

La Virgen De Guadalupe 2018 12 X 12 Inch Monthly Square Wall Calendar With Foil Stamped Cover Virgin Of Guadalupe Mexico City Multilingual English And Spanish Edition French And English Edition

This resource provides the Sunday readings arranged in sense-lines, with the most indispensable biblical and liturgical information to proclaim them with reverence and efficacy before the assembly. This Manual collaborates in the technical, biblical, and spiritual formation of parish lectors, so that each celebration is a source and culmination of the life of the Church.

The rapid growth of Christianity in the global south is not just a demographic shift—it is transforming the faith itself. The Encyclopedia of Christianity in the Global South traces both the history and the contemporary themes of Christianity in more than 150 countries and regions. It includes maps, images, and a detailed timeline of key events.

This book paints a comprehensive portrait of Mexico's system of assisted reproduction first from a historical perspective, then from a more contemporary viewpoint. Based on a detailed analysis of books and articles published between the 1950s and 1980s, the first section tells the story of how the epistemic, normative, and material infrastructure of the assisted reproduction system was built. It traces the professionalization process of assisted reproduction as a medical field and the establishment of its professional association. Drawing on ethnographic material, the second part looks at how this system developed and flourished from the 1980s up to 2010, its commercialization process, how the expansion of reproductive services took place, and the messages regarding reproductive technologies that circulated within a wide discursive landscape. Given its scope and methods, this book will appeal to scholars interested in science and technology studies, reproduction studies, history of medicine, medical anthropology, and sociology.

A curated collection of new Latinx and Latin American plays, monologues, interviews, and critical essays that asks the question: what is the common ground between Latinx and Latin American artists?

Featuring a mix of plays and scholarly essays, this work originally emerged from the Latino Theater Company's Encuentro de las Américas festival, produced in partnership with the Latinx Theatre Commons (LTC) at the Los Angeles Theatre Center in 2017. The collection chronicles not only the theatrical productions of the festival, but also features a transnational exploration of U.S. Latinx and Latin American theatre-making. Alongside plays by Evelina Fernández, Alex Alpharaoh, J.Ed Araiza and Carlos Celdrán this anthology also includes a mix of monologues, snapshots, profiles and interviews that together provide a dynamic account of these intersections within U.S. Latinx and Latin American Theater. A unique collection it serves not only as a testament to the diversity of Latinx artists, but also to the strength of the Latinx Theater movement and its ever-growing networks across the Hemispheric Americas. Full playtexts include: Dementia by Evelina Fernández WET: A DACamented Journey by Alex Alpharaoh Miss Julia adapted by J.Ed Araiza 10 Million by Carlos Celdrán

María Eugenia, madre de familia de dos hijos y odontóloga de profesión, está sumida en las garras de la depresión y la apatía. Su profesión le frustra y le amarga la existencia, mientras que el sentido de la vida se desvanece por momentos hasta el punto que el suicidio comienza a atisbarse como la única solución a sus problemas. Pero todo cambiará cuando Dios sale a su encuentro a través de numerosas Diosidencias para rescatarla de las puertas del abismo, sufriendo una conversión tan grande e inimaginable que incluso es diagnosticada con una enfermedad mental. ¿Ingresará María Eugenia en un psiquiátrico? ¿Podrá demostrar que Dios es real así como todo lo que le sucede en esta nueva etapa de su vida? Una autobiografía basada en hechos reales que no dejará al lector indiferente.

With contributions from a wide array of scholars and activists, including leading Chicana feminists from the period, this groundbreaking anthology is the first collection of scholarly essays and testimonios that focuses on Chicana organizing, activism, and leadership in the movement years. The essays in Chicana Movidas: New Narratives of Activism and Feminism in the Movement Era demonstrate how Chicanas enacted a new kind of politica at the intersection of race, class, gender, and sexuality, and developed innovative concepts, tactics, and methodologies that in turn generated new theories, art forms, organizational spaces, and strategies of alliance. These are the technologies of resistance documented in Chicana Movidas, a volume that brings together critical biographies of Chicana activists and their bodies of work; essays that focus on understudied organizations, mobilizations, regions, and subjects; examinations of emergent Chicana archives and the politics of collection; and scholarly approaches that challenge the temporal, political, heteronormative, and spatial limits of established Chicano movement narratives. Charting the rise of a field of knowledge that crosses the boundaries of Chicano studies, feminist theory, and queer theory, Chicana Movidas: New Narratives of Activism and Feminism in the Movement Era offers a transgenerational perspective on the intellectual and political legacies of early Chicana feminism.

