

Colegio Edith Stein

Urbano Ferrer

Edith Stein Celia López Sáinz, 1965

Edith Stein Viki Ranff, 2005-12-01 Refrescante y profunda biografía que recorre el itinerario personal e intelectual de una de las santas más significativas de nuestra época.

El verdadero rostro de Edith Stein, 1990-06-01 «Esta biografía de mi hermana es una de las mejores; y no sólo porque en ella su vida está descrita con gran cariño, sino también porque muestra un perfecto conocimiento de su desarrollo en conexión con la filosofía y ulteriormente con su conversión al catolicismo. Estas páginas revelan un profundo conocimiento filosófico y fenomenológico. Como carmelita, Waltraud Herbstrith puede seguir especialmente bien la evolución de Edith también desde el punto de vista religioso y de la vida conventual. Aunque no conoció personalmente a Edith, ha logrado, según creo, trazar una imagen veraz de la vida de mi hermana». Dra. Erna Biberstein, hermana de Edith Stein

Nas Trilhas de Edith Stein: Gênero em Perspectiva Fenomenológica e Teológica Clélia

Peretti, 2020-02-12 O livro Nas trilhas de Edith Stein: gênero em perspectiva fenomenológica e teológica apresenta a questão de gênero numa perspectiva fenomenológica e teológica e tem como base as contribuições teóricas, experiências e a memória histórica de Edith Stein. Discute os fundamentos antropológicos e teológicos do ser feminino, a posição de Edith Stein sobre a condição e o papel da mulher em sua época. Ressalta a presença de Edith Stein no panorama da literatura feminina da época, sua participação nos movimentos feministas e pedagógicos, na escola fenomenológica e sua capacidade de transitar no estudo das diversas ciências, sua originalidade na aplicação do método fenomenológico no estudo da pessoa humana

em suas variadas dimensões: corpo, alma, espírito, valores, relação com os outros e com Deus.

The Jewish Nun Lazaro Droznes,2016-01-03 This fictional drama depicts the story of Edith Stein in her terrible arc of life that summarizes the essential features of the biggest tragedy of the 20th century: the Nazism. Edith Stein was a German Jewish philosopher who converted to Catholicism, became a Carmelite nun, was sent to Auschwitz in retaliation for the protests of the Dutch clergy regarding the treatment of the Jews, was murdered, and later canonized by the Catholic Church and finally declared Saint and co-patroness of Europe. In this fiction, a former University classmate, now colonel of the SS meets Edith Stein in Auschwitz to persuade her to contribute to the doctrinal development of a new religion that would be functional to the Nazi regime. The story presents the development of the conflict between two world views that are absolutely irreconcilable.

Para comprender a Edith Stein Urbano Ferrer,2009-01-21 Una completa aproximación de conjunto a la rica personalidad y pensamiento de Edith Stein, basada en fuentes de primera mano.

Edith Stein Francesco Salvarani,2013-05-27 ¿Cómo vivió y pensó una de las mujeres más emblemáticas de nuestro tiempo? En estas páginas se nos pone en contacto con la vida de Edith Stein, la judía alemana que fue una destacada filósofa y que descubrió a Jesús de Nazaret .Sin dejar de ser israelita, se hizo católica y llegó a entregarle su vida en un monasterio carmelita, de donde fue sacada para ser ejecutada por los nazis durante la Segunda Guerra Mundial. Esta biografía, cuyo autor Francesco Salvarani, ha procurado que fuese casi autobiográfica porque nos remite constantemente a las obras y cartas de quien acabó siendo santa Teresa Benedicta de la Cruz, está considerada por muchos como la más completa y divulgativa. En efecto, recorre

tanto su vida como hija de Israel como hija de la Iglesia, pasando por su fase atea e indiferente. Al mismo tiempo, Salvarani nos mete, paso a paso, dentro del alma de esta mujer fuerte e inteligente, que vivió intensamente dramáticos acontecimientos de la historia europea entre 1891 y 1942. Juan Pablo II la beatificó (1987), la canonizó (1998) y, un año después, la proclamó copatrona de Europa.

