



S. ADOLFUS Archiepiscopus
 post Lazarum deinde
 Patriarcha Agrippinensi.
 In Austria.

S. MAXIMILIANUS Archiepiscopus
 deinde Imperator Maximilianus.
 In Austria.

S. FLORIANUS Episcopus
 austriacus, martyr. In
 viis passus.

S. LEOPOLDUS post Adel.
 Imperator Austriarum in
 Favianis oppugnatus
 Austriae apud.

S. COLMANUS Archiepiscopus
 apud Nunkburgensis.

S. LEOPOLDUS Princeps
 post Archiepiscopus Austriae.

AD SANCTOS AVSTRIAE PATRONOS IOANN STABII AV. PRECATIO

Artifici precor placido quos munire ferunt
 Austriae patronos: qui salutis flamma peccatorum
 Luxe sub amena christo arguente teneas,
 Annuit omnipotens quibus omnia noscor obsequi
 Pro nobis quocumque nostrasq; solent peccati
 Culpas: quoniam semper deus audit amicos
 Vos patrie iustitiae impetrans docet esse benignos
 Vnde gratiam precor: et terra super ista nihilis
 Sic liquidum Cassidibus iteris loq; recipere
 Sicut horum adscripti numerus angelicisq; serena,
 Vestras supplicatas: sine peccati mentibus esset
 Et precibus castis curamq; struente cadaver
 Haec vobis patrie in terra: vos illius ergo
 Pater indignatusq; bonitatis principe ista
 Solliciti: populusq; pater cum veneris hora
 Inducit: Christumq; sedebit in aere iudex
 Deposuit vobis gratia complexa benignos
 Quod terris vultis: optata tunc hinc pariter
 Gloria nostra patres: ubi vos spectare licet
 Austriae nullum meam suffragare carere
 Acri: et liquidum confidens corpus tractus.
 Felice natus: quondam dum vix marchas
 Quos precibus iussit esse comites: famulique

M.D.X.V.

Obvata sic Christo decemque agmina: sanctis
 Spiritibus in unum medos transibitis vobis.
 O vitam nobis hinc ad vestigia ferri
 Contigit domini: placidos nam carcer vultant
 Aemula et vobis capitis iudice f' venire.
 Intra populi qui munera vestra rogando
 Sollicitus: utis vota et thura Sabaeo
 Cuius precibus assidue: sperant adhibere fauorem
 Pro vobis semper sicura sit Austria vestro.
 Machosum omne genus qui corpora nostra fatigant
 Infandumq; malum: et crudeliter peccatum.
 Sic illam: Cerere hinc in copia Bacchi
 Tametsi sumis rebocis nec classica Martem
 Sed pax ista ferens statum felix obvia
 Bullas terras: fons et cunctos sua mittat
 Ne commorem Alberta sociis cum virgine sancta:
 Pulcher vinctus propter simul hinc obnoxia omnia
 Sicut fides: spes alma: dei dilectio: nostras
 Postulare amonem: catholice polenta pendant.
 Caeteris Augusti vobis ante omnia curae
 Sic pietas: proinde pax: sit munus vestro
 Vultus ubiq; possente sic felix MAXIMILLIANVS
 Scilicet atq; illa: iam nobis omnia salua,

Auctore: Roberto philologo: M. Theologo: Cathedrae in ecclesia Viennensi Canonico: R.
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Ad Sanctos

Jörg Rüpke



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The Early Modern Invention of Late Antique Rome Nicola Denzey Lewis, 2020-09-03 A new look at the Cult of the Saints in late antiquity did it really dominate Christianity in late antique Rome

The Hour of Our Death Philippe Aries, 1982-02-12 An absolutely magnificent book The New Republic the fruit of almost two decades of study that traces the changes in Western attitudes toward death and dying from the earliest Christian times to the present day A truly landmark study The Hour of Our Death reveals a pattern of gradually developing evolutionary stages in our perceptions of life in relation to death each stage representing a virtual redefinition of human nature Starting at the very foundations of Western culture the eminent historian Phillipe Ari s shows how from Graeco Roman times through the first ten centuries of the Common Era death was too common to be frightening each life was quietly subordinated to the community which paid its respects and then moved on Ari s identifies the first major shift in attitude with the turn of the eleventh century when a sense of individuality began to rise and with it profound consequences death no longer meant merely the weakening of community but rather the destruction of self Hence the growing fear of the afterlife new conceptions of the Last Judgment and the first attempts by Masses and other rituals to guarantee a better life in the next world In the 1500s attention shifted from the demise of the self to that of the loved one as family supplants community and by the nineteenth century death comes to be viewed as simply a staging post toward reunion in the hereafter Finally Ari s shows why death has become such an unendurable truth in our own century how it has been nearly banished from our daily lives and points out what may be done to re tame this secret terror The richness of Ari s s source material and investigative work is breathtaking While exploring everything from churches religious rituals and graveyards with their often macabre headstones and monuments to wills and testaments love letters literature paintings diaries town plans crime and sanitation reports and grave robbing complaints Aries ranges across Europe to Russia on the one hand and to England and America on the other As he sorts out the tangled mysteries of our accumulated terrors and beliefs we come to understand the history indeed the pathology of our intellectual and psychological tensions in the face of death