A New York City ethnography that explores men's unique approaches to Catholic devotion Every Saturday, and sometimes on weekday evenings, a group of men in old clothes can be found in the basement of the Shrine Church of Our Lady of Mount Carmel in Williamsburg, Brooklyn. Each year the parish hosts the Feast of Our Lady of Mount Carmel and San Paolino di Nola. Its crowning event is the Dance of the Giglio, where the men lift a seventy-foot tall, four-ton tower through the streets, bearing its weight on their shoulders. Drawing on six years of research, Alyssa Maldonado-Estrada reveals the making of this Italian American tower, as the men work year-round to prepare for the Feast. She argues that by paying attention to this behind-the-scenes activity, largely overlooked devotional practices shed new light on how men embody and enact their religiosity in sometimes unexpected ways. Lifeblood of the Parish evocatively and accessibly presents the sensory and material world of Catholicism in Brooklyn, where religion is raucous and playful. Maldonado-Estrada here offers a new lens through which to understand men's religious practice, showing how men and boys become socialized into their tradition and express devotion through unexpected acts like painting, woodworking, fundraising, and sporting tattoos. These practices, though not usually considered religious, are central to the ways the men she studied embodied their Catholic identity and formed bonds to the church.

While many school districts and institutions of higher education still cling to the traditional agrarian school year with a factory model delivery of education and Carnegie units based on seat time when most people are no longer farmers, factory workers, or reliant on learning in a classroom, there are bursts of promising practices that buck the norm by questioning the educational value of these traditions. Though researchers have investigated the potential of students learning in their own homes via personalized instruction delivered by computers rather than attending traditional institutions, the status quo in education has remained stubbornly resistant to change. Mixed-reality simulations, year-round schooling, grouping students by competencies instead of age, and game-based teaching are just a few of the educational innovations that seek to maximize learning by recognizing that innovation is essential for successfully teaching students in the modern era. The Handbook of Research on Innovations in Non-Traditional Educational Practices is a comprehensive reference source that examines various educational innovations, how they have developed workarounds to navigate traditional systems, and their potential to radically transform teaching and learning. With each chapter highlighting a different educational innovation such as experiential learning, game-based learning, online learning, and inquiry-based learning and their applications in all levels of education, this book explores the issues and challenges these educational innovations face as well as their impact. It is intended for academicians, professionals, administrators, and researchers in education and specifically benefits academic deans, vice presidents of academic affairs, graduate students, faculty technology leaders, directors of teaching and learning

centers, curriculum and instructional designers, policymakers, principals and superintendents, and teachers interested in educational change.

The Oxford Handbook of Mary offers an interdisciplinary guide to Marian Studies, including chapters on textual, literary, and media analysis; theology; Church history; art history; studies on devotion in a variety of forms; cultural history; folk tradition; gender analysis; apparitions and apocalypticism. Featuring contributions from a distinguished group of international scholars, the Handbook looks at both Eastern and Western perspectives and attempts to correct imbalance in previous books on Mary towards the West. The volume also considers Mary in Islam and pilgrimages shared by Christian, Muslim, and Jewish adherents. While Mary can be a source of theological disagreement, this authoritative collection shows Mary's rich potential for inter-faith and inter-denominational dialogue and shared experience. It covers a diverse number of topics that show how Mary and Mariology are articulated within ecclesiastical contexts but also on their margins in popular devotion. Newly-commissioned essays describe some of the central ideas of Christian Marian thought, while also challenging popularly-held notions. This invaluable reference for students and scholars illustrates the current state of play in Marian Studies as it is done across the world.

