

ORNAMENTA ECCLESIAE



Ornamenta Ecclesiae Kunst Und Knstler In Der Romanik

Teil 12 3 Katalog Zur Ausstellung

Doris Lemmermöhle



Ornamenta Ecclesiae Kunst Und Kntler In Der Romanik Teil 12 3 Katalog Zur Ausstellung:

Die Handschriften des 12. Jahrhunderts der Staatsbibliothek Bamberg Gude Suckale-Redlefsen, Staatsbibliothek Bamberg, 1995 **Die Dorfkirche im Zeitalter der Kathedrale (13. Jh.)** Friedrich Möbius, 1988-12-31 Keine ausführliche Beschreibung für Die Dorfkirche im Zeitalter der Kathedrale 13 Jh verfügbar Das Goldene Haus und die Goldene Laube Lambertus Okken, 2023-12-18 Herausgegeben von Cola Minis und Arend Quak in Verbindung mit Peter Boerner Hugo Dyserinck Ferdinand van Ingen Friedrich Maurer und Oskar Reichmann As of Volume 158 published by Weidler Buchverlag Berlin Silberne und goldene Monumentalkruzifixe Katharina Ch Schüppel, 2005-05-25 Italienische französische deutsche und englische Schriftquellen berichten aus der Zeit des 7 bis 12 Jahrhunderts von der Existenz von mindestens zwanzig aus Silber oder Gold gefertigten Kruzifixen die ein ann hernd lebensgroßes plastisches Corpus trugen und damit die Anforderungen der Monumentalskulptur erfüllten Die vorliegende Untersuchung orientiert sich zunächst an den drei erhaltenen Stücken des 10. frühen 11. und 12. Jahrhunderts in Pavia Vercelli und Freiburg i Br sowie an der Renaissancekopie eines silbernen Kruzifixes für St Peter in Rom Mit Blick auf das gesamte Kirchenjahr stellt sich für beide Kruzifixgruppen die Frage nach der dauerhaften Sichtbarkeit von Bildwerken im Kirchenraum Die Rekonstruktion der liturgischen Funktion der Monumentalkruzifixe ist deshalb ein wesentliches Anliegen der vorliegenden Arbeit Eine gesonderte Untersuchung ist dem während des 16. und 17. Jahrhunderts eingetretenen Bedeutungsverlust der monumentalen Kruzifixe im Kirchenraum gewidmet In einem zweiten Schritt wird die Bedeutung der silbernen und goldenen Monumentalkruzifixe für das Leben ihrer Stifter ihrer Zerstörer für das zeitgenössischen Glauben und schließlich auch für das der nachfolgenden Generationen nachgezeichnet So sind die Kultbildinszenierungen monumentaler Kruzifixe im 16. und 17. Jahrhundert als Strategien der Aktualisierung nicht mehr als zeitgerecht empfundene Darstellungen erkennbar Die tatsächlichen Motive lagen oftmals im wirtschaftlichen Bereich Auch im Hinblick auf die Stiftung von Monumentalkruzifixen kam ihrer Funktion als temporäre finanzielle Depots eine nicht zu unterschätzende Rolle zu Das Auftreten der silbernen und goldenen Monumentalkruzifixe berührt die Diskussion um die Entstehung der mittelalterlichen Monumentalskulptur in Westeuropa Einzelne Aussagen die schriftlichen Zeugnisse einer gesellschaftlichen Elite erlauben einen Einblick in die innerkirchliche Diskussion um die angemessene Darstellung des Gekreuzigten die auch die silbernen und goldenen Monumentalkruzifixe betrifft *Kloster Ilsenburg* Dieter Pötschke, 2004 *Bildung - Lernen* Doris Lemmermöhle, 2007 **Ornamenta ecclesiae** Schnütgen-Museum, 1985 *Köln im 13. Jahrhundert* Manfred Groten, 1998 Angaben zur beteiligten Person Groten Manfred Groten ist Professor für Mittelalterliche und Neuere Geschichte an der Universität Bonn und Leiter der dortigen Abteilung für Rheinische Landesgeschichte **Müstair, Kloster St. Johann**, 2005 Dendrochronologie Bestattung Bauforschung Alpenraum Geologie *Gott und die Welt* Hans-Werner Goetz, 2014-09-23 Die Vorstellungswelten bilden einen eminent wichtigen Bestandteil historischer Forschung weil bei kaum einem anderen Gegenstand die Menschen selbst so deutlich in

den Mittelpunkt des Interesses treten wie bei menschlichen Vorstellungen mit denen die Menschen sich selbst und ihre Umwelt wahrnehmen und sie zu erklären und zu begreifen suchen. Das Denken der Menschen ist Grundlage ihres Handelns und bildet daher einen entscheidenden Faktor aller historischen Vorgänge. Mit den religiösen Vorstellungswelten des Mittelalters aber erfassen wir den zentralen Aspekt dieser Epoche schlechthin. Ziel des Autors ist es, einen repräsentativen und zugleich informativen und anschaulichen Einblick in die geistig religiöse Befindlichkeit der schreibenden mittelalterlichen Menschen aus geschichtswissenschaftlicher Perspektive zu bieten. Unter dem Titel „Gott und die Welt“ ist dabei auf die Bedeutung religiöser Vorstellungen im Mittelalter vor allem aber auf deren zentralen Ausgangspunkt mittelalterlicher Religiosität verwiesen: den Schöpfer und seine Schöpfung. Im ersten bereits erschienenen Teilband des Werkes behandelte der Autor das mittelalterliche Gottesbild, das erstmals in dieser Ausführlichkeit aufgearbeitet wurde. Erkenntnisprobleme, Diskussionen um Gottes Wirken als Schöpfer, Lenker und Richter kamen dabei ebenso ausführlich zur Sprache wie Diskurse um das göttliche Wesen, das Trinitätsproblem, Gottesbeweise und bildliche Gottesdarstellungen. Der hier angezeigte zweite Teilband handelt über die materielle und personelle Schöpfung, also über den Kosmos, Natur und Kosmos, Himmel, Paradies, Hölle und Erde und die Geschöpfe: Engel, Teufel, Menschen sowie das Heilsgeschehen. Den Abschluss des Werkes wird ein Band über einzelne konkrete Aspekte religiöser Vorstellungen wie Buße und Sünde, Heilige und Wunder, Tod und Jenseits bilden.

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