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Die Saanderin

ABRAHAM. KYBURG



Die Saanderin:

Die sünderin Anna Freiin von Krane,1900 *Die Sünderin und andere Novellen* Victor Krawani,1896 *Die Sünderin ohne Schuld* Fritz Rassow,1903 **Die sünderin** Iolanthe Marés (Frau),1922 *Die Sünderin* Max Luft,1896 **Die Sünderin** Friedrich Sebrecht,1918 *In the Name of Public Order and Morality* Paul Lesch,2005

HISTORIEN-KINDER-BET-UND BILDER-BIBEL ABRAHAM. KYBURG,1746 **The Journal of English and Germanic Philology**,1917 **Filmmuseum Berlin** Wolfgang Jacobsen,Hans Helmut Prinzler,Werner Sudendorf,2000

Cinema in Democratizing Germany Heide Fehrenbach,1995 Heide Fehrenbach analyzes the important role cinema played in the reconstruction of German cultural and political identity between 1945 and 1962 Concentrating on the former West Germany she explores the complex political uses of film and the meanings a **Bailey-Fahrenkrüger's Wörterbuch der englischen Sprache** Jonathan Bailey,1822 *Die arme Sünderin* Ernst von Wolzogen,1901 *The Poems of Schiller* Friedrich Schiller,1879 **Kierkegaard Studies**,2000 **Religious pamphlets**,1873 *Die heilige Sünderin Maria Magdalena. Darstellung und Funktionen im Alsfelder Passionsspiel* Selina Krebs,2021-11-03 Studienarbeit aus dem Jahr 2021 im Fachbereich Germanistik ltere Deutsche Literatur Medi vistik Note 1 3 Universit t Mannheim Sprache Deutsch Abstract Maria Magdalena ist eine der wohl bekanntesten weiblichen Personen der mittelalterlichen Literatur und dies nicht zuletzt aufgrund der Dynamik und Ambivalenz ihrer Figur Vor allem in den geistlichen Spielen des Mittelalters zeichnet sich ihre Person durch die Transgression der s ndigen Hure zur christlichen Heiligen aus und hebt sie somit deutlich von anderen Figuren ab Zwar gibt es in den Evangelien keine eindeutige Grundlage f r die Annahme dass Maria Magdalena so wie sie in den geistlichen Spielen verk rpert wird jemals existiert hat jedoch hat sich das ambivalente Bild von ihr das vermutlich aus verschiedenen berlieferungen und Personen zusammengesetzt wurde fest in den geistlichen Spielen des Mittelalters verankert Durch die Passions und Osterspiele nahm die Figur der Maria Magdalena überhaupt erst eine theatrale Gestalt an und ist seither als bekehrte S nderin bzw heilige S nderin bekannt Besonders das Alsfelder Passionsspiel AP gilt als eines der geistlichen Spiele das die Transgression der Maria Magdalena besonders augenf llig und radikal darstellt und dadurch sehr eindr cklich auf sein Publikum wirken kann was besonders f r die christliche Kirche von Vorteil war In dieser Hausarbeit soll daher die Transgression der Figur der Maria Magdalena im Alsfelder Passionsspiel analysiert werden Es soll gezeigt werden wie Maria Magdalena in diesem geistlichen Spiel als besonders starke S nderin dargestellt wird und wie radikal sie sich anschlie end zur Heiligen entwickelt Au erdem erf llt Maria Magdalena durch ihre Darstellung verschiedene Funktionen die n her erl utert werden sollen um die Frage zu beantworten warum Maria Magdalena auf diese bestimmte Art und Weise dargestellt wird Zu Beginn wird zun chst die Darstellung Marias untersucht was sich in drei Abschnitte unterteilt Maria Magdalena als S nderin die Bekehrung und Maria Magdalena als Heilige Im Anschluss werden dann die Funktionen dieser Darstellungen untersucht worunter die Vorbildfunktion die Funktion der Normbest tigung und die Diskreditierung der Juden

füllt Die Arbeit endet anschließend mit einem zusammenfassenden Fazit **Nathan Bailey's Dictionary English-German and German-English. English-deutsches und Deutsches-englisches Wörterbuch. Ganzlich Umgearbeitet Von D. Johann Anton Fahrenkruger. Erster [-zweiter! Theil ,1810 *Das Evangelium des Lucas ,1920 Betrachtungen auf alle Tage des Jahres für Priester und Laien Johann Baptist Lohmann (S.J.),1894***

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