This volume provides practical, but provocative, case studies of exemplary projects that apply digital technology or methods to the study of religion. An introduction and 16 essays are organized by the kinds of sources digital humanities scholars use – texts, images, and places – with a final section on the professional and pedagogical issues digital scholarship raises for the study of religion.

La Colonia is half a square mile of land separated from the rest of Oxnard by the railroad tracks and home to the people who keep an agricultural empire running. In decades past, milpas of corn and squash grew in tiny front yards, kids played in the alleys and neighbors ran tortillerias out of their homes. Back then, it was the place to get the best raspadas on Earth. It was a home to Cesar Chavez and a campaign stop for presidential candidate Robert Kennedy. As one Colonia native put it, "We may not have had what the other kids had, but we were just as rich." Through the voices of the people, the authors share the challenges and triumphs of growing up in this treasured place.

Using a gender-sensitive political economy approach, this book analyzes the emergence of new migration patterns between Central Mexico and the East Coast of the United States in the last decades of the twentieth century, and return migration during and after the global economic crisis of 2007. Based on ethnographic research carried out over a decade, details of the lives of women and men from two rural communities reveal how neoliberal economic restructuring led to the deterioration of livelihoods starting in the 1980s. Similar restructuring processes in the United States opened up opportunities for Mexican workers to labor in US industries that relied heavily on undocumented workers to sustain their profits and grow. When the Great Recession hit, in the context of increasingly restrictive immigration policies, some immigrants were more likely to return to Mexico than others. This longitudinal study demonstrates how the interconnections among class and gender are key to understanding who stayed and who returned to Mexico during and after the global economic crisis. Through these case studies, the authors comment more widely on how neoliberalism has affected the livelihoods and aspirations of the working classes. This book will be of key interest to scholars, students and practitioners in migration studies, gender studies/politics, and more broadly to international relations, anthropology, development studies, and human geography.

In *The Purpose Gap*, Patrick Reyes reflects on a family member's death after a long struggle with incarceration and homelessness. As he asks himself why his cousin's life had turned out so differently from his own, he realizes that it was a matter of conditions. While they both grew up in the same marginalized Chicano community in central California, Patrick found himself surrounded by a host of family, friends, and supporters. They created a different narrative for him than the one the rest of the world had succeeded in imposing on his cousin. In short, they created the conditions in which Patrick could not only survive but thrive. Far too much of the literature on leadership tells the story of heroic individuals creating their success by their own efforts. Such stories fail to recognize the structural obstacles to thriving faced by those in marginalized communities. If young people in these communities are to grow up to lives of purpose, others must help create the conditions to make that happen. Pastors, organizational leaders, educators, family, and friends must all perceive their calling to create new stories and new conditions of thriving for those most marginalized. This book offers both inspiration and practical guidance for how to do that. It offers advice on creating safe space for failure, nurturing networks that support young people of color, and professional guidance for how to implement these strategies in one's congregation, school, or community organization.

The Latina/o culture and identity have long been shaped by their challenges to the religious, socio-economic, and political status quo. Robert Chao Romero explores the "Brown Church" and how this movement appeals to the vision for redemption that includes not only heavenly promises but also the transformation of our lives and the world.

Examines representations of religion in Mexican film from the Golden Age to the early twenty-first century. Rebecca Janzen brings a unique applied understanding of religion to bear on analysis of Mexican cinema from the Golden Age of the 1930s onward. *Unholy Trinity* first examines canonical films like Emilio Fernández's *María Candelaria* and *Río Escondido* that mythologize Mexico's past, suggesting that religious imagery and symbols are used to negotiate the place of religion in a modernizing society. It next studies films of the 1970s, which use motifs of corruption and illicit sexuality to critique both church and state. Finally, an examination of films from the 1990s and 2000s, including Guita Schyfter's *Novia que te vea*, a film that portrays Mexico City's Ashkenazi and Sephardic Jewish communities in the twentieth century, and Carlos Carrera's controversial 2002 film *El crimen del padre Amaro*, arguing that religious imagery—related to the Catholic Church, people's interpretations of Catholicism, and representations of Jewish communities in Mexico—allow the films to critically engage with Mexican politics, identity, and social issues. Rebecca Janzen is Assistant Professor of Spanish and Comparative Literature at the

University of South Carolina. She is the author of *The National Body in Mexican Literature: Collective Challenges to Biopolitical Control and Liminal Sovereignty: Mennonites and Mormons in Mexican Culture*, also published by SUNY Press.

