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Rector of the Campo Santo Teutonico Cemetery of the Vatican City from 1975 until 2010, Monsignor Erwin Gatz was a German theologian and Church historian. A native of Aachen, Gatz studied Theology and Church History at the Universities of Bonn, Aachen and M\u00fcnich between 1953 and 1961. Ordained to the priesthood in...

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Erwin Gatz - CalMatters

Irwin was born and reared in New York City and, while he never hiked miles to school, he did walk up six flights of stairs every day to the apartment his family lived in until he was nearly 19.

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Erwin Gatz (* 4. Mai 1933 in Aachen; † 8. Mai 2011 in Maastricht) war ein deutscher Theologe und Kirchenhistoriker. Er war Rektor des Campo Santo Teutonico in Rom von 1975 bis 2010.

Erwin Gatz - Wikipedia

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In Kirche und Katholizismus seit 1945, ed. by Erwin Gatz. Paderborn: Ferdinand Schöningh, 2002, IV, 90-143. Commonwealth Catholicism: A History of the Catholic Church in Virginia. Notre Dame IN: University of Notre Dame Press, 2001. "The United States Bishops at Vatican II."

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Roma Christiana: Vatikan-rom-romisches Umland. Ein Kunst- Und Kulturgeschichtlicher Fuhrer (German Edition) [Gatz, Erwin] on Amazon.com. *FREE* shipping on qualifying offers. Roma Christiana: Vatikan-rom-romisches Umland. Ein Kunst- Und Kulturgeschichtlicher Fuhrer (German Edition)

Roma Christiana: Vatikan-rom-romisches Umland. Ein Kunst ...

The Cardinals of the Holy Roman Church Bibliographic items added to the site - October to December 2006. Following are the books and articles added to the general bibliography and/or the individual biographical entries during the months of October to December 2006.

The Cardinals of the Holy Roman Church - New bibliographic ...

Doctor Edward GATZ is a retired anesthesiologist who lives in Omaha, Nebraska, in the United States of America. He was born on April 19, 1937 in O'Neill, Nebraska. In November 1988, at the age of 51, he became aware of an onset of multiple, tiny bumps on the back of his hands, and the skin became unusually thick and coarse.

Cure of Doctor Edward Erwin Gatz of an Adenocarcinoma of ...

Gatz, Erwin.; Brodkorb, Clemens. Die Bischöfe des Heiligen Römischen Reiches, 1198 bis 1448 : ein biographisches Lexikon / herausgegeben von Erwin Gatz, unter Mitwirkung von Clemens Brodkorb.

Die Bischöfe des Heiligen Römischen Reiches, 1198 bis 1448

Hoberg, Hermann.; Gatz, Erwin. Römische Kurie, kirchliche Finanzen, Vatikanisches Archiv : Studien zu Ehren von Hermann Hoberg / Erwin Gatz (Hrsg.)

Römische Kurie, kirchliche Finanzen, Vatikanisches Archiv

Zde?ka Hledíková, Št?pán Kohout and Thomas Vogtherr, "Konrad von Vechta", in Erwin Gatz, Die Bischöfe des Heiligen Römischen Reiches: 5 vols., in: Die Bischöfe des Heiligen Römischen Reiches, Erwin Gatz under collaboration of Clemens Brodkorb (eds.), Berlin: Duncker &

Humblot, 2001, vol. 2: '1198 bis 1448', pp. 594-596; ISBN 3-428 ...

How churches in Northern Europe reinvented their role as providers of social relief Charity is a word that fits well in the history of religion and churches, whereas the concept of social reform seems to belong more to the vocabulary of the modern welfare states. Christian charity found itself, during the long nineteenth century, within the maelstrom of social turmoil. In this context of social unrest, although charity managed to confirm its relevance, it was also subjected to fierce criticism, as well as to substitute state-run forms of social care and insurance. The history of the welfare states remained all too blind to religion. This fourth volume in the series 'Dynamics of Religious Reform' unravels how the churches in Britain and Ireland, Denmark, Sweden and Norway, Germany, the Netherlands and Belgium shaped and adjusted their understanding of poverty. It reveals how they struggled with the 'social question' and often also with the modern nation states to which they belonged. Either in the periphery of public assistance or in a dynamic interplay with the state, political parties and society at large, the churches reinvented their tradition as providers of social relief. Contributors Andreas Holzem (Universität Tübingen), Dáire Keogh (St Patrick's College, Dublin City University), Frances Knight (The University of Nottingham), Nina Koefoed (Aarhus Universitet), Katharina Kunter (Germany), Bernhard Schneider (Universität Trier), Aud V. Tønnessen (Universitetet Oslo), Annelies van Heijst (Tilburg University), H.D. van Leeuwen and M.H.D. van Leeuwen (Universiteit Utrecht), Leen Van Molle (KU Leuven).

