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organization, the Association of Saint Paul. Articles on websites maintained by members of the Association of Saint Paul explain that their organization had previously acquired the rights to Hurault's Spanish version, and published it by an agency created for that purpose, the International Catholic Bible Society. When the English version was completed, it was published jointly by the International Catholic Bible Society and the Claretian Publishing House, but it appears that the Association of Saint Paul holds the legal copyright of the version. 2 A statement introducing the version on the Claretian website uses the name Christian Community Bible for a group of translations into multiple languages, including versions in Spanish, English, French, Filipino and Chinese. This implies that these versions are somehow equivalent to each other in content. But it also states that the editors are engaged in a constant process of reviewing and improving the translations and commentaries always make it relevant with the latest developments in biblical scholarship and with the real situations of the people. 3 The Spanish and French versions are not available online, and we cannot judge how much the others look like each other. Presumably, the English version was produced because in the Philippines (as in many other countries of the Third World) English is used as lingua franca by educated people, although people from the lower classes are not usually familiar with it. Most higher education in the Philippines is carried out in English. One source says Hurault aims to express the biblical texts in the language of people using English as a second language. 4 In an interview, Alberto Rossa was asked, Why did the Claretians become publishers of the Christian Community Bible? His response: The purpose, the mission, the dream of the pastoral Bible is that people reading it will easily understand the word of God, which is sometimes very Is. Our first goal is to be accurate in the of text that was meant for ordinary people from the beginning - and to deliver it in a language that people can really understand. So sometimes we may have to say in three words what can be said in one word, just to make sure that the people will understand its meaning. We also want to give people a sense of belonging to the Catholic Church, which has brought in the great tradition of the church through the centuries, so that readers will grow in their understanding of what the church means to them. This is the purpose of the pastoral commentaries in the Bible, which we consider to be 'from below' as 'from below,' from the lives of the people. 5 Another article on the Claretian website states that Hurault did not know English very well, and he received help from several people to make this version: Rossa convinced Hurault that an English-language version was needed. At the age of 60, and knowing little English, Hurault spent four months on an intensive English-language course, working in May 1986, shortly after the demise of President Marcos. Hurault was assisted in the translation by a team of leading scholars, theologians and poets. It took 18 months to complete the translation of the entire Bible. The first edition of 60,000 copies sold out in two-and-a-half months. 6 In the Premature to the Christian Community Bible included in the Catholic Comparative New Testament (New York: Oxford University Press, 2005), Hurault is said to have had extensive knowledge of The New Testament Greek and translated the New Testament, but a Catholic nun from Australia gets credit for serving as editor-in-chief of the work: The Christian Community Bible (Catholic Pastoral Edition) is the first English translation of the Bible. , specifically the Philippines. It is also unique for his pastoral commentaries on the biblical texts. After 19 years in Chile, where he translated the Bible into Spanish — the Biblia Latinoamerica — Fr. Bernardo Hurault came to the Philippines in 1986 and with the Claretian Missionaries, the Christian Community Bible began. Sr. Patricia Grogan FCJ, an Australian sister, comes from England as editor-in-chief and stylist, even as other religious, priests and parishioners in the Philippines, shared in the work of translating the biblical texts and writing the pastoral notes. With Fr. Bernardo's extensive knowledge of New Testament Greek and profound reflection on the Word of God, he translated the New Testament from the Christian Community Bible. It might be wondered why Hurault was instructed to do an English version if his knowledge of English was very limited, but that was probably because the notes for the English edition were largely a translation of his notes into the Biblia Latinoamericana, and because Hurault has a somewhat geromantized reputation among liberation theology Catholics. We suppose that a lot of the work was really done by others recruited Alberto Rossa. Those introductions and foot note footnote includes a few short essays on various topics) are very extensive. They often fill more than half the page. They tend to be supportive of various teachings that are peculiar to Roman Catholicism, but for the most part they promote modernist interpretations. Many of the notes reflect the liberation theology ideas that liberal European Catholics have tried to distribute among the poor in Third World countries. But many of the interpretations presented in the notes are pretty eccentric, and to be found nowhere else. One source states that the version was in its 31st edition by 2005. 