Edith Stein, filósofa crucificada Joachim Bouflet, 2001-02 Judía de nacimiento, después de pasar por la indiferencia religiosa y el ateísmo, Edith Stein vuelve a ser judía con más libertad y amor, a la luz de la fe católica que ha abrazado, recuperando así de nuevo, transfigurada, la religión de su infancia. Filósofa, se aparta de sus maestros y emprende su propio camino en busca de la verdad, cuya exigencia percibió desde muy joven. Asistente de Husserl, sus escritos contribuyen tanto a la reflexión fenomenológica como al análisis del pensamiento de santo Tomás de Aquino: dos ámbitos a priori extraños que ella trató de conciliar, no sin éxito. Religiosa, vive su vocación carmelitana en la línea de los grandes maestros de la orden -Teresa de Jesús, Juan de la Cruz, Teresa de Lisieux-, cuyas enseñanzas asimila hasta el punto de alcanzar la contemplación mística. Su espiritualidad, que se alimenta de la Sagrada Escritura y los sacramentos, está siempre apuntalada por su reflexión filosófica. Mártir -la que quiso ser testigo de Cristo crucificado fue deportada a Auschwitz por su condición de católica judía-, murió en la cámara de gas el 9 de agosto de 1942. Esta biografía, que adopta la forma de un relato vivo, nos hace descubrir a una mujer de fuerte personalidad y carácter, cuya discreción no pudo disimular la fuerza de su pensamiento y la grandeza de su alma. JOACHIM BOUFLET, historiador, se dedica a la investigación y al estudio de las mentalidades religiosas. Es consultor de los postuladores de la Congregación para las causas de los santos y autor de obras sobre diversas

figuras espirituales y sobre la fenomenología mística.

Santa Edith Stein, en estos tiempos recios Verónica M. Klepper, 1999

IV Jornadas de Educación en Valores José Francisco Juárez, José Francisco Juárez Pérez, 2006

EL CAMINO DE LA VIDA EN MARÍA ZAMBRANO, EDITH STEIN Y TERESA DE JESÚS Estrella Mariana Rodríguez Rodríguez, 2023-05-31

EDITH STEIN MARCIANA ALMEIDA SOARES, ELDA ALVES SARMENTO, BORTOLO

VALLE, 2023-06-05 Do conjunto amplo de temas abordados por Edith Stein, o que interessa nessa reflexão são as considerações feitas a respeito do processo formativo da mulher; processo que não pode estar desvinculado da experiência de valoração de toda a dignidade feminina e que se situa num espaço mais amplo, ou seja, aquele da própria condição humana. Nesta obra procuramos responder a seguinte questão: De que maneira, Stein em sua filosofia de matriz fenomenológica, apresenta o processo formativo da mulher visando o resgate e afirmação de sua dignidade como ser humano integral? Buscamos descrever num primeiro momento o contexto histórico do qual parte a filósofa para construir suas reflexões, bem como localizar, desde o ambiente da fenomenologia, a condição da mulher e, finalmente, estabelecer os padrões da revolução antropológica efetivada por Edith Stein quando de suas considerações sobre os elementos constitutivos de formação da mulher. É no cenário que apresenta o homem em comunidade à luz do pensamento de Edith Stein que a noção de indivíduo se recompõe e adquire sentido no âmbito desse estudo. Revelar a maneira como a filósofa expõe e reivindica essa recomposição, no horizonte da formação comunitária, é o objetivo do trabalho que se propõe, como problema fundamental, a responder à questão: de que maneira Edith Stein afirma a essência do

homem no exercício da interdependência ontológica entre a pessoa e a comunidade? Os elementos referenciais do trabalho são constituídos pelos enfrentamentos entre: o homem indivíduo e o homem pessoa; entre o sujeito em sociedade e o sujeito da empatia; entre o sujeito autônomo e aquele aberto à transcendência e que reconhece suas limitações.

