005    **Donne, Norme, Società** QUADRIOS ARISTARCHI

ASSUNTO,Marta Rivolta,2014-05-13    Dove va la storiografia monastica in Europa? Giancarlo Andenna,2001    "ACTUS VERITATIS" *Il regime di verità - genealogia della confessione* Marco Eggenter,2017-01-18 Il libro prende le mosse dagli studi di Foucault per analizzare una pratica di veridizione che ha segnato profondamente l'Occidente tanto da tradursi nella modalità attraverso la quale gli individui hanno trovato accesso alla propria soggettività. Nel libro si appronta uno scavo archeologico al fine di riportare alla luce e studiare alcuni reperti che riguardano quegli atti di verità che nel Cristianesimo si sono articolati attorno a un sistema di norme che hanno portato gli individui a stabilire un rapporto di conoscenza permanente con se stessi. La progressiva generalizzazione di questo obbligo che ha inesorabilmente legato i soggetti al dovere morale di ricercare nel profondo della loro coscienza la verità segreta di sé stessi ha dato origine a un regime di verità che ha investito tutte le istituzioni nella convinzione che la pratica della confessione fosse l'unico strumento possibile non solo per avere accesso alla verità e alla verità di noi stessi ma anche per poter accedere alla nostra libertà.    Medieval Tastes Massimo Montanari,2015-03-24 In his new history of food acclaimed historian Massimo Montanari traces the development of medieval tastes both culinary and cultural from raw materials to market and captures their reflections in today's food trends. Tying the ingredients of our diet evolution to the growth of human civilization he immerses readers in the passionate debates and bold inventions that transformed food from a simple staple to a potent factor in health and a symbol of social and ideological standing. Montanari returns to the prestigious Salerno school of medicine the mother of all medical schools to plot the theory.

of food that took shape in the twelfth century He reviews the influence of the Near Eastern spice routes which introduced new flavors and cooking techniques to European kitchens and reads Europe's earliest cookbooks which took cues from old Roman practices that valued artifice and mixed flavors Dishes were largely low fat and meats and fish were seasoned with vinegar citrus juices and wine He highlights other dishes habits and battles that mirror contemporary culinary identity including the refinement of pasta polenta bread and other flour based foods the transition to more advanced cooking tools and formal dining implements the controversy over cooking with oil lard or butter dietary regimens and the consumption and cultural meaning of water and wine As people became more cognizant of their physicality individuality and place in the cosmos Montanari shows they adopted a new attitude toward food investing as much in its pleasure and possibilities as in its acquisition

La regola Eugippius,2005 *Storia della santità nel cristianesimo occidentale* Sofia Boesch Gajano,Roberto

Rusconi,Anna Benevenuti,Simon Ditchfield,Francesco Scorza Barcellona,Gabriella Zarri,2011-03-15T00:00:00+01:00 La rilevanza conferita alla santità nella società contemporanea l'esito di una lunga storia Il culto dei santi fin dai primi secoli del cristianesimo ha rivestito un ruolo centrale dal punto di vista non solo religioso ma anche sociale politico e culturale Se nel periodo delle origini si trattò di un fenomeno esteso all'intera area del Mediterraneo a partire dal medioevo in particolare per il ruolo svolto dalla Chiesa romana nel riconoscimento ufficiale della santità il culto dei santi ha acquisito in Occidente caratteristiche sempre più specifiche destinate ad accentuarsi nel mondo cattolico dopo la Riforma protestante e il Concilio di Trento coinvolgendo il continente americano e le altre terre di missione e in maniera crescente in età contemporanea in particolare durante il pontificato di Giovanni Paolo II Affidandosi a sei dei maggiori specialisti del settore il volume propone una trattazione sistematica della santità e del culto dei santi considerati nella loro interazione mettendo a fuoco i prodotti culturali letterari e artistici che essi hanno ispirato e che nello stesso tempo li hanno propagandati e perpetuati

*Dal chiostro alla città: le monache cappuccine tra Italia e Spagna (secoli XVI-XIX)* Elisa Novi Chavarria,2024-10-07 I saggi raccolti nel volume provano a fare luce sulle comunità delle clarisse cappuccine che dettero seguito al progetto che aveva portato Maria Lorenza Longo alla fondazione a Napoli nel 1535 del monastero di Santa Maria in Gerusalemme Vi viene ripercorsa la storia dei loro principali insediamenti tra Italia e Spagna nei primi secoli dell'età moderna seguendone alcune delle principali trame rapporti con le élites cittadine patronato regio nel caso delle comunità di Barcellona e Madrid vita religiosa patrimoni culturali materiali e immateriali arti e devozioni Sorte per una serie di concatenazioni molecolari tra loro in cui le regole manoscritte funsero da agenti nella prima fase della fondazione tali comunità mostrano una evidente pluralità di situazioni dal punto di vista giuridico devozionale ed economico sociale Cio nonostante le confluenze sul piano delle scelte operative le interconnessioni e le influenze reciproche che tennero insieme i primi monasteri delle clarisse cappuccine fondate tra Italia e Spagna furono comunque numerose e significative specie sul piano dell'assistenza e la cura prestata ai malati cronici l'accoglienza di donne a vario titolo considerate a rischio le scelte concernenti stili e comportamenti religiosi

