

Ireneo Di Lione Contro Le Eresie

Origenes

Lo Spirito Santo nella testimonianza dei Padri e degli scrittori cristiani Lorenzo Dattrino, 1999

Giussani e i Padri della Chiesa Mattia Antonio Agostinone, Pierluigi Banna, Gianmario Cattaneo, Giuliano Chiapparini, Alessandra Di Pilla, Leonardo Lugaresi, Sincero Mantelli, Giulio Maspero, Angela Maria Mazzanti, Alberto Nigra, Ilaria Vigorelli, Andrea Zauli, 2024-02-14 Don Luigi Giussani è un testimone esemplare di quella tradizione vivente con cui l'avvenimento cristiano, sin dalle sue origini, viene trasmesso. Il sacerdote ambrosiano entra in dialogo e si confronta con personalità ed espressioni dell'epoca patristica, rendendole così familiari e attraenti per gli uomini del suo e del nostro tempo. In questo volume, dodici studiosi del cristianesimo antico presentano e indagano i Padri della Chiesa a cui Giussani si rifà con maggiore frequenza nel corso della sua ampia opera. Guidati dalle riflessioni e dalle intuizioni del fondatore di Comunione e Liberazione, viene offerta anche ai più inesperti una prima e basilare introduzione ai Padri della Chiesa. Si avrà così un'occasione per riscoprire le radici della fede cristiana, di cui Giussani rappresenta un testimone vivo, perché dei Padri ha voluto essere ed è stato autenticamente figlio.

The exit of the Logos: modalities and effects in the patristic texts of the first 4 centuries A.C..... Cinzia

Randazzo, 2017-06-22 In the present paper the author deals with the mystery of the Logos' release first on the timeless and then on the temporal level. Starting from an analytical reading of the apocryphal and patristic texts of the first four centuries, the author illustrates the traits concerning the modalities, through which the Logos first emerges from the Father's and then from Mary's, thus detecting the relative effects that if they produce it.

La fuoriuscita del Logos modalità ed effetti nei testi patristici dei primi 4 secoli Cinzia Randazzo, 2017-05-29 Nel presente contributo l'autrice affronta il mistero della uscita del Logos prima a livello atemporale e poi a quello temporale. Partendo da una lettura analitica dei testi apocrifi e patristici dei primi 4 secoli, l'autrice illustra i tratti concernenti le modalità, attraverso le quali il Logos esce dapprima dal seno del Padre e poi da quello di Maria, rilevando conseguentemente i relativi effetti che se ne producono.

Testi mariani del primo Millennio: Padri e altri autori greci Georges Gharib, 1988

Storia della mariologia Enrico Dal Covolo, Aristide Serra, 2009 Il volume 2 offre una panoramica geograficamente circoscritta all'Occidente europeo con una periodizzazione che si innerva dal tardo medioevo al rinascimento, all'epoca

barocca, all'illuminismo, al romanticismo, fino alla metà del secolo XX e illustra i contenuti emergenti, dalla ricca letteratura volgare e latina alla letteratura teologica dei riformatori; dai contenuti teologici post-tridentini alla nascita dei trattati mariologici; dai movimenti spirituali alle nuove forme di devozione e pietà mariana.

Vorrei capire cos'è l'amore Stefano Liberti, 2014-12-17 Cos'è veramente l'amore? E' solo un sentimento? Coinvolge anche altre facoltà come la volontà e la ragione? E', come spesso si pensa, sinonimo di "fare l'amore" e quindi legata unicamente all'esercizio della propria genitalità? E ancora: è possibile amare veramente nella nostra società "liquida" e consumistica? Ogni amore è amore? Ci sono possibili insegnamenti che possiamo ricevere sull'amore? Ci sono dei veri maestri nell'arte di amare? Dio ha qualcosa da insegnarci sull'amore? Tante sono le domande a cui ho cercato di dare risposta frugando fra le innumerevoli riflessioni che abbiamo a disposizione sull'argomento. Non ho la pretesa di presentare qualcosa di originale, ma - riproponendo citazioni e articoli che ritengo particolarmente interessanti - offrire una sintesi, un principio unificatore che offra una chiave di lettura universale alla complessità del nostro mondo interiore ed esteriore.

L'Uomo immagine somigliante di Dio Adalbert Hamman, Elena Giannarelli, 1991

Un solo Signore, una sola fede Ulise Zarza, 2025-03-06T16:31:00+01:00 Le meditazioni a carattere biblico di fra Ulise Zarza sono un aiuto a riflettere durante la Quaresima. Filtrate attraverso lo sguardo e la contemplazione dei Padri della Chiesa, hanno tutte anche un riferimento al Concilio di Nicea e alla professione di fede che in esso venne formulata, facendosi memoria nel 2025 dei suoi 1700 anni. Sono omelie legate ai Santuari di Terra Santa nei quali, durante i mercoledì di Quaresima, si celebrano le "Messe stazionali". Si inizia con il Dominus Flevit, meditando sul pianto di Gesù, che è il pianto umano di Dio; al Getsemani si riflette sul mistero dell'agonia del Figlio di Dio; la Flagellazione è invece il luogo ideale per confrontarsi con l'umanità del Salvatore («Ecco l'uomo», dirà Pilato presentando Gesù alla folla); a Betania scopriamo che Dio ama la vita, perché in Gesù Dio si manifesta come il vero "filantropo" cioè il vero amico dell'uomo; il Litostroto ci fa scoprire la passione del Cristo come la via per rendere partecipe l'umanità della vita divina; Betfage ci porta a meditare sul fatto che Dio ci ha visitato; infine, l'ultima riflessione si colloca idealmente a Cafarnao raccontandoci un perdono che risana dalle paralisi esistenziali, ma ci colloca anche sul Calvario, perché è morendo sulla croce che Gesù perdona e risana l'umanità intera.

