

Cosa Sono Le Figure Metriche

RC Schank

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L'arte dello scrivere Giuseppe L. Messina,1962

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La Civiltà cattolica ,1876

Nuova antologia di lettere, scienze ed arti Francesco Protonotari,1867

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Manuale di dizione Paola Della Porta,2001

Elementi di geometria solida con note A. M. Legendre Adrien Marie Legendre,1859

La rivista europea ,1878

Cantami, o Diva. Poi muori. Giovanni Croce,2012-07-27 Ricordo che molti anni fa, quando Internet era ancora qualcosa di nebuloso, scoprii alcuni poeti che scrivevano versi assurdi. Non sembravano appartenere a nessuna corrente poetica né si riunivano in alcun luogo: spedivano le loro poesie per e-mail e la cosa mi sembrava ancora più curiosa poiché, per leggerle, serviva un programma chiamato Eudora o qualcosa del genere. Da quel momento iniziai ad avere a che fare con quella che chiamai poesia elettronica. Questo fenomeno ha avuto vita abbastanza breve, credo: forse un paio di anni con punte più o meno alte in cui arrivavano addirittura fino a tre poesie al giorno. Non c'erano molte pagine web che fossero piacevoli a guardarsi, non c'era Google ma HotBot e Altavista e non si vedeva nessuna etichetta del genere in giro. Raccolsi e copiai a mano su quaderni queste poesie, che ora mostro e spiego. Il libro che segue è stato scritto tra il 1993 e il 1998.

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Alterità e prossimità di Dio Filippo Moretti,2023-10-27T00:00:00+02:00 Tommaso d'Aquino, Bonaventura da Bagnoregio, Sigieri di Brabante, Pietro di Giovanni Olivi e Guglielmo di Ockham sono i cinque protagonisti di questo saggio sulla filosofia medievale. La prima cosa che viene da chiedersi è: perché proprio loro? E poi: che cos'hanno in comune - posto che qualcosa che li accomuni esista - questi cinque pensatori apparentemente così diversi e così distanti l'uno dall'altro, tanto nel tempo quanto nel pensiero? *Ciò che li avvicina è, senza alcun dubbio, l'immane sforzo con cui ciascuno di loro tentò di dare una risposta soddisfacente alla domanda che sta al cuore dell'intera Scolastica: l'uomo con le sole "armi" della ragione, e cioè per il tramite del solo intellectus, è in grado di conoscere, e pertanto di dire, qualcosa di Dio? Oppure tutto quello che noi uomini possiamo conoscere e dire di Dio è quanto, nella fede, possiamo apprendere dalla Rivelazione, ossia quanto Dio stesso ha deciso di far conoscere di sé all'umanità ri-velandosi attraverso l'incarnazione del Cristo e la Scrittura? Ciò che in queste pagine si tenta dunque di mostrare è come sia proprio a partire dall'esigenza di provare a dare una risposta a questi decisivi interrogativi che, in definitiva, ha preso forma la migliore produzione della Scolastica e come sia però sempre proprio a partire da essi che ha preso al contempo avvio quella crisi che determinò la fine di un'intera stagione del pensiero, quella medievale, e il passaggio a una nuova epoca, ovvero alla Riforma.

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