

FORGIVENESS ATTAINED THROUGH THEIR PRAYERS. PENITENCE MUST BE VOLUNTARY : COERCION INADMISSIBLE. pdf

1: 1 John 2 Commentary - Lange's Commentary on the Holy Scriptures

Forgiveness attained through their prayers. Penitence must be voluntary: coercion inadmissible. Homilies against the Anomoeans. "Intolerable publication" in a "theatre of fellow-servants" not required. This a repudiation of the practice of the Asian provinces.

Boniface in the 6th-8th centuries, but by the 20th century, Catholics were a minority. The south and west remained mainly Catholic, while north and east became mainly Protestant. The Catholic Centre Party had formed in , initially to represent the religious interests of Catholics and Protestants, but was transformed by the Kulturkampf into the "political voice of Catholics". In the s, the episcopate of the Catholic Church of Germany comprised six archbishops and 19 bishops while German Catholics comprised around one third of the population, served by 20, priests. One of five Centre Party chancellors of the Weimar period, he led Germany through the Great Depression from to , instigating rule by emergency decree. Yet, according to Bullock, from summer , the Party became "notoriously a Party whose first concern was to make accommodation with any government in power in order to secure the protection of its particular interests". Some dioceses banned membership in the Nazi Party. Into the early s the German Centre Party, the German Catholic bishops, and the Catholic media had been mainly solid in their rejection of National Socialism. The hierarchy instructed priests to combat National Socialism at a local level whenever it attacked Christianity. Followed by the bishops of Paderborn and Freiburg. With ongoing hostility toward the Nazis by Catholic press and Centre Party, few Catholics voted Nazi in elections preceding the Nazi takeover in He resigned in May of that year. A sentiment shared by Ludwig Kaas and many German Catholics. The church feared Communist conquest or revolution in Europe. This drew reaction across Germany to Bavaria from the right; ranging, moderate to radical. In this atmosphere, the Nazi movement first emerged. Some German Christians thought he would be a bulwark against Communism. He delivered papal encyclicals challenging the new creeds, including Divini redemptoris "Divine Redeemer" against atheistic Communism in Nazi views on Catholicism and Religious views of Adolf Hitler Nazi ideology could not accept an autonomous establishment whose legitimacy did not spring from the government. It desired the subordination of the church to the state. But, his own inflammatory remarks to his inner circle encouraged underlings to continue their battle with the churches. Its teaching, he declared, was a rebellion against the natural law of selection by struggle and the survival of the fittest. There is, namely, an insoluble opposition between the Christian and a heroic-German world view". As head of the Nazi security forces, they were both vehement anti-Catholics. Both believed Christian values were among the enemies of Nazism: It is part of the mission of the SS to give the German people in the next half century the non-Christian ideological foundations on which to lead and shape their lives. This task does not consist solely in overcoming an ideological opponent but must be accompanied at every step by a positive impetus: Rosenberg was a neo-pagan and notoriously anti-Catholic. The indication being, Hitler was endorsing his anti-Jewish, anti-Christian, and neo-pagan philosophy. A relative moderate among Nazis, Kerrl confirmed Nazi hostility to the Catholic and Protestant creeds in a address during an intense phase of the Nazi Kirchenkampf: Dr Zoellner and Count Galen have tried to make clear to me that Christianity consists in faith in Christ as the son of God. That makes me laugh True Christianity is represented by the party, and the German people are now called by the party and especially the Fuehrer to a real Christianity He set the violent tone of the movement early, forming the Sturmabteilung SA paramilitary. He was imprisoned after the Munich Beerhall Putsch. He used the time to produce Mein Kampf , in which he claimed that an effeminate Jewish-Christian ethic was enfeebling Europe, and Germany needed a man of iron to restore itself to build an empire. Greatest gains for the Nazis came in the Protestant, rural towns of the North, while Catholic areas remained loyal to the Centre Party. Hitler criss-crossed the nation by air, while SA troops paraded in the streets, beat up opponents, and broke up their meetings. Moscow had directed the Communist Party to prioritise destruction of the Social Democrats, seeing more danger in them as a rival. But it was the German Right who made Hitler their partner

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in a coalition government. Hitler withdrew his support for Papen and demanded the chancellorship. In return, the Nazis approached the Centre Party to sound out a coalition but no agreement was reached. Papen was to serve as Vice-Chancellor in a majority conservative Cabinets, falsely believing he could "tame" Hitler. German Catholics met the Nazi takeover with apprehension, as leading clergy had been warning against Nazism for years. Seeking assent to the Enabling Act, Hitler offered the possibility of friendly co-operation, promising not to threaten the Reichstag, President, states or churches if granted the emergency powers. Following the Reichstag fire, the Nazis began to suspend civil liberties and eliminate political opposition, excluding the Communists from the Reichstag. At the March elections, again no single party secured a majority. Hitler required the Reichstag votes of the Centre Party and Conservatives. He told the Reichstag on March 23 that Positive Christianity was the "unshakeable foundation of the moral and ethical life of our people", and promised not to threaten the churches or the institutions of the Republic if granted plenary powers. With Nazi paramilitary encircling the building, he said: Kaas was aware of the doubtful nature of such guarantees, but told members to support the bill, given the "precarious state of the party".

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2: Ephesians 4 Commentary - Albert Barnes' Notes on the Whole Bible

These letters written before the three Canonical Letters of 8. Basil (a.d.). Treatise On the Priesthood. Powers of the priests greater than those of the angels. Superior to the priests of the Jewish covenant. Forgiveness attained through their prayers. Penitence must be voluntary: coercion inadmissible. Homilies against the Anomceans.

And whoso shall transgress these [enactments] will imperil his position, as a person who presumes to disobey the great Synod. Concerning those who call themselves Cathari, if they come over to the Catholic and Apostolic Church, the great and holy Synod decrees that they who are ordained shall continue as they are in the clergy. But it is before all things necessary that they should profess in writing that they will observe and follow the dogmas of the Catholic and Apostolic Church those who having lapsed in persecution have had a period [of penance] laid upon them, and a time [of restoration] fixed so that in all things they will follow the dogmas of the Catholic Church Concerning the departing, the ancient canonical law is still to be maintained, to wit, that, if any man be at the point of death, he must not be deprived of the last and most indispensable Viaticum—in the case of any dying person whatsoever asking to receive the Eucharist, let the Bishop, after examination made, give it him. And this also has been made known, that certain deacons now touch the Eucharist even before the bishops. Let all such practices be utterly done away, and let the deacons remain within their own bounds, knowing that they are the ministers of the bishop and the inferiors of the presbyters. Let them receive the Eucharist according to their order, after the presbyters, and let either the bishop or the presbyter administer to them. Furthermore, let not the deacons sit among the presbyters, for that is contrary to canon and order. And if, after this decree, any one shall refuse to obey, let him be deposed from the diaconate. Concerning the Paulianists who have flown for refuge to the Catholic Church, it has been decreed that they must by all means be rebaptized; and if any of them who in past time have been numbered among their clergy should be found blameless and without reproach, let them be rebaptized and ordained by the Bishop of the Catholic Church we mean by deaconesses such as have assumed the habit, but who, since they have no imposition of hands, are to be numbered only among the laity. Forasmuch as the great and holy Synod, which was assembled at Niece through the grace of Christ—has considered matters which concern the faith of the Church, it seemed to us to be necessary that certain things should be communicated from us to you in writing, so that you might have the means of knowing what has been mooted and investigated, and also what has been decreed and confirmed. All these things the holy Synod has anathematized, not even enduring to hear his impious doctrine and madness and blasphemous words men are to have no authority to make appointments of persons who may be pleasing to them, nor to suggest names, nor to do anything whatever, without the consent of the bishops of the Catholic and Apostolic Church do all things according to the law and ordinance of the Church We further proclaim to you the good news of the agreement concerning the holy Easter, that this particular also has through your prayers been rightly settled; so that all our brethren in the East who formerly followed the custom of the Jews are henceforth to celebrate the said most sacred feast of Easter at the same time with the Romans and yourselves and all those who have observed Easter from the beginning. And every heresy shall be anathematized the Churches of God in heathen nations must be governed according to the custom which has prevailed from the times of the Fathers. On the first day we make them Christians; on the second, catechumens; on the third, we exorcise them by breathing thrice in their face and ears; and thus we instruct them and oblige them to spend some time in the Church, and to hear the Scriptures; and then we baptize them. Council of Ephesus A. So then he who had an existence before all ages and was born of the Father, is said to have been born according to the flesh of a woman, not as though his divine nature received its beginning of existence in the holy Virgin—but since, for us and for our salvation, he personally united to himself an human body, and came forth of a woman, he is in this way said to be born after the flesh; for he was not first born a common man of the holy Virgin, and then the Word came down and entered into him, but the union being made in the womb itself he came forth man from a woman, not casting off his existence as

