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"Returns Laid on the Table by Order of Council" is an article from *Proceedings of the Royal Irish Academy* (), Volume View more articles from *Proceedings of the Royal Irish Academy* ().

The following points will be considered here: Life of the Monks; III. Present State of the Order; VI. The rule We have two accounts of the manner of life of the first Carthusians, the earliest, written by Guibert, Abbot of Nogent, the second by Peter the Venerable, Abbot of Cluny. The former runs as follows: Each has his own cell round the cloister, and in these they work, sleep, and eat. On Sundays they receive the necessary bread and vegetables for the week which is their only kind of food and is cooked by each one in his own cell; water for drinking and for other purposes is supplied by a conduit. There are no gold or silver ornaments in their church, except a silver chalice. They do not go to the church as we do [Guibert was a Benedictine], but only for certain of them. They hear Mass, unless I am mistaken, on Sundays and solemnities. They hardly ever speak, and, if they want anything, ask for it by a sign. If they ever drink wine, it is so watered down as to be scarcely better than plain water. They wear a hair shirt next the skin, and their other garments are thin and scanty. They live under a prior, and the Bishop of Grenoble acts as their abbot and provisor. Lower down the mountain there is a building containing over twenty most faithful lay brothers [laicos], who work for them. Although they observe the utmost poverty, they are getting together a very rich library. Peter the Venerable adds certain details, lays stress on the poorness of their garments, and mentions that they restricted their possessions both in land and cattle, and fixed their own number at thirteen monks, eighteen lay brothers, and a few servants. Of their diet he says, "They always abstain from the eating of meat, whether in health or ill. They never buy fish, but accept them if given in charity. Cheese and eggs are allowed on Sundays and Thursdays. On Tuesdays and Saturdays, they eat cooked vegetables, but on Mondays, Wednesdays and Fridays, they take only bread and water. They eat once a day only, save at Christmas, Easter, Pentecost, Epiphany, and on certain other festivals. On feast days they go to the refectory, eat twice, and sing the whole office in the church. Guibert wrote in, Peter some twenty years later, so there was time for development, which may account for certain discrepancies between the two accounts. The "Customs" of the Chartreuse were not committed to writing till Bruno had left the world in order to serve God in solitude, and without any intention of founding an order. When regular monastic buildings were erected and vocations began to increase, some sort of rule became a necessity. Bruno wrote none, but the customs which he introduced, together with additions born of experience, were embodied in the "Consuetudines" written by Guigo, the fifth prior, in This was not a rule written with authority, but a record of the usages of the motherhouse of the order Ann. In the introduction the writer says that almost all the customs are contained "either in the epistles of the Blessed Jerome, or in the Rule of St. Benedict, or in other authorized writings". A later writer, Boso, the nineteenth prior of the Grande Chartreuse d. The Rule of St. Benedict the only monastic rule of those days gave the norm of those duties which were performed in common, and supplied the arrangement of the Divine Office, the treatment of guests, the form of the vows. Many new departures were introduced to meet the needs of the solitude which is an essential of the Carthusian life; from the Fathers of the Desert came the laura-like arrangement of the building and the solitary life of the cells, while the statutes are probably also indebted to the Rule of Camaldoli see CAMALDOLESE founded by St. Romuald in, which was reduced to writing by the Blessed Rudolf in The fundamental principle of Camaldoli and the Chartreuse is the same, namely, the combination of Western monasticism as embodied in St. In both orders the superiors were to be priors, not abbots, and in all the earliest Carthusian houses there was, as at Camaldoli, a "lower house" for lay brothers who served the external needs of the contemplative monks at the "upper house". The first hermits tended strongly to be purely eremitical, but the cenobitic development was hastened hour by the necessities of life find by the influence of neighbouring Benedictine houses, especially perhaps of Cluny. The union of the two systems was only gradually evolved under the pressure of circumstance. In the general, Dom Riffier, issued a new edition, adding various ordinances passed by the general chapters since; these are known as the "Statuta Antiqua". The "Statuta Nova" with similar additions appeared in In the general chapter approved the "Tertia Compilatio", consisting

