

# Portal Del Empleado Grupo Asv

**Johannes Kabatek, Eugenio Coseriu, Adolfo Murguía**

**Presentación de datos en el portal del empleado** Elena Rodríguez Díez, 2003

**Studienbibel** John MacArthur, 2012

**Blaues Gold** Maude Barlow, Tony Clarke, 2004

Migration, Kultur, Identität Iain Chambers, 1996

**Lehrbuch der Chronologie** Ludwig Ideler, 1831

*"Die Sachen sagen, wie sie sind ..."* Johannes Kabatek, Eugenio Coseriu, Adolfo Murguía, 1997

**Europa und das Meer** Michel Mollat du Jourdin, Michel Mollat, 1993

**Formula vitae honestae** von Braga Martin (Bischof, 515-580), 1498

Vermischte Schriften Friedrich Karl von Savigny, 1850

Das imperiale Zeitalter Eric J. Hobsbawm, 2008

Geschichte des Aufstandes, Befreiungskrieges und der Revolution in Spanien, 1836

*Einübung im Christentum* Søren Kierkegaard, 2005 Die Zuordnung der drei philosophisch-theologischen Werke

Kierkegaards, die dieser Band enthält, ergibt sich aus ihrem inneren und ihrem historischen Zusammenhang. Alle drei Schriften stammen aus der letzten Schaffensperiode des dänischen Philosophen. Das erste Werk, 'Einübung im Christentum', gehört zu den Hauptschriften Kierkegaards und kann als Schlußstein in der Reihe seiner unter Pseudonym erschienenen Schriften betrachtet werden. Kierkegaard hat hier das große Anliegen seiner schriftstellerischen Arbeit in einer Abhandlung verdichtet - Die Christenheit zum Christentum zu erziehen. Er will kein neues Lehrbuch oder gar einen Katechismus bieten, sondern die christliche Existenz und deren Bewältigung durch den Einzelnen Christen hier und jetzt erhellen. Christentum ist für ihn eine geschichtliche Aufgabe, die eine persönliche Leistung verlangt und den Christen, gleich wo er in der Welt steht und was er sein mag, ganz und ausschließlich fordert. Deshalb will Kierkegaard den Menschen, der sich zur Christenheit zählt, wandeln, will ein Grundverhalten einüben, das ihn erst zum wirklichen Christen macht. Die 'Zwei kurzen ethisch-religiösen Abhandlungen' sind gleichsam Musterlektionen über eng begrenzte Themen im Geiste der 'Einübung ins Christentum', und 'Das Buch Adler' vermittelt uns einen einzigartigen Einblick in die ganz persönliche Art des Verfassers, sich von seinem Begriff des Christlichen her mit Menschen und Strömungen seiner Zeit auseinanderzusetzen.

**Beiträge zur Chronologie der Urnenfelderzeit nördlich und südlich der Alpen** Hermann Müller-Karpe,1959

Das Konzil von Trient und die Moderne Paolo Prodi,Wolfgang Reinhard,2001 In dem vorliegenden Sammelband wird der Versuch unternommen, das Konzil von Trient in die fundamentale religiöse, kulturelle und politische Bewegung einzugliedern, die im 16. und 17. Jahrhundert alle europäischen Gesellschaften erfaßte. Darüber hinaus werden die Schnittpunkte der Entstehung des modernen Staates und der Wandlung der Kirchenstrukturen mit der Entstehung der Territorialkirchen lokalisiert. Die Beiträge des Tagungsbandes (Ergebnis einer Studienwoche des Italienisch-Deutschen Historischen Instituts in Trient) befassen sich mit verschiedenen Aspekten der Konfessionalisierung und stellen die Frage nach der Bedeutung der Modernisierung durch die vom Konzil von Trient ausgehenden Reformimpulse. Zu diesem Zweck haben die beiden Herausgeber, Paolo Prodi und Wolfgang Reinhard, die sich beide unter verschiedenen Gesichtspunkten immer wieder mit dem Problem der Modernisierung in der Frühen Neuzeit auseinandergesetzt haben, beinahe provokatorisch einige Paradigmen zur Deutung der modernen europäischen Geschichte eingeführt: Modernisierung, Rationalisierung, Individualisierung und Sozialdisziplinierung. Im Gefolge von Ernst Troeltsch und Max Weber läßt sich heute die Frage stellen, ob das Christentum des Okzidents aktiv an der Entstehung der Moderne beteiligt war, oder ob es sie nur passiv erlebt hat und allein dessen andere Seite, die Tradition, darstellt. Die einzelnen Beiträge des Tagungsbandes setzen sich mit diesen Paradigmen auseinander: Sie akzeptieren, diskutieren oder verwerfen sie. Besondere Themenkomplexe wie die Beziehungen von Kirche, Reich, Landesfürsten und Konzil, die in Trient neu eingeführten technischen Verfahrensregeln der Konzilsdebatten, die Rolle der neuen religiösen Orden, die veränderte Seelsorge und Volksfrömmigkeit, die Beichte als (Selbst-)Disziplinierung, die nachtridentinische Heiligenverehrung, die Visitation als Instrument obrigkeitlicher Disziplinierung, die reglementierte (und langfristig säkularisierte) Ehe, die Rolle der Frau, der Einfluß des Konzils auf die Naturwissenschaften und Wirtschaftsethik sowie weitere Fragen werden hier neu untersucht. Die Betrachtung erfolgt nicht länger allein in der kirchlich-religiösen oder der weltlichen Sphäre, sondern ist in deren Spannungsfeld eingebettet.

*Epigraphische Beiträge* Hans Gottanka,1912

**Untersuchungen zur Chronologie der Urnenfelderkultur im nördlichen Alpenvorland von der Schweiz bis Oberösterreich** Lothar Sperber,1987

**Geist in Welt** Karl Rahner,1964

*Der Mensch und das Göttliche* María Zambrano,2005

*Schriftstudien ...* Charles Taze Russell,1914

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