

懺悔室

動かない

は

露伴

岸辺

At
a confessional

高橋一生 飯豊まりえ

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ヴェネツィア、罪深き“告白”が招く極上サスペンス

The Confessional

Xiang Xie



The Confessional:

The History of the Confessional John Henry Hopkins, 1850 **The History of the Confessional** John Henry HOPKINS (Bishop of the Protestant Episcopal Church in Vermont.), 1850 **The Priest, the Woman, and the Confessional** Chiniquy, Charles, 2015-02-20 There are two women who ought to be constant objects of the compassion of the disciples of Christ and for whom daily prayers ought to be offered at the mercy seat the Brahmin woman who deceived by her priests burns herself on the corpse of her husband to appease the wrath of her wooden gods and the Roman Catholic woman who not less deceived by her priests suffers a torture far more cruel and ignominious in the confessional box to appease the wrath of her wafer god For I do not exaggerate when I say that for many noble hearted well educated high minded women to be forced to unveil their hearts before the eyes of a man to open to him all the most secret recesses of their souls all the most sacred mysteries of their single or married life to allow him to put to them questions which the most depraved woman would never consent to hear from her vilest seducer is often more horrible and intolerable than to be tied on burning coals More than once I have seen women fainting in the confessional box who told me afterwards that the necessity of speaking to an unmarried man on certain things on which the most common laws of decency ought to have for ever sealed their lips had almost killed them Not hundreds but thousands of times I have heard from the lips of dying girls as well as of married women the awful words I am forever lost All my past confessions and communions have been so many sacrileges I have never dared to answer correctly the questions of my confessors Shame has sealed my lips and damned my soul How many times I remained as one petrified by the side of a corpse when these last words having hardly escaped the lips of one of my female penitents who had been snatched out of my reach by the merciless hand of death before I could give her pardon through the deceitful sacramental absolution I then believed as the dead sinner herself had believed that she could not be forgiven except by that absolution For there are not only thousands but millions of Roman Catholic girls and women whose keen sense of modesty and womanly dignity are above all the sophisms and diabolical machinations of their priests They never can be persuaded to answer Yes to certain questions of their confessors **Germany and the Confessional Divide** Mark Edward Ruff, Thomas Großbölting, 2021-12-10 From German unification in 1871 through the early 1960s confessional tensions between Catholics and Protestants were a source of deep division in German society Engaging this period of historic strife Germany and the Confessional Divide focuses on three traumatic episodes the Kulturkampf waged against the Catholic Church in the 1870s the collapse of the Hohenzollern monarchy and state supported Protestantism after World War I and the Nazi persecution of the churches It argues that memories of these traumatic experiences regularly reignited confessional tensions Only as German society became increasingly secular did these memories fade and tensions ease **The Confessional: an Appeal to the Primitive and Catholic Forms of Absolution, in the East and in the West** Michael Hobart Seymour, 1870 **Supplement to "The Confessional Crisis"** John Thomas Duffield, 1900 A Letter to the

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