of a collection of the ordinances of the chapters and a synopsis of the statutes. The "Nova Collectio Statutorum" was published in This work, which had cost eleven years of preparatory labour, includes in one well-ordered series all the various legislation scattered throughout the cumbersome volume of A century later a second edition was printed at the Corriere or "lower house" of the Grande Chartreuse by order of Dom Innocent Le Masson, and this, after receiving certain corrections of slight importance, was finally confirmed by Innocent XI by the Bull "Injunctum nobis" of The fifth edition of the statutes is a verbal reprint of the second. The first part, or "Ordinarium", which is printed separately, is concerned with church ceremonial, the second treats of the government of the order and the observances and occupation of the religious, the third is concerned with the lay brothers and the nuns. Bruno with certain additions and modifications. The many formal changes and accretions which the original "Consuetudines" have undergone, have affected neither their substance nor their spirit, but, as Le Masson says, "have been like a change of clothing, which adds nothing and takes nothing from the substance of the body" Discip. We must remember that the pictures given by Guibert and Peter the Venerable depict the Carthusian life at a stage of semi-development. Additional duties have been laid upon the monks in the shape of extra prayers , the singing of a daily conventual Mass, the lengthening of the night Office and of the Office for the Dead, and the withdrawal of the permission to take a midday siesta, while, instead of having, as formerly, seven or eight hours uninterrupted sleep, their rest is now broken by the long night vigils P. Life of the monks A Carthusian monastery covers a great deal of ground owing to the system of life. It usually consists, of the great cloister , round which are the separate houses, or "cells" of the monks , the lesser cloister with cells of various officials, the "obediences", or workshops of the lay brothers and their living rooms, church, chapter-house , refectory and other conventual offices. No organ is allowed. There is usually a tribune for visitors. No woman , save the sovereign, may enter a charterhouse. This consists of five rooms; on the ground floor, a store room for timber and fuel, and a workshop with a lathe and other tools; above, an antechamber, a small library with just sufficient room for bookcase, chair, table, and the cell proper, whose furniture consists of a wooden box-bedstead with woollen blankets, and mattress of straw, a table for meals, a few chairs, a stove, and a stall with a prie-Dieu, known as the oratorium. The Carthusian life is essentially solitary and contemplative with a certain admixture of the cenobitic element see I. A very large part of the day is devoted to saying the three Offices i. The rest is divided between manual labour, study, and a little recreation. The whole horarium depends on whether the Office of the day be that of the feria or of a Sunday or feast. The following is the ferial arrangement, which is by far the commoner. The church bell rings at six, when Prime of the day is said in the oratorium, followed by Terce de Beata. All offices said in the oratorium are accompanied by full choir ceremonial, as bowing, covering, and uncovering. At half-past six the Angelus sounds, and the monk remains at prayer till a quarter to seven, when he goes to the church. The conventual Mass, which is always sung, is preceded by adoration of the Blessed Sacrament and the litanies of the saints. The Carthusian liturgy differs considerably from the Roman Rite , being substantially that of Grenoble in the twelfth century with some admixture from other sources. There are no servers at the high Mass, and the priest is attended by the deacon , who wears neither alb nor dalmatic , but the cuculla ecclesiastica see below and, for the Gospel only, a stole. The subdeacon merely reads the Epistle at the lectern in the middle of the choir. There are many other points of difference. Copes and monstrances are unknown in the charterhouse. After the conventual Mass the priests say their private Masses, reciting Terce with the server before vesting and Sext de Beata after their thanksgiving. At about half-past eight the monk returns to his cell and is occupied with manual work and meditation till ten, when, after saying Sext of the day, he fetches his dinner from the guichet. The meal is copious and excellently cooked, consisting of vegetable soup, fish or eggs, vegetables, cheese, butter and fruit, and a small bottle of wine or, in England , of rather thin beer. After dinner there is an hour and a half of solitary recreation, which may be spent in garden, ambulacrum, or cell at will, and is followed by None; spiritual reading, study, and manual labour till half-past two, when Vespers de Beata are said. At a quarter to three the monk leaves his cell for the second time, going to the church to sing Vespers , and, except on feasts and their vigils, Vespers and Matins of the Dead. This is followed by spiritual reading and examination of conscience , known in the order as the "recollection". At a quarter to six, but earlier on the eve of a feast, the bell sounds for Complin of the day and de Beata. At about half-past six the

monk retires to bed, still wearing the greater part of his habit. Five hours after the Complin bell, he rises and says Matins and Lauds de Beata with the Psalm "Deus venerunt gentes" and certain prayers for the recovery of the Holy Land. These last were ordered to be said during Mass by the Lateran Council in , and were retained voluntarily by the Carthusians after the law ceased to bind, but transferred to this hour. At a quarter to twelve the monk leaves his cell for the third and last time to sing Matins and Lauds with Lauds of the Dead. This takes two and a half to three hours. To a visitor it is very impressive. A large portion of the Office is sung in complete darkness save for the sanctuary lamps, the rest by the light of small oil lamps carefully shaded to throw their light only on the choir books, one of which is provided for every three religious. The Carthusian chant, a species of Gregorian, has a special character of its own, slow and plaintive. His total of sleep, thus broken into two parts, is seldom less than seven hours. On Sundays and feast days this horarium is considerably modified. The community assemble for all the Hours of the Great Office in church, and in the refectory for both meals. These latter are always eaten in silence, while the Scripture or some homily of the Fathers is chanted to the solemn tones of the nocturn-lessons. On these days also there is a common recreation with talking in the cloister for the solemnly professed, but only on Sundays for all. Once every week, the monks go out for a walk together, during which they converse. This is known as the Spatiamentum and usually lasts about three and a half hours. During the great monastic fast, which lasts from 14 September to Ash Wednesday , except for Sundays and feast days, dinner is an hour later, and supper consists of a glass of wine and a crust of bread ne potus noceat Statutes. During Lent , Vespers are sung before dinner, which is not till midday and supper is as above. Meat is never allowed on any account, though, in a case of life and death, the monk may, if not solemnly professed, be dispensed. Once a week there is a fast on bread and water and during Advent and Lent , on Fridays and on certain vigils lacticinia are forbidden. The Carthusian wears the ordinary monastic habit in white serge, but the scapular which is joined by bands at the side and has the hood attached to it, is known as the "cowl".

2: Robert's Rules of Order Online - Subsidiary Motions

Table of Contents for the full text of the (Fourth) Edition of Robert's Rules of Order, with index and keyword search.

