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De la tierra al Cielo

El sentido de la oración



EDICIONES PROSVETA

De La Tierra Al Cielo

Juan LOPEZ DE UBEDA



De La Tierra Al Cielo:

Alpha, 1906 **Romances de nuestra Señora, y de Sanctiago, etc** Juan LOPEZ DE UBEDA, 1602 **Todos sus sermones y obras diferentes** António Vieira, 1734 Texto a dos col **El V. P. Antonio de Vieyra de la Compañia de Jesús, todos sus sermones, y obras diferentes que que de su original Portugués se han traduzido en Castellano ...** Antonio Vieira, 1752 *El V. P. Antonio de Vieyra de la Compañia de Jesus, todos sus sermones, y obras diferentes* Antonio Vieira, 1734 *Orígenes de la Novela* Marcelino Menéndez y Pelayo, 1915 **Grano del evangelio ... seminario de toda enseñanza, limitada por averla puesto en estas pajas** José de Ormaza (S.I.), 1667 *Ethnologia Polona*, 1982 **Obras Completas** TERESA DE JESUS, 1845 *Breaking New Ground* W. Michael Mudrovic, 1999 Each of these works is meticulously structured around a two poem section that gives each its unique configuration and character Yet at the same time each poem maintains its individual independence and singular integrity BOOK JACKET In *Breaking New Ground* W. Michael Mudrovic presents a comprehensive reading and detailed analysis of Rodriguez's work to date including *Casi una leyenda* BOOK JACKET *Sermones del V. P. Antonio de Vieyra y sus obras* Antonio de VIEYPA, 1752 **Uno y distinto** Carlos Rejón Altable, 2021-01-18 La enfermedad del alma la enfermedad mental la locura ha viajado siempre de la mano de un saber oscuro acerca de la multiplicidad de afectos de ideas y de costumbres que nos habitan sin que parezcan nuestros Este saber nos empuja a decir hacer y sentir cosas extrañas a veces ajenas por completo a nuestra particular mezcla de anhelos opiniones juicios e identidades La conciencia de ser uno y distinto distinto de los otros pero también distinto de mí mismo por dentro y aun así uno es parte esencial del trato con las enfermedades del alma en Occidente Ahora que la poca de las grandes disyunciones entre biología y psicología farmacología o psicoterapia parece por fin lista para darse por cerrada aparece el empeño por elucidar el modo en que lo extraño que va conmigo esa vida que tornasola entre lo personal y lo impersonal lo particular y lo de todos y que se resuelve en individuaciones sin fin es un ámbito empírico rico y lido para la psicopatología y la terapia Uno y Distinto cuenta la historia de este sentirse propio y ajeno a la vez desde sus figuras primeras Daimon y Genius a través de su progresiva pérdida de sustancia y desaparición de la experiencia Y busca también maneras de volver fecunda esa tensión para los problemas del día a día *La última tentación* Nicos Casandsakis, 2015-05-07 La última tentación es una novela polidrica y ambigua cuya naturaleza resulta difícil delimitar Se trata sin duda de una ficción simbólica pero no queda claro si además es una ficción teológica una alegoría política una recreación evangélica una confesión personal un manifiesto espiritual e ideológico contra la Iglesia oficial una búsqueda metafísica o un drama humano Esta atrevidísima y personalísima interpretación de la andadura y del mensaje de Cristo levanta una tremenda polémica tanto en Grecia como en el extranjero al presentar un Jesús demasiado humano para el gusto de los elementos más conservadores de los diferentes dogmas cristianos **Cartas de Santa Teresa de Iesus...** Teresa de Jesús (Santa), 1678 *Romancero y Cancionero Sagrados* Justo de Sancha, 1855 **Estudios pré-socráticos na América Latina** Alexandre Costa, Miriam

