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***Analyzes texts and art objects from the 15th to the late 16th centuries to show that Renaissance theories of emulating classical heroes generated a deep skepticism about representation, as these theories forced men to construct a public image that seemed fixed but could adapt to changing circumstances. Jim Servito shatters the hopes and aspirations of star-crossed lovers, Mike King and Karen Taylor, while simultaneously engineering a grand theft ranking as one of the largest and most audacious in Canadian and U.S. history. Cynical and remorselessly ruthless, he possesses a brilliant criminal mind, has enormous contempt for the law, police, governments, and the system in which they function. He assumes rules are for fools, and takes sadistic pleasure in breaking them. Using The Peace Bridge as his fulcrum, he steals \$325,000,000 from the U.S. and Canadian governments, steals enormous quantities of gasoline by illegally installing valves in Golden National's Buffalo refinery, then murders everyone who can implicate him. Dieci racconti, dieci storie di vita ambientate in una Napoli romantica e malinconica di varie epoche. Dieci storie che esprimono chiaramente l'autoironia e il calore tipici del popolo napoletano. What are the relationships between news media and public relations? What happens when a negative event seems to destroy many years of corporation's good reputation? Is credibility really a transferable value? Are public relation activities social and intangible issues? How to use media management and public relations to reverse a corporate and/or personal image tarnished by the media? What is the "mud***

***machine" in political communication and how to contrast it? How to measure and evaluate communication quality? What is the AVE method? Many and apparently different questions, concerning several topics. But all framed in a fundamental question: Is it possible to assess communication? And how? This book tries to give some answers, presenting theoretical approaches, methodologies and case histories coming from public relations, media studies, political communication. An innovative approach to important but still poorly analysed issues in Communication Studies. The Merchant of Venice is a play by William Shakespeare in which a merchant in 16th century Venice must default on a large loan provided by an abused Jewish moneylender. It is believed to have been written between 1596 and 1598. Though classified as a comedy in the First Folio and sharing certain aspects with Shakespeare's other romantic comedies, the play is perhaps most remembered for its dramatic scenes, and is best known for Shylock and the famous "Hath not a Jew eyes?" speech. Also notable is Portia's speech about "the quality of mercy". Aesop's Fables, also called Aesopica, are a collection of fables attributed to Aesop, a slave and storyteller who is said to have lived between 620 and 564 BC in ancient Greece. Once upon a time, long ago in a far-off land, all things and beings not only had consciousness, but could also communicate in the same language. These stories contain distilled wisdom and can be used with great effect. They teach moral lessons, above all about love and respect, and greed and all the inner demons that constantly plague us. The allegories in the fables are sophisticated and rich. Normally, animals are the protagonists, perhaps because the depiction of human behavior, especially the contemptible kind, reflected in our animal world companions, makes it easier for us to recognize the root of evil. That is Aesop's world. The key to it lies in the observation that mutual understanding does not arise simply from all things understanding each other; no, that's where the fun begins. The fables are good reading for children. But at the same time, they are amazingly entertaining for adults. In short, they directly target human everyday experiences that everyone knows and makes every day. The book at A2 language level offers a parallel translation that allows the reader to learn the Italian language in a shorter time. At a glance, it is immediately apparent what unknown words mean. The audio files are included and available online. With the help of QR codes, access an audio file in no time without having to manually type in web addresses. ArcheoLogica Data wants to reach an Italian and international audience of scholars, professionals, students, and, more generally, early-career archaeologists, and it accepts contributions written both in Italian and English. ArcheoLogica Data proposes to indissolubly associate data and interpretation. It embraces that global idea of archaeological data that integrates all the discipline declinations without any thematic or chronological constraints. Data is at the centre, and around lies everything that can stem from it: interpretations, hypotheses, reconstructions, applications, theoretical and methodological***

reflections, critical ideas, constructive discussions. The search for general laws and regularities in Translation Studies gained new momentum in the 1990s when Baker (1993) promoted the use of large electronic corpora as research tools for exploring the linguistic features that render the language of translation different from the language of non-translated texts. By comparing a corpus of translated and non-translated English texts, Baker and her research team put forward the hypothesis that translated texts are characterized by some "universal features", namely simplification, explicitation, normalization and levelling-out. The purpose of this study is to test whether simplification, explicitation and normalization apply to Italian translations of children's books. In order to achieve this aim, a comparable corpus of translated and non-translated works of classic fiction for children has been collected and analysed using Corpus Linguistics tools and methodologies. The results show that, in the translational subcorpus, simplification, explicitation and normalization processes do not prevail over the non-translational one. Therefore, it is suggested that the status of translated children's literature in the Italian literary "polysystem" (Even-Zohar, 1979, 1990) and, from a general viewpoint, all the cultural, historical and social conditions that influence translators' activities, determine translation choices that can also tend towards processes different from those proposed by Baker. A literary reading informed by the recent temporal turn in Queer Theory, this book analyzes medieval Biblical drama for themes representing modes of power such as the body, politics, and law. Revitalizing the discussions on medieval drama, Sturges asserts that these dramas were often intended not to teach morality but to resist Christian authority. Many requests have been made for the publication of these studies in book form. Much of this material has already appeared as articles in *The Way*. In the first section I discuss the distinction between the forms of consecrated life, following a classification which is also taken up by the Second Vatican Council in its decree *Perfectae Caritatis*. It is by distinguishing between these different ways of the Spirit, and by seeking to enter more deeply into them, that all who lead that life - whether they be monks or nuns, or religious dedicated to the apostolate of the priestly ministry or of charitable works, or those leading a consecrated life in the midst of the world - will gain a better understanding of their vocation and of their special mission in the Church. The second study is an attempt to express the profound meaning of the secular vocation proper to those institutes which were approved by Pope Pius XII in 1947, and of which the *Motu Proprio Primo Feliciter* laid down the essential characteristics. The third section is a discussion of the role of the priest in approved Secular Institutes. This has relevance today, when special questions arise concerning those Institutes whose secular character is less apparent, who live in community and are occupied in their own special works. In the opinion of many who follow the fully secular vocation, those Institutes would do better to revise their statutes or to choose another denomination - for example, that of Apostolic Institute or Society.

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