Chapter 17 - Strategies for Individual Motions Illustrated This chapter provides strategies that you can use with various classes of motions. It explains in brief the purpose of each strategic motion and how members can use that motion in a meeting to help adopt - or defeat - another motion. This chapter also explains the countermotions for each strategic motion. As you read about the various classes of motions and their countermotions, keep in mind the fundamentals about main motions. Recall that before a member can discuss a topic at a meeting, he or she must state it as a main motion and second it. If the motion does not get a second, it is not placed before the assembly. However, if members begin debating a motion that does not have a second, the fact that it was never seconded is a moot point. After discussion begins, no one can stop the discussion on the motion nor prevent a vote on it because it was not seconded. A second does not mean that someone is in favor of the motion, only that another member wants to hear it discussed. The maker of the motion has the first right to discuss the motion. After the chair states the motion, it belongs to the assembly, not to the maker of the motion, and members can alter the motion as they see fit. Members can take an immediate counteraction when a motion is proposed by objecting to its consideration. Or, they can apply subsidiary motions to the main motion to change or defeat it. The following sections explain these strategies. For additional information on any of these motions, see Part II. A two-thirds vote in the negative that is, against consideration is required to sustain the objection and not consider the main motion. In taking the vote the president asks, President: Shall the motion be considered? Countermotions are given for each motion. Postpone Indefinitely The motion to postpone indefinitely has three purposes: It requires a second and is debatable. During debate of this subsidiary motion, members can discuss the main motion. If the motion to postpone indefinitely is adopted, it kills the main motion for the duration of the meeting. However, members can bring up the main motion again at the same meeting by a motion to reconsider the vote. An affirmative vote to postpone indefinitely can be reconsidered. Or, members can bring up the motion again according to the rules of renewal of a motion. Members can also bring up the main motion before the assembly at another meeting. Strategies for countering a motion to postpone indefinitely are: If members are against killing the main motion, they can move to amend it to make it more agreeable to the opposition. If the motion to amend is made, it takes precedence over postpone indefinitely. Refer to a committee: If the main motion is referred to a committee to investigate, postpone indefinitely does not go to the committee. However, the committee can recommend that it be killed. Postpone to a certain time: If members want to gather support for or against the motion, they can postpone it until the next meeting. Or, members can fix the time to which to adjourn set a time for an adjourned meeting and then postpone the motion to the adjourned meeting. Amend The purpose of the motion to amend is to change the main motion either to make it more agreeable or to defeat it. In the latter case, the motion may be a hostile amendment. For example, if someone moved to give the secretary a raise, someone else can propose an amendment to give the secretary a decrease in salary. Another way members can use an amendment to defeat a motion is to substitute another motion for the main motion, which the following section discusses. Strategies for countering a motion to amend are: If a motion is poorly worded and fixing it with amendments would take too long, someone should suggest that the motion be withdrawn. If the assembly agrees, start again with a new motion. If you are unhappy about how your main motion is being amended, move to refer it to a committee to investigate and come up with a solution. Each member can always speak and vote against any proposed amendment with one exception: If the main motion is amended, the maker of the main motion can vote against it but cannot speak against the motion. Substitute If a member does not like a motion, he or she can make a motion to strike out all or part of the motion and replace it. This is the motion to substitute. Members can use this method to strike out a paragraph, a section, an article, or even the entire motion or resolution. In the case of a main motion, substitute replaces one main motion with another main motion. Members can also use this motion to make more than one change at a time. There are specific procedures for using the motion to substitute. For example, say a member makes the following main motion: I

move to buy a new word processing typewriter. Another member can amend the motion by substitution: I move to amend the motion by striking out the entire motion and substituting "to buy a computer and a laser printer. It is considered a primary amendment see Chapter 6 , and members cannot make it when another primary amendment is pending. Debate can focus on the merits of both the original main motion and the substitute. Through debating, the membership decides which motion is the main motion. The chair states the motion to substitute this way: It is moved and seconded to amend the motion by striking out the main motion and substituting "to buy a computer and a laser printer. I believe that buying a computer and a laser printer would be a better investment for us than a word processing typewriter because it does more than word processing. The treasurer could keep all the financial records on the computer. Others could use it too and have their own files. A word processing typewriter will soon be obsolete. I speak against the substitute motion and for the typewriter. Right now this is all the organization needs, and we need to think of our budget. Debate goes on until the members are ready to vote. The chair takes the vote this way: The question is on the motion to substitute. Shall the motion to buy a computer replace the motion to buy a typewriter as the main motion of the assembly? As many as are in favor say "Aye. The pending question to be considered now is to buy a computer and a laser printer. Is there any discussion? If the noes have it, the chair would say: The noes have it, and the motion to substitute is lost. The question is on buying a word processing typewriter. Remember that during this process, members vote to determine which motion is the main motion. The vote taken does not adopt either the main motion or the substitute motion. After the motion to substitute is decided by a vote, the main motion is considered by the membership just like any other main motion. The perfecting process During the substitution process, members can amend both the main motion and the substitute motion. This is the perfecting process. It allows members, if they wish, to make the pending main motion more attractive to the group. Those in favor of the substitution may want to amend to compromise, so that the motion to substitute will be adopted. If members want to amend either the pending main motion or the substitute motion, the chair must first take amendments on the pending main motion - the motion that was made first. After the members finish amending the pending main motion, the chair takes amendments on the substitute motion. When this is finished, the chair takes a vote to determine which of these motions is the main motion. In the perfecting process, members must remember this rule: But a member can add at the end "by July 1. If the motion to buy a typewriter is voted the main motion, members can further amend it because it was the original main motion. Fill in the blank Another helpful form of amending that members can use as a strategy to get more input from other members is the incidental motion fill in the blank. This motion is a way to consider more than a primary and a secondary amendment at the same time. When members have many different ideas about specifics in a motion, such as dollar amounts, dates, times, places, names of nominees, and so on, this is a helpful procedure. Fill in the blank allows members to strike out the specific piece of information in question, such as a date, place, time, or number, and to create a blank in the motion. The blank lets members consider many alternatives without having to go through a long amending process. This motion must be seconded, is not debatable, and must be voted on immediately. Someone can move to create a blank. The chair will now take suggestions on filling the blank. Any member can rise and, without recognition, insert an amount to fill the blank.

