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El-Hi Textbooks & Serials in Print, 2005 ,2005 **Minorities** Tamara E. Holmes,Information Plus (Firm : Wylie, Tex.),2002-11 **El-Hi Textbooks and Serials in Print** ,2006 *Books in Series, 1876-1949* R.R. Bowker Company,1982

El-Hi Textbooks & Serials in Print, 2003 ,2003 **Forthcoming Books** Rose Arny,2003 **Women in American Society** Melissa J. Doak,2010-04-09 Contains facts tables charts and statistics on different groups of American women and aspects of women's lives in the U S covering such topics as women's education health and occupations women as criminals and as victims women in politics and child and elder care **Who Will Roll Away the Stone?** Ched Myers,1994 The author of the

critically acclaimed Binding the Strong Man exposes the social and spiritual stones that impede us in our development and growth as Christians In every age writes Myers disciples despair that the story has ended only to discover that the stone has been rolled away reopening the possibility and imperative of following the Way of Jesus As a sequel to Binding the Strong Man Who Will Roll Away the Stone brings Myers study of the gospel of Mark full circle The first book provided a compelling reading of Mark s gospel as a manual of radical discipleship in the ancient Roman empire Who Will Roll Away the Stone picks up and extends the gospel s challenge specifically to those living in the contemporary imperial context Each chapter opens with classic questions from within the gospel itself Beginning with Peter s denial of Jesus Who Will Roll Away the Stone shows how and why first world Christians politically free socially mobile and resource rich seem typically unable or unwilling to struggle for social change Myers uses three of the most troubling and problematic of recent events the Los Angeles riots the Gulf War the Columbus quincentennial to demonstrate how the subtle complexities of a culture of technological wizardry information overload and short term memory can be recognized as blocking the first step on the journey of discipleship Myers then turns to the second stage of discipleship which is conversion literally a call to change direction both as individuals and as a society He continues with a deconstruction of the modus vivendi of U S culture using experiments in other ways of living including social relocation and nonviolent politics He then moves into the third stage of the call to discipleship to reconstruct the church and the world through positive action building solidarity with one another and with the poor accepting and celebrating diversity and its gifts and reclaiming the discourse of the reign of God from those who use it to defend the status quo

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