

SECOND SITE AND APPARITIONS



A. T. SCHOFIELD

KESSINGER LEGACY REPRINTS

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G Orfield



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Witchcraft & Second Sight in the Highlands & Islands of Scotland John Gregorson Campbell, 1902 The Catholic Tradition, Second Edition Timothy G. McCarthy, 2012-04-16 This expanded edition of a Loyola Press best seller traces profound changes in Catholicism's institutional intellectual and devotional life in this century Organized by theme authority mission social justice sexual morality and others the book explains Church thinking prior to Vatican II Church thinking now and the how and why of Council changes It shows the Church struggling to find the best way to maintain and hand on the Catholic tradition even as it engages in intrafaith and interreligious dialogue A new chapter on women in the Church their contributions and issues completes the update The St. James's Magazine, 1864 *The North British Review*, 1864

Apparition Fever Tine Van Osselaer, 2025-06-13 In the early 1930s a wave of Marian apparitions cases in which visionaries reported seeing and receiving messages from the Virgin Mary swept over Belgium With over forty apparition sites and hundreds of visionaries the Belgian apparitions often attended by crowds of onlookers were unrivalled in scope and complexity and they confronted Catholics and others with a question How do you decide what you believe Apparition Fever explores the Belgian apparitions from initial reports to the eventual recognition of two episodes in the 1940s It shows how knowledge was formed at all levels among the bystanders attending the sites to the medical experts who studied the visionaries and the clerical authorities who evaluated the authenticity of the apparitions Tine Van Osselaer examines how these different perspectives converged and influenced each other whose authority was accepted or challenged and how the public character of the events affected their evaluation Apparition Fever reveals that the public setting of Marian apparitions and the religious enthusiasm they triggered are not novel challenges for the Catholic Church On the contrary they have heavily influenced the evaluation of apparitions since the early twentieth century **American Publishers' Circular and Literary Gazette**, 1859 **A Second Supplement to the Catalogue of Books in the Signet Library. 1882-1887** Signet Library (Great Britain), 1891 Real Ghost Stories William T. Stead, 1891 Our Lady of Emmitsburg, Visionary Culture, and Catholic Identity Jill Krebs, 2015-12-30 This ethnography explores the community of believers in a series of Marian apparitions in rural Emmitsburg Maryland asking what it means to call oneself a Catholic and child of Our Lady in this context what it means to believe in an apparition and what it means to communicate with divine presence on earth Believers fashion themselves as devotees of Our Lady in several ways Through autobiography they look backward in time to see their lives as leading up to their participation in the prayer group or in some cases moving to Emmitsburg By observing and telling miracle stories they adopt an enchanted worldview in which the miraculous becomes everyday Through relationships with Our Lady their lives are enriched and even transformed When they negotiate institutional loyalty and individual autonomy they affirm their own authority and Catholic identity Finally through social media they expand their devotional networks in ways that shift authority structures and empower individuals Individuals engage beliefs practices and attitudes both arising

from and resisting elements of modernity religious pluralism and religious decline empowerment and perceived disempowerment tradition and innovation and institutional loyalty and perceived disloyalty to reveal one way of understanding Catholic identity amidst the shifts and flows of modern change Science in an Enchanted World Julie Davies, 2018-06-14 Best known as the *Saducismus triumphatus* 1681 Joseph Glanvill's book on witchcraft is among the most frequently published from the seventeenth century and its arguments for the reality of diabolic witchcraft elicited passionate responses from critics and supporters alike Davies untangles the intricate development of this text and explores how Glanvill's roles as theologian philosopher and advocate for the Royal Society of London converge in its pages Glanvill's broader philosophical method and unique approach to the supernatural provide a case study that enables the exploration of the interaction between the rise of experimental science and changing attitudes to witchcraft

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