Ad Sanctos B. P. Nichol, 1993 All of Nichol s work is stamped by his desire to create texts that are engaging in themselves as well as in context and to use indirect structural and textual devices to carry meaning In The Martyrology different ways of speaking testify to a journey through different ways of being Language is both the poet s instructor and through its various permutations the dominant image of the poem The nine books of The Martyrology document a poet s quest for insight into himself and his writing through scrupulous attention to the messages hidden in the morphology of his own speech Frank Davey

Dictionnaire D'archéologie Chrétienne Et de Liturgie, Publié Par Le R. P. Dom Fernand Cabrol ... Avec Le Concours D'un Grand Nombre de Collaborateurs Fernand Cabrol, 1924

The Beginnings of the Cult of Relics Robert Wiśniewski, 2018-12-06 Christians have often admired and venerated the martyrs who died for their faith but for a long time thought that the bodies of martyrs should remain

undisturbed in their graves Initially the Christian attitude towards the bones of the dead saint or not was that of respectful distance The Beginnings of the Cult of Relics examines how this attitude changed in the mid fourth century Robert Wi niewski investigates how Christians began to believe in the power of relics first over demons then over physical diseases and enemies He considers how the faithful sought to reveal hidden knowledge at the tombs of saints and why they buried the dead close to them An essential element of this new belief was a strong conviction that the power of relics was transferred in a physical way and so the following chapters study relics as material objects Wi niewski analyses how contact with relics operated and how close it was Did people touch kiss or look at the very bones or just at tombs and reliquaries which contained them When did the custom of dividing relics begin Finally the book deals with discussions and polemics concerning relics and attempts to find out the strength of the opposition which this new phenomenon had to face both within and outside Christianity on its way to become an essential element of medieval religiosity Horæ Beatæ Mariæ Virginis Edgar Hoskins,1901 *Manuale Exorcistarum* C. Brognolo,1683 *Manuale Exorcistarum Ac Parochorum Hoc Est Tractatus De Curatione Ac Protectione Divina In Quo Reprobatis Erroribus Verus Certus Securus Evangelicus Eiiciendi Daemones Traditur*

The Individual in the Religions of the Ancient Mediterranean Jörg Rüpke,2013-08-29 Covering the Hellenistic and Imperial periods in both pagan polytheistic as well as Jewish monotheistic settings this edited collection focuses on individuation in everyday religious practices across the ancient Mediterranean as identified in institutional developments and philosophical reflections on the self *Ad Sanctos* bp Nichol,1994-01-18 All of Nichol s work is stamped by his desire to create texts that are engaging in themselves as well as in context and to use indirect structural and textual devices to carry meaning In The Martyrology different ways of speaking testify to a journey through different ways of being Language is both the poet s instructor and through its various permutations the dominant image of the poem The nine books of The Martyrology document a poet s quest for insight into himself and his writing through scrupulous attention to the messages hidden in the morphology of his own speech Frank Davey **The Cities and Bishoprics of Phrygia: pt. I. The Lycos Valley and south-western Phrygia** Sir William Mitchell Ramsay,1897 Henry Bradshaw Society ,1912 **The Cities and Bishoprics of Phrygia** Sir William Mitchell Ramsay,1897 **The Missal of St Augustine's Abbey Canterbury with Excerpts from the Antiphony and Lectionary of the Same Monastery** Martin Rule,1896 Scot. Text S. Alexander Scott,1896 Legends of the Saints John Barbour,1896 **The Historians of Scotland** ,1874 *Lives of S. Ninian and S. Kentigern. Compiled in the Twelfth Century* Saint Aelred (of Rievaulx),1874 *The Aryan Origin of the Gaelic Race and Language* Ulick J. Bourke,1875 **The Aryan Origin of the Gaelic Race and Language** Ulick Joseph Bourke,1875 **Rome of the Pilgrims and Martyrs** Ethel Ross Barker,1913

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