

Confesiones De Un Mdico Hereje

Darío Madrid

Judíos o cristianos? Victoria González de Caldas,2000 Describes the structure and methods of the Spanish Inquisition. Ch. 4 (p. 143-183), Cristianos nuevos portugueses ante el Santo Oficio, focuses on the situation of Portuguese Conversos in Spain between 1643-1730. The secession of Portugal from Spain in 1640, the fall of the Conde de Olivares in 1643, and the general decadence of the country resulted in changes in the tolerant policy of the Spanish Crown toward the influential Portuguese Conversos, allowing the Inquisition to impose a policy of persecuting heterodoxy. Many Conversos were imprisoned or executed, and their property confiscated. A great number emigrated to other countries, resulting in the disappearance of this social group as a relevant factor in Spanish society. States that it is impossible to know from the Inquisitorial documents if the Conversos actually committed the offenses they were accused of.

Subject Catalog, 1982 Library of Congress,1982

Subject Catalog Library of Congress,

La Moralizadora y salvadora del mundo es la confesión sacramental Pedro Gual,1863

Las instrucciones secretas de la Suprema Inquisición José Luis López Zubillaga,José Carlos Martín de la Hoz,2020-12-02

Historia de los heterodoxos españoles: -Vol. 3 (891 p.) Marcelino Menéndez y Pelayo,1880

Las literaturas hispánicas: without special title Evelyn Picon Garfield,1991

Historia de los heterodoxos expañoles Menéndez y Pelayo,1880

Los archivos secretos vaticanos y la masonería José Antonio Ferrer Benimeli,1976

El enigma del código Bardulia Álvaro Moreno Ancillo,2011-04-01 Una extraña maldición que acompaña a una familia hasta nuestros días, una trama política vinculada a unos asesinatos sin resolver y un antiguo código rescatado del purgatorio de la historia medieval. En el S. IX un fraile rescata a un extraño niño de entre los cuerpos de una masacre musulmana, acepta ser su protector. De la mano del fraile el niño entrará en el Monasterio de Santa María de Valpuesta donde unos extraños monjes sientan las bases de la Reconquista y van dando cuerpo al incipiente reino de Castilla. Ya en el S. XXI, Gonzalo, un médico, sufre un plantón de sus amigos en una casa rural y traba amistad con Garbiñe, misteriosa historiadora del arte que ha descubierto un extraño manuscrito por el que sufre las amenazas y la insidia de una fundación independentista vasca. Estos mimbres hacen de *El enigma del código Bardulia* una novela histórica vibrante y original.

Aprovecha Álvaro Moreno Ancillo sus conocimientos en historia medieval para presentarnos una compleja trama en la que la magia de la Edad Media se da la mano con la medicina actual y en el que la guerra contra los sarracenos, la confección del castellano y la unidad de España son la ultima ratio que puede acabar con las demandas nacionalistas, mezclando así historia medieval e historia actual de nuestro país. Con una equilibrada mezcla de realidad y ficción, la novela traslada al lector a una época marcada por la magia y la guerra. Razones para comprar la obra: - La obra mezcla el Medievo, una época en la que la magia y las leyendas conviven con los hechos políticos y militares, con el S. XXI donde la investigación y la ciencia dejan poco espacio a los sortilegios y las maldiciones. - El autor es un destacado representante de la novela histórica en castellano y, por tanto, un gran conocedor de la Edad Media española. - La ambientación y los personajes están perfectamente recreados, al lector no le costará ningún trabajo trasladarse a la vorágine medieval.

Historia de los heterodoxos españoles Marcelino Menéndez y Pelayo,1880

La Inquisición en el Valle de Ricote. (Blanca, 1562) Govert Westerveld,2015-11-28 La Santa Inquisición se valía antes del año 1586 de la persona Pedro Cachopo, escribano del valle de Ricote, para así poder llegar al sujeto en cada rincón del territorio del valle. Extraño es el hecho de que el inquisidor Hernando Manrique - en otros sitios le llaman Jerónimo Manrique - tuvo una casa en Blanca. ¿Porqué quiso vivir este inquisidor justamente entre los moriscos blanqueños? Este inquisidor fue denunciado por cohecho al recibir numerosos regalos; sobre todo, puercos, jabalís, pescados, salchichones y ropas. Tampoco era hombre que cumplía con su obligación de visitar cárceles cada quince días. ¿Que justicia podían esperar los moriscos del valle de un personaje así de la Santa Inquisición de Murcia? ¿Cuántas reuniones no ha tenido el odioso escribano, Pedro Cachopo con el inquisidor Manrique? No lo sabemos, pero conociendo ya mejor a Cachopo deberían haber sido muchísimas, pues de otra forma no se puede explicar la calamidad que estaba por venir al valle.