Campolina Diniz Peixoto, 2024-07-03 O trabalho de reconstituição da história da filosofia na Antiguidade se confunde com aquele da investigação sobre os processos de transmissão e de recepção e de discussão dos textos. E no caso dos Pré-Socráticos isso se traduz no exame crítico dos testemunhos e comentários gerados no contexto da discussão de suas teses e dos fragmentos de obras originalmente elaborados nos duzentos anos da primeira idade da filosofia grega e citados ao longo de pelo menos um milênio por diversas gerações de autores antigos que se debruçaram sobre o seu pensamento. Estas são as nossas principais fontes para o estudo deste período da história do pensamento antigo. Graças a esses autores dispomos de um material literário responsável por consolidar um rico e complexo fenômeno de recepção que permitiu historicamente a efetiva constituição de um legado dessas obras perdidas em sua original integridade. Nesse processo de transmissão pelo menos duas perspectivas se distinguem e se complementam: aquela da historiografia filosófica e aquela da doxografia. Diante delas uma habilidade se delineia e se impõe ao estudioso dos primeiros tempos da filosofia: preciso saber ler os textos. Isso pressupõe entre outras coisas que se dê a devida atenção ao contexto em que cada fragmento de pensamento foi transmitido quando isso possível e discussão suscitada pelas teses nele expostas. Intertextualidade de cada uma das fontes de que dispomos para abordar um determinado pensador e suas ideias. Além de um cuidadoso manuseio das ferramentas da paleografia e da filologia. Uma obra em particular foi responsável no início do século XX por atrair a atenção dos estudiosos para esse período da Filosofia Antiga. Trata-se dos *Fragmente der Vorsokratiker* de Hermann Diels, coletânea posteriormente revista e incrementada com as contribuições de Walther Kranz. A coletânea por eles estabelecida se tornou uma primeira referência para os estudos que se seguiram sobre um ou outro autor sobre uma ou outra tradição do que se convencionou denominar de filosofia pré-socrática. Com efeito, para além do terreno das traduções e do estabelecimento de texto das coletâneas dos Pré-Socráticos o âmbito dos estudos consagrados aos primeiros pensadores da tradição filosófica vem assistindo nos últimos anos a um crescimento significativo do número de pesquisadores, estudantes e professores que passaram a se interessar e se ocupar de maneira mais direta e duradora do pensamento filosófico desse período da Antiguidade Grega que se inicia na transição do século VII para o VI a.C. e se estende até o século V a.C. Em toda a América Latina dissertações e teses, artigos, livros e capítulos de livros vêm sendo dedicados aos principais representantes deste período, abordando uma grande variedade de temas e problemas e adotando diferentes perspectivas metodológicas, contribuindo para fomentar uma comunidade de estudiosos voltados a este campo de estudo e pesquisa que vem se consolidando nos últimos anos e se encontra em franco movimento de expansão. Os textos são apresentados na língua original e traduzidos para o inglês.

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Teología de la creación del Universo Francisco González de Posada, 2018-10-23 La intención de esta obra es determinar la naturaleza de Dios en su relación con el Universo concretando y analizando los denominados atributos cósmicos de Dios. Trata por tanto del problema de Dios pero orientado a

lo en su relación con el Cosmos prescindiendo explícita y radicalmente de su relación con el Hombre Por relación de Dios con el Cosmos se entiende nuestro Universo el Universo del que habla la física el Universo que ha venido estudiando y observando la ciencia Aquí se analiza el proceso histórico de progresivo conocimiento hasta la concepción hoy vigente Es decir el problema del Universo a lo largo de la historia humana desde la perspectiva propiamente científica Para ello se ofrece un estudio histórico aceptablemente pormenorizado de las conexiones acuerdos y desacuerdos entre la concepción de Dios y la del Universo y de su posible relacionalidad El conocimiento del Universo es decir de la Creación en versión religiosa informa acerca de Dios su creador facilitando modulando la elaboración humana del concepto de Dios Trata pues del problema de la relación Dios Universo a lo largo de la historia humana o propiamente de la teología de la Creación del Universo en su largo desarrollo histórico a la luz de los progresos científicos En un Universo tan grande en el que el planeta Tierra representa tan poco tan pequeño y en un Universo tan antiguo y al que debe quedarle tanta vida en el que la presencia del hombre es tan fugaz tan corta hay que replantearse la idea del propósito de Dios y cobra especial relevancia en este contexto la tradicional quinta Sola de la tradición protestante Soli Deo Gloria para su gloria Y en ese contexto el ser humano puede glorificar a Dios debe glorificar a Dios en el brevísimo intervalo temporal universal que le está tocando vivir Francisco González de Posada

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