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God, or his generation of God the Father, but even in taking to himself flesh remaining what he was. This the declaration of the correct faith proclaims everywhere. This was the sentiment of the holy Fathers; therefore they ventured to call the holy Virgin, the Mother of God, not as if the nature of the Word or his divinity had its beginning from the holy Virgin, but because of her was born that holy body with a rational soul, to which the Word being personally united is said to be born according to the flesh. The next thing to be done is to read the letter of Nestorius so that we may understand whether or no it agrees with the exposition of the Nicene fathers. And after this letter was read, Cyril, the bishop of Alexandria, said, What seems good to this holy and great synod with regard to the letter just read? Does it also seem to be consonant to the faith set forth by the holy Synod assembled in the city of Nice? All the bishops cried out together: Whoever does not anathematize Nestorius let him be anathema. Such an one the right faith anathematizes; such an one the holy Synod anathematizes. Whoever communicates with Nestorius let him be anathema! We anathematize all the apostles of Nestorius: But in addition, in writing and by oath, you must confess that you also anathematize those polluted and unholy dogmas of yours, and that you will hold and teach that which we all, bishops, teachers, and leaders of the people both East and West, hold. Now this is the Faith of the Catholic and Apostolic Church to which all Orthodox Bishops, both East and West, agree. Following in all points the confessions of the Holy Fathers which they made the Holy Ghost speaking in them "we confess that the Only begotten Word of God came forth man from a woman, without casting off that which he was; but although he assumed flesh and blood, he remained what he was, God in essence and in truth. Neither do we say that his flesh was changed into the nature of divinity, nor that the ineffable nature of the Word of God was laid aside for the nature of flesh; for he is unchanged and absolutely unchangeable, being the same always, according to the Scriptures. For although visible and a child in swaddling clothes, and even in the bosom of his Virgin Mother, he filled all creation as God, and was a fellow-ruler with him who begot him, for the Godhead is without quantity and dimension, and cannot have limits. And since the holy Virgin brought forth corporally God made one with flesh according to nature, for this reason we also call her Mother of God, not as if the nature of the Word had the beginning of its existence from the flesh. We have been taught to hold these things by the holy Apostles and Evangelists, and all the God-inspired Scriptures, and in the true confessions of the blessed Fathers. If anyone will not confess that the Holy Virgin is the Mother of God let him be anathema. These are the sentiments of all of us, these are the things we all say" the accomplishment of this is the desire of us all. We must needs follow our predecessors. Let us all, then, undertake their labours, since we are the successors in their honour. And we show forth our diligence in preaching the same doctrines that they taught, beside which, according to the admonition of the Apostle, we are forbidden to add anything. For the office of keeping what is committed to our trust is no less dignified than that of handing it down. One faith of the Synod! One faith of the world! For your blessedness is not ignorant that the head of the whole faith, the head of the Apostles, is blessed Peter the Apostle according to the opinion of our blessed pope we ratify their determination. There is no doubt, and in fact it has been known in all ages, that the holy and most blessed Peter, prince and head of the Apostles, pillar of the faith, and foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Saviour and Redeemer of the human race, and that to him was given the power of loosing and binding sins: Therefore as an impious and most pestilent heresy, which perverts our most pure religion and which overthrows from the foundation the whole economy of the mystery [i. We cannot go counter to the decrees of the most blessed and apostolic bishop, who governs the Apostolic See, nor against the ecclesiastical canons nor the patristic traditions. For the fathers taught, and in their writings are preserved, what things were set forth by them, and further than this we can say nothing. Let the sayings of the Fathers remain fast. The most reverend bishops cried out; This is the orthodox faith; this we all believe: And we will allow the defined Faith, the symbol of the Faith set forth by our holy Fathers who assembled some time ago at Nice, to be shaken by no one. Nor would we permit ourselves or others, to alter a single word of those set forth, or to add one syllable, remembering the saying: Pope Leo thus believes: So we all believe, thus the orthodox believe. Anathema to him who does not thus believe. Peter has spoken thus

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through Leo. So taught the Apostles. Likewise the holy Synod holds this faith, this it followsâ€” nothing further can it add nor can it take anything away. And this have we done with one unanimous consent, driving away erroneous doctrines and renewing the unerring faith of the Fathersâ€” for the uprooting of the heresies which had then sprung up, and for the confirmation of the same Catholic and Apostolic Faith of ours. We honour the doctrinal decrees of the first four Councils as we do Holy Scriptureâ€”the canons given or approved by them as we do the laws. We all say the same. The Fathers have righteously decided. Let the sentence of the Archbishops prevail. Let the pleasure of the Holy Synod be established for all time. The rulers of the world, taking care of the holy Catholic faith, by which their kingdom and glory is increased The Roman Church has always had the primacy The bishop of Constantinople however shall have the prerogative of honour next after the bishop of Rome we perceive that the primacy of all and the chief honour according to the canons, is to be kept for the most God-beloved archbishop of Old Rome the most apostolic bishop of Rome who is the ruler of the whole church Constantinople II we hold fast to the decrees of the four Councils, and in every way follow the holy Fathers, Athanasius, Hilary, Basil, Gregory the Theologian, Gregory of Nyssa, Ambrose, Theophilus, John Chrysostom of Constantinople, Cyril, Augustine, Proclus, Leo and their writings on the true faith. Let us preserve unity to the Apostolic See of the most holy Church of ancient Rome the priesthood should after common discussion impose a common faith the Holy Fathers, who from time to time have met in the four holy councils, following the example of the ancients, have by a common discussion, disposed of by a fixed decree the heresies and questions which had sprung up we hold that faith which our Lord Jesus Christ, the true God, delivered to his holy Apostles, and through them to the holy churches, and which they who after them were holy fathers and doctors, handed down to the people credited to them. For these heretics, evilly receiving the things which have been well and opportunely written by the holy Fathers, and making excuses in their sins, quote these wordsâ€”cutting out certain of the things which the holy Fathers had written, and placing with them and mixing up certain false things of their own the holy synod was free of the impietyâ€”that it might be clear nothing written by anyone else ought to be received unless it had been proved to agree with the orthodox faith of the holy Fathers we receive the four holy Synods, that is, the Nicene, the Constantinopolitan, the first of Ephesus, and that of Chalcedon, and we have taught, and do teach all that they defined respecting the one faith. And we account those who do not receive these things aliens from the Catholic Church. These things therefore being settled with all accuracy, we, bearing in remembrance the promises made respecting the holy Church, and who it was that said that the gates of hell should not prevail against her, that is, the deadly tongues of hereticsâ€”having a commandment to exhort the people with right doctrine, and to speak to the heart of Jerusalem, that is, the Church of God the holy and glorious Mary, Mother of God and always a virgin the Holy Church of God, condemning equally the impiety of both sorts of heresies, recognises the union of God the Word with the flesh synthetically, that is to say, hypostatically. For in the mystery of Christ the synthetical union not only preserves unconfusedly the natures which are united, but also allows no separation. God the Word, the Holy Trinity has not been increased by the addition of another person of the divine and human nature there was made an hypostatic union, whereof is one Christ each [nature] remaining what it was, we understand that the Word was united to the flesh. Wherefore there is one Christ, both God and man, consubstantial with the Father as touching his Godhead, and consubstantial with us as touching his manhood. Therefore they are equally condemned and anathematized by the Church of God, who divide or part the mystery of the divine dispensation of Christ, or who introduce confusion into that mystery. If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinaris, Nestorius, Eutyches and Origen, as well as their impious writings, as also all other heretics already condemned and anathematized by the Holy Catholic and Apostolic Church, and by the aforesaid four Holy Synods and all those who have held and hold or who in their impiety persist in holding to the end the same opinion as those heretics just mentioned: If, then, anyone shall defend this most impious Theodore and his impious writings, in which he vomits the blasphemies mentioned above, and countless others besides against our Great God and Saviour Jesus Christ, and if anyone does not anathematize him or his impious writings, as well as all those who protect or defend him, or who assert that