Il monachesimo femminile Mariella Carpinello,2002 Il monachesimo femminile una vicenda due volte millenaria nella quale risplende la tradizione ascetica e contemplativa d'Occidente La spiritualità benedettina infatti assegna una posizione di rilievo alla donna rappresentata idealmente da Scolastica la sorella di Benedetto In lei vede risiedere la perfetta sapienza del cuore condizione del completo connubio con Dio Benedetto e Scolastica fin dagli inizi si definisce una certa distinzione di ruoli tra monaco e monaca A lui la funzione normativa e istituzionale a lei il volo dello spirito Ma anche la storia di un ideale tanto alto rimane pur sempre una vicenda di esseri umani Così accanto alle grandi intuizioni spirituali di Beatrice I e Beatrice II d'Este Gertrude la Grande Mectilde de Bar accanto a Crocifissa Tommasi antenata di Tomasi di Lampedusa queste pagine raccontano anche delle profezie e delle cure miracolose di Ildegarda di Bingen della storia di Eloisa e Abelardo delle controverse reclusioni totali e dei monasteri doppi fino al resoconto dei momenti di grave decadenza del lassismo dei costumi del fenomeno diffuso delle monacazioni forzate di cui la letteratura italiana conserva la vividissima figura della monaca di Monza

**Donna disciplina creanza cristiana dal XV al XVII secolo ,1996 Delle scuole femminili popolane e cittadine e degli instituti ospitalieri** Ottavio Andreucci,1865 **Babelonline** Francesca Brezzi,Maria Teresa

Russo,2016-11-01 Rivista online di Filosofia Filosofia e mistica *Theory and Criticism of Literature and Arts, Vol. 9, Nr. 2* (2025) Carla Rossi,2025-06-02 SOMMARIO PARTE I DANTESCA Beatrice dopo Harold Bloom riflessioni su un personaggio dantesco ALBERTO CASADEI 8 20 La dolce sapienza di Virgilio un modello di pedagogia immaginale MIRCO CITTADINI 21 44 Da Beatrice a Violet ascensioni mistiche nel Paradiso XXIII e ne Il Mistero del Poeta di Fogazzaro STEFANO EVANGELISTA 45 58 Gli scandali della Commedia tessere virgiliane nei canti dell'Antipurgatorio SIMONE MARCHESI 59 72 Virgilio nell'ideazione della Commedia RAFFAELE PINTO 73 81 Se questa donna sapesse la mia condizione molta pietade le ne verrebbe Beatrice impietosa pietosa tra Vita Nova e Commedia ANNARITA PLACELLA 82 93 Dante Orfeo Virgilio Euridice ancora su musica e sguardo nella Commedia CARLA ROSSI 94 101 Virgilio e la dimensione del tempo nella Commedia ROBERTO TALAMO 102 113 Dante La voce delle donne PAOLA VECCHI GALLI 114 133 PARTE II INTERVENTI AL SEMINARIO BIBLIOCLASTIA E CULTO FETICISTICO DEI FRAMMENTI Un manoscritto miniato del XV secolo e le sue membra disiecta il codice Gruuthuse della Legende sainte Katherine 1470 1480 ANTONELLA IPPOLITO 134 166 Biblioclastia a scopo di lucro le implicazioni legali dello smembramento dei manoscritti miniati medievali occidentali Prima Parte CARLA ROSSI 167 179 Il culto feticista delle immagini RAFFAELE PINTO 180 195 La biblioclastia a scopo di lucro dei libri a stampa illustrati BIAGIO GAMBA 196 203 PARTE III EXCERPTA Analisi paleografica codicologica e filologica del presunto atto di morte di Caravaggio CARLA ROSSI 204 225 Il presente fascicolo accoglie una significativa selezione di contributi scaturiti da alcuni fra i più rilevanti momenti di studio dello scorso anno accademico e dell'attuale Ne risultano percorsi di ricerca distinti ma strettamente connessi tanto per tematiche quanto per impostazione metodologica Nella sezione Dantesca confluisce sia la seconda parte degli Atti del convegno internazionale La donna Le donne in Dante