7 For this review we examined the English edition currently available on the website of Claretian Publications (www.bible.claret.org). We cannot determine which printed edition it may represent. When we examine the translation, we find it less than impressive. Many renderings are peculiar, obscure, or clumsy. We will give a few examples of this from the first chapter of peter's First Epistle. 1 Pet. 1:10-11 is delivered, This was the salvation for which the prophets looked so eagerly when they had foretold the favor of God in the past concerning you. But they could only examine when the Spirit of Christ present within them pointed out the time and the circumstances of this — the sufferings of Christ and the glory that would follow. It's hard to say what the translator tried to express here in the second sentence. In the next verse, the meaning is obscured with the delivery, it has been revealed to them that they have worked not for themselves, but for you. So, in these days, after the Holy Spirit was sent from heaven, the Gospel's preachers taught you these mysteries that even the angels long to see. The sense of the Greek here isn't hard to gather from a strict literal rendering (they didn't service themselves, but you, in these things ...), but it's made very difficult by breaking up the sentence, using the rendering work for you, and by introducing the word So, as if the second declaration was a logical distraction from the first. It bears no resemblance to the Greek, whether in shape or in meaning. In verse 13, where Peter sharply warns his readers to gird up your mind for action, to keep sober, fix your hope of the grace of being given to you, we have some rather bland and reassuring words: let your spirit be ready. Be vigilant, with confident confidence in grace... We miss here the whole mood of severe determination that the Greek words are designed to produce. In general, we get the impression that the translator and editors weren't very well equipped for this kind of work. There are certainly better English translations available. The translation itself is of little interest alongside Notes. Obviously the version was published for the sake of this, which is why we will now turn to an investigation of them. In the notes to Genesis, we find that the annotator comments on the narrative with a brazen skeptical attitude, dismissing many things as fictional elements borrowed from pagan folklore. As for the story of dropping man into Genesis 3 he says, ... the author of these pages has some characters from ancient tales, for example, the snake. He also preserved some strange expressions, such as the following: 'the man has become like one of us,' in which it seems God is afraid of human competition. The writer didn't feel it necessary to explain these ambiguous expressions that came directly from the pagan legend. The same goes for the cherubim and the flaming sword that referred to certain figures placed at the entrance of cities to keep the evil spirits away. As for the story of Cain and Abel, he says, Cain's story originally had nothing to do with the story of Adam and Eve and their descendants. The biblical writer who took the story and posted it here related it to the previous one by making Cain fictitious become Adam's son. On the other hand, when he mentions things related to Roman Catholic tradition, he seems to adopt an almost childlike attitude of credibility. The introduction to the First Epistle of Peter states that it is certain that Peter, in charge of the entire Church, went to Rome. Moreover, a very ancient tradition confirms that... He was buried on the basis of the Vatican Hill. Investigations carried out in recent years have enabled us to discover a grave and bones... and so forth. A photo of Pope John Paul II is posted alongside these words. But the introduction to the Second Epistle of Peter flatly denies that this one was written by Peter, despite the fact that the epistle clearly presents itself as an epistle to Peter. Thus the testimony of Scripture is summarily rejected, but a Roman Catholic legend concerning Peter and his legs is strongly confirmed. Along the same lines, in the notes to Genesis 3, the annotator explains that the Virgin Mary is the virtive counterpart to Eve, and that in Catholic art Mary represents as crushing the head of the serpent because God preserves her from the evil we race... from the very beginning he prepared her with the fullness of his grace so that her whole life would be established and