«...per rischiarare quelli che stanno nelle tenebre...» Antonio Tavilla, 2015-09-29 "Parlare di medianità, con tutto ciò che «contiene» questa parola, in un contesto sociale oramai secolarizzato e scristianizzato può sembrare fuori luogo o anche un discorso da bigotti appena sbarcati dal passato medievale. Dovremmo riflettere, invece, sul fatto che molti cristiani praticanti non credono affatto nell'esistenza del Nemico di Dio e non riescono a discernere la sua azione dietro a determinati eventi e pratiche. Se un nemico agisce di nascosto e senza attirare l'attenzione su di sé, riesce più facilmente a colpire ed uccidere l'avversario. È ciò che il diavolo attua in molte persone, la potremmo definire «anestesia dello spirito», con la conseguenza

che la vittima non solo non si rende conto di essere «sotto attacco», ma non prova il minimo senso di colpa o rimorso per i propri peccati e per le cose sbagliate che compie. [...] Ci illudiamo di poter capire e saper giudicare molte cose, senza però considerare che siamo costantemente attaccati e messi alla prova da entità spirituali avverse che hanno per natura un'intelligenza molto superiore alla nostra. [...] Il cristiano, in genere, non è più in grado di fare un sano discernimento sulla realtà delle cose, confonde ciò che piace a Dio con ciò che Lo offende. Perché tutto questo? Attraverso il nostro studio abbiamo cercato di dare una risposta. Una risposta che trova solidi riferimenti nella Parola di Dio, nei Padri della Chiesa, nel Magistero, nella testimonianza dei Santi e nel vissuto quotidiano dei comuni fedeli.”

La Civiltà cattolica, 1902

Il concetto della felicità ai primissimi esordi del cristianesimo Cinzia Randazzo, 2016-07-25 Il presente studio si propone di affrontare la tematica della felicità nelle opere dei Padri apostolici e in Giustino. Partendo da una lettura analitica dei testi di tali Padri, l'autrice illustra i tratti portanti, attorno ai quali ruota il loro pensiero sulla tematica proposta.

Letteratura cristiana delle origini greca e latina Claudio Moreschini, 2007

Storia della spiritualità cristiana. 700 autori spirituali Philippe de Lignerolles, Jean-Pierre Meynard, 2005

Il volto del Cristo dualista Enrico Riparelli, 2008 Questo lavoro si configura come un'indagine su una serie di antiche correnti religiose di orientamento dualista, con lo scopo principale di analizzare come esse hanno compreso e presentato la figura di Gesù Cristo. Innanzitutto viene precisato il significato del concetto di dualismo e valutato in quali casi sia corretto attribuire la denominazione di cristiani ai movimenti presi in considerazione. Ha quindi inizio l'analisi dei tratti cristologici delle principali correnti dualiste (marcioniti, bardesaniti, manichei, pauliciani, bogomili e catari), a partire dalle fonti e dagli studi più autorevoli pubblicati sul tema. Ogni movimento viene presentato con una rapida panoramica delle fonti relative, della sua storia e del suo credo, per mettere in risalto il contesto entro il quale la rispettiva dottrina cristologica ha avuto origine. A questo punto vengono delineate le caratteristiche principali del Cristo dualista e messe in luce le possibili affinità o divergenze dottrinarie tra i movimenti considerati, nonché sottolineate le analogie o difformità in rapporto alla cristologia ortodossa. In appendice è stata infine elaborata una nuova traduzione dell'importante commentario cataro al Padre nostro del ms. 269 di Dublino.

CHIESA, TRADIZIONE E MISSIONE MICHELE TABA, 2019-01-31

Omelia su Giosuè Origenes, 1993

Patres ecclesiae Enrico Cattaneo, 2008

Dall'Arché all'Eschatos Cinzia Randazzo, 2016-04-06 Il presente studio vuole offrire a tutti i lettori una panoramica accurata dei tratti salienti relativi alla rivelazione del Logos. Partendo dalla lettura analitica del testo dell'A Diogneto, l'autrice focalizza in un primo momento gli attributi inerenti l'identità, la funzione del Logos e i motivi essenziali che stanno

alla base della venuta del Logos, in relazione alla dimensione atemporale precedente la creazione del mondo, mentre in un secondo momento individua i motivi, le proprietà e le attività pubbliche del Logos in relazione al piano economico-salvifico.

Inni sulla natività e sull'epifania Ignazio De Francesco,2003

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