organizzato da Raffaele Pinto e Carla Rossi nell ottobre del 2024 presso l Universit di Barcellona per iniziativa dell Istituto di Studi Filologici e Danteschi ISFiDa in collaborazione con l ateneo ospitante sia una selezione degli Atti della giornata di studi Virgilio nella Commedia a cura di Mirco Cittadini e Gianni Vacchelli organizzata il 28 marzo 2025 dall ISFiDa in collaborazione con il Research Centre for European Philological Tradition Un secondo nucleo tematico costituito dai contributi presentati nel corso del seminario internazionale Biblioclastia a scopo di lucro e culto feticistico dei frammenti svoltosi tra febbraio e maggio 2025 grazie alla sinergia tra la parigina Organisation pour la Protection des Manuscrits M di vaux e l ISFiDa I saggi qui raccolti affrontano con approccio interdisciplinare e attraverso l analisi di casi emblematici le pratiche di smembramento di manoscritti e libri antichi interrogandosi sull ideologia soggiacente al feticismo collezionistico e sulle relative implicazioni giuridiche Chiude il fascicolo l analisi paleografica codicologica e filologica del presunto atto di morte del Caravaggio elaborata da Carla Rossi Il saggio sviluppa l intervento presentato al convegno L Enigma Caravaggio 1951 2021 Nuovi studi a confronto svoltosi a Roma nel 2021 Pi volte citata in ambito critico per il rigore dell impianto e la rilevanza dei materiali inediti discussi quella conferenza non era finora disponibile in forma scritta al momento della raccolta degli atti l autrice era bersaglio di una violenta campagna diffamatoria anonima scatenatasi in seguito alla denuncia da lei presentata al Comando Carabinieri per la Tutela del Patrimonio Culturale relativa a una rete di traffico illecito di opere d arte Le minacce di morte ricevute in quel periodo unite alla diffusione online del suo indirizzo e di fotografie della sua abitazione l hanno costretta ad abbandonare il suo domicilio per motivi di sicurezza Il volume testimonia nelle sue articolazioni tematiche l ampiezza e la vitalit di un dibattito critico che fa dell interazione fra temi epocha e ambiti disciplinari non un semplice orizzonte di confronto bens un principio strutturante d indagine

**La regola d'oro come etica universale** Carmelo Vigna,Susy Zanardo,2005    **Viaggiare fra le carte. Studi in onore di Bruno Figliuolo** Elisabetta Scarton,Francesco Senatore,2024-11-27 Il volume intende onorare Bruno Figliuolo in occasione del suo settantesimo compleanno che precede di un anno la sua uscita dai ruoli dell universit I trenta saggi qui raccolti toccano solo alcuni dei temi che Figliuolo ha affrontato nella sua ricchissima produzione scientifica Il titolo intende richiamare la sua passione per la ricerca archivistica che lo ha portato e continuer a portarlo a viaggiare senza sosta Non c regione italiana rimasta fuori dai suoi itinerari di ricerca sono davvero pochi gli archivi in cui Bruno non abbia infilato il piede e il naso tra antiche pergamene e registri ingialliti dai secoli

Gusti del Medioevo Massimo Montanari,2014-11-05T00:00:00+01:00 Un viaggio tra ricettari e condimenti dal sapore dell acqua allo statuto ambiguo del pesce dall importanza della cucina monastica al ruolo della tavola come rappresentazione del mondo Una guida rigorosa utile al gourmet quanto allo storico che voglia addentrarsi nei sapori di quest epoca Rocco Moliterni Tuttolibri Siamo seduti a tavola e il cibo viene servito in una successione uguale per tutti Oggi accade normalmente e ci pare ovvio ma stato sempre cos Non nel Medioevo La tavola medievale segue un altro modello simile a quello che troviamo ancora praticato in Cina e in Giappone i cibi sono serviti simultaneamente e spetta a ciascun convitato sceglierli e

ordinarli secondo il proprio gusto Ancora la cucina contemporanea tende a rispettare i sapori naturali e a riservare a ciascuno di essi uno spazio distinto La cucina medievale invece preferiva mescolare i sapori ed esaltava l'idea dell'artificio che modifica la natura Ma se le differenze di gusto fra noi e il Medioevo sono importanti altrettanto forti sono le continuità Alcune preparazioni costituiscono tuttora un segno forte dell'identità alimentare E allora il Medioevo vicino o lontano     Il monachesimo femminile Vincenza Musardo Talò, 2006

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