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his exegesis is orthodox, or who write in favour of him and of his impious works, or those who share the same opinions, or those who have shared them and still continue unto the end in this heresy: And should there be any who do not follow these holy synods in all things which they have defined concerning the faith, we judge them to be aliens to the communion of the holy and Catholic Church. This is the true and immaculate profession of the Christian religion, not invented by human cunning, but which was taught by the Holy Ghost through the princes of the Apostles. This is the firm and irreprehensible doctrine of the holy Apostles the Apostolic doctrine which the blessed apostle Peter, has delivered, that it be not hidden under a bushel, but that it be preached in the whole earth this Apostolic Church has never turned away from the path of truth in any direction of error, whose authority, as that of the Prince of all the Apostles, the whole Catholic Church, and the Ecumenical Synods have faithfully embraced, and followed in all things; and all the venerable Fathers have embraced its Apostolic doctrine, through which they as the most approved luminaries of the Church of Christ have shone; and the holy orthodox doctors have venerated and followed it, while the heretics have pursued it with false criminations and with derogatory hatred. And this the apostolic and evangelical tradition and the authority of the Holy Fathers whom the Holy Apostolic and Catholic Church and the venerable Synods receive, has plainly taught us. To all heretics, anathema! To all who side with heretics, anathema! May the faith of the Christians increase, and long years to the orthodox and Ecumenical Council! Nicaea II aid us in the confirmation and establishment of the ancient tradition of venerable images you are the veritable chief priest who presides in the place and in the see of the holy and superlaudable Apostle Peter after this, may there be no further schism and separation in the one holy Catholic and Apostolic Church, of which Christ our true God is the Head. This is that which distracts my soul this is that which makes me anxiously to enquire how I may escape the judgment of God since among such men I have been brought up and with such am I numbered. And, as Peter the Chief of the Apostolic College, struck the mad slave and cut off his Jewish ear with the sword, so in like manner do you wield the axe of the Spirit, and every tree which bears the fruit of contention, of strife, or newly-imported innovation, either renew by transplanting through the words of sound doctrine, or lay it low with canonical censure, and send it to the fires of the future Gehenna, so that the peace of the Spirit may evermore protect the whole body of the Church, compacted and united in one, and confirmed by the traditions of the Fathers; and so may all our Roman State enjoy peace as well as the Church. I ask for the intercessions of our spotless Lady the Holy Mother of God, and those of the holy and heavenly powers, and those of all the Saints. And receiving their holy and honourable relics with all honour, I salute and venerate these with honour, hoping to have a share in their holiness. Likewise also the venerable images of the incarnation of our Lord Jesus Christ, in the humanity he assumed for our salvation; and of our spotless Lady, the holy Mother of God; and of the angels like God; and of the holy Apostles, Prophets, Martyrs, and of all the Saints the sacred images of all these, I salute and venerate rejecting and anathematizing with my whole soul and mind the synod which was gathered together out of stubbornness and madness, and which styled itself the Seventh Synod, but which by those who think accurately was called lawfully and canonically a pseudo-synod, as being contrary to all truth and piety, and audaciously and temerarily against the divinely handed down ecclesiastical legislation, yea, even impiously having yelped at and scoffed at the holy and venerable images, and having ordered these to be taken away out of the holy churches of God Anathema to the calumniators of the Christians, that is to the image breakers. Anathema to those who apply the words of Holy Scripture which were spoken against idols, to the venerable images. Anathema to those who do not salute the holy and venerable images. Anathema to those who say that Christians have recourse to the images as to gods. Anathema to those who call the sacred images idols. Anathema to those who knowingly communicate with those who revile and dishonour the venerable images Anathema to those who spurn the teachings of the holy Fathers and the tradition of the Catholic Church, taking as a pretext and making their own the arguments of Arius, Nestorius, Eutyches, and Dioscorus, that unless we were evidently taught by the Old and New Testaments, we should not follow the teachings of the holy Fathers and of the holy Ecumenical Synods, and the tradition of the Catholic Church. Anathema to those who dare to say that the Catholic Church has at any

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time sanctioned idols. Anathema to those who say that the making of images is a diabolical invention and not a tradition of our holy Fathers. This is my confession [of faith] and to these propositions I give my assent. And I pronounce this with my whole heart, and soul, and mind. And if at any time by the fraud of the devil which may God forbid! I voluntarily or involuntarily shall be opposed to what I have now professed, may I be anathema from the Father, the Son and the Holy Ghost, and from the Catholic Church and every hierarchical order a stranger. Likewise also I venerate and honour and salute the relics of the Saints as of those who fought for Christ and who have received grace from him for the healing of diseases and the curing of sicknesses and the casting out of devils, as the Christian Church has received from the holy Apostles and Fathers even down to us today. Moreover, I am well pleased that there should be images in the churches of the faithful, especially the image of our Lord Jesus Christ and of the holy Mother of God, of every kind of material, both gold and silver and of every colour, so that his incarnation may be set forth to all men. Likewise there may be painted the lives of the Saints and Prophets and Martyrs, so that their struggles and agonies may be set forth in brief, for the stirring up and teaching of the people, especially of the unlearned. I call out to you. I have sinned against heaven and in your sight. Receive me as God received the luxurious man, and the harlot, and the thief.

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It is no different for the institutional church. The institution must allow everyone to see its shame and to ask for forgiveness just as we do individually with those we love and in the confessional.

There are 65 award-winning resorts worldwide, so you may choose between Founded in , StepStone is one of the most successful online job board businesses in Europe today. With over 37 million visits and more than , job listings each month, we opera This position is contingent on a contract program award Candidate must be able to obtain a work visa, depending on requirements of the country. Candidate must be able Come work on it. Were building the speech and language solutions behind Amazon Alexa and other Amazon products and services. As a Data Scientist in our Applied Modeling and Data Science team, you will be responsible for data-driven improvements and evaluation for our spoken language understanding models. Your work will directly impact our customers in the form of products and services that make use of speech and language technology. Were building the speech and language solutions behind Amazon Alexa and Amazon products and services such as the Amazon Echo and Dot. As a Research Manager, you will be responsible for leading a team of researchers and data experts You will be part of a Worldwide The candidate must love working with analytic tools and write excellent SQL queries. The candidate will be an individual contributor who is comfortable with ambiguity and able to successfully drive business intelligence projects to completion. The ability to understand business Wir sind ein internationales Netzwerk aus Du suchst einen herausfordernden, spannenden Job. Wir bieten dir als weltweit fhrende Wirtschaftsprfungs- und Beratungsgesellschaft ein Maximum an Mglichkeiten fr einen Karriereweg nach deinen Vorstellungen. Du mchtest Verantwortung fr deine Ergebnisse bernehmen, Lsungen gemeinsam mit dem Kunden entwickeln und einen Arbeitgeber mit You will be part of a highly agile, cross-functional team that focuses on fast deliveries and short iterations working in an agile Scrum Environment. With our innovative software, consulting and training solutions we, the Haufe Group, provide a successful path into the digital era. As a family company, operating internationally, Would you like to be part of the most international company in the world? A company operating in more countries than any other who have pioneered cross border Internship in Strategic Corporate Development, Duration: ZEISS develops and distributes lithography optics, measuring technology, microscopes, medical You will work in an international Whether in the areas of mobility solutions, consumer goods, industrial technology or energy and building technology? The Robert Bosch GmbH is looking forward to your application! Leonberg Help to shape the future: You are designing, investigating and evaluating novel Then you will find the Rheinmetall Group to be an attractive employer. When you work for us, you have more than a job. With your skills and ideas, you have the opportunity to make an impact. With our cutting-edge technologies As the leading specialist in sealing applications and their market, Freudenberg Sealing Technologies is a supplier as well as a development and service partner serving customers in a wide variety of sectors including the automotive industry, civil aviation, mechanical engineering, shipbuilding, As an independent company, we now developself-adhesive solutions for industrial, trade, office and home applications. We assist ourend consumers in their creative everyday activities and help them to ease everyday life. In the automotive, paper, printing and electronic segments, we cooperate closely with our customers in the development of manufacturing processes and finished products. As one of the worlds market leaders, our intention is to continue growing You will work in temporary

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In new power must it be revealed to their hearts, that brotherly love constitutes the essence of the Christian life, is the essential mark of fellowship with Christ.—M.J.