developed into a perfect filthy spirit. This privilege of Mary is what we call her Immacceless Conception. It sounds very Catholic. In Roman Catholic theology, the Immaccese Conception teaching claims that Mary was conceived without the infestation of original sin. But in his comments about sin, our annotator denies the reality of original sin. He attributes human sinfulness not to any hereditary corruption, but to bad influences we have learned to sin. The sin of Adam isn't just another sin, older than our own rebellion, to be added — without us wanting it — to own offences; rather, it is another way of looking at the sin of our race. Here is what the writer understood to ponder the events of Israel's past: ponder: sins are neither isolated nor individual. Each of us from birth, and even before birth, is steepered into a world of violence and ignorance from God (Psalm 51:7): our family, our culture, our first experiences taught us to sin. 'Adam' is made of all these interconnected connections. Not a word about Adam and his sin in the gospels: just a hint of the wicked murderer in Jn 8:44 and nothing in the whole New Testament — except Paul's letter to the Christians of Rome. However, there this story takes center stage again. See the comments of Romans 5:12. By turning to Romans, we find that in the introduction to the epistle dismissing the idea of original sin as an error of interpretation: To literally take Paul's images and equations, a doctrine of original sin was developed in which we all pay now and forever, for the sins of our first ancestors. In the notes to the fifth chapter of Romans, the idea that God has condemned all mankind to hell because of the sin of Adam is dismantled as nonsense and it is claimed that the teaching of the apostles maintains that... human nature is good, although we are alienated from God's grace. A note about Ephesians 2:3 claims that when Paul speaks of sin, he is not talking about a mistake committed before our personal sins, and in addition to the sins we are responsible for, and that when Paul speaks of sin as something that arose in Adam's fall, he simply uses a way to properly speak to Hebrew culture. These statements concerning sin are presented as explanations of the Church's doctrine of original sin; but they really come down to a denial of the whole concept of original sin, and are very much contrary to Roman Catholic teachings on the subject. It is clear that the Impeccable Conception teaching makes little sense after the teaching about original sin has been rejected. In relation to salvation, the annotations tend to promote universalism. In the notes to the eleventh chapter of John's gospel we read, The global effect of Christ's resurrection is to unite all mankind in renewed creation — as Jesus himself put it, 'if I am lifted up from earth, I will draw everything to me (Jn 12:32). That is, the cross and resurrection are the source of fellowship and brotherhood. The Church reunites believers of all races and cultures: we call it 'Catholic,' it's universal. However, this Church is just a beginning and a sign of what will be reached at the end of time, when all mankind will be reunited in Christ 8:29 says a note, ... we don't read that some are elected for salvation, others don't. Paul says only that they are elected to know Christ, who is not the same as salvation. The kingdom of God goes far beyond the Church. The majority of humanity does not know Christ and Gospel. Yet God knows how to lead and save them, because the sacrifice of Christ saves all mankind. Biblical statements concerning hell and the wrath of God are ignored or or apart from comments like this one in the third chapter of Romans: Paul finds it very difficult to explain the mystery of salvation with the religious words available at the time, many of which refer to a violent God. The biblical teaching on the role of women is flatly rejected, because it cannot be reconciled with modern notions of women's liberation. So the exhortations to women in the third chapter of peter's First Epistle are explained: Why does he ask them to obey their husband? Is it because God wants it that way, or because the Church is anti-feminist and wants women to submit? This point was explained in 1 Corinthians 11:9 and Ephesians 5:22. The apostles heard the revolutionary rule of Jesus and learned what gave women the same rights as men in marriage. However, since they lived in a male-dominated society, they could hardly imagine a new way or discovering sharing between spouses. In any case, they couldn't reshape the male-centered culture of their time overnight. They spoke for women who used to obedience. Some among them understood their promotion (Luke 8:1), but they happened to have shown it with actions that scanned many (see commentaries on 1 Corinthians 11:6 and 1 Timothy 2:11). The commentator also seems to have a problem with biblical teachings about the atonement Christ reached on the cross. Passages dealing with the blood of Christ are explained in peculiar ways, as in the note to