The Virgin of Guadalupe is famously migratory, traversing continents and crossing and recrossing oceans. Guadalupe's earliest cult originated in medieval Iberia, where Our Lady of Guadalupe from Extremadura, Spain, played a significant role in the reconquista and garnered royal backing. The Spanish Guadalupe accompanied the conquistadors as part of the spiritual arsenal used to Christianize the Americas, where new images of the Virgin acted as catalysts to implant her devotion within multiethnic constituencies. This masterful study by Jeanette Favrot Peterson traces the transmission of Guadalupe as la Virgen de ida y vuelta from Spain to the Americas and back again, analyzing how the Spanish and Mexican titular images, and a selection of the copies they inspired, operated within the overlapping spheres of religion and politics. Peterson explores two central paradoxes: that only through a material object can a divine and invisible presence be authenticated and that Guadalupe's images were made to work for enacting revolutionary change while preserving the colonial status quo. She examines the artists who created images of Guadalupe, their patrons, and the diverse viewing audiences for whom those images were intended. This exegesis reveals that visual evidence functioned on a par with written texts (treatises, chronicles, and sermons of ecclesiastical officialdom) in measuring popular beliefs and political strategies.

This expert guide to working with transgender and gender variant youth offers ways to make positive change to service provision for practitioners working with this group. Based on the latest research, the recommendations made by the author are backed up by statistics and data, and refer to first-hand stories and experiences. Exploring four key areas - mental health, physical health, sexual health and social health - the book sets out exactly what professionals need to know in relation to these areas and how to support trans youth in these circumstances. Providing clarity on a range of topics, this is the perfect overview for practitioners, as well as a useful text for students and researchers.

Chicana feminisms are living theory deriving value and purpose by affecting social change. Advocating for and demonstrating the importance of an intersectional, multidisciplinary, activist understanding of Chicanas, *Intersectional Chicana Feminisms* provides a much-needed overview of the key theories, thinkers, and activists that have contributed to Chicana feminist thought. Aída Hurtado, a leading Chicana feminist and scholar, traces the origins of Chicanas' efforts to bring attention to the effects of gender in Chicana and Chicano studies. Highlighting the innovative and pathbreaking methodologies developed within the field of Chicana feminisms—such as testimonio, conocimiento, and autohistoria—this book offers an accessible introduction to Chicana theory, methodology, art, and activism. Hurtado also looks at the newest developments in the field and the future of Chicana feminisms. The book includes short biographies of key Chicana feminists, additional suggested readings, and exercises with each chapter to extend opportunities for engagement in classroom and workshop settings.

Catholicism has long been the dominant religion among ethnic Mexicans in the U.S. Recent shifts, however, have challenged the traditional association between Mexican ethnicity and Catholicism. Evangelical Protestantism has emerged as a notable alternative of ethnic identity expression for ethnic Mexicans. This book takes readers into the thriving Mexican-majority neighborhoods of Santa Ana, California, a city once dubbed the hardest place to live in the U.S. There, Jonathan E. Calvillo explores how religious practices permeate the fabric of everyday social interactions for Mexican immigrants. How does faith shape these immigrants' sense of ethnic identity? To answer this question, *The Saints of Santa Ana* compares the experiences of Catholic and Evangelical Mexican immigrants—the two largest religious groupings in the city. Drawing on five years of participant observation and in-depth interviews, this book argues that religious affiliations set Catholics and Evangelicals along diverging trajectories with regard to ethnic identity. In particular, Calvillo argues, Catholics and Evangelicals have differing perspectives on collective memory and ethnic community. *The Saints of Santa Ana* offers a rich portrait of a fascinating American community.