Pulpit Commentaries Introduction This chapter Ephesians 4: He entreats them to walk worthy of their vocation Ephesians 4: He shows them that God had made ample provision for his people, that they might be sound in the faith, and in unity of life and of doctrine, and need not be driven about with every wind of opinion; Ephesians 4: He assures them that to every Christian is given grace in the Redeemer adapted to his circumstances Ephesians 4: Having these arrangements made for their knowledge and piety, he exhorts them not to live as the pagan around them lived; But to show that they were under a better influence; Ephesians 4: Their understanding was darkened, and they were alienated from the life of God, or true religion Ephesians 4: The Ephesians, however, had been taught a different thing Ephesians 4: He exhorts them to perform particular Christian duties, and to put away certain evils, of which they and all others were in danger; Ephesians 4: In particular, he entreats them to avoid lying Ephesians 4: Verse 1 I, therefore - In view of the great and glorious truths which God has revealed, and of the grace which he has manifested toward you who are Gentiles. See the previous chapters. It was the appeal and exhortation of the founder of their church - of their spiritual father - of one who had endured much for them, and who was now in bonds on account of his devotion to the welfare of the Gentile world. Beseech you that ye walk worthy - That you live as becomes those who have been called in this manner into the kingdom of God. Hence, it means that divine invitation or calling by which Christians are introduced into the privileges of the gospel. It does not occur elsewhere. The sense of the word, and the agency employed in calling us, are well expressed in the Westminster Shorter Catechism. It consists essentially in influencing the mind to turn to God, or to enter into his kingdom. In this all Christians are agreed, though there have been almost endless disputes about the actual influence exerted, and the mode in which the Spirit acts on the mind. What is the precise agency employed perhaps we are not to expect to be able to decide; see John 3: The great, the essential point is held, if it be maintained that it is by the agency of the Holy Spirit that the result is secured - and this I suppose to be held by all evangelical Christians. Among those means are the following: The truths that are dispensed; the sacredness of the place; the peace and quietness of the sanctuary; and the appeals to the reason, the conscience, and the heart - all are suited to affect people, and to bring them to reflection. Sometimes many are impressed simultaneously; sometimes the same truth affects one mind while others are unmoved; and sometimes truth reaches the heart of a sinner which he has heard a hundred times before, without being interested. The Spirit acts with sovereign power, and by laws which have never yet been traced out. God appeals to people by laying them on a bed of pain, or by requiring them to follow a friend in the still and mournful procession to the grave. They feel that they must die, and they are led to ask the question whether they are prepared. Much fewer are affected in this way than we should suppose would be the case; but still there are many, in the aggregate, who can trace their hope of heaven to a fit of sickness, or to the death of a friend. The Bible is the great means - and if we can get people to read that, we have very cheering indications that they will be converted. The profligate Earl of Rochester was awakened and led to the Saviour by reading a chapter in Isaiah. That mother or sister is doing good, and making the conversion of a son or brother probable, who puts a Bible in his chest when he goes to sea, or in his trunk when he goes on a journey. Never should a son be allowed to go from home without one. The time will come when, far away from home, he will read it. He will read it when his mind is pensive and tender, and the Spirit may bear the truth to his heart for his conversion. In some way unknown to us, he turns the thoughts to the past life; recalls forgotten deeds and plans; makes long past sins rise to remembrance; and overwhelms the mind with conscious guilt from the memory of crime. He holds this power over the soul; and it is among the most mighty and mysterious of all the influences that he has on the heart. Often, by sudden transitions, it will be changed from the frivolous to the serious, and from the pleasant to the sad; and often, unexpectedly to

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himself, and by associations which he cannot trace out, the sinner will find himself reflecting on death. It is the Spirit of God that leads the mind along. It is not by force; not by the violation of its laws, but in accordance with those laws, that the mind is thus led along to the eternal world. Not merely to be a Christian on the Sabbath, and at the communion table, and in our own land, but every day, and everywhere, and in any land where we may be placed. We are to live religion, and not merely to profess it. We are to be Christians in the counting-room, as well as in the closet; on the farm as well as at the communion table; among strangers, and in a foreign land, as well as in our own country and in the sanctuary. In temper, feeling, plan, we are to give expression to no emotion, and use no language, and perform no deed, that shall be inconsistent with the most elevated Christian character. A man who feels that he may die at any moment, will watch and pray. He who begins a day on earth, feeling that at its close he may be among the angels of God, and the spirits of just men made perfect; that before its close he may have seen the Saviour glorified, and the burning throne of God, will feel the importance of living a holy life, and of being wholly devoted to the service of God. The word does not elsewhere occur in the New Testament. And meekness - see the notes on Matthew 5: Meekness relates to the manner in which we receive injuries. We are to bear them patiently, and not to retaliate, or seek revenge. The meaning here is, that; we adorn the gospel when we show its power in enabling us to bear injuries without anger or a desire of revenge, or with a mild and forgiving spirit; see 2 Corinthians With longsuffering, - Bearing patiently with the foibles, faults, and infirmities of others; see the notes on 1 Corinthians The virtue here required is that which is to be manifested in our manner of receiving the provocations which we meet with from our brethren. No virtue, perhaps, is more frequently demanded in our contact with others. We do not go far with any fellow-traveler on the journey of life, before we find there is great occasion for its exercise. He has a temperament different from our own. He may be sanguine, or choleric, or melancholy; while we may be just the reverse. He has peculiarities of taste, and habits, and disposition, which differ much from ours. He has his own plans and purposes of life, and his own way and time of doing things. He may be naturally irritable, or he may have been so trained that his modes of speech and conduct differ much from ours. Neighbors have occasion to remark this in their neighbors; friends in their friends; kindred in their kindred; one church-member in another. A husband and wife - such is the imperfection of human nature - can find enough in each other to embitter life, if they choose to magnify imperfections, and to become irritated at trifles; and there is no friendship that may not be marred in this way, if we will allow it. Hence, if we would have life move on smoothly, we must learn to bear and forbear. We must indulge the friend that we love in the little peculiarities of saying and doing things which may be important to him, but which may be of little moment to us. Like children, we must suffer each one to build his play-house in his own way, and not quarrel with him because he does not think our way the best. All usefulness, and all comfort, may be prevented by an unkind, a sour, a crabbed temper of mind - a mind that can bear with no difference of opinion or temperament. A spirit of fault-finding; an unsatisfied temper; a constant irritability; little inequalities in the look, the temper, or the manner; a brow cloudy and dissatisfied - your husband or your wife cannot tell why - will more than neutralize all the good you can do, and render life anything but a blessing. It is in such gentle and quiet virtues as meekness and forbearance, that the happiness and usefulness of life consist, far more than in brilliant eloquence, in splendid talent, or illustrious deeds, that shall send the name to future times. It is the bubbling spring which flows gently; the little rivulet which glides through the meadow, and which runs along day and night by the farmhouse, that is useful, rather than the swollen flood or the roaring cataract. So with the acts of our lives. It is not by great deeds only, like those of Howard - not by great sufferings only, like those of the martyrs - that good is to be done; it is by the daily and quiet virtues of life - the Christian temper, the meek forbearance, the spirit of forgiveness in the husband, the wife, the father, the mother, the brother, the sister, the friend, the neighbor - that good is to be done; and in this all may be useful. Verse 3 The unity of the Spirit - A united spirit, or oneness of spirit. This does not refer to the fact that there is one Holy Spirit; but it refers to unity of affection, of confidence, of love. It means that Christians should be united in temper and affection, and not be split up into factions and parties. It may be implied here, as is undoubtedly true, that such a unity

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would be produced only by the Holy Spirit; and that, as there was but one Spirit which had acted on their hearts to renew them, they ought to evince the same feelings and views. There was occasion among the Ephesians for this exhortation; for they were composed of Jews and Gentiles, and there might be danger of divisions and strifes, as there had been in other churches. There are so many different tastes and habits; there is such a variety of intellect and feeling; the modes of education have been so various, and the temperament may be so different, that there is constant danger of division. Hence, the subject is so often dwelt on in the Scriptures see the notes on 1 Corinthians 2ff , and hence, there is so much need of caution and of care in the churches. In the bond of peace - This was to be by the cultivation of that peaceful temper which binds all together. The following verses contain the reasons for this. The meaning here is, that as there is really but one church on earth, there ought to be unity. The church is, at present, divided into many denominations. It has different forms of worship, and different rites and ceremonies. It embraces those of different complexions and ranks in life, and it cannot be denied that there are often unhappy contentions and jealousies in different parts of that church. Christ did not come to redeem and save different churches, and to give them a different place in heaven. He did not come to save the Episcopal communion merely or the Presbyterian or the Methodist communions only; nor did he leave the world to fit up for them different mansions in heaven. He did not come to save merely the black man, or the red, or the white man; nor did he leave the world to set up for them separate mansions in the skies. He came that he might collect into one community a multitude of every complexion, and from every land, and unite them in one great brotherhood on earth, and ultimately assemble them in the same heaven. The church is one. Every sincere Christian is a brother in that church, and has an equal right with all others to its privileges. Being one by the design of the Saviour they should be one in feeling; and every Christian, no matter what his rank, should be ready to hail every other Christian as a fellow-heir of heaven. One Spirit - The Holy Spirit. There is one and the self-same Spirit that dwells in the church The same Spirit has awakened all enlightened all; convicted all; converted all. Wherever they may be, and whoever, yet there has been substantially the same work of the Spirit on the heart of every Christian. There are circumstantial differences arising from diversities of temperament, disposition, and education; there may be a difference in the depth and power of his operations on the soul; there may be a difference in the degree of conviction for sin and in the evidence of conversion, but still there are the same operations on the heart essentially produced by the same Spirit; see the notes on 1 Corinthians All the gifts of prayer, and of preaching; all the zeal, the ardor, the love, the self-denial in the church, are produced by the same Spirit. There should be, therefore, unity. The church is united in the agency by which it is saved; it should be united in the feelings which influence its members. Even as ye are called - see Ephesians 4: The meaning here is, that Christians have the same hope, and they should therefore be one. They are looking forward to the same heaven; they hope for the same happiness beyond the grave.

