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im rahmen der vollständigen konkordanz der werke calderóns deren teile i und ii für die autos sacramentales und das teatro cómico breve bereits vorliegen erscheinen nunmehr die teile iii und iv mit den konkordanzen der dramas und der comedias Grundlage auch dieser konkordanzen ist wie für die konkordanz der autos sacramentales die von Ángel Valbuena Prat und Ángel Valbuena Briones bei Aguilar herausgegebene Ausgabe der obras completas von Calderón de la Barca die teile iii und iv der konkordanz beinhalten das gesamte Vokabular der dramas und comedias in alphabetischer Reihenfolge im keyword in context format das Quellfeld der konkordanz enthält neben dem Nachweis des jeweiligen Werks und der Sprechenden Person auch eine Seiten- und Zeilenzählung so dass die Textstellen leicht zu identifizieren sind dem Konsens der scientific community entsprechend erscheinen auch die teile iii und iv der Calderón Konkordanz in gedruckter Form hochfrequente Wörter werden allerdings nicht in die gedruckte Version aufgenommen mit Teil III und Teil IV der Concordancia Calderoniana liegt erstmals das gesamte sprachliche Material eines spanischen Theaterautors des Siglo de Oro in Form einer vollständigen den neuesten wissenschaftlichen Ansprüchen genügenden und leicht konsultierbaren Konkordanz vor Calderóns Theater kann so von der Forschung als jenes Referenzwerk herangezogen werden das es in der historischen Realität für die außerordentlich reiche Theaterproduktion des Siglo de Oro gewesen ist parts i and ii of the complete concordance to Calderón's works covering the autos sacramentales and the teatro cómico breve have already been published now parts iii and iv have been added with concordances to the dramas and comedias the concordances are based on the edition of Calderón's obras completas by Ángel Valbuena Prat and Ángel Valbuena Briones published by Aguilar parts iii and iv contain the complete vocabulary of the dramas and comedias in alphabetical order in a keyword in context format the concordance's source field includes a reference to the work in question and the character speaking a page and line number so that the passage can be easily identified in accordance with the consensus of the academic community parts iii and iv of the Calderón concordance being published in hard copy the most frequent words have not been included in the printed version with the publication of parts iii and iv of the concordancia calderoniana the complete linguistic corpus of a Spanish Golden Age dramatist is for the first time available in a comprehensive concordance easy to consult and up to date with the latest academic standards scholars can therefore draw on Calderón's plays as the reference work for the extraordinarily rich theatrical literature of the Siglo de Oro which they undoubtedly represent

en la segunda década del siglo actual y en una deliciosa mañana del mes de junio un espacioso coche familiar que tirado por un tronco de gordos caballos enjaezados con arneses bruñidos y resplandecientes avanzaba a una velocidad de cuatro millas por hora se detuvo junto a la verja de hierro del colegio de señoritas situado en la Alameda Chiswick y dirigido por la señorita Pinkerton guiaba el carruaje un cochero obeso de aspecto imponente ataviado con peluca y sombrero de tres picos un lacayo negro que junto al cochero ocupaba un asiento en el pescante desrizó sus combadas piernas no bien hizo

alto el carruaje frente a la dorada plancha de bronce donde campeaba el nombre de la señorita pinkerton descendió e hizo sonar la campana más de una veintena de encantadoras cabecitas hicieron su aparición en las diferentes ventanas del severo inmueble de ladrillo más de una veintena de cabecitas curiosas entre las cuales un observador perspicaz habría podido reconocer la naricita colorada de la bonachona lucy pinkerton en persona que asomaba entre las macetas de geranios que adornaban las ventanas de su cuarto

si vamos a seguir adelante y a restablecer nuestra vida a ser un discípulo que es lo que el padre tiene en mente para nosotros tenemos que volver a la fuente original de toda la verdad para que como adultos no como niños de pecho aún chupando la botella de un bebé llena de una fórmula religiosa lleguemos ya a consumir el alimento sólido que siempre ha sido fijado en la mesa del señor como se señala en hebreos 5 12 porque a pesar de que a estas alturas ya deberían estar enseñando a otros en realidad ustedes necesitan a alguien para enseñarles otra vez los primeros principios de la palabra de dios habéis llegado a tener una necesidad de leche y no alimento sólido por lo tanto es tiempo de deshacerse de ese chupete religioso que ha puesto al cuerpo de cristo en un sueño profundo chupando nada más que palabras huecas que salen de los púlpitos y atriles y conseguir el coraje de hacer la elección de volver al verdadero maestro y tutor el espíritu santo seamos conscientes de que ya tenemos la habilidad y la perspicacia de reconocer la voz del buen pastor como jesús nos dijo en juan 10 27 las ovejas que son mías oyen y están escuchando mi voz y yo las conozco y ellas me siguen suena esto como si vamos a oír y seguir a un papa profeta sacerdote o cualquier otra persona que quiere entrar a su billetera pero más importante resuena esto en su espíritu conocimiento y mente si no lo es así esto podría ser la razón por la cual el cuerpo de cristo es corto en fe y de larga al fracaso y la falla algunos no lo hacen sino que rehúsan escuchar la voz del pastor principal ignorando romanos 10 17 donde Él nos exhorta así que la fe viene por oír lo que se cuenta y lo que es oído viene por la predicación del mensaje que proceden de los labios de cristo el mesías mismo es lamentable que la mayoría prefieren ser llevados como botín o te haces vos mismo cautivo de la llamada de la filosofía o el intelectualismo y falaces y vanas ociosas fantasías y plena tonterías siguiendo la tradición humana las ideas de los hombres de lo material en lugar a la del mundo espiritual solamente nociones crudas que siguen las enseñanzas rudimentarias y elementales del universo ignorando las enseñanzas de cristo el mesías colosenses 2 08 una vez más están estas escrituras diciéndonos que el mensaje de cristo viene de la boca de un papa católico un presidente mormón o de un ayatolá por supuesto que no ya que la voz de dios se escucha sólo a través de su espíritu santo que es el vocero del jesucristo mismo punto final de la historia por qué no puede el cuerpo de cristo discernir que su único deseo es hacernos crecer captar su visión y poner en práctica su método e instrucción de estudiar su palabra y en llegar ahí en fe ponerla en acción para activar su poder en cada momento de nuestra vida hasta el día que Él regrese

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