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Nicaragua Song ~~Los~~
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~~Lota 1990~~ *Añihue, la*
Isla del tiempo
detenido Nicaragua
Nicaragüita Al
~~perderte yo a tí~~

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Available for the first time in one volume, a classic commentary on the gospels in the spirit of liberation theology. For many years, the peasants in Solentiname, a remote archipelago in Lake Nicaragua, gathered each Sunday to reflect on the gospel reading.

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From recordings of
their dialogue, this
extraordinary
document was
composed.

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The Gospel in
Solentiname (
Spanish: El Evangelio
en Solentiname) is a

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collection of
commentary on the
Christian gospels,
written by Ernesto
Cardenal. Originally
published in four
Spanish-language
volumes between
1975 and 1977,
English translations
appeared in 1976,
1978, 1979, and 1982
and became available
in a single volume in

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2. Ernesto Cardenal.
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Contents. The Ones
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Felipe: "The gospel
says he came to

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people who were
working, not to people
who were loafing."

Felix: "Well, the Holy
Spirit always comes
more to poor people
nowadays, because
the poor people in
their slavery have to
turn to God every day.

...

**"The Gospel in
Solentiname" by**

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Cardenal, Ernesto - Monthly ...

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the Solentine reading.

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Ernesto Cardenal:
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Solentiname, by
Ernesto Cardenal.

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contains re- flections
and art on thirty-one
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from the annunci-
ation to the
resurrection, by a
group of campesino
farmers from the
Nicaraguan island of
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1 The Gospel in
Solentiname, Ernesto
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Ernesto Cardenal:
Edition: reprint:
Publisher: Orbis
Books, 1982: Original
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Michigan: Digitized: 8

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classic commentary
on the gospels in the
spirit of liberation
theology. For many
years, the peasants in
Solentiname, a
remote archipelago in
Lake Nicaragua,
gathered each
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the gospel reading.
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their dialogue, this
extraordinary

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Solentiname is a
fascinating document
and this is a very
good, readable
translation; however,
while his book raises
an abundance of

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questions, Cardinal himself falls a long way short in his understanding of the gospel; indeed, he specifically rejects key historical Christian doctrines, notably the redemptive death of Jesus and the resurrection.

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To this end, seminary
dialogues that

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assumed
revolutionary
significance during
the 1970s in
Solentiname,
Nicaragua, are
studied. Institutional
shifts in religious
meaning, both in the
region and Nicaragua,
are historically
detailed. Three
dialogues from The
Gospel in

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in Solentiname, Vol. 1,
pp1-136, Edidiones
Sigueme, Spain
(1975). English
edition translated
1976 by Donald D.
Walsh.

In Solentiname, a
remote archipelago in
Lake Nicaragua, the
people gathered each

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Sunday to reflect together on the Gospel reading. From recordings of their dialogue, this extraordinary document of faith in the midst of struggle was composed. First published in four volumes, The Gospel in Solentiname was immediately acclaimed as a

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classic of liberation
theology—a radical
reading of the good
news of Jesus from
the perspective of the
poor and the
oppressed. (It was
also banned by the
Somoza dictatorship.)
Forty years later The
Gospel in
Solentiname retains
its freshness and
power. Though times

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may have changed, the message of Jesus—as heard by these peasants—continues to challenge the rulers of our age and to inspire the poor with the hope of a different world.

Sandinista Narratives
is an analysis of the
role of agency in the

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Nicaraguan

Revolution and its aftermath. Jean-Pierre Reed argues that the insurrection in Nicaragua was shaped by political contingency, action-specific subjectivity, and popular culture. He also examines how Sandinista ideology contributed to state-building in

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Nicaragua while tracing the role of post-revolutionary Sandinismo as a political identity.

In this wide-ranging study Rosalind Selby explores the hermeneutical implications of a Barthian epistemology in which 'givenness' (of knowledge, talk of

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God and Scripture, and the Church) is paramount. From this she seeks to develop a 'hermeneutics of service' that challenges both liberal and fundamentalist approaches to theological language and biblical interpretation. Selby tackles the issues of

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knowledge, and especially knowledge of God, the language used to communicate that knowledge and that language as Scriptural textuality. Barth wrote of 'the comical doctrine that the true exegete has no presuppositions'. In fact, he said, 'no one reads the bible directly--we all read it

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through spectacles'.
In the train of his
insight, Selby
examines the role of
community as a
prerequisite for
knowledge and truth
claims before
examining the
different ways that
various 'communities'
interpret Scripture
(focusing on St.
Mark's Gospel). The

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presuppositions of the
different starting
places are revealed
and the
appropriateness of
various
methodologies
discussed. The Quest
for the Historical
Jesus and its
struggles to handle
the resurrection are
used as a 'test case'
to show the impact of

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different
hermeneutical
strategies. The
insights in this thought-
provoking study have
implications for issues
as wide ranging as
the genre 'Gospel',
the authority of
Scripture, the Church
as a 'reading
community', the
plurality of
interpretations and

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the possibility of
controlling them, the
relationship between
general and special
theological
hermeneutics, as well
as epistemological
foundationalism and
its alternatives.

A History of
Preaching brings
together narrative
history and primary

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sources to provide the most comprehensive guide available to the story of the church's ministry of proclamation.