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5: Worship (ancient) – Classical Christianity

CHAPTER OF THE JURISDICTION OF THE CHURCH, AND THE ABUSES OF IT, AS EXEMPLIFIED IN THE PAPACY. This chapter may be conveniently comprehended under two heads,â€”I. Ecclesiastical jurisdiction, its necessity, origin, description, and essential partsâ€”viz. the sacred ministry of the word, and discipline of excommunication, of which the aim, use, and abuse are explained, sec.

However, one of the problems is that they are generally written by Roman Catholics or Protestants. Now, this is natural, as there were few, if any, Orthodox Christians living in areas most concerned with the question as to the doctrines of the ancient Celtic Churches. However, by far, the most unbelievable are the works composed by Protestants, particularly Irish Episcopalians [which from the Reformation on up to the 20th century represented the Anglican Church that was established in Ireland and supported by few converts and immigrants], Scottish Presbyterians who immigrated to Ireland at the instigation of the English Protestant monarchs, and, worst of all, Baptists, who claim St. Patrick was a Baptist, or some form of Protestant I heard this myself in person from two Baptist ministers when I was a teenager and was so shocked I could hardly respond. In general, heterodox Papist writers seem to be more reasonable in these debates, because they simply quote lives of saints, Irish fathers, councils, liturgical books, etc. However, again, they do have many blind spots when it comes to questions of the papacy and the Irish Church; suffice it to say that Ireland and other Celtic Churches were no different than most of the other Churches in Orthodoxy at that period, i. Indeed, the Holy Abbot St. Cummian, the great student of the ancient monastic school of Clonfert, with his piety and learning carried the day at the AD Synod of Magh Lene. Methodios for them to keep Pascha on the correct cycle instead of their obsolete 5th century tables. For the Irish and others, because Rome was where the Holy Apostles Peter and Paul were martyred and because it was the only Patriarchate in the West, a great deal of deference and respect was shown, based upon customary and traditional privileges. As regards the belief of the Irish Church on holy icons, relics, intercession of the Saints, we can turn either to the Litanies of the Saints in their own ancient texts, the Irish Lives of the Saints, the liturgical books, or, if we wish, to the great exposition of St. The Papist writers can successfully show that the Irish saints and fathers believed in prayer for the dead, the Bloodless Sacrifice, Apostolic and Hierarchical Priesthood, monasticism, and the other Sacraments. Much was expended by many of these writers on prayer for the dead; however, they cannot show that the 12th and 13th Papal doctrine of Purgatory was held by them. They simply make the leap from prayer for the departed faithful and its aid for those who die without works of repentance though having repented all the way to Purgatorial Fire that is needed to fulfill temporal punishment to Divine Satisfaction and provide purification. Prior to this invention of Purgatory with its temporal punishment and satisfaction the teachings of the ancient Irish and was the same the more modern Orthodox. For example, we need only look to see what we find in the Russian Orthodox theological works of the 19th century such as Met. Macarius, as well as in Decree 18 of the Synod of Jerusalem in the 17th century, the corrected Confession of Peter Moghila corrected of errors by the Synod of Jassy, and which later became the basis of the Longer Catechism of the Russian Church, the teaching of St. Mark of Ephesus in his homilies against Purgatory, the decree of the Ecumenical Patriarchate and the other Patriarchates and Synods in the s, and many others. In reality, the Irish belief was essentially that which we find enunciated by Orthodox writers today and in the past as the Irish at this period were part of the Orthodox Church. Patrick from previous manuscripts. Probus reposed around the year AD. Patrick is asked by some nobles to show them the True God. The ladies [Irish princesses], having come very early in the morning to the fountain for the purpose of washing themselves, were struck with the singular appearance of persons clothed in white garments, and holding books in their hands. On inquiring who they were and to what species of beings they belong, whether celestial, aerial, or terrestrial, St. Patrick seized the opportunity of announcing to them the true God, Author of all; and answering certain questions of theirs, such as, where his God dwelt, in heaven or on the earth, on mountains, in vallies, in the sea, or in rivers; was he rich, how to be revered, was he

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young or old, had he sons and daughters, were they handsome, etc, and he thus explained the Truths of the Christian Religion. Delighted with his discourse they expressed a wish to know how they could become acceptable in the sight of the Almighty, and declared themselves ready to go through whatever the saint would command them to do. Accordingly he instructed them; and, on their having professed their belief in the doctrines proposed by him, he also baptized them. Patrick, then celebrating Mass, they received the Holy Eucharist. Patrick, and says thus: Jarlathâ€and received most devoutly from his hand the earnest and pledge of eternal happinessâ€namely, the Body of Christ; and thus prepared himself for death and for his entrance into his country. Brigid, who was only 12 at the repose of St. Her life was written by the Irish monk Cogitosus in the 7th century. He says in the Vita about the celebration of Mass in the monastic church of St. Through the other doorâ€none enter but the abbes, with her virgins and widows, among the faithful, when going to participate in the Banquet of the Body and Blood of Jesus Christ. Of course, the Vita states that at her death, St. Brendan of Clonfert, we learn that Holy Brendan was told by the sacristan that St. Gildas asked him to Offer Mass. Our holy abbot commands thee to Offer the Body of Christ. Here is the Altar, and the Missal written in Greek charactersâ€chant in it as our abbot does. And another miracle was worked, St. Brendan, who could only read Latin in Roman letters, read Latin in Greek letters; it should be noted that Greek learning still flourished in Irish monasteries, and some even wrote missals in Latin in Greek letters, and, as we know from St. In the Life of the Irish St. Columba, written by St. Adamnan of Iona, we find the following concerning St. Columba in regards to St. Cronan, Bishop of Munster: Come, ye people to the Holy and Immortal Mystery, the Offering we must make. With fear and faith, let us draw near, with hearts made clean by repentance let us communicate the Gifts! Let us worship only Him, let us give Glory to Him, crying with the Angel: The ancient hymn ascribed to St. Secundinus Sechnall , the disciple and nephew of St. This places the hymn as early as the s. Even at the latest dating, the communion hymn is place in the s. The whole hymn stands to be quoted in full: Victims were offered by the law of old, That, in a type, Celestial Mysteries told. Approach ye, then, with faithful hearts sincere, And take the safeguard of salvation here. He that in this world rules His saints, and shields, To all believers Life Eternal yeids. Alpha and Omega, to Whom shall bow, All nations at the Doom, is with us now. The text in brackets was not rendered by the existing translation this author had access to, and was rendered by this author into English. Thus, it does not follow any specific metrical or rhyming scheme as found in many Patristic Latin hymn text. Matthew Kelley dates the following one to be the earliest composition, possibly dating from around the year AD. Another division of that pledge, which which has been left to the Church to comfort her, is the Body of Christ and His Blood, which are Offered upon the Altars of the Christians. For this Body is the Rich Viaticum of the faithful, who journey through the paths of pilgrimage and penitence of this world to the heavenly fatherland. This is the Seed of the Resurrection in the Life Eternal to the righteous. It is, however, the origin and cause of falling to the impenitent, who believe not, and to the sensual, who distinguish it not, though they believe. Woe then to the Christian who distinguishes not This Holy Body of the Lord by pure morals, charity, and by mercy. For it is in this Body that will be found the example of the charity which excels all charity, viz. This, then, is the perfection of the Catholic Faith, as it is taught in the Holy Scriptures. The above extract is derived, as Dr. Kelly states, from the most ancient Old Gaehlic commentary section. Thus, we have a text that represents ideas that date back to the earliest period of the Old Irish Church. Patrick, being a spiritual and allegorical, though sometimes literal, description. Being a devotional Tract of extreme antiquity in the Irish Church, it seems, in some places to be very extraordinary in its allegorical interpretation of actions of the Mass, but, as long as we take and press these not too far, we will be safe, but, such is the same with all allegorical interpretation. Important also is the testimony that this Tract, the earliest of many, gives to ritual actions of the Liturgy of the Irish Church at such an early date. It contains mundane actions combined with profound veneration for the Holy and Worship of God with meditations upon the the very nature of Charity, found fully for the Christian in the Holy Sacrifice, wherein God Himself gives Himself to men, and for which the righteous take reward and the wicked harm. As noted, the learned Dr. Patrick, differing as it does in some

