



The Magdalene Sermon

Eiléan Ní Chuilleanáin



The Magdalene Sermon:

The Magdalene Sermon and Earlier Poems Eiléan Ní Chuilleanáin, 1991 Mary Magdalene William Williams (of Worcester College, Oxford.), 1794 The Magdalene Sermon Eiléan Ní Chuilleanáin, 1989 Mary Magdalene. A sermon, etc William Bell WILLIAMS, 1794 **Mary Magdalene** John Jessopp, The Sermons, Manuscripts, and Language of Roberto Caracciolo da Lecce, 2024-11-11 The book offers studies on different aspects of the life activity and written works of Roberto da Lecce one of the most famous preachers of fifteenth century Italy His preaching cycles in Italian cities were attended by huge crowds and are representative for the activity of many other less known confreres and in the meantime exceptional for their number and success His sermons were read and re used throughout Europe contributing to shaping the shared religious culture The nine authors of this book have addressed this polyhedric figure from ten different perspectives Contributors are Yoko Kimura Salvatore Leaci Andrea Rado evi Cecilia Rado Carolyn Muessig Giacomo Mariani Marco Maggiore Lyn Blanchfield and Steven J McMichael **The Reading and Preaching of the Scriptures in the Worship of the Christian Church: The medieval church** Hughes Oliphant Old, 1998 The Reading and Preaching of the Scriptures in the Worship of the Christian Church is a multivolume study by Hughes Oliphant Old that canvasses the history of preaching from the words of Moses at Mount Sinai through modern times In Volume 1 The Biblical Period Old begins his survey by discussing the roots of the Christian ministry of the Word in the worship of Israel He then examines the preaching of Christ and the Apostles Finally Old looks at the development and practice of Christian preaching in the second and third centuries concluding with the ministry of Origen *Mary Magdalene* Capel Molyneux, Penitence, Preaching and the Coming of the Reformation Anne T. Thayer, 2017-07-05 Why did the Reformation take root in some places and not others Although many factors were involved the varying character of penitential preaching across Europe in the decades prior to the Reformation was an especially important contributor to the subsequent receptivity of evangelical ideas In this book several collections of model sermons are studied to provide an overview of late medieval teaching on penitence What emerges is a pattern of differing emphases in different geographical locations with the characteristic emphases of the penitential message in each region suggesting how such teaching prepared the ground for both the appeal and the reputation of Luther's message People heard and interpreted the new theology using the late medieval penitential understandings and expectations they had been taught The variety of teaching found in the Church left different regions vulnerable or resistant to evangelical critiques and alternatives Despite current academic claims that the establishment of the Reformation cannot have resulted from lay religious understanding this study offers evidence that theological ideas did reach beyond religious elites to promote a degree of popular support for the Reformation The Making of the Magdalen Katherine Ludwig Jansen, 2001-07-02 Best known during the Middle Ages as the prostitute who became a faithful follower of Christ Mary Magdalen was the most beloved female saint after the Virgin Mary Why the Magdalen became so popular what meanings she conveyed and how her

story evolved over the centuries are the focus of this compelling exploration of late medieval religious culture. Analyzing previously unpublished sermons, Katherine Jansen uses the lens of medieval preaching to examine the mendicant friars' transformation of Mary Magdalen, a shadowy gospel figure, into an emblem of action and contemplation, a symbol of vanity and lust, a model of perfect penance, and the embodiment of hope and salvation. She draws on diverse historical sources to reveal the laity's devotion to Mary Magdalen, which departed significantly from the friars' image of the saint, signaling a major development in popular religious practice and personal piety. Finally, the author comprehensively addresses the question of the House of Anjou's alliance with the Magdalen and illuminates the relationship between politics and sanctity in southern France and Italy. Jansen shows how perceptions of the Magdalen merged with errors and misunderstandings to shape the social, spiritual, and political agendas of the later Middle Ages. She brings to life the rich complexity of medieval culture, which condemned female sexuality and women's preaching, and yet popularized the veneration of Mary Magdalen as a former prostitute chosen by Christ to be the apostle of the apostles, the first to witness and preach the Good News of the Resurrection.

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