Introduces new approaches, theoretical trends, and understudied topics in Latinx Studies This groundbreaking work offers a multidisciplinary, social-science oriented perspective on Latinx studies, including the social histories and contemporary lives of a diverse range of Latina and Latino populations. Editors Ana Y. Ramos-Zayas and Mérida M. Rúa have crafted an anthology that is unique in both form and content. The book combines previously published canonical pieces with original, cutting-edge works created for this volume. The sections of the text are arranged thematically as critical dialogues, each with a brief preface that provides context and a conceptual direction for the scholarly conversation that ensues. The editors frame the volume around the “humanistic social sciences,” using the term to highlight the historical and social contexts under which expressive cultural forms and archival records are created. *Critical Dialogues in Latinx Studies* masterfully sheds light on the diversity and complexity of the everyday lives of Latinx populations, the political economic structures that shape enduring racialization and cultural stereotyping, and the continuing efforts to carve out new lives as diasporic, transnational, global, and colonial subjects.

He's young, he's broke, his landlord's knocking at the door, and he's just found out his wife is going to have a baby. To make matters even more desperate, Casey is fired from his gig as an Elvis impersonator in a run-down, small-town Florida bar. When the bar owner brings in a B-level drag show to replace his act, Casey finds that he has a whole lot to learn about show business—and himself.

Contributions by Carolina Alonso, Elena Avilés, Trevor Boffone, Christi Cook, Ella Diaz, Amanda Ellis, Cristina Herrera, Guadalupe García McCall, Domino Pérez, Adrianna M. Santos, Roxanne Schroeder-Arce, Lettycia Terrones, and Tim Wadham In *Nerds, Goths, Geeks, and Freaks: Outsiders in Chicanx and Latinx Young Adult Literature*, the outsider intersects with discussions of race, ethnicity, gender, and sexuality. The essays in this volume address questions of outsider identities and how these identities are shaped by mainstream myths around Chicanx and Latinx young people, particularly with the common stereotype of the struggling, underachieving inner-city teens. Contributors also grapple with how young adults reclaim what it means to be an outsider, weirdo, nerd, or goth, and how the reclamation of these marginalized identities expand conversations around authenticity and narrow understandings of what constitutes cultural identity. Included are analysis of such texts as *I Am Not Your Perfect Mexican Daughter*, *Shadowshaper*, *Swimming While Drowning*, and others. Addressed in the essays are themes of outsiders in Chicanx/Latinx children's and young adult literature, and the contributors insist that to understand Latinx youth identities it is necessary to shed light on outsiders

within an already marginalized ethnic group: nerds, goths, geeks, freaks, and others who might not fit within such Latinx popular cultural paradigms as the chola and cholo, identities that are ever-present in films, television, and the internet.

Recognizing the determination of a canon as an ongoing process of discussion and debate, which helps us to better understand the concept of meaningful and important literature, this edited collection turns a critical spotlight on young adult literature (YAL) to explore some of the most read, taught, and discussed books of our time. By considering the unique criteria which might underpin the classification of a YAL canon, this text raises critical questions of what it means to define canonicity and designate certain books as belonging to the YAL canon. Moving beyond ideas of what is taught or featured in textbooks, the volume emphasizes the role of adolescents' choice, the influence of popular culture, and above all the multiplicity of ways in which literature might be interpreted and reflected in the lives of young readers. Chapters examine an array of texts through varied critical lenses, offer detailed literary analyses and divergent interpretations, and consider how themes might be explored in pedagogical contexts. By articulating the ways in which teachers and young readers may have traditionally interpreted YAL, this volume will extend debate on canonicity and counter dominant narratives that posit YAL texts as undeserving of canonical status. This text will be of great interest to graduate and postgraduate students, academics, professionals, and libraries in the field of young adult literature, fiction literacy, children's literacy and feminist studies.