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places, as to the order of the ceremonies, from any other Mass that he had ever seen. The Chalice of the Mass is a figure of the Church, which was planted and founded upon the persecutions of the prophets, and on the wisdom of God also. When water is being served in the beginning into the Chalice by the server, it is what is then meet: My little children, of whom I travail in birth again until Christ be formed in you. A hymn is chanted at the Mass after that, both the Introit and prayers and additions, until he reaches the lections [Epistle] of the Apostles and the Psalm of the digraid [the Gradual]. This is a figure of the dispensation of the Patriarchs by which the nature of Christ was made known through mysteries, and deeds, and consummations of nature, that it was said: And the two psalm of the Gradual are said from that to the twice uncovering of the Chalice of the Mass: The two and an half strippings of the Chalice of the Offertory and of the Oblation, and all that is sung at them, both of the Gospel and Alleluia, is the figure of the written law [the prophecies], in which Christ was manifestly foretold, but that He was not seen until He was Born. At the elevation of the Chalice of the Mass and the Paten after having completely stripped them, then this verse is sung, i. This is the beginning of the New Testament. And a voice is not sent into the sound by them [i. The three steps which the man of orders makes backward, and advances again forward, these are the three steps by which man fall, viz. The attack which the priests directs at the Chalice of the Mass, and at the Paten, and at the Oblation, and the attack which he makes on the Oblation to break It, are the figures of the abuse, and the buffeting, and the arresting, which Christ suffered, and that is its comprehensible resolution. The contact by which the two parts are brought into contact after that breaking, is the figure of the perfectness of the Body of Christ after His Resurrection. The breaking by both parts are broke afterwards; that is the figure of the cutting of the Blood which the Jews shed from the Body of Christ; the part which is brought under the half which the priests hold in his left hand, is a figure of the deadly wound inflicted by the spear, from the hand of Longinus, in the armpit of the right side of Jesus. Because it was westward the Face of Christ was upon His Cross, that is towards the city of Jerusalem; and it was eastward the face of Longinus was and what was left to him was right to Christ, for it was towards us the Face of Christ was turned when coming unto usâ€™ as it was said: And this is the foundation of the Faith which every Christian is bound to hold; and it is upon this foundation that every virtue which he practices, and ever good work which he performs, is erected. For it is through this perfection of the Faith with tranquil charity, and with steadfast hope, that all faithful are saved. For it is this Faith, that is the Catholic Faith, that conducts the righteous to the sight; that is, to see God in the Glory and in the Dignity in which He Abides. It is this sight which is offered as a golden reward to the righteous after the Resurrection. The pledge for this sign, which has been left to the Church here for the present, is the Holy Ghost, which resides in, which comforts, and which strengthens her with all virtues. It is this Spirit which distributes His Own peculiar Gifts to every faithful member in the Church, as He pleases, and as they require to receive it from Him. For it is by the Holy Ghost these noble Gifts following are bestowed upon the Church among men, viz.:

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6: THE HOLY LITURGY OF THE APOSTOLIC-CATHOLIC CHURCH OF JESUS THE CHRIST

Through his corporeality man unites in himself elements of the material world; these "reach their summit through him, and through him raise their voice in free praise of the Creator"[]. This dimension makes it possible for man to be part of the material world, but not as in a prison or in exile.

Advertisement 1 Under Mississippi law, every person convicted of murder shall suffer death in the gas chamber at the State Prison unless the jury rendering the verdict shall fix punishment at imprisonment in the penitentiary for life or unless the jury disagrees as to the punishment, in which case the court shall fix punishment at imprisonment for life, , , Mississippi Code In practice, many defendants are permitted, in the discretion of the prosecution and the trial judge, to plead guilty and receive a life sentence without the intervention of a jury. If the trial judge so orders, however, the assessment of the punishment may be submitted to a jury even though the defendant pleads guilty, Dickerson v. In such instances the unanimous vote of all twelve jurors is, as above indicated, required for the infliction of the supreme penalty. Yates has twice pleaded guilty to murder and has twice thrown himself upon the mercy of a jury, only to receive the death penalty in each instance. The Supreme Court denied certiorari, U. In a thorough, published opinion F. As to the controlling issues there submitted and decided we adopt the published opinion as our own and affirm the judgment. Advertisement 8 The significant factor is that Yates sent for a minister of his own selection. The officers honored his request quest and permitted the visit. This was not a case where the authorities affirmatively used religious facilities or considerations for the purpose of inducing a statement. We are unwilling to endanger such an important practice by holding that if one is allowed to see his minister it may invalidate, or support a serious challenge to, any confession which may subsequently be made. A death sentence was there reversed because veniremen entertaining conscientious scruples against the infliction of the death penalty were for that reason alone automatically excluded from the trial panel. As noted, that sentence was reversed, on other grounds. Under Mississippi practice the court reporter does not record this portion of the trial unless specifically requested to do so. Both the prosecution and the defense stipulated in open court that the court reporter should not transcribe the jury selection proceedings. We may take judicial notice that conscientious scruples against the infliction of the death penalty is cause for automatic exclusion from juries in capital cases in Mississippi, Borowitz v. Therefore, we affirm the judgment of the District Court, without prejudice to the right of the defendant immediately to file and diligently to prosecute, beginning with the State Courts, a Witherspoon challenge to the validity of his death sentence. The case will be remanded to the District Court pending such a challenge. The execution of the sentence will be stayed pending the outcome, Irving v. To the contrary, he deliberately entered the plea with the knowledge that a jury would be empanelled for the sole purpose of fixing his punishment. So, Jackson is of no assistance to him. State of Illinois, , U. I also concur in that part of the opinion providing for a stay of execution pending final determination of the Witherspoon question in the state court. On each trial he pled guilty and a jury assessed the death penalty. The first verdict was returned on February 28, , and the second on March 1, It was concerned only with the penalty to be inflicted. Without the confession and its fruits there was no evidence offered by the state on which the jury could have based its sentence of death. His statements to his minister and public officials that he had murdered Jerry Gordon resulted from a chain of events which broke his will and made it impossible for him to act understandingly and voluntarily. Philip Yates, then twenty-one, was living in Alabama, but shortly afterwards went to Michigan to visit his sister. A warrant was issued by Alabama authorities for his arrest on a charge of grand larceny and on February 11, , he was arrested in Michigan on the Alabama charge. No mention was made by the officers either at the time of his arrest or thereafter while in Michigan of a possible murder charge that might be made against him in connection with the disappearance of Jerry Gordon. Believing that only larceny was involved, Yates waived extradition and on February 14, , accompanied by two officers, was transported by air to Mobile, Alabama. I would like to get hold of him. Immediately Yates

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jumped from the moving car and ran for the woods. When he arrived he was hungry and wet and cold from the swamp. He was asleep in the barn when awakened with a gun pointing at him by a Mississippi peace officer. According to Yates this was sixteen to eighteen hours after his escape. Despite the freezing weather one of the officers rolled all of the car windows down. The car Yates was in was joined by several other cars containing officers and bloodhounds. At that time Yates was handcuffed and an officer sat next to him with an automatic carbine rifle. Nothing was asked about the larceny for which he was extradited, the questioning being confined to the disappearance of Gordon and where he, Yates, had hidden the body. Finally, the evening of the day he was captured, Reverend Buckley was taken to the jail by Sheriff Howell of George County. Reverend Buckley testified at the first trial that he had told J. Gibson, Chief of Pascagoula Police: If you can trust me to do what I am doing, I believe you can trust me privately with the boy because when I get through, whatever he is to do, I will see that he does it. So I explained to him the thing for him to do was to tell the truth, regards what it might cost-- 31 Q. Did you discuss-- what the sentence would be-- 32 A. I believe after the law came in, I believe, probably I told him that it would be better for him to tell the truth, that it would mean no more than life at least. And you passed this on to Mr. I passed this to Yates, yes. Now, would you tell us what happened with Mr. Gibson when they all came back? Gibson went far enough, as well as the Sheriff, to make this statement; That if he got life he would probably serve about 15 years and then parole. And then what took place in the room? He went ahead and he began to confess-- 39 Q. And, in discussing the matter with you, you told him your advice to him was to get the thing off his chest, tell the truth, go ahead and confess his crime and, whether or not it meant life or death, that was the thing to do? Yes, for him to be willing to pay the price. He said he did. I asked him I said will you go to it, he said will you go with me, and I said I would. Then he led them to a field where he had left the body of Gordon. The confession was signed the following day after being typed by the stenographer. On the second trial the only testimony with reference to the crime consisted of evidence of the oral statements of Yates in reference to the crime, the hiding of the body and his taking the officers to the place where the victim had been hidden. Other testimony offered by the state was completely irrelevant unless taken in connection with the confession and its fruits. The Supreme Court has long held that an involuntary confession is inadmissible as evidence and that when such a confession has been admitted the subsequent conviction must be reversed, regardless of whether there is other evidence sufficient to convict. If so, the confession cannot be deemed the product of a rational intellect and a free will and is thus involuntary. *State of North Carolina, U. Id at , 86 S.* While the Court makes no comment on these circumstances it appears that the opinion at least leaves open the possibility that religious influence may be held coercive in obtaining a confession. Davis replied that he had. In holding the confession to be the product of coercion this circumstance was mentioned by the court in such a way as to indicate that it was a significant factor. Davis, *supra*, at n. To understand the effect of the doctrines of the Pentecostal Church on those who attend, a reference to its history is pertinent. Not too long afterward they became spectator-participants to phenomena which transformed their lives. On addition to hearing a sound come from heaven like the rush of a mighty wind and seeing tongues as of fire, we read that all were filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Johnson former professor of psychology and pastoral counseling at Boston University School of Theology in discussing the problem of guilt among highly religious people says: When this is attained, men may misjudge and persecute in vain; a deeper security of divine approval is able to withstand the surface ripples of hostile injustice. This record reflects that Yates was highly emotional and when urged by his religious advisor, a Pentecostal minister, to confess and be forgiven the effect would be catastrophic in compelling a confession. Moreover he had been assured that he would receive no more than life if he confessed. An example is *Haynes v. State of Washington, U.* The recent case of *Greenwald v. Wisconsin, supra*, is another case in which neither prolonged interrogation nor physical brutality were coercive factors. This decision in May of this year demonstrates that the Court is to some extent utilizing the totality of circumstance doctrine to conform the pre-Miranda confession rules to the post-Miranda confession rule. The trial judge in his written opinion answered these questions in the affirmative when he stated: *United States, U.*

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In the first trial confessions were introduced which on appeal were held to be illegally obtained and inadmissible. It seems clear if the evidence offered by the State had not been admitted Yates would not have taken the stand. The only reason he did so was to plead for mercy.