Ephesians 1:7, where Paul declares that we have salvation through the blood of Christ. Here, the commentator insists that This does not mean that Christ shed his blood to make amends to his Father who is offended by sin, as if God were grudging as we often are, and as if his dignity was offended. Paul refers to a biblical law: the deliverance of slaves used to be signed in blood (Exods 21:6). The reference to Exodus 21:6 here is mystifying. It is unclear how the ceremony described there could be interpreted as an act of liberation, signed in blood. There are many unsupportable interpretations like this to be found in the notes. In short, we find that the annotations often show disrespect for the text, and a failure to understand or explain them correctly. They promote ideas that openly conflict with orthodox theology on matters of fundamental importance. Concerning sin, salvation and judgment they are clearly heterodox. Some of the notes are clearly designed to undermine the reader's faith in truth or authority of the Bible when it contradicts ideas favored by modern liberals. The Catholic color of the comments is superficial, and misleading. Despite this — or perhaps as a result — the Christian Community Bible was granted the Imprimatur by the Catholic Bishop's Conference of the In their judgment, the work is free from doctrinal and moral errors. 8 But it looks like a mistake on their part. The French and Chinese editions of the Christian Community Bible went into trouble. The French edition edition In 1994 under the name Bible des Communautés chrétiennes) she revoked imprimatur in 1995 following complaints that his notes were anti-semitic. The Chinese edition has also received sharp criticism, from those observing that its notes are unsuitable for parishioners without extensive prior theological training. 9 Michael MarloweNovember 2007 Notes 1. accessed 9 Nov 2007. Here Rossa is called the creator of the Christian Community Bible, and it is said that the version was created in 1988 when Father Rossa, then editor of Claretian Publications in the Philippines, saw the need for a Bible for the people. 2. The Bible editions of SOBICAIN. 27 Oct 2006, access to 9 Nov 2007: Reboot of the Catholic Bible Society, 3 Oct 2007, accessed 9 Nov. 2007. 3. accessed Nov. 9, 2007. 4. Premature to the Christian Community Bible, in The Catholic Comparative New Testament (New York: Oxford University Press, 2005). 5. Bible for the People (an interview with the director of Pastoral Bible Foundation, Fr. Alberto S. Rossa, May 2003), accessed 9 Nov. 2007. 6. Chris Farlekas, a Bible of New Power, until 9 Nov 2007. 7. Premature to the Christian Community Bible, in the Catholic Comparative New Testament (New York: Oxford University Press, 2005). 8. Cf. the article Imprimatur in The Catholic Encyclopedia, edited by Robert C. Broderick (New York: Thomas Nelson, 1987), p 288. It's usually ... to print an explanation of the Imprimatur and Nihil obstat in wording similar to the following: The Nihil obstat and Imprimatur are a declaration that a book or leaflet is considered free of doctrinal or moral error. It is not implied that those who have granted the Nihil obstat and Imprimatur agree with the content, opinions or statements expressed.' 9. Below, we fully reproduce the text of the declaration containing the Christian Community Bible on the Claretian website, at (access to November 2007). ----- Christian Community Bible is the Bible that Christian people are waiting for. There are many translations of the Bible into modern languages. However, many of them are difficult to understand because they use a language that most people cannot identify. The Christian Community Bible is a very accurate translation of the Hebrew and Greek biblical texts to the true language used by ordinary people, those who are the preferred recipients of the salvation message found in it. If Of these, the Christian Community understood Bibles by all christian believers. The Community bibles come out with commentaries that turn it into an authentic catechism of the Christian life. They enlighten and help the reader comprehend the meaning of the biblical texts. The Christian Community Bible was born in Latin America in 1971 because of the pastoral concern of French priest Bernardo Hurault. Since then, he has devoted his whole life to this work. After the first translation in Spanish, the translations came out in English, French, Filipino and Chinese. Other translations, also coordinated by Fr. Bernardo Hurault, are in process. The editors are engaged in a constant process of reviewing and improving the translations and commentaries that always make it relevant to the latest developments in biblical scholarships and with the real situations of the people. There were more than a hundred fifty editions in different languages of the Christian Community Bible and many millions of copies spread that helped the faithful in many local churches understand and assimilate the Word of God. God.

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