The sociology of Latin America, established in the region over the past eighty years, is a thriving field whose major contributions include dependence theory, world-systems theory, and historical debates on economic development, among others. The Oxford Handbook of the Sociology of Latin America provides research essays that introduce the readers to the discipline's key areas and current trends, specifically with regard to contemporary sociology in Latin America, as well as a collection of innovative empirical studies deploying a variety of qualitative and quantitative methodologies. The essays in the Handbook are arranged in eight research subfields in which scholars are currently making significant theoretical and methodological contributions: Sociology of the State, Social Inequalities, Sociology of Religion, Collective Action and Social Movements, Sociology of Migration, Sociology of Gender, Medical Sociology, and Sociology of Violence and Insecurity. Due to the deterioration of social and economic conditions, as well as recent disruptions to an already tense political environment, these have become some of the most productive and important fields in Latin American sociology. This roiling sociopolitical atmosphere also generates new and innovative expressions of protest and survival, which are being explored by sociologists across different continents today. The essays included in this collection offer a map to and a thematic articulation of central sociological debates that make it a critical resource for those scholars and students eager to understand contemporary sociology in Latin America.

Third- and fourth-wave feminists write about their experiences with Catholicism and their visions for the future of women in the Church. A collection of creative pieces, *Unruly Catholic Feminists* explores how women are coming to terms with their feminism and Catholicism in the twenty-first century. Through short stories, poems, and personal essays, third- and fourth-wave feminists write about the issues, reforms, and potential for progress. Giving voice to many younger writers, the book includes a variety of geographic and ethnic points of view from which women write about their experiences with Catholicism and their visions for the future. While change in the church may be slow to come, even the promise of progress may provide hope for women struggling with the conflicts between their religion and their sense of their own spirituality. Rather than always only oppressing or containing women, Catholicism also drives or inspires many to challenge literary, social, political, or religious hierarchies. By examining how women attempt to reconcile their unruliness with their Catholic backgrounds or conversions and their future hopes and dreams, *Unruly Catholic Feminists* offers new perspectives on gender and religion today—and for the days yet to come. Jeana DeRosso is Sister Maura Eichner Endowed Professor of English and Professor of Women's Studies at Notre Dame of Maryland University. Leigh Eicke is a writer in Grand Rapids, Michigan. Ana Kothe is Professor of Comparative Literature at the University of Puerto Rico at Mayagüez. Together, they are the coeditors of *Unruly Catholic Women Writers: Creative Responses to Catholicism* and *Unruly Catholic Nuns: Sisters' Stories*, both also published by SUNY Press.

Dark Goddess Magick introduces 20 of the most powerful shadow goddesses and guidance on how to connect with them. Light magick is all well and good, but sometimes you can't just "love and light" your way through challenging circumstances. The potent shadow goddesses you meet here, however, can guide you through the darkness. Authored by Ara Campbell of the wildly popular Goddess Circle school and community, each dark goddess entry includes spells, invocations, and practices to utilize the goddess's magick and wisdom for embodying strength, setting boundaries, and transforming your life. Often, it is in the darkest times that we find our strength and reclaim our power. Someone poaching on your lover, your home, or your business? Call on Kali, The Warriress, to release your fear and stand your ground. Is your world falling apart or are you processing deep trauma or grief? Call on Persephone, The Dark Queen, to help guide you through your emotional underworld and find a new beginning. Trying to shake your "nice" girl or people-pleaser tendencies? Call on Lilith, The Rebel Renegade Goddess, to reclaim your freedom. Feeling stuck in some life situation that won't move forward? Call upon Morrigan, The Phantom Queen, to shapeshift the circumstances. When life gets hard and messy, *Dark Goddess Magick* gives you spells, practices, and dark goddesses you can call on.

As he participates in the festivities of Las Posadas, preparing for the birth of Christ, a young Mexican boy worries about what gift he will have for the baby Jesus. Full-color illustrations.

For years, religious leaders and communities around the world have turned to the Women's Alliance for Theology, Ethics, and Ritual (WATER) for feminist liturgies for justice. Now—in celebration of the organization's thirty-fifth anniversary—*Stirring Waters* gathers fifty-two of these beautiful liturgies, ready-made to help your community venerate powerful women of faith, develop a richer and deeper spirituality, and take real action for justice. Use the liturgies in this book as a resource to nourish the souls and focus the passions of the people you serve. Help them reflect on great women like the prophetess Miriam and Julian of Norwich; provoke and disturb them on occasions like Earth Day and World Water Day; energize them on International Women's Day and Black History Month; and rejuvenate drooping spirits with liturgies of healing and gratitude. Never again will you scramble or struggle to provide community prayer that is worthwhile, nourishing, and even electrifying.

