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Giordano Bruno (/ dʒ?r d ?? n oʊ b r u n oʊ /; Italian: [dʒor?da?no ?bru?no]; Latin: Iordanus Brunus Nolanus; born Filippo Bruno, January or February 1548 – 17 February 1600) was an Italian Dominican friar, mathematician, poet, cosmological

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theorist, and Hermetic occultist. He is known for his cosmological theories, which conceptually extended the then-novel Copernican ...

Giordano Bruno - Wikipedia

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Drewermann, Eugen | SpringerLink

Solche Blackouts hat der echte Giordano Bruno vermieden. Er hinterließ keine Memoiren - aus gutem Grund: Zu oft hatte der entlaufene Mönch bei Fürsten und Universitäten liebedienern

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müssen.

Philosophie : Liebe mit Fußspuren - DER SPIEGEL 34/1992
Giordano Bruno (* Januar 1548 in Nola als Filippo Bruno; † 17. Februar 1600 in Rom) war ein italienischer Priester, Dichter, Philosoph und Astronom. Er wurde durch die Inquisition der Ketzerei und Magie für schuldig befunden und vom Gouverneur von Rom zum Tod auf dem Scheiterhaufen verurteilt. Am 12. März 2000 erklärte Papst Johannes Paul II. nach Beratung mit dem päpstlichen Kulturrat ...

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Während etwa der Naturforscher Galileo Galilei 1992 (immerhin) "rehabilitiert" wurde, ist die Feindschaft der katholischen Kirche Giordano Bruno gegenüber nie aufgehoben oder auch nur ...

KETZER : Die unheilige Allianz - DER SPIEGEL 7/2000

Dieser Artikel: Giordano Bruno oder Der Spiegel des Unendlichen (Topos Taschenbücher) von Eugen Drewermann Taschenbuch 24,95 €. Nur noch 1 auf Lager (mehr ist unterwegs). Versandt und verkauft von Amazon. Kostenlose Lieferung.

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“. "Mit größerer Furcht wohl sprecht ihr mir das Urteil, als ich es empfangen." Mit diesen kühnen Worten nahm Giordano Bruno (1548-1600) seine Verurteilung zum Feuertod entgegen.

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"Das Verfahren der Inquisition ist bis heute dasselbe, nur heisst es heute die 'Kongregation des Glaubens'."Der Film begleitet Drewermann auf den Spuren Giordano Brunos nach Rom und Neapel.

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EUGEN DREWERMANN:Giordano Bruno oder Der Spiegel des Unendlichen.415 S.Kösel,München 1992; ISBN 3-466-20363-5, DM 44,- Recht eindrucksvoll ist Brunos Porträt bei dem Paderborner Theologen Eugen Drewermann ausgefallen - trotz einiger historischer Unstimmigkeiten.

Theologian and psychotherapist Eugen Drewermann has been the most significant, the most prolific, and the best-selling theological writer in the German language over the past quarter century. Drewermann shows that religion, including Christianity, turns

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violent mentally, spiritually, and even physically if it uses fear as a motive for faith— fear of exclusion from the group, fear of hell, and fear of God. At the heart of Drewermann's nonviolent interpretation of key Christian beliefs is his analysis of a violent image of God that characterizes traditional interpretations of sin and the cross. It is this God-image, opposed to human desires and self-realization, that sanctified the killings of millions of peoples in wars declared to be "just" and legitimated the violent exploitation of nonhuman nature and the aggressive economic exploitation of non-Christian cultures. The sheer enormity of Drewermann's principal books has thwarted publication of his works in English translation to date. His empathic critique of the clerical mentality, ideology, and culture (*The Cleric*), based on his psychotherapeutic work with clergy, led to his being silenced by Roman Catholic authorities in 1991 and suspended from

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the priesthood in 1992. This is the first full-length introduction to Drewermann in English and includes extensive quotations from his works.