Shaken by military defeat and economic depression after War World I, Germans sought to restore their nation's dignity and power. In this context the National Socialist Party, with its promise of a revived Germany, drew supporters. Among the most zealous were a number of Catholic clergymen known as "brown priests" who volunteered as Nazi propagandists. In this insightful study, Spicer unearths a dark subchapter in Roman Catholic history, introduces the principal clergymen who participated in the Nazi movement, examines their motives, details their advocacy of National Socialism, and explores the consequences of their political activism. Some brown priests, particularly war veterans, advocated National Socialism because it appealed to their patriotic ardor. Others had less laudatory motives: disaffection with clerical life, conflicts with Church superiors, or ambition for personal power and fame. Whatever their individual motives, they employed their skills as orators, writers, and teachers to proclaim the message of Nazism. Especially during the early 1930s, when the Church forbade membership in the party, these clergymen strove to prove that Catholicism was compatible with National Socialism, thereby justifying their support of Nazi ideology. Father Dr. Philipp Haeuser, a scholar and pastor, went so far as to promote antisemitism while deifying Adolf Hitler. The Führer's antisemitism,

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Spicer argues, did not deter clergymen such as Haeuser because, although the Church officially rejected the Nazis' extreme racism, Catholic teachings tolerated hostility toward Jews by blaming them for Christ's crucifixion. While a handful of brown priests enjoyed the forbearance of their bishops, others endured reprimand or even dismissal; a few found new vocations with the Third Reich. After the fall of the Reich, the most visible brown priests faced trial for their part in the crimes of National Socialism, a movement they had once so earnestly supported. In addition to this intriguing history about clergymen trying to reconcile faith and politics, Spicer provides a master list—verified by extensive research in Church and government archives—of Catholic clergy who publicly supported National Socialism.

Developments in church-state relationships in Northern Europe between 1780 and 1920 had a substantial impact on reformist ideas, projects, and movements within the churches. To what extent did church and state mutually influence each other?

Saint Anne, the mother of Mary, is not a biblical figure. She first appears in a 2nd century apocryphal infancy gospel as part of the story of the saviour's birth and maternal ancestry. Mary's Mother is about the remarkable rise of Anne as a figure of devotion among medieval Christians who found solace in her closeness to Jesus and Mary.

A broad perspective on the role of religious institutes in social and cultural practices This volume examines the cultural contribution of religious institutes, men and women religious, and their role in the constitution of Catholic communities of communication in different European countries (England, Germany, Liechtenstein, the Low Countries, the Nordic Countries, Switzerland). The articles focus on social and cultural history by comparing both discourses and cultural and social practices, as well as examining international networks and cultural transference. How did religious institutes function as cultural elites in the production and mediation of knowledge, ideologies, cultural codes, and practices? What kind of discursive and operational strategies did they use to help construct and propagate social Catholicism, ultramontanism, and confessionalism, and to establish and promote the Catholic communication system? What were the central mechanisms in the production of knowledge and how were they incorporated within identity politics? The volume also takes a broad perspective on the role of religious institutes in the production and propagation of religious, cultural, and social practices, and in the socialisation of the Catholic population. The focus is on cultural practices, on the transmission and transformation of attitudes, and on the rites and customs in everyday religious and social practices.

The history of medieval Germany is still rarely studied in the English-speaking world. This collection of essays by distinguished German

historians examines one of most important themes of German medieval history, the development of the local principalities. These became the dominant governmental institutions of the late medieval Reich, whose nominal monarchs needed to work with the princes if they were to possess any effective authority. Previous scholarship in English has tended to look at medieval Germany primarily in terms of the struggles and eventual decline of monarchical authority during the Salian and Staufan eras - in other words, at the "failure" of a centralised monarchy. Today, the federalised nature of late medieval and early modern Germany seems a more natural and understandable phenomenon than it did during previous eras when state-building appeared to be the natural and inevitable process of historical development, and any deviation from the path towards a centralised state seemed to be an aberration. In addition, by looking at the origins and consolidation of the principalities, the book also brings an English audience into contact with the modern German tradition of regional history (Landesgeschichte). These path-breaking essays open a vista into the richness and complexity of German medieval history.

Heresy and Citizenship examines the anti-heretical campaigns in late-medieval Augsburg, Rothenburg ob der Tauber, Strasbourg, and other cities. By focusing on the unprecedented period of persecution between 1390 and 1404, this study demonstrates how heretical presence in cities was exploited in ecclesiastical, political, and social conflicts between the cities and their external rivals, and between urban elites. These anti-heretical campaigns targeted Waldensians who believed in lay preaching and simplified forms of Christian worship. Groups of individuals identified as Waldensians underwent public penance, execution, or expulsion. In each case, the course and outcome of inquisitions reveal tensions between institutions within each city, most often between city councils and local bishops or archbishops. In such cases, competing sides used the persecution of heresy to assert their authority over others. As a result, persecution of urban Waldensians acquired meaning beyond mere correction of religious error. By placing the anti-heretical campaigns of this period in their socio-political and religious context, Heresy and Citizenship also engages with studies of social and political conflict in late medieval towns. It examines the role the exclusion of religiously and socially deviant groups played in the development of urban governments, and the rise of ideologies of good citizenship and the common good. It will be of interest to scholars and students interested in medieval urban and religious history, and the history of heresy and its persecution.

Petrarch's revival of the ancient practice of laureation in 1341 led to the laurel being conferred on poets throughout Europe in the later Middle Ages and the Early Modern period. Within the Holy Roman Empire, Maximilian I conferred the title of Imperial Poet Laureate especially frequently, and later it was bestowed with unbridled liberality by

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Counts Palatine and university rectors too. This handbook identifies more than 1300 poets laureated within the Empire and adjacent territories between 1355 and 1804, giving (wherever possible) a sketch of their lives, a list of their published works, and a note of relevant scholarly literature. The introduction and various indexes provide a detailed account of a now largely forgotten but once significant literary-sociological phenomenon and illuminate literary networks in the Early Modern period.

The "Dictionary of German National Biography" is unique, complete and comprehensive with biographies of 60,000 people from the German-speaking world. It covers not only individuals from Germany but also from Austria, Switzerland and other countries where German is or used to be spoken. Coverage stretches all the way from the time of Charlemagne to the present day and includes lesser-known as well as world-famous Germans. In order to ensure that entries were as objective as possible, only individuals whose life and works have come to an end were included.

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