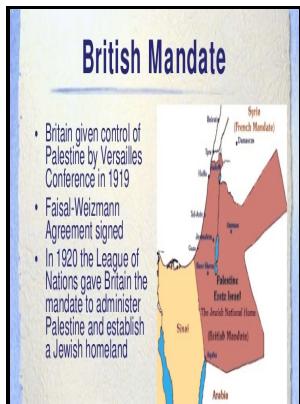


Of law and man - essays in honor of Haim H. Cohn : under the auspices of the Faculty of Law, Tel Aviv University

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- This edition was published in 1971



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Haim Cohn

It is only through the distorted lens of hindsight that Sázava appears as a marginalized, isolated outpost of Slavonic.

Law and Morality at War

Both Jordan and Mabel had established connections with religious men before they needed a letter, and both worked those connections to gain letters in much the same way a clerk or canon might. Mabel of Dudley cured of leprosy at Canterbury.

Christianity and Culture in the Middle Ages: Essays to Honor John Van Engen 978

It will always be the task of medievalists to ask ourselves whose souls we are trying to save in our studies.

Cohn, Haim H(erman) 1911

It seems that for centuries Bohemian Christianity on the ground was, exceptionally, multilingual and perhaps multi-liturgical; unexceptionally, it



Filesize: 70.26 MB

coexisted with pre-Christian beliefs and customs to varying and evolving degrees. Notice the visual prominence and role of the clergy in these panels.

Haim Cohn

The use of marriage as metaphor, of course, brought with it connotations other than closeness: it implied an unbroken sacramental bond, but also a hierarchical ranking of the two parties. Moore or improperly consecrated priests: the medieval Donatist, bearer of the heresy that dare not speak its name, posed a far greater danger to the church than the medieval Manichee ever did.

Cohn, Haim H(erman) 1911

Moore, The War on Heresy Cambridge, MA: Belknap Press, 2012 ; Mark Gregory Pegg, The Corruption of Angels: The Great Inquisition of 1245—1246 Princeton: Princeton University Press, 2001 ; Mark Gregory Pegg, A Most Holy War: The Albigensian Crusade and the Battle for Christendom Oxford: Oxford University Press, 2008 ; Monique Zerner, ed. Taylor Chicago: University of Chicago Press, 1998 , 269.

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With these kinds of connections, Silvester was clearly a much better writer in these circumstances than Roger would have been. The Roman church, however, also had numerous offices held by persons who were tonsured but not ordained. But how these were embraced by new adherents — how and how much they were integrated into, and eventually replaced, native practices — everywhere depended upon local context.

Cohn, Haim H(erman) 1911

This is a grave historical error. With their complementary implication that Christianity did not satisfy those criteria, these scholarly constructions were important for our understanding not just of how Europe became Christian, but also of Christianity itself as a historical phenomenon. For illustrations, see Anežka Merhautová and Dušan Třeštík, Románské umění v Čechách a na Moravě Prague: Odeon, 1984 , esp.

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