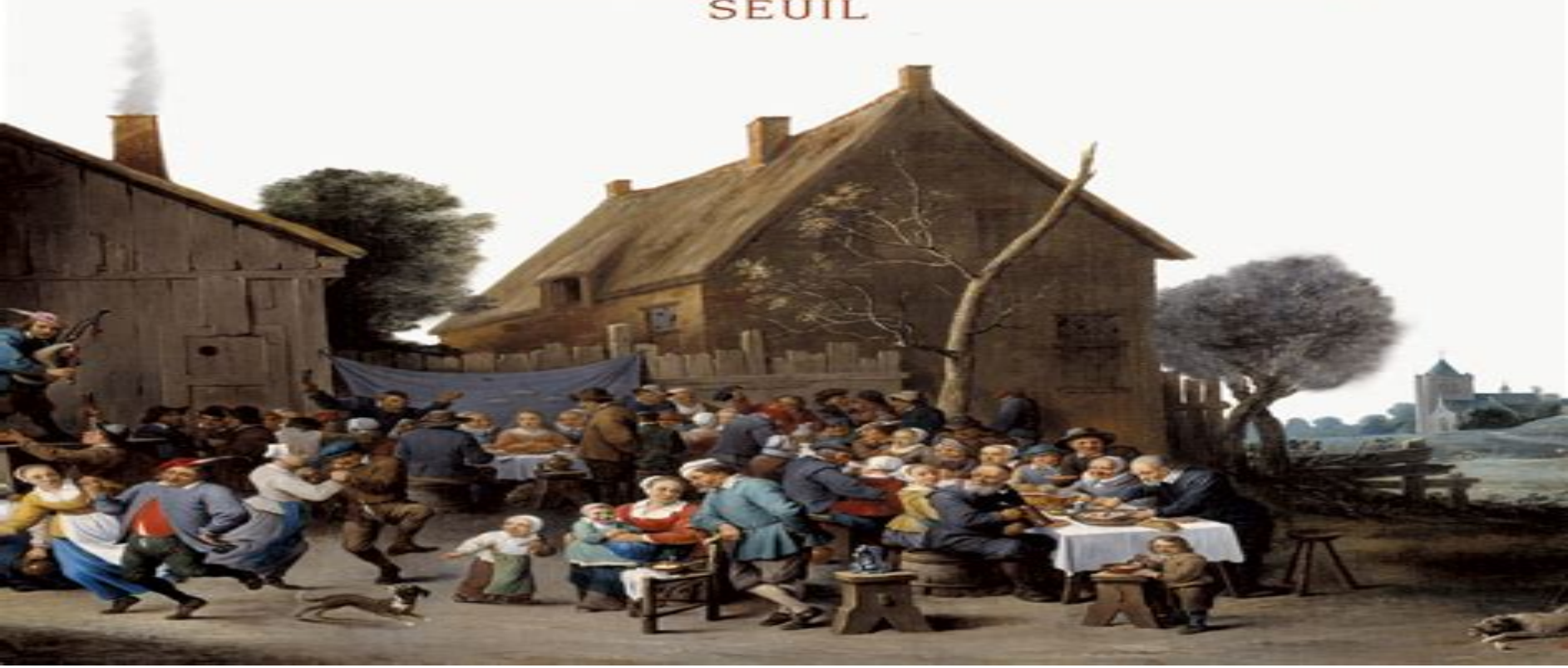


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Le Dimanche Une Histoire

Louis Petit de Julleville



Le Dimanche Une Histoire:

Le dimanche, une histoire Alain Cabantous, 2013 Il y a peu de temps encore le dimanche s'ordonnait autour de l'église pour les uns du café pour les autres et de l'inévitable repas dominical pour la plupart. Mais aujourd'hui citadins et ruraux oscillent plutôt entre temps perdre et argent gagner. Et pourtant quoi de commun en ce début de XXI^e siècle entre le dimanche estival d'une grande ville européenne et celui d'un village cossais ou champenois ? Quoi de commun avec ce que l'on croit deviner des rythmes hebdomadaires des sociétés anciennes où le dimanche s'opposait aux six autres jours ? Alain Cabantous entreprend de mettre au jour les modalités selon lesquelles les sociétés occidentales des Temps modernes massivement rurales ont vécu leurs relations au dimanche. À l'appui de nombreuses archives religieuses, judiciaires ou d'archives littéraires, il montre comment le dimanche, l'origine au cœur de la culture chrétienne, devient progressivement le lieu du temps libre propice au divertissement, l'oisiveté subversive et du coup un véritable enjeu de pouvoir. Les théologiens et les politiques cherchent renouveler son sens quand les individus prétendent en disposer librement. Le dimanche s'impose ainsi surtout comme le révélateur des tensions profondes qui animent les sociétés européennes en termes de temporalité. À l'heure où la question largement controversée du travail dominical s'impose de façon récurrente dans le débat public, cette histoire du dimanche prend tout son sens. Elle révèle que la propension s'emparer des repères temporels en modifiant leur sens et leur contenu n'est pas nouvelle et participe de l'ambition des pouvoirs d'imposer aux populations leur perception de la temporalité.

Game Over? Christophe Chalamet, Andreas Dettwiler, Mariel Mazzocco, Ghislain Waterlot, 2017-09-11 Modern science informs us about the end of the universe: game over is the message which lies ahead of our world. Christian theology on the other hand sees in the end not the cessation of all life but rather an invitation to play again in God's presence. Is there a way to articulate together such vastly different claims? Eschatology is a theological topic which merits being considered from several different angles. This book seeks to do this by gathering contributions from esteemed and fresh voices from the fields of biblical exegesis, history, systematic theology, philosophy and ethics. How can we make sense today of Jesus and the New Testament's eschatological message? How did he, his early disciples and the Christian tradition envision the end of the world? Is there a way for us to articulate together what modern science tells us about the end of the universe with the biblical and Christian claims about God who judges and who will wipe every tear? Eschatology has been at the heart of Christian theology for 100 years in the West. What should we do with this legacy? Are there ways to move our reflection forward in our century? Scholars and other interested readers will find here a wealth of insights.

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Histoires des papes depuis la fin du Moyen Âge Ludwig Freiherr von Pastor, 1888 **Histoire littéraire du peuple**

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