The itinerant Neoplatonic scholar Giordano Bruno (1548?1600), one of the most fascinating figures of the Renaissance, was burned at the stake for heresy by the Inquisition in Rome on Ash Wednesday in 1600. The primary evidence against him was the book *Spaccio de la bestia trionfante*, a daring indictment of the church that abounded in references to classical Greek mythology, Egyptian religion (especially the worship of Isis), Hermeticism, magic, and astrology. The author of over more than sixty works on mathematics, science, ethics, philosophy, metaphysics, the art of memory, and esoteric mysticism, Bruno had a profound impact on

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Western thought.

This book traces the development of the monist world-view in Germany from the Age of Goethe to the 1920s. Originally a core idea in the philosophy of Spinoza, monism, the idea of a universe of one substance that is both mind and matter, inspired many German thinkers from Goethe to Fechner, especially the infamous social Darwinist Ernst Haeckel. This study contrasts Haeckel's monism with the more benign monist world-views of his predecessors and of his socialist and left-liberal contemporaries and followers, above all Bruno Wille and Wilhelm Bölsche.

Burned at the stake for heresy, Giordano Bruno (1548-1600) was one of the Renaissance's more controversial thinkers. Current

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scholarship tends to read Bruno as either a Neo-Platonist who ultimately collapses reality to an overarching unity, or as an eclectic thinker whose disparate and disjointed musings are essentially incoherent. By closely and critically examining Bruno's writings this book demonstrates that Bruno was very much in the spirit of Modernity in that he tried to explain philosophically the possibility of the coexistence of unity and multiplicity (difference) through the «then-scientific» logic of the coincidence of opposites. His metaphysics, cosmology and ethical thinking are to be understood through this underlying logic of coincidence, thereby rendering Bruno neither an absolute Neo-Platonist nor unintelligible.

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Colilli sets out his theory of poetic logic through an analysis of works by a range of thinkers and writers that include Paolo Valesio, Franco Rella, Giorgio Agamben, Martin Heidegger, Carl Jung, Giambattista Vico, and Giordano Bruno. Their writings offer a strong counter-argument to the mechanistic and materialistic perspectives of postmodern science and philosophy.

Two decades ago, Schelling first resurfaced in Žižek's *Indivisible Remainder*, and the same argumentative move of redeploying Schellingian themes for contemporary ends has continued to play a significant role in critical theory since (Markus Gabriel, Iain Hamilton Grant, Jean-Luc Nancy). All the articles in this volume attempt to take seriously the idea of Schelling as a contemporary philosopher: Schelling is read in dialogue with key figures in the

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canon of European philosophy and critical theory (Alain Badiou, Émilie du Châtelet, Gilles Deleuze, Paul de Man, Quentin Meillassoux, Maurice Merleau-Ponty, Gilbert Simondon, Slavoj Žižek), as well as in light of recent trends in analytic philosophy (Brandonian pragmatism, powers-based metaphysics and semantic naturalism) – and such readings are not meant merely to highlight Schellingian influences or resonances in contemporary thinking but rather to challenge and interrogate current orthodoxies by insisting upon the contemporaneity of Schellingian speculation. That is, the aim is both to evaluate and constructively build upon this repeated return to Schelling: to probe, to diagnose and to experiment on the latent Schellingianisms of the present and the future. This book was originally published as a special issue of *Angelaki: Journal of the Theoretical Humanities*.

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The texts presented in Proportion Harmonies and Identities (PHI) - INTELLIGENCE, CREATIVITY AND FANTASY were compiled with the intent to establish a multidisciplinary platform for the presentation, interaction and dissemination of research. The aim is also to foster the awareness and discussion on the topics of Harmony and Proportion with a focus on different visions relevant to Architecture, Arts and Humanities, Design, Engineering, Social and Natural Sciences, and their importance and benefits for the sense of both individual and community identity. The idea of modernity has been a significant motor for development since the Western Early Modern Age. Its theoretical and practical foundations have become the working tools of scientists, philosophers, and artists, who seek strategies and policies to

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accelerate the development process in different contexts.

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