

Nombres De Los 3 Crucificados

Karl Woermann

Los moriscos de Hornachos crucificados y coronados de espinas Fermín Mayorga Huertas, 2009 Un trabajo que pone de manifiesto una realidad histórica con nombres y apellidos: la crucifixión y la coronación de espinas de los moriscos de Hornachos y su posterior expulsión.

Estructuras sociales, religión y poder Rosalba FRANCISCA PONCE RIVEROS, 2014-03-31 Esta investigación plantea un análisis comparativo de los significados subyacentes en las estructuras sociales y las manifestaciones religiosas de dos poblaciones rurales de origen agrícola: Acaxochitlán, Hidalgo, en México y la Villa de Tamames de la Sierra en la Provincia de Salamanca, España. El estudio implicó la revisión de los antecedentes históricos y culturales de cada uno de estos lugares, a fin de trazar los contornos de la cosmovisión y el ethos que asumen sus habitantes a través de la interpretación de los significados que encierran las estructuras sociales y las manifestaciones de religiosidad. Concretamente, se trató de responder, entre otros, al siguiente interrogante: ¿Cuál es la implicación de la cosmovisión y el ethos de un grupo humano en las estructuras sociales y las manifestaciones religiosas?

Función para butacas Sergio Román, 1972

Teatro ecuatoriano contemporáneo, 1973

El Evangelio de Marcos: etapas de su redacción Rius-Camps, Josep, 2008-01-01 De la comparación minuciosa y exhaustiva del texto griego de dos de los códices unciales más antiguos de los evangelios, el Codex Vaticanus y el Codex Bezae Cantabrigiensis, ambos del siglo IV, se evidenció una anomalía en el uso del nombre de Jesús o del pronombre en las diversas secuencias que componen el evangelio de Marcos. Lo que en un principio podría parecer un simple recurso literario, al comprobarse su uso diferenciado en los numerosos duplicados que se presentan en dicho evangelio, resultó ser la clave para distinguir dos sucesivas redacciones que Marcos habría compuesto, la primera, en el seno de su propia comunidad de Jerosóloma (Hch 12,12), y la segunda en Roma o Alejandría, acompañando a Bernabé en la misión (Hch 15,39). En la primera redacción, por tratarse de un personaje que la mayoría de los miembros de su comunidad habían conocido personalmente, Marcos utiliza el pronombre al referirse a Jesús; en cambio, en territorio pagano, al dirigirse a gente que lo había conocido solamente a través de su predicación, se refiere a él por su nombre. Además de la primera redacción, que ha resultado ser la mitad aproximadamente del actual evangelio canónico, y de la segunda, una serie de rasgos comunes y distintivos de siete

secuencias han permitido identificar la existencia de una tercera redacción. La identificación de esas tres redacciones es de gran importancia para el conocimiento de la formación de los evangelios y de las primeras comunidades.

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Francisco Naval, 1922

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Boletín Instituto Bibliográfico Mexicano, 1906

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El milagro Juan Mir y Noguera, 1915

Cronica de la provincia de San Gregorio Magno de Religiosos Descalzos de N. S. P. San Francisco en las Islas Filipinas, China, Japon etc Francisco "de" Santa InÃ©s, 1892

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