In *Latina/o/x Studies and Biblical Studies* Jacqueline M. Hidalgo introduces Latina/o/x studies for a biblical studies audience. She examines themes such as identity and difference; ethnicity and race; migration with attention to homing, diaspora, transnationalism, and citizenship; and epistemological commitments to complexity, relationality, particularity, and collaboration.

Geek Heroines not only tells the stories of fictional and real women, but also explores how they represent changes in societal views of women, including women of color and the LGBTQ community. • Provides readers with an intersectional approach to geek culture that incorporates a variety of female identities • Details the historical problems of women's representation in geek culture including hypersexualization, bi-erasure, and transgender issues • Focuses on how characters and real-life women empower female identifications • Analyzes the geek community's history of sexism focusing on how social norms lead to one-dimensional characterizations

The Oxford Handbook of Divine Revelation offers a systemic approach to the notion of revelation in its various theoretical contexts. It provides in-depth coverage of the theoretical and historical fields in which

the notion of revelation is discussed. It does not reflect the views of a certain school; under the horizon of contemporary discussions it offers the broadest understanding of the notion. Its main parts include biblical, theological, philosophical, historical, comparative, and scientific-cultural approaches. The contributors discuss the most important contemporary questions in theology, philosophy, and science. The Handbook offers a unique overview of the key problems of revelation, an overview missing from scholarly literature. Featuring contributions from leading scholars, the collection opens up further possibilities of scholarly work and spiritual vistas concerning the notion and the fact of divine revelation.

Focusing on Latine theological aesthetics and Catholic social thought, Nichole M. Flores builds a framework for interpreting religious symbols in our contemporary democratic life and shows how we can create a community where members stand in solidarity with those from diverse religious and cultural backgrounds.

For Mexican Catholic women in the United States, devotion to Our Lady of Guadalupe-La Virgen-is a necessary aspect of their cultural identity. In this masterful ethnography, María Del Socorro Castañeda-Liles considers three generations of Mexican-origin women between the ages of 18 and 82. She examines the Catholic beliefs the women inherited from their mothers and how these beliefs become the template from which they first learn to see themselves as people of faith. She also offers a comprehensive analysis of how Catholicism creates a culture in which Mexican-origin women learn how to be "good girls" in a manner that reduces their agency to rubble. Through the nexus of faith and lived experience, these women develop a type of Mexican Catholic imagination that helps them challenge the sanctification of shame, guilt, and aguante (endurance at all cost). This imagination allows these women to transgress strict notions of what a good Catholic woman should be while retaining life-giving aspects of Catholicism. This transgression is most visible in their relationship to La Virgen, which is a fluid and deeply engaged process of self-awareness in everyday life.

A cutting-edge introduction to contemporary religious studies theory, connecting theory to data. This innovative coursebook introduces students to interdisciplinary theoretical tools for understanding contemporary religiously diverse societies—both Western and non-Western. Using a case-study model, the text considers: A wide and diverse array of contemporary issues, questions, and critical approaches to the study of religion relevant to students and scholars A variety of theoretical approaches, including decolonial, feminist, hermeneutical, poststructuralist, and phenomenological analyses Current debates on whether the term "religion" is meaningful Many key issues about the study of religion, including the insider-outsider debate, material religion, and lived religion Plural and religiously diverse societies, including the theological ideas of traditions and the political and social questions that arise for those living alongside adherents of other religions Understanding Religion is designed to provide a strong foundation for instructors to explore the ideas presented in each chapter in multiple ways, engage students in meaningful activities in the classroom, and integrate additional material into their lectures. Students will gain the tools to apply specific methods from a variety of disciplines to analyze the social, political, spiritual, and cultural aspects of religions. Its unique pedagogical design means it can be used from undergraduate- to postgraduate-level courses.