Tener por cierto Eleonora Dell'Elicine,Héctor Francisco,Paola Miceli,Alejandro Morin,John Scheid,Jean-Claude Schmitt,Jean Wirth,Rodrigo Laham-Cohen,Dolores Castro,Ismael del Olmo,Constanza Cavallero,2019-12-20 Desde hace algunas décadas, los historiadores de la creencia han insistido en que el concepto moderno de religión es de factura relativamente reciente (siglo XVIII). De allí, la necesidad de considerar la creencia como noción clave para entender los modos de la espiritualidad premoderna. Se trata de una conceptualización que enfatiza las distancias de naturaleza entre el concepto moderno de religión (entendido como adhesión individual a un conjunto de enunciados doctrinarios) y la creencia (concebida como un conjunto concreto de reglas prácticas ligadas a procesos específicos de poder y conocimiento). Pensar la creencia como un creer, es decir, como una acción, una praxis, ha permitido un abordaje más apropiado para comprender los comportamientos públicos y las modalidades rituales de los sujetos premodernos, que pueden ir más allá del plano que hoy llamamos religioso. Anclado en esta línea interpretativa, el propósito de este libro es el análisis de las modalidades, las técnicas y los dispositivos de la creencia desde la Antigüedad romana a la primera Modernidad. La perspectiva de abordaje

teórico hace que este libro se haya pensado en función de un lector multiforme: además de atender a historiadores del mundo premoderno, convoca también a profesionales de otras disciplinas como la antropología, la sociología, el psicoanálisis o la epistemología, interpelados en su contemporaneidad por las cuestiones relativas a la creencia, sus modos de operación, sus marcos de producción y su papel performativo en la generación de hechos sociales. Escriben: John Scheid, Jean-Claude Schmitt, Jean Wirth, Rodrigo Laham Cohen, Héctor Francisco, Dolores Castro, Eleonora Dell'Elicine, Paola Miceli, Alejandro Morin, Ismael del Olmo y Constanza Cavallero

La Inquisición española Darío Madrid ,2023-11-06 A pesar de lo que piensa la gran mayoría, la Inquisición no se originó en España, sino que fue una creación vaticana para acabar con la difusión de la herejía cátara o albigense en Francia, que se extendió por toda Europa durante los siglos XII y XIII. Tres siglos llevaba ya funcionando, cuando en 1478 el papa Sixto IV emitió una bula a los Reyes Católicos para nombrar inquisidores en Castilla. La Leyenda Negra antiespañola fue alentada y difundida por los enemigos de la monarquía hispánica —protestantes alemanes, holandeses e ingleses principalmente—, que conseguirán que se identifique la existencia de la Inquisición exclusivamente con ella. En esta obra el autor no trata de sustituir una Leyenda Negra por una Leyenda Rosa, sino que, con rigor histórico y fuentes veraces, expone con claridad cómo era el proceso ante el Santo Oficio, tribunal que ofrecía las mayores garantías procesales en la Europa de las guerras de religión de la Edad Moderna. Se trata al Santo Oficio como un producto de su tiempo, se explica de forma fácil y amena desde la composición del Tribunal, la presencia de abogados, las pruebas admitidas, a cómo debía de aplicarse la tortura, entre otros muchos aspectos. En definitiva, nos aclara cómo era este proceso que incorporaba garantías desconocidas en los tribunales de esa época.

Ora Pro Nobis Maite García Romero,2007

Diccionario enciclopédico-mejicano del idioma español Emiliano Busto,1882

La lengua de Cervantes Julio Cejador y Frauca,1906

De Cuahitémoc a Juárez y de Cortés a Maximiliano ,1986

Historia de España: Desde los Reyes Católicos hasta Carlos IV Jordi Ventura,1976

Masonería, Iglesia e Ilustración: Inquisición: procesos históricos (1739-1750) José Antonio Ferrer Benimeli,1976

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