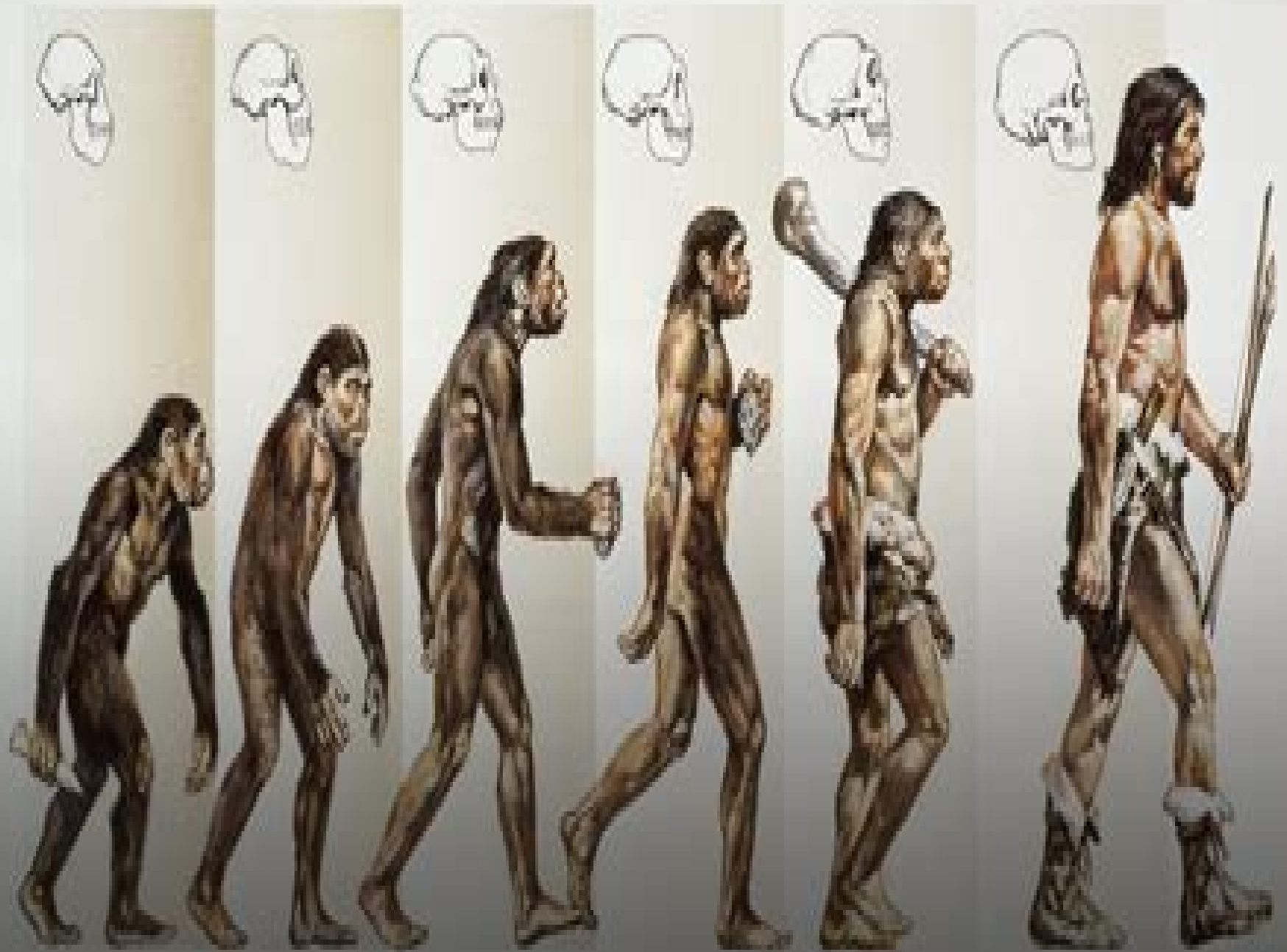




Man A History Of The Human Body

Linda Kalof



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medieval views of both the real and the metaphorical body A Cultural History of the Human Body in the Medieval Age presents an overview of the period with essays on the centrality of the human body in birth and death health and disease sexuality beauty and concepts of the ideal bodies marked by gender race class and age cultural representations and popular beliefs and the self and society The Human Body and Its Connexion with Man James John Garth Wilkinson, 1851 The Human Body and Its Connection with Man James John Garth Wilkinson, 1851 The Wonders of the Little World: Or, A General History of Man Nathaniel Wanley, 1774 *Cur homo? A history of the thesis concerning man as a replacement for fallen angels* Vojtěch Novotný, 2014-06-01 This monograph has set itself the goal to examine outline elucidate and supplement the existing body of knowledge concerning a theme from patristic and medieval theology recalled in 1953 by Marie Dominique Chenu and that is the assertion that man was created as a replacement for fallen angels Yves Congar *creature de remplacement* Louis Bouyer *ange de remplacement* The study first shows that the idea of man having being created to take the place of fallen angels was introduced by St Augustine and developed by other church fathers It then identifies the typical contexts in which the subject was raised by authors of the early Middle Ages but goes on to focus on the discussion that developed during the twelfth century Anselm of Canterbury the school of Laon Rupert of Deutz Honorius of Autun which represents the high point of the theme under investigation culminating in the assertion that man is an original being created for its own sake for whom God created the world a world which together with and through man is destined for the heavenly Jerusalem The question as to whether man would have been created if the angels had not sinned *cur homo* bears a clear similarity to a further controversy the origins of which also go back to the twelfth century and that is whether the Son of God would have become incarnate if man had not sinned *cur Deus homo* Next the book sheds light on how the subject begins to gradually fade away through the twelfth and thirteenth centuries both within monastic tradition which nonetheless held onto Augustine's motif and within scholastic theology which asserted that man was created for his own sake The conclusion summarizes the findings and points to the surprisingly contemporary relevance of the foregoing reflections particularly in relation to the critique that the Swiss philosopher and theologian Romano Amerio 1997 offers concerning a statement in the pastoral constitution of the Second Vatican Council *Gaudium et spes* 24 according to which man is the only creature on earth that God willed for itself **Twelve Lectures on the Natural History of Man** Alexander Kinmont, 1839

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