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7: As the Church Has Always Taught (Except When it Hasn't) | Julia Smucker

"And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues ", etc. (Matthew). But when the occasion was one of special solemnity, or the petition very urgent, or the prayer made with exceptional fervour, the Jewish suppliant knelt.

Absolution proper is that act of the priest whereby, in the Sacrament of Penance, he frees man from sin. It presupposes on the part of the penitent, contrition, confession, and promise at least of satisfaction; on the part of the minister, valid reception of the Order of Priesthood and jurisdiction, granted by competent authority, over the person receiving the sacrament. That there is in the Church power to absolve sins committed after baptism the Council of Trent thus declares: Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained. Nor is there lacking in divine revelation proof of such power; the classical texts are those found in Matthew To Peter are given the keys of the kingdom of heaven. Sin is the great obstacle to entrance into the kingdom, and over sin Peter is supreme. To Peter and to all the Apostles is given the power to bind and to loose, and this again implies supreme power both legislative and judicial: Matthew , , The granting of the power to absolve is put with unmistakable clearness in St. It were foolish to assert that the power here granted by Christ was simply a power to announce the Gospel Council of Trent, Sess. XIV ; for the very context is against such an interpretation, and the words of the text imply a strictly judicial act, while the power to retain sins becomes simply incomprehensible when applied to baptism alone, and not to an action involving discretionary judgment. But it is one thing to assert that the power of absolution was granted to the Church, and another to say that a full realization of the grant was in the consciousness of the Church from the beginning. Baptism was the first, the great sacrament, the sacrament of initiation into the kingdom of Christ. Through baptism was obtained not only plenary pardon for sin, but also for temporal punishment due to sin. Man once born anew, the Christian ideal forbade even the thought of his return to sin. Of a consequence, early Christian discipline was loath to grant even once a restoration to grace through the ministry of reconciliation vested in the Church. This severity was in keeping with St. The persistence of this Christian ideal is very clear in the "Pastor" of Hermas, where the author contends against a rigorist school, that at least one opportunity for penance must be given by the Church III Sim. He grants only one such chance, but this is sufficient to establish a belief in the power of the Church to forgive sins committed after baptism. Ignatius in the first days of the second century seemingly asserts the power to forgive sins when he declares in his letter to the Philadelphians that the bishop presides over penance. This tradition was continued in the Syrian Church, as is evident from passages found in Aphraates and Ephrem, and St.

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8: Genuflection - Encyclopedia Volume - Catholic Encyclopedia - Catholic Online

Pius XI () and Pius XII () led the Roman Catholic Church through the rise and fall of Nazi www.enganchecubano.com the s, Catholics constituted a third of the population of Germany and "Political Catholicism" was a major force in the interwar Weimar Republic.

Select Page Inquiry Formation This is an intermediate page for formation materials. At the bottom of this page are links to PDFs for each of the individual modules. For the next year you will be learning the fundamentals of the Order of Preachers Dominicans. It is only the beginning of a lifetime of continuous learning. Community, Prayer, Study, and Preaching. Upon the completion of the Inquiry year, the Formation Director will present to the Chapter Council a list of Inquirers who qualify for reception into the Order. For one year, the Candidate attempts with the help of God and the Chapter to be formed as a Dominican. At the end of this year, the Candidate asks to make Temporary promises for three years. The Order had its beginnings in when St. Dominic of Guzman was sent with his bishop to arrange a marriage between the son of the king of Castile and the daughter of the Lord of the Marches. While traveling through southern France, Dominic was appalled at the major inroads a heresy known as Albigensianism was making in that part of the world, so called because it started in the town of Albi. This meant that all material things and pleasures had to be rejected. They had to renounce the Catholic faith and , instead, admire and respect their Elect. As soon as his mission was completed, and with permission, St. Dominic resolved to return to Southern France and endeavored to counteract this heresy with the preaching of the truth. It must be remembered that at this time it was not common for any priest to preach " only the Pope and bishops could preach. Dominic began to attract many men and lay people to him. As time went by, Dominic realized that it was not just Southern France that needed the preaching of the truth, but rather the entire world. With the approval of the Holy See, Dominic began to assemble a band of well-educated men to be itinerant preachers. Eventually they were to become the Order of Friars Preachers. He dedicated the Order to preaching, winning souls for Christ. Dominic placed great emphasis on study. A preacher had to be educated to know what he was talking about before he got into the pulpit. Another characteristic of the Order that was even more innovative for the time was the democratic spirit of the Order. All superiors were to be elected for certain limited terms, and laws were to be made by elected delegates. It is this democratic characteristic that has allowed the Dominican Order, of all the major religious Orders, the ability to be able to reform itself from within " the Dominican Order has never split into several different Orders, as have the benedictines who are in several groups Trappists, Cistercians, and regular Benedictines , or the Franciscans who are Conventuals, Capuchins, and Minors , or the Carmelites who are either Calced or Discalced. At about the same time as St. Dominic was gathering a group of men around him to be the nucleus of the Order, he also founded a monastery of cloistered nuns in Prouille near Toulouse. Most of these were women who had been Albigensians, but who had returned to the Church and wanted to continue to serve God in some kind of Catholic religious life. Thus, the Friars, the Laity and the nuns came into being at roughly the same time. The Dominican Order or Family is worldwide and is composed of various branches. First are the Friars. Second are the cloistered nuns, living in monasteries. Lay Dominicans are Third Order Secular, living in the secular world, not in a conventual setting. The head of the Order is known as the Master of the Order. He has direct jurisdiction only over the Friars, Nuns, and Laity. The convents of Dominican Sisters are under Pontifical jurisdiction. Each convent has a Superior. In the United States, there are four Dominican provinces: Eastern, Central, Southern, and Western. The units of Lay Dominicans are called Chapters. In the Southern Province, the Chapters are lead by a Moderator. The Chapter elects a Council which conducts the business of the Chapter. Following the tradition of the Friars, all the officers including the members of the Council are elected directly by the Chapter. Chapters typically meet once a month. At the provincial level, there is also a Lay Provincial Council which meets annually. Becoming a Lay Dominican is not like joining a club, a sodality, or even a Confraternity. One is joining a Religious Order, and becomes a

