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Furta Sacra Thefts Of Relics

In Furta Sacra: Thefts of Relics in the Central Middle Ages, Patrick J. Geary devotes microscopic attention to the way medieval Christians and merchants raided tombs, plundered churches, and scoured the Roman catacombs in order to obtain sacred relics. Although Geary rejects the notion that cults of saints were "pure manifestations of religious devotions" devoid of cultural associations, he honors the religious impulses of some truly outrageous behavior.

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Relics, whether of local origins or imported from Italy, Byzantium, or the Holy Land, were highly valued and formed the basis for the establishment of new churches and cults consecrated. 1Patrick J. Geary, *Furta Sacra: Thefts of Relics in the Central Middle Ages*(Princeton: Princeton University Press, 1990), 35-40. 2.

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Furta Sacra Thefts of Relics in the Central Middle Ages by Geary Patrick J I n, sir isaac newton presented three laws of motion. Meanwhile, in savannah, stefan attempts to show elena what it is like to start over and create a new identity, while unsuspecting matt finds himself in a disturbing situation when tripp lets him in on a dark secret.

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"Furta Sacra" is a scholarly, yet easy to read, well-written and documented book on the peculiarly medieval phenomenon of relic thefts. Maintaining that in medieval hagiography a successful theft of a relic indicated that a stolen saint actually WANTED to be "translated" elsewhere, Dr. Geary, citing dozens of actual medieval theft cases, examines how and why relics were stolen.

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This is a fascinating study of a medieval way of thinking which in certain circumstances countenanced thefts of sacred relics from tombs, churches, and Roman catacombs. . . . Furta Sacra is a truly impressive history shedding much light on a difficult dimension of popular Christian piety in another age.

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Furta Sacra: Thefts of Relics in the Central Middle Ages

Christian myth and legend In Christianity: The Middle Ages ...that described the practice of furta sacra ("holy theft"). These accounts, most famously that of St. Nicholas, detail the practice of stealing saints' relics—removing relics from one shrine and placing them in a new one.

Furta sacra | religion | Britannica

Review--Patrick Geary, FURTA SACRA: THEFTS OF RELICS IN THE CENTRAL MIDDLE AGES. / Bachrach, Bernard S. In: THE HISTORIAN, Vol. 41, 1979, p. 763-764. Research output ...

Review--Patrick Geary, FURTA SACRA: THEFTS OF RELICS IN ...

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Summary: To obtain sacred relics, medieval monks plundered tombs, avaricious merchants raided churches, and relic-mongers scoured the Roman catacombs. This title considers the social and cultural context for these acts, asking how the relics were perceived and why the thefts met with the approval of medieval Christians.

Furta sacra : thefts of relics in the central Middle Ages ...

By Patrick J. Geary Furta Sacra: Thefts of Relics in the Central Middle Ages (Revised) by Patrick J. Geary (Feb 16, 1991) FURTA - COR E A MOCHILA MAGICA by GLAUCIA LEMOS (1998)

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The theft of sacred relics, or furta sacra, had by that time become a popular topic of saints' biographies. Bishop Hartvic described the discovery of Stephen's right hand in accordance with this tradition, referring to adventures and visions.

Stephen I of Hungary - Wikipedia

Since the Second Council of Nicaea (787) stated that no church could be consecrated without the possession of a relic, holy theft of relics (furta sacra) became a common practice in Middle Ages. Taking into account this historical framework, it seems that in 882 the monks of Conques organized a secret theft of the relics of Sainte Foy, which at ...

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