Formação Humana e Violência à Luz da Fenomenologia de Edith Stein Suzana Filizola Brasiense Carneiro, 2021-10-04 O que é violência? Como enfrentá-la? Será que ela determina o modo de vida e a existência das pessoas? E a singularidade? E a liberdade? Como a Psicologia pode contribuir? Este livro pretende refletir sobre essas questões adotando um olhar amplo e cuidadoso para a pessoa humana, na perspectiva da antropologia filosófica de Edith Stein. A primeira parte do livro é dedicada à apresentação do pensamento de Edith Stein, focando os elementos constitutivos do ser humano e seu processo formativo, as noções de força vital e motivação, a dimensão ética e a experiência religiosa. A segunda parte apresenta uma reflexão a respeito das vivências fundamentais dos moradores do bairro do Uruguai, localizado em Salvador da Bahia, na região conhecida como Alagados. O acesso aos moradores deu-se pela convivência cotidiana a partir de visitas sistemáticas da autora ao local. Nessa convivência buscou-se o que Edith Stein chama de um encontro vivo com as pessoas. Uma vivência comunitária que possibilitou ser e agir com eles, captando o que se revelava para além do encontro isolado de uma entrevista. Dentre oito vivências fundamentais identificadas, pode-se destacar o imprevisto nas urgências da vida; a violência; a solidariedade; a maternidade e a religiosidade. Também foi possível identificar um movimento formativo comum, caracterizado por vivências psicofísicas de forte intensidade, a experiência do limite pessoal a partir de uma situação de morte

eminente, o reconhecimento de um apelo interior de realização e o propósito de dar novo rumo à própria vida. A autora pôde constatar que, nesse processo, não basta o reconhecimento do apelo do núcleo pessoal para que a pessoa assuma a direção da própria vida, mas que ela necessita de uma quantidade mínima de força vital para realizar-se nessa direção. A história do bairro; a arte; a solidariedade e a própria história de vida da pessoa foram algumas das fontes de força desveladas nos relatos.

Edith Stein Florencio García Muñoz, 2001 Edith Stein buscaba con auténtica pasión la verdad, y no descansó hasta dar con ella. Nacida en Breslau en 1891 en el seno de una familia judía de profunda vivencia religiosa, atravesó en su juventud una crisis que le hizo abandonar la fe. Filósofa, feminista y escritora, descubrió la fe católica leyendo a santa Teresa de Jesús. Una vez convertida, su meta fue ingresar en el Carmelo, deseo que vio satisfecho en Colonia en 1934. La persecución nazi contra los judíos obligó a la hermana Teresa Benedicta de la Cruz a refugiarse en Holanda. Pero hasta allí llegó el horror nazi. Fue deportada a Auschwitz, donde murió en 1942. Canonizada en 1998, un año después fue nombrada copatrona de Europa.

Edith Stein Francisco Javier Sancho Fermín, 2009

La mujer Edith Stein, 1998-03-01 Ensayos y artículos, inéditos hasta ahora en español, en los que la autora reflexiona sobre la identidad de la mujer y su situación en la sociedad.

Edith Stein Gesamtausgabe Edith Stein (Heilige), 2000

Edith Stein e o sentido da vida Maria de Lourdes Ganzarolli de Oliveira, 1989

Héctor González Uribe, vida y obra Ana Mariá E. López Fernández, 1992

Historia de las ideas y del pensamiento político. Una perspectiva de Occidente. 3 José Benjamín Rodríguez Iturbe, 2007-01-01 Al Siglo XX está dedicado este tercer tomo. Además de los intentos de recuperación de la persona (espiritualismo, existencialismo), aparecen los desarrollos del pragmatismo y del pensamiento analítico, así como los de la fenomenología y el nuevo personalismo. Es un siglo de grandes convulsiones. Además de la continuación del ciclo bélico iniciado en 1870 (guerra franco-prusiana), con dos grandes guerras mundiales (1914-18 y 1939-45), llegan al poder los totalitarismos (Revolución Bolchevique, 1917; fascismo, 1922; Nacional-Socialismo, 1933). La Segunda Posguerra presenta la realidad de la política de bloques (confrontación bipolar EUA: URSS) a lo largo de la segunda mitad de la centuria. El desplome del llamado Campo Socialista (1985-1991) no significa la desaparición de los marxismos, aunque sí, en el mundo occidental, la sustitución en ellos de la preeminencia de la vía leninista por la vía gramsciana. El volumen se cierra con consideraciones sobre la guerra contra el terrorismo y con el estudio de Juan Pablo II (Karol Wojtyla) su vida, su pensamiento como figura destacada en el gozne de dos siglos y milenios.

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