

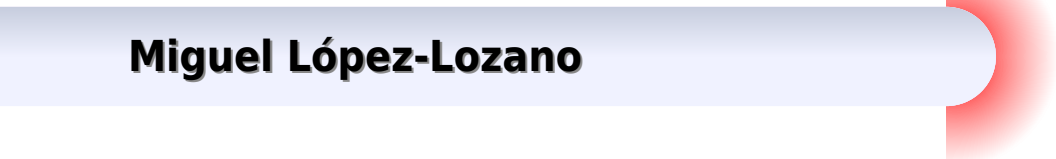
Apocalips

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Apocalips Kevin Lopez

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Apocalips Kevin Lopez:

Apocalips Kevin Lopez, 2015-10-30 Pieces of passion called poetry He falls in and out of metaphysical love until the he makes contact with the last pair of lips *Apocalyptic Grace* Stephen Powell, 2011-05-20 Here is a unique exploration of the five eras or Worlds of cultural socioeconomic psychological spiritual evolution Stephen Powell a seasoned anthropologist and psychotherapist illuminates the hunter gatherer horticultural agrarian and industrial technological epochs in unexpectedly fresh and timely ways Foremost the diversity of these Worlds is still within us all World One reaching back to 50 000 BCE was a time of widely accepted shamanic assumptions World Two 10 000 to 3500 BCE developed small scale horticulture and tribal cohesion but also unprecedented social conformity World Three from about 3500 BCE experienced the global rise of caste structured hierarchies with the World Religions as cultural compensation Beginning in the 1600s World Four developed a mechanistic secularized worldview accentuated by individualism popular culture and a capitalist agenda Finally Powell describes the beginnings of a new fifth set of world assumptions a world without borders Here we may start to integrate humanitarian aspects of the preceding Worlds embracing multiculturalism without losing cultural integrity Moreover the wisdom traditions from each time appear to hold seed truths of the profound changes that mark the end time and the beginning of each World Apocalyptic Grace leads the reader on a stunning survey of this remarkable journey *The Resilient Apocalypse* Julia A. Kushigian, 2024-05 Portraits of good battling evil in the geography of hell come in many forms in the Hispanic World Apocalyptic nightmares frightful images of chaos and death are inclusive and interrelated yet simultaneously project an exceptional quality never seen or experienced before the mother of all battles I am the only one who can fix it This investigation explores how narrative logic may challenge unified notions of finalities when images remain unfulfilled in a proscribed End By redeploying transglobal character and narrative potential the Apocalypse suggests bewildering complexities as it trains its lens on New Beginnings Here analysis explores resilient formulas for combating the End through resistance in Latin America Spain and Latin communities in the US Whether revealed through gilded illustrations messianic chronicles poetry Baroque letters racially motivated novels sexuality and spirituality in film or intimidating immigrant photos apocalyptic examples explode notions of final moments The Resilient Apocalypse ironically performs as both an internal defense a vehicle for mourning and a counter discourse to power a mechanism for resistance This study argues for a strategy that listens to and keeps the enemy in sight and in mind a method for grappling with and engaging difference by decolonizing the politics of the End It reformulates an incomplete mythical and uncanny narrative into a poetics of resistance with communal solutions and obligations When the Apocalypse is unremittingly sought after to impose social justice salvation and reason it paradoxically introduces future hope against itself In the works of Beato de Li bana Sor Juana In s de la Cruz Cirilo Villaverde Cristina Garc a Mart n Kohan Jennifer Maytorena Taylor Santiago Roncagliolo Alfonso Cuar n etc rival traditions internalize competing apocalyptic worldviews and arrive at sustainable plans

of action for negotiating the afterward By bracketing the finality of the End and proposing a tension between conflict archaeology and the transcendence of opposition through renovation salvation or hope this study reveals how plural competing viewpoints of the End go a long way to legitimizing each other Ultimately The Resilient Apocalypse traces a compelling narrative theory of unfulfilled promise that forever changes the way we engage the other and value the self during intervals of fear

Framing the Apocalypse Sheila C. Bibb, Alexandra Simon-López, 2019-07-22 Different aspects of the apocalypse have been researched for centuries some from an ecclesiastical point of view others focusing on moral issues Still others have specialised in investigating the philosophical implications of the apocalypse which are relevant in all religions The idea of the ultimate victory of good over evil and the beginning of the after life either in heaven or in hell has become a cultural phenomenon which has already left its initially exclusively religious constraints With this in mind the focus here is to discover how the apocalypse s triumph can be witnessed in the arts literature music and most recently film TV and digital media thereby enabling a holistic view of what the Apocalypse means in contemporary terms What we read here is the very essence of Apocalypse as a cultural phenomenon something which reveals which uncovers and allows us to see a new aspect or dimension