Our Lady of Guadalupe in Mexico is one of the most popular apparitions of the Blessed Virgin Mary in the whole world. Only a few people know that the Virgin Mary appeared to a Spanish shepherd called Gil Cordero several hundred years before appearing to St. Juan Diego on Tepeyac Hill. The story of the image that Gil Cordero found buried in Extremadura, Spain harks back to the first century. According to well-attested traditions, the first miraculous image of Our Lady of Guadalupe was carved by St. Luke, the author of the Gospel According to St. Luke, and the Acts of the Apostles. Famous men, like Christopher Columbus, Hernan Cortez, Pedro de Alvarado, Alfonso XI of Spain, King Ferdinand, and Queen Isabella had a strong devotion to Our Lady of Guadalupe. When the Virgin Mary appeared to St. Juan Diego in 1531, the name "Our Lady of Guadalupe" already had a long record of miraculous events. This book traces the story of Our Lady of Guadalupe to the days of St. Luke, then to the apparition of Our Lady on Tepeyac Hill, the entrance in history of the miraculous tilma of St. Juan Diego, and the extraordinary scientific investigations that have left so many scientists baffled, and caused the conversion of one Nobel Prize scientist to Catholicism. Our Lady of Guadalupe has a message for all of us in this generation. Millions have found Christ through her advocacy. Hers is perhaps the most astonishing story of our age.

The Virgin of Guadalupe is a brilliant art book that celebrates a popular cultural icon, a venerable symbol of compassion, hope, and humility—and one of the most popular pieces of ancient art ever created. Featuring color photographs, bilingual English and Spanish captions, and an evocative essay, the book includes lyrical quotes from Aztec legends, miraculous apparitions, storied histories, and colorful folklore.

Theatrical gender-bending, also called drag, is a popular form of entertainment and a subject of scholarly study. However, most drag studies do not question the standard words and ideas used to convey this performance genre. Drawing on a rich body of archival and ethnographic research, Meredith Heller illuminates diverse examples of theatrical gender-bending: male impersonation in variety and vaudeville (1860–1920); the "sexless" gender-bending of El Teatro Campesino (1960–1980); queer butch acts performed by black nightclub singers, such as Stormé DeLarverie, instigator of the Stonewall riots (1910–1970); and the range of acts that compose contemporary drag king shows. Heller highlights how, in each case, standard drag discourses do not sufficiently capture the complexity of performers' intents and methods, nor do they provide a strong enough foundation for holistically evaluating the impact of this work. Queering Drag offers redefinition of the genre centralized in the performer's construction and presentation of a "queer" version of hegemonic identity, and it models a new set of tools for analyzing drag as a process of intents and methods enacted to effect specific goals. This new drag discourse not only allows for more complete and accurate descriptions of drag acts, but it also facilitates more ethical discussions about the bodies, identities, and products of drag performers.

Santa María de Guadalupe conserva intacta en pleno siglo XXI la esencia de la devoción ancestral forjada siglos atrás en este enclave natural de la sierra de Las Villuercas. La Puebla de Guadalupe, alentada por Jerónimos y Franciscanos, ha sabido transmitir esa esencia de madres a hijos, de abuelas a nietos, de generación en generación, para rendir culto a uno de los iconos marianos de mayor arraigo universal tanto en lo religioso y espiritual, como en lo histórico y artístico. En las siguientes páginas encontrará un compendio de cuánto se ha investigado, escrito y afirmado en torno a Santa María de Guadalupe. Desde las claves históricas de los padres fray Gabriel de Talavera y fray Diego de Montalvo hasta la historia a modo de guía para el peregrino del padre Juan de Malagón de la Orden de San Jerónimo (O.S.H.) impresa en Salamanca en el siglo XVII, además de las aportaciones de académicos, cronistas y estudiosos que a lo largo de los siglos se han acercado con sus plumillas a este núcleo de la devoción mariana, sin obviar el sentir del pueblo, la tradición y las leyendas que aún hoy circulan por las calles, plazas y rincones de la Puebla de Guadalupe.

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