Bringing together an impressive array of familiar and lesser-known figures, Edwards paints a detailed, compelling picture of what it has meant to preach the

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by Paul G. Hiebert
Vol 2

gospel. Pastors, scholars, and students of homiletics will find here many opportunities to enrich their understanding and practice of preaching. Volume 1, appearing in the print edition, contains Edwards's magisterial retelling of the story of Christian preaching's development from its

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Hellenistic and Jewish roots in the New Testament, through the late-twentieth century's discontent with outdated forms and emphasis on new modes of preaching such as narrative. Along the way the author introduces us to the complexities and contributions of preachers, both with

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whom we are already acquainted, and to whom we will be introduced here for the first time. Origen, Chrysostom, Augustine, Bernard, Aquinas, Luther, Calvin, Wesley, Edwards, Rauschenbusch, Barth; all of their distinctive contributions receive

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careful attention. Yet lesser-known figures and developments also appear, from the ninth-century reform of preaching championed by Hrabanus Maurus, to the reference books developed in the thirteenth and fourteenth centuries by the mendicant orders to assist their

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members' preaching,
to Howell Harris and
Daniel Rowlands,
preachers of the
eighteenth-century
Welsh revival, to
Helen Kenyon,
speaking as a
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Yale Beecher lectures
about the view of
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contains primary
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preaching drawn from
the entire scope of the
church's twenty
centuries. The author
has written an
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selection, placing it in
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and pointing to its
particular contribution.
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NCC's Faith and
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Author Edwards,
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moderator of the
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studies church-uniting
and church-dividing
issues. 'A History of
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and will be relevant in
all our churches; we
all participate in this
field,' says Riggs...."
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2004-2005 published
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A History of
Preaching brings
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anyone who wishes to
preach or to
understand
preaching's role in
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material on preaching drawn from the entire scope of the church's twenty centuries. The author has written an introduction to each selection, placing it in its historical context and pointing to its particular contribution. Each chapter in Volume 2 is geared to its companion chapter in Volume 1's

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narrative history.

Volume 1, available
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9781501833779,
contains Edwards's
magisterial retelling of
the story of Christian
preaching's
development from its
Hellenistic and Jewish
roots in the New
Testament, through
the late-twentieth
century's discontent

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with outdated forms
and emphasis on new
modes of preaching
such as narrative.

Along the way the
author introduces us
to the complexities
and contributions of
preachers, both with
whom we are already
acquainted, and to
whom we will be
introduced here for
the first time. Origen,

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Chrysostom,
Augustine, Bernard,
Aquinas, Luther,
Calvin, Wesley,
Edwards,
Rauschenbusch,
Barth; all of their
distinctive
contributions receive
careful attention. Yet
lesser-known figures
and developments
also appear, from the
ninth-century reform

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of preaching
championed by
Hrabanus Maurus, to
the reference books
developed in the
thirteenth and
fourteenth centuries
by the mendicant
orders to assist their
members' preaching,
to Howell Harris and
Daniel Rowlands,
preachers of the
eighteenth-century

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Welsh revival, to
Helen Kenyon,
speaking as a
layperson at the 1950
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former professor of
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issues. 'A History of
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ecumenical in scope
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all participate in this
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from EcuLink,
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In "The Dialectics of
the Religious and the
Secular," fifteen
international scholars
address the question

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of the relevancy,
meaning, and future
of religion within the
increasing
antagonisms between
the religious and
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modern civil society
and its globalization.

Central American
pensadores have
interpreted the
theories of Marx and

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other scholars of
revolution in diverse
ways. In this book
Sheldon Liss
examines the political
theory and ideology of
some of Central
America's most
important radical
thinkers, including
non-Marxists, and
demonstrates how
they have challenged
the tenets of

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imperialism and
capitalism. Chapters
on individual Central
American countries
begin with brief
historical introductions
that emphasize the
rise of radical
activities and
organizations.
Individual essays
based on published
writings, interviews,
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analyses of their works then establish each writer's personal ideology, social and political goals, and theories of society, state, and institutions of power. Liss also examines their relationship to social and political movements and contributions to the national intellectual

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life of the past and present. In addition, Liss discusses the writers' understanding of the role of the United States in the Americas and beliefs about national struggles for independence. By focusing on political and social theory and on intellectual history, this book also

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provides the
background critical for
understanding recent
developments and
changes in Central
America.

A dream of a better
world is a powerful
human force that
inspires activists,
artists, and citizens

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Tom Moylan – one of
the pioneering
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Fredric Jameson,
Donna Haraway and

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Alain Badiou and
science fiction writers
such as Kim Stanley
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argument for
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through studies that
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1968. Throughout, Moylan speaks to the urgent need to confront and transform the global environmental, economic, political and cultural crises of our time.

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discusses publishers,
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liberal, and
fundamentalist
readings. There is a
full discussion of the
changes in
understandings of and
approaches to the
Bible in various faith
communities. The
dissemination of the
Bible throughout the
globe has also
produced a host of
new interpretations,

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and this volume provides a comprehensive geographical survey of its reception. In the final chapters, the authors offer a thematic overview of the Bible in relation to literature, art, film, science, and other disciplines. They demonstrate that, in spite of challenges to

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