Political Realism in Apocalyptic Times Alison McQueen, 2018 From climate change to nuclear war to the rise of demagogic populists our world is shaped by doomsday expectations In this path breaking book Alison McQueen shows why three of history s greatest political realists feared apocalyptic politics Niccol Machiavelli in the midst of Italy s vicious power struggles Thomas Hobbes during England s bloody civil war and Hans Morgenthau at the dawn of the thermonuclear age all saw the temptation to prophesy the end of days Each engaged in subtle and surprising strategies to oppose apocalypticism from using its own rhetoric to neutralize its worst effects to insisting on a clear eyed tragic acceptance of the human condition Scholarly yet accessible this book is at once an ambitious contribution to the history of political thought and a work that speaks to our times

Utopian Dreams, Apocalyptic Nightmares Miguel López-Lozano, 2008 Utopian Dreams Apocalyptic Nightmares traces the history of utopian representations of the Americas first on the part of the colonizers who idealized the New World as an earthly paradise and later by Latin American modernizing elites who imagined Western industrialization cosmopolitanism and consumption as a utopian dream for their independent societies Carlos Fuentes Homero Aridjis Carmen Boullosa and Alejandro Morales utilize the literary genre of dystopian science fiction to elaborate on how globalization has resulted in the alienation of indigenous peoples and the deterioration of the ecology This book concludes that Mexican and Chicano perspectives on the past and the future of their societies constitute a key site for the analysis of the problems of underdevelopment social injustice and ecological decay that plague today s world Whereas utopian discourse was once used to justify colonization Mexican and Chicano writers now deploy dystopian rhetoric to interrogate projects of modernization contributing to the current debate on the global expansion of capitalism The narratives coincide in expressing confidence in the ability of Latin American and U S Latino popular sectors

to claim a decisive role in the implementation of enhanced measures to guarantee an ecologically sound ethnically diverse and just society for the future of the Americas **Apocalypse in Australian Fiction and Film** Roslyn Weaver,2014-01-10

Australia has been a frequent choice of location for narratives about the end of the world in science fiction and speculative works ranging from pre colonial apocalyptic maps to key literary works from the last fifty years This critical work explores the role of Australia in both apocalyptic literature and film Works and genres covered include Nevil Shute s popular novel On the Beach Mad Max children s literature Indigenous writing and cyberpunk The text examines ways in which apocalypse is used to undermine complacency foretell environmental disasters critique colonization and to serve as a means of protest for minority groups Australian apocalypse imagines Australia at the ends of the world geographically and psychologically but also proposes spaces of hope for the future *Priesthood and Temple in John's Apocalypse* Timothy B. Tse,2024-12-12

Timothy B Tse argues that while John uses language drawn from the Hebrew Bible s descriptions of YHWH s dwelling place scholarship has overlooked the importance of his spatial transformation of that language Tse thus uses theories relating to Relevance Resistance Theory Critical Space Theory and Conceptual Metaphor to demonstrate that a significant part of John s apocalyptic strategy of resistance is to re present his vision to his audience spatially so that they can experience a divinely ordained alternative to the world in which they live Tse first demonstrates John s attempts to relegate his audience s experience of space to his own revelation John s description of the visionary world creates the metaphors the earth is a Sanctuary and the Saints are its priests Tse argues that under this view life on earth must be evaluated according to the concerns of the Sanctuary which by definition requires the removal of everything impure and the Saints namely all Christians in both the historic and visionary worlds must take priestly responsibility for the earth John therefore portrays the Saints joining in the removal of all impurity upon the earth by fighting as priests in God and the Lamb s war against Satan Babylon and all her impurities Tse concludes that overall John means to realign the church s experience of space so that they understand themselves as priests of the Sanctuary and live according to that reality **Latin American Science Fiction**

M. Ginway,J. Brown,2012-12-05 Combining work by critics from Latin America the USA and Europe Latin American Science Fiction Theory and Practice is the first anthology of articles in English to examine science fiction in all of Latin America from Mexico and the Caribbean to Brazil and the Southern Cone Using a variety of sophisticated theoretical approaches the book explores not merely the development of a science fiction tradition in the region but more importantly the intricate ways in which this tradition has engaged with the most important cultural and literary debates of recent year **Whiteness at the**

End of the World David Venditto,2022-07-01 The use of Christian apocalyptic myths has changed significantly over the centuries Initially used by genuinely disenfranchised groups they are used today as a response to more egalitarian treatment of minorities in American society The apocalyptic framework allows the patriarchy to frame itself as the victim who must restore America to a past where white male power went uncontested This kind of white anxiety over increasing minority

rights frequently manifests itself in contemporary apocalyptic media which often depicts a white male hero facing a wide array of threatening Others Taking a unique look at the parallels between apocalypticism and American frontier mythology as well as conspiracy theories and the post apocalyptic obsession with repurposed objects Whiteness at the End of the World analyzes many well known films from the past fifty years from Planet of the Apes to I Am Mother It offers unique clearly presented insights into recurring patterns that appear in an extraordinarily ubiquitous genre that has only increased in popularity and whose themes of racial anxiety are increasingly pertinent in our increasingly contentious political climate

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