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Dominican in the fullest sense of the term to be taken very, very seriously. Inquirers and Candidates receive a period of formation. They make public promises to live according to the Dominican spirit and the Rule and Directory of the Chapter. Dominic de Guzman, a Spanish priest born in Caleruega in Dominicans all over the world continue to draw upon the charisms of St. Dominic and are formed throughout their entire lives according to the priorities and fundamentals of the Dominican way of life. There are four principal branches of the Order, all true members of it: All serve the primary role and ministry of the Order: Like the other branches, the men dedicate their lives to prayer, study, and community life in order to carry out the priorities of the Order, preaching and care of the poor. Binding all of these branches together is the common love for the Church and the Order, commitment to the mission of preaching, and devotion to prayer especially the Liturgical prayers of the Hours and the Mass. In addition, a yearly retreat, preferably in community, is considered essential for remaining centered and committed to the Christian and Dominican vocation. The principal part of the meetings of the Laity is the organized study program in which all participate and for which all prepare. The Dominicans, Franciscans, Benedictines, Norbertines, Carmelites, and Missionaries of Charity are all examples of Page 5 orders in the Church who have lay branches, although each order may have a different way of referring to its lay members. For example, in the Dominican Order, we are called lay Fraternity members, or tertiaries. In the Missionaries of Charity, lay cooperators are called coworkers. Lay men and women in the Fraternities of St. Dominic do not necessarily live in community with each other but practice many of the same spiritual disciplines of the religious of that order. Any Catholic in good standing may join these associations. The Beginnings of the Fraternities of St. Dominic In the early days of the Dominican Order, neither St. Dominic nor the early Preachers desired to have under their jurisdiction-and consequently under their responsibility-either religious or lay associations. During his life, then, St. Dominic never wrote a rule for the Fraternities. Instead, it happened that a large body of laity who were living a life of piety found themselves attracted to St. In the rule written by Munio de Zamora, some basic points are: Dominic, those in the Fraternities should be truly zealous for the Catholic faith; 3 Fraternity members visit sick members of the community and help them; 4 Fraternity members help others through their prayers. After the Fraternities of St. Dominic got off the ground, it drew many new members. Its fraternity in Siena especially flourished. Among the list of members of that fraternity was she who would become St. Wherever the Dominican Order spread throughout the world, the fraternity chapters spread with it. Dominic was the preaching of penance. However, over time the Fraternities began to stress the importance for lay Catholics of having strong, solid formation in their faith. The Fraternities became, and continues to be, a group that strives to know their faith and to be well-formed and competent in sharing that faith with others. Persuasive communication of Catholic truth to the secular world is perhaps the most pressing mission of the Fraternities of St. We should mention too that, at its conception, the Fraternities served the Church in a military capacity, defending her from opposition. Now, certainly, Third Order Dominicans do not serve militarily but instead defend the Church from error through preaching and teaching the truth about Catholicism. Catherine of Siena is the patroness of the Fraternities of St. Following her example, Dominican tertiaries have always shown special devotion to the Church. Also in imitation of their patroness, who wrote profound mystical works and emphasized the truth of Catholic teaching in all of her letters, Fraternity members labor to know well their faith and to articulate it to others with persuasion. Several saints and blessed in the Church have been in the Fraternities, including St. Catherine of Siena, St. Rose of Lima, Bl. Pier Giorgio Frassati, and St. Our Order is known from the beginning to have been specially instituted for the sake of preaching and the salvation of souls. Consequently our study must aim principally at this, that we might be useful to the souls of others. The means, established by the most holy Patriarch for reaching our goal, are: These four means, namely solemn vows, monastic life, choral office and study, are not classified as such in the Constitutions of , or But no one could doubt that the four essential means are implied throughout the entire text of the primitive rule. The unique character of St. For us in the twentieth century there is no difficulty in understanding the importance of solemn vows in the Dominican Order. The counsel of Christ to leave all things and follow Him is the very

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cornerstone of all religious life.

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9: the truth : Catholic Church and Nazi Germany

Friends are already working in a variety of ways: through international bodies, through voluntary organisations and by personal witness. Those who can give something of their lives to human rights require our support and we can look for opportunities to help those in need around us.

Appendix II Introduction It is our intention to briefly introduce the most important stages of the history of the Church. The Congregation of God begins with the election calling of the Patriarch Abraham. The Old Testament testifies to the different periods of its history - Israel carries the promise of God; it has the task of preparing the way of the Messiah. The history of Israel is a history of a constant falling away from God - only a Remnant received the promise! Compare also Rom 9;10; The abandonment of this constitution and teaching had already begun during the life-time of the Apostles. Heal the sick, raise the dead," etc. Ant these signs will accompany those who believe: It seems that in many ways the OT repeated itself: In fact the Israelites have never took possession of the entire promise. The risen being disobedience see Num 33, - the Israelites did not drive out the pagan inhabitants of the land and their idols became "thorns in That is, they led Israel astray, into idolatry. The promises to the New People of God could not be fully given, the reason being disobedience see WT - p. For example Origenes p. As this development continues - soon the charismatic offices were completely displaced by man-created offices - the continuation of church-history was a hardening of this development. We will interrupt here the flow of thoughts in order to insert an important fact: Religion is an institution a system in which man reaches out to god. The methods and ways are as manifold as are religions. Christianity is God reaching out to man! He provides the necessary means to reach Him. As soon as the fundament disappeared the church became a religion, a man made organization. The church history is a process of this development. The church, without the guidance of her Apostles became more and more an instrument of the devil! The church became one of the greatest deception of the centuries. As we move toward the return of Christ and toward the establishment of the End Time Church see WT , the true nature of this "whore" see Rev 17;18 will be more and more revealed. He is bound only by His own decisions. The original structure of the Church is a God-given one and will not be circumvented by Him. The disintegration of the God-given structure of the Church made it necessary for the Spirit to provide an inadequate-organization with some guidance until the time of the fully restored End-Time-Structure see WT. The "maintenance ministry" was the means through which the world entered the church: To mention a few: The teaching about the pope and his position in the church Rom. The First Christians 1. The history of salvation began right after the Fall of man, Gn 3,15 it continued by God selecting faithful man e. Noah, Gn 6,8f who carried the promise. Abraham Abram Gn 12f was then to be the chosen man - "out of whom" the nation originated which was destined to prepare the way for the Savior, the nation of Israel, see Gn; Ex - OT. See also the concept of the "remnant," Rom John the Baptist, Lk 3,1f, preached and baptized - he was the preparer of His way. Jesus began His public ministry with His baptism, Lk 3,21f, and gathering Apostles around Himself, Lk 6,13 - He began to teach - "the kingdom of heaven is at hand" Mt 4, The Apostles ordained the first apostolic-office-bearers, the deacons, Acts 6. The growing Church experienced her first persecution - Stephen is martyred, Acts 6,8f. The persecution brought its fruits - the Church spread into other countries, Acts 8; the great break-through happened as Peter baptized the first Gentiles: Cornelius and his household accepted the Faith, Acts The general propagation of the faith occurred through a chosen man of the Lord, Paul, Acts 9;13,2f - the Gentiles were, in great numbers, joining the New "Way", Acts 24, They did not have to accept Jewish tradition to be able to follow Christ. Christianity spread through the work of the Apostles and their associates. We knew most extensively of the mission endeavor of Paul see Acts. Between 66 and 70 the Jews tried to remove Roman occupation. They failed - Jerusalem was destroyed and the Jews dispersed all over the globe. The center of Christianity moved to Rome. Shortly before 70 A. Mark, an assistant of Peter, wrote the first report on the ministry of Jesus. He called it Evangelium, that is, Good News. His Gospel is followed by

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others. During this time the Apostles were already fighting for the purity of doctrine. Their struggle is followed by that of the so-called Church-fathers. Already between and the lack of the Apostle office becomes apparent - many groups separated from the church; the charismatic gifts are suppressed by the apostolic office bearers bishops. The Young Church 1. The 2nd and 3rd century - Church-fathers, see Appendix. The 2nd and the 3rd centuries were the time of the great Christian-persecutions, see Tables. Under Diocletian, emperor , the Christians were persecuted again. Constantine became the ruler of the land and ordered that all religions, especially Christianity, were free to be practiced. Then he made Christianity the religion of the state - Christianity became gradually a state-religion: The world crowded into the church. New heresies - for example, Arianism - denying that Jesus was God and maintained that He was a man only. The first great Church-councils: The church became very influential. The bishops had important civil functions, e. Many Christians became rich - Christianity was firmly established, rooted in society. In trying to balance this development some Christians moved into seclusion - hermitages emerged in the desert and other places and monasticism developed. This had already begun in the 3rd century. The first Council of Constantinople From the Ancients to the "Christian World" 1. From many nomad tribes e. Hunes began to move from northern and eastern Europe into the Roman Empire. Although the military weakening of the Empire was the obvious reason for its fall, the real reason was within and not without. Moral decay weakened and finally brought about the fall of the Romans. This heresy denies Original Sin. Augustine , a bishop in North Africa Hippo , challenged this heresy. The Council of Carthage condemned this teaching. The fifth century is notable for its missionary efforts in converting the barbarians. The Council of Chalcedon - Christ has two natures - human and divine. In the sixth century parishes emerged. He was a prophet like Mohammed, but Mohammed is greater. Islam is the result of a falling-away church; a judgment of God on the church. The Time of the Migration of Nations 1. Between and many tribes left their habitat and looked for new areas to settle. In the 6th and 7th century, missionary efforts continued among these tribes. The Council of Nicaea The pictures and images of Jesus, Mary and the Saints are to be honored Proskynesis because they point to the original prototype - they are not to be worshipped latreia: God is the only one to be worshipped. The advances of Islam between and From the eight century on forcible converting of different nations to Christianity took place. Carl the Great " Rom. In this way he "strengthened" the western church. Papacy continued in its spiritual decline. Ninth century - missionary activities among the Slaves - Methodius and Cyril The political differences between Eastern-and Western Churches grew. The beginning of the 10th century: The Spirit lead individuals reform attempts - they became the bearers of the Gifts of the Spirit Saints - see Appendix; see also the concept of the remnant Rom 9 v.

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