3: Order of preachers

Note: This document is derived from the original version of Robert's Rules with modifications from the Constitution Society and other enhancements reflecting generally accepted parliamentary procedure derived from current real world practices.

On the night before he died, Christ gathered his Apostles in the upper room to celebrate the Last Supper and to give us the inestimable gift of his Body and Blood. Like all acts of the sacred Liturgy, the Eucharist uses signs to convey sacred realities. Constitution on the Sacred Liturgy reminds us that "the sanctification of man is manifested by signs perceptible to the senses, and is effected in a way which is proper to each of these signs. For my flesh is true food, and my blood is true drink" Jn 6: The eyes of faith enable the believer to recognize the ineffable depths of the mystery that is the Holy Eucharist. The Catechism of the Catholic Church offers us a number of images from our tradition to refer to this most sacred reality: In the action of the Eucharist this bread and this wine are transformed and become our spiritual food and drink. It is Christ, the true vine, who gives life to the branches cf. As bread from heaven cf. The Eucharist is a sacred meal, "a sacrament of love, a sign of unity, a bond of charity" 9 in which Christ calls us as his friends to share in the banquet of the kingdom of heaven cf. This bread and chalice were given to his disciples at the Last Supper. This spiritual food has been the daily bread and sustenance for his disciples throughout the ages. Our final sharing in the Eucharist is viaticum, the food for the final journey of the believer to heaven itself. Through these many images, the Church helps us to see the Eucharist as union with Christ from whom she came, through whom she lives, and towards whom she directs her life. While the heart of the celebration of the Eucharist is the Eucharistic Prayer, the consummation of the Mass is found in Holy Communion, whereby the people purchased for the Father by his beloved Son eat and drink the Body and Blood of Christ. In the great sacrament of the altar, they are joined to Christ Jesus and to one another. This sacrament is also to be a remedy to free us from our daily defects and to keep us from mortal sin. He willed that we, as members of this body should be united to it by firm bonds of faith, hope, and love, so that we might all say the same thing, and that there might be no dissensions among us cf. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible canon A frequent reception of the Sacrament of Penance is encouraged for all. The Lord himself gave us the Eucharist at the Last Supper. The eucharistic sacrifice "is wholly directed toward the intimate union of the faithful with Christ through communion. Do this in remembrance of me" Mt Bread and wine are presented by the faithful and placed upon the altar by the Priest. These are simple gifts, but they were foreshadowed in the Old Testament and chosen by Christ himself for the Eucharistic sacrifice. When these gifts of bread and wine are offered by the Priest in the name of the Church to the Father in the great Eucharistic Prayer of thanksgiving, they are transformed by the Holy Spirit into the Body and Blood of the only-begotten Son of the Father. As grain once scattered on the hillsides was in this broken bread made one so from all lands your church be gathered into your kingdom by your Son. Christ is "truly, really, and substantially contained" 18 in Holy Communion. His presence is not momentary nor simply signified, but wholly and permanently real under each of the consecrated species of bread and wine. The Council of Trent teaches that "the true body and blood of our Lord, together with his soul and divinity, exist under the species of bread and wine. His body exists under the species of bread and his blood under the species of wine, according to the import of his words. The Church also teaches and believes that "immediately after the consecration the true body of our Lord and his true blood exist along with his soul and divinity under the form of bread and wine. The body is present under the form of bread and the blood under the form of wine, by virtue of the words [of Christ]. The same body, however, is under the form of wine and the blood under the form of bread, and the soul under either form, by virtue of the natural link and concomitance by which the

parts of Christ the Lord, who has now risen from the dead and will die no more, are mutually united. Since, however, by reason of the sign value, sharing in both eucharistic species reflects more fully the sacred realities that the Liturgy signifies, the Church in her wisdom has made provisions in recent years so that more frequent eucharistic participation from both the sacred host and the chalice of salvation might be made possible for the laity in the Latin Church.

Holy Communion as an Act of Faith His presence cannot be known by the senses, but only through faith 22 "a faith that is continually deepened through that communion which takes place between the Lord and his faithful in the very act of the celebration of the Eucharist. Thus the Fathers frequently warned the faithful that by relying solely on their senses they would see only bread and wine. Rather, they exhorted the members of the Church to recall the word of Christ by whose power the bread and wine have been transformed into his own Body and Blood. The teaching of St. Cyril of Jerusalem assists the Church even today in understanding this great mystery: We have been instructed in these matters and filled with an unshakable faith that what seems to be bread is not bread, though it tastes like it, but the Body of Christ, and that what seems to be wine is not wine, though it tastes like it, but the Blood of Christ. The act of Communion, therefore, is also an act of faith. The communicant makes this act of faith in the total presence of the Lord Jesus Christ whether in Communion under one form or in Communion under both kinds. It should never be construed, therefore, that Communion under the form of bread alone or Communion under the form of wine alone is somehow an incomplete act or that Christ is not fully present to the communicant. Those who received Holy Communion at home or who were sick would usually receive under only one species, as would the whole Church during the Good Friday Liturgy. At the same time an appreciation for reception of "the whole Christ" through one species should not diminish in any way the fuller sign value of reception of Holy Communion under both kinds. For just as Christ offered his whole self, body and blood, as a sacrifice for our sins, so too is our reception of his Body and Blood under both kinds an especially fitting participation in his memorial of eternal life.

Holy Communion Under Both Kinds The practice of Holy Communion under both kinds at Mass continued until the late eleventh century, when the custom of distributing the Eucharist to the faithful under the form of bread alone began to grow. By the twelfth century theologians such as Peter Cantor speak of Communion under one kind as a "custom" of the Church. In , the Fathers of the Second Vatican Council authorized the extension of the faculty for Holy Communion under both kinds in *Sacrosanctum Concilium*: The dogmatic principles which were laid down by the Council of Trent remaining intact, Communion under both kinds may be granted when the bishops think fit, not only to clerics and religious, but also to the laity, in cases to be determined by the Apostolic See. Holy Communion has a fuller form as a sign when it takes place under both kinds. For in this form the sign of the Eucharistic banquet is more clearly evident and clearer expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of the Lord, as also the connection between the Eucharistic banquet and the eschatological banquet in the Kingdom of the Father. Rather, today the Church finds it salutary to restore a practice, when appropriate, that for various reasons was not opportune when the Council of Trent was convened in . In response to a provision of the General Instruction of the Roman Missal, the United States Conference of Catholic Bishops herein describes the methods of distributing Holy Communion to the faithful under both kinds and approves the following norms, with the proper recognitio of the Apostolic See. The revised *Missale Romanum*, third typical edition, significantly expands those opportunities when Holy Communion may be offered under both kinds. In addition to those instances specified by individual ritual books, the General Instruction states that Communion under both kinds may be permitted as follows: The General Instruction then indicates that the Diocesan Bishop may lay down norms for the distribution of Communion under both kinds for his own diocese, which must be observed. The Diocesan Bishop also has the faculty to allow Communion under both kinds, whenever it seems appropriate to the Priest to whom charge of a given community has been entrusted as [its] own pastor, provided that the faithful have been well instructed and there is no danger of the profanation of the Sacrament or that the rite would be difficult to carry out on account of the number of participants or for some other reason. Norms established by the Diocesan Bishop must be observed wherever the Eucharist is celebrated in the diocese, "which are also to be observed in churches of religious and at celebrations with small groups. When Communion under both kinds is first introduced by the

Diocesan Bishop and also whenever the opportunity for instruction is present, the faithful should be properly catechized on the following matters in the light of the teaching and directives of the General Instruction: The Minister of Holy Communion By virtue of his sacred ordination, the bishop or Priest offers the sacrifice in the person of Christ, the Head of the Church. He receives gifts of bread and wine from the faithful, offers the sacrifice to God, and returns to them the very Body and Blood of Christ, as from the hands of Christ himself. In addition the Deacon who assists the bishop or Priest in distributing Communion is an ordinary minister of Holy Communion. When the Eucharist is distributed under both forms, "the Deacon himself administers the chalice. In every celebration of the Eucharist there should be a sufficient number of ministers for Holy Communion so that it can be distributed in an orderly and reverent manner. Bishops, Priests, and Deacons distribute Holy Communion by virtue of their office as ordinary ministers of the Body and Blood of the Lord. When the size of the congregation or the incapacity of the bishop, Priest, or Deacon requires it, the celebrant may be assisted by other bishops, Priests, or Deacons. In case of necessity, the Priest may depute suitable faithful for this single occasion. When recourse is had to Extraordinary Minister of Holy Communion, especially in the distribution of Holy Communion under both kinds, their number should not be increased beyond what is required for the orderly and reverent distribution of the Body and Blood of the Lord. All ministers of Holy Communion should show the greatest reverence for the Most Holy Eucharist by their demeanor, their attire, and the manner in which they handle the consecrated bread or wine. Should there be any mishap—as when, for example, the consecrated wine is spilled from the chalice—then the affected area. When Holy Communion is to be distributed under both species, careful planning should be undertaken so that: Precious Blood may not be reserved at one Mass for use at another; 46 and a suitable number of ministers of Holy Communion are provided at each Mass. For Communion from the chalice, it is desirable that there be generally two ministers of the Precious Blood for each minister of the Body of Christ, lest the liturgical celebration be unduly prolonged. Even when Communion will be ministered in the form of bread alone to the congregation, care should be taken that sufficient amounts of the elements are consecrated so that the Precious Blood may be distributed to all concelebrating Priests. Before Mass begins, wine and hosts should be provided in vessels of appropriate size and number. The presence on the altar of a single chalice and one large paten can signify the one bread and one chalice by which we are gathered "into one Body by the Holy Spirit. The unity of all in the one bread will be better expressed when the bread to be broken is of sufficient size that at least some of the faithful are able to receive a piece broken from it. When the number of the faithful is great, however, a single large bread may be used for the breaking of the bread with small breads provided for the rest of the faithful. Sacred vessels, which "hold a place of honor," should be of noble materials, appropriate to their use, and in conformity to the requirements of liturgical law, as specified in the General Instruction of the Roman Missal, nos. Before being used, vessels for the celebration must be blessed by the bishop or Priest according to the Rite of Blessing a Chalice and Paten. The altar is prepared with corporal, purificator, Missal, and chalice unless the chalice is prepared at a side table by the Deacon and the servers. The gifts of bread and wine are brought forward by the faithful and received by the Priest or Deacon or at a convenient place. It is praiseworthy that the main chalice be larger than the other chalices prepared for distribution. As the Agnus Dei or Lamb of God is begun, the Bishop or Priest alone, or with the assistance of the Deacon, and if necessary of concelebrating Priests, breaks the eucharistic bread. Other empty ciboria or patens are then brought to the altar if this is necessary. The Deacon or Priest places the consecrated bread in several ciboria or patens, if necessary, as required for the distribution of Holy Communion. If it is not possible to accomplish this distribution in a reasonable time, the celebrant may call upon the assistance of other Deacons or concelebrating Priests. If extraordinary ministers of Holy Communion are required by pastoral need, they should not approach the altar before the Priest has received Communion. After the Priest has concluded his own Communion, he distributes Communion to the extraordinary ministers, assisted by the Deacon, and then hands the sacred vessels to them for distribution of Holy Communion to the people. Neither Deacons nor lay ministers may ever receive Holy Communion in the manner of a concelebrating Priest. The practice of extraordinary ministers of Holy Communion waiting to receive Holy Communion until after the distribution of Holy Communion is not in accord with liturgical law.

4: Special Counsel investigation (â€“present) - Wikipedia

Do you move to table, postpone or something else? What is the difference? What is the difference? We asked Professor Larry Larmer, Local Government Center Outreach Specialist and authority on Roberts Rules of Order for advice.

Access to public information in Cyprus The right of access to information in Cyprus is guaranteed in constitutional provisions on freedom of expression. A law that falls below Council of Europe standards in the Northern occupied part of Cyprus. Discuss February Access to Public Administration Files Act of is a Danish act passed by the Folketing concerning public access to governmental records. The Act came into force in and repealed the Public Records Act of Yet, the information concerning activities of judicial branch and legislators is not accessible. Rough drafts and projects that are not part of an administrative procedure are not included. Ecuador[edit] In Ecuador , the Transparency and Access to Information Law of declares that the right of access to information is guaranteed by the state. Europe[edit] In matters concerning the local, national and transboundary environment, the Aarhus convention grants the public rights regarding access to information, public participation and access to justice in governmental decision-making processes. It focuses on interactions between the public and public authorities. Council of Europe[edit] The recognition of the right to access to public information under Article 10 including "freedom.. Italy case before the European Court of Human Rights in The majority considered Article 10 was not applicable to the complaint. However, the court found that in the specific case, which included living near a high-risk factory, not providing information was in violation of Article 8 respect to private and family life. Besides, two judges expressed a dissent on applicability of Article 10, and further six judges reserved a possibility, that in other circumstances, right to access to information could be protected by Article If access is refused, the applicant is allowed a confirmatory request. Governments are required to transcribe the directive into national legislation for example, in the United Kingdom, the Environmental Information Regulations This has been transcribed into national legislation through, for example, the Data Protection Act United Kingdom and the Data Protection Ireland. Finland[edit] In Finland , the Laki yleisten asiakirjain julkisuudesta 9. Exceptions to the basic principle could only be made by law, or by an executive order for specific enumerated reasons such as national security. The openness of unsigned draft documents was not mandated, but up to the consideration of the public official. This weakness of the law was removed when the law was revised in the s. The revised law, the Laki viranomaisten toiminnan julkisuudesta Julkisuuslaki also extended the principle of openness to corporations that perform legally mandated public duties, such as pension funds and public utilities, and to computer documents. The person may ask the authority for the document in person or in writing. When making the request, the requester needs to specify the document so that it can be identified. However, the authority is liable to assist the person with its document registers and indices in this task. After receiving the request, the authority has two weeks to give the document. If the decision is negative, and document is withheld, the requester may appeal to the administrative court. However, the copying may be declined if it would be unfeasible because of the large number of documents or otherwise technically difficult. There are also a number of limitations on the release of electronic documents designed for the protection of the individual privacy. They may be grouped to three categories: The documents where automatic non-openness is prescribed remain withheld in all cases. In the case of conditional non-openness, the reasonability of the non-openness is reviewed case-by-case by the authority and, if appeals are made, by the court. In the third category, openness is a rule, and the reason for non-openness needs to be established by the authority. However, information on having held positions of responsibility held or having been a candidate for them is public, as well as being a founding member of a political party or electoral association. Documents that are non-open to protect the privacy of an individual remain non-open for 50 years after the protected individual has died. The same indefinite non-openness applies to all documents under international security obligations, if the release might still affect Finnish foreign relations negatively. The non-openness of other documents may be prolonged up to 55 years by the Council of State , if necessary to safeguard a protected interest. On various measures for improved relations between the Civil Service and the public and on various arrangements of

administrative, social and fiscal nature.

5: Robert's Rules of Order, Strategies for Individual Motions Illustrated

The Form of this motion is, "I move to lay the question on the table," or, "That the question be laid on the table," or, "That the question lie on the table." It cannot be qualified in any way; if it is qualified, thus, "To lay the question on the table until 2 P.M.," the chair should state it properly as a motion to postpone until 2 P.M.

It frequently happens at meetings. Now does not seem the time to discuss or act on an issue. But there the issue is ready for you on your meeting agenda. Do you move to table, postpone or something else? What is the difference? Here is his answer: If a body postpones something indefinitely, it cannot be taken up again in the same meeting except through reconsideration. It can be renewed i. For example, if a village is following the League of Municipalities model procedures , a matter that is voted down may not be brought up again within 30 days. Postponing to a definite time is quite different. The body does want to resume deliberation on the matter but for a variety of reasons wishes to so do at a later time " either later in the same meeting or in a future meeting. When a body agrees to postpone a matter to a specific time, it has ordered that the agenda include the item. The body may postpone something to a specific meeting or until after an event takes places, e. Once an item is set aside by tabling, the body must agree to take it from the table in order to get back to it. Here is an example I observed while watching the county board on cable TV. The body tabled the matter so that the information could be retrieved and went to other matters on the agenda. When the information was brought back to the chamber, the body could decide when to get back to it. They may, also, prefer to take care of other business first, thus the motion to take the matter from the table enable them to take up the issue at the time they chose. If a matter is not taken from the table by the end of the next regular meeting, it must be renewed within any time limits specific to that body. Thus, both table and postpone indefinitely are sometime used to defeat measures without the body having expressed itself one way or the other.

6: Laid | Define Laid at www.enganchecubano.com

Lay on the Table. Lay on the table is another frequently misused motion in meetings. Because people have seen it misused so often, its misuse becomes acceptable. Members often say, "Let's table this motion to the next meeting." Technically, there is no such motion in Robert's Rules of Order. To "table to the next meeting" is the motion to postpone to the next meeting.

See 12 for a list and the general characteristics of these motions. To Lay on the Table. This motion takes precedence of all other subsidiary [12] motions and of such incidental [13] questions as are pending at the time it is made. It yields to privileged [14] motions and such motions as are incidental to itself. It is undebatable and cannot have any subsidiary motion applied to it. No motion that has another motion adhering to it can be laid on the table by itself; if laid on the table it carries with it everything that adheres to it. When a motion is taken from the table [35] everything is in the same condition, as far as practicable, as when the motion was laid on the table, except that if not taken up until the next session the effect of the previous question is exhausted. If debate has been closed by ordering the previous question, or otherwise, up to the moment of taking the last vote under the order, the questions still before the assembly may be laid on the table. Thus, if, while a resolution and an amendment and a motion to commit are pending, the previous question is ordered on the series of questions, and the vote has been taken and lost on the motion to commit, it is in order to lay on the table the resolution, which carries with it the adhering amendment. This motion cannot be applied to anything except a question actually pending, therefore it is not in order to lay on the table a class of questions, as the orders of the day, or unfinished business, or reports of committees, because they are not pending questions, as only one main motion can be pending at a time. To accomplish the desired object, which is evidently to reach a special subject or class of business, the proper course is to suspend the rules by a two-thirds vote and take up the desired question or class of business. Sometimes when it is desired to pass over the next order or class of business, that business is "passed," as it is called, by general consent. In such case, as soon as the business for which it was "passed" is disposed of, it is then taken up. By general consent, the business to come before the assembly may be considered in any order the assembly desires. If a motion to lay on the table has been made and lost, or if a question laid on the table has been taken from the table, it shows that the assembly wishes to consider the question now, and therefore a motion made the same day to lay that question on the table is out of order until there has been material progress in business or debate, or unless an unforeseen urgent matter requires immediate attention. The assembly cannot be required to vote again the same day on laying the question on the table unless there is such a change in the state of affairs as to make it a new question. Motions relating to adjournment or recess, made and lost, are not business justifying the renewal of the motion to lay on the table, but the renewal of the motion might be justified after a vote on an important amendment, or on the motion to commit. A vote on laying on the table cannot be reconsidered, because, if lost the motion may be renewed as soon as there has been material progress in debate or business, or even before if anything unforeseen occurs of such an urgent nature as to require immediate attention; and if adopted the question may be taken from the table as soon as the interrupting business has been disposed of and while no question is pending, and business of this class, or new or unfinished business, is in order. The Form of this motion is, "I move to lay the question on the table," or, "That the question be laid on the table," or, "That the question lie on the table. The Object 1 of this motion is to enable the assembly, in order to attend to more urgent business, to lay aside the pending question in such a way that its consideration may be resumed at the will of the assembly as easily as if it were a new question, and in preference to new questions competing with it for consideration. It is to the interest of the assembly that this object should be attained instantly by a majority vote, and therefore this motion must either apply to, or take precedence of, every debatable motion whatever its rank. It is undebatable, and requires only a majority vote, notwithstanding the fact that if not taken from the table the question is suppressed. These are dangerous privileges which are given to no other motion whose adoption would result in final action on a main motion. There is a great temptation to make an improper use of them, and lay questions on the table for the purpose of instantly suppressing them by a

majority vote, instead of using the previous question, the legitimate motion to bring the assembly to an immediate vote. The fundamental principles of parliamentary law require a two-thirds vote for every motion that suppresses a main question for the session without free debate. The motion to lay on the table being undebatable, and requiring only a majority vote, and having the highest rank of all subsidiary motions, is in direct conflict with these principles, if used to suppress a question. If habitually used in this way, it should, like the other motions to suppress without debate, require a two-thirds vote. The minority has no remedy for the unfair use of this motion, but the evil can be slightly diminished as follows: The person who introduces a resolution is sometimes cut off from speaking by the motion to lay the question on the table being made as soon as the chair states the question, or even before. In such cases the introducer of the resolution should always claim the floor, to which he is entitled, and make his speech. Persons are commonly in such a hurry to make this motion that they neglect to address the chair and thus obtain the floor. In such case one of the minority should address the chair quickly, and if not given the floor, make the point of order that he is the first one to address the chair, and that the other member, not having the floor, was not entitled to make a motion [3]. As motions laid on the table are merely temporarily laid aside, the majority should remember that the minority may all stay to the moment of final adjournment and then be in the majority, and take up and pass the resolutions laid on the table. They may also take the question from the table at the next meeting in societies having regular meetings as frequently as quarterly. The safer and fairer method is to object to the consideration of the question if it is so objectionable that it is not desired to allow even its introducer to speak on it; or, if there has been debate so it cannot be objected to, then to move the previous question, which, if adopted, immediately brings the assembly to a vote. These are legitimate motions for getting at the sense of the members at once as to whether they wish the subject discussed, and, as they require a two-thirds vote, no one has a right to object to their being adopted. The Effect of the adoption of this motion is to place on the table, that is, in charge of the secretary, the pending question and everything adhering to it; so, if an amendment is pending to a motion to refer a resolution to a committee, and the question is laid on the table, all these questions go together to the table, and when taken from the table they all come up together. An amendment proposed to anything already adopted is a main motion, and therefore when laid on the table, does not carry with it the thing proposed to be amended. A question of privilege may be laid on the table without carrying with it the question it interrupted. In legislative bodies, and all others that do not have regular sessions as often as quarterly, questions laid on the table remain there for that entire session, unless taken up before the session closes. In deliberative bodies with regular sessions as frequent as quarterly, the sessions usually are very short and questions laid on the table remain there until the close of the next regular session, if not taken up earlier; just as in the same assemblies a question can be postponed to the next session, and the effect of the motion to reconsider, if not called up, does not terminate until the close of the next session. The reasons for any one of these rules apply with nearly equal force to the others. While a question is on the table no motion on the same subject is in order that would in any way affect the question that is on the table; it is necessary first to take the question from the table and move the new one as a substitute, or to make such other motion as is adapted to the case. When the House has something else which claims its present attention, but would be willing to reserve in their power to take up a proposition whenever it shall suit them, they order it to lie on their table. It may then be called for at any time. The high rank and undebatability of this motion enabled it to be used for this purpose by simply allowing its mover the right of recognition in preference to the member reporting the bill, and then not allowing a question to be taken from the table except under a suspension of the rules unless it is a privileged matter , which requires a two-thirds vote. This complete revolution in the use of the motion to lay on the table renders all the practice of Congress in regard to this motion useless for any ordinary deliberative assembly. It is the extreme of a "gag law," and is only justifiable in an assembly where it is impossible to attend to one-tenth of the bills and resolutions introduced. In Congress, to lay on the table and the previous question require the same vote a majority , and in all ordinary societies where to lay on the table is habitually used to kill questions, it should require the same vote as the previous question, namely, two-thirds. The Previous Question 1 takes precedence of all subsidiary [12] motions except to lay on the table, and yields to privileged [14] and incidental [13] motions, and to the

motion to lay on the table. It is undebatable, and cannot be amended or have any other subsidiary motion applied to it. The effect of an amendment may be obtained by calling for, or moving, the previous question on a different set of the pending questions which must be consecutive and include the immediately pending question, in which case the vote is taken first on the motion which orders the previous question on the largest number of questions. It may be applied to any debatable or amendable motion or motions, and if unqualified it applies only to the immediately pending motion. It may be qualified so as to apply to a series of pending questions, or to a consecutive part of a series beginning with the immediately pending question. It requires a two-thirds vote for its adoption. After the previous question has been ordered, up to the time of taking the last vote under it, the questions that have not been voted on may be laid on the table, but can have no other subsidiary motions applied to them. An appeal made after the previous question has been demanded or ordered and before its exhaustion, is undebatable. The previous question, before any vote has been taken under it, may be reconsidered, but not after its partial execution. As no one would vote to reconsider the vote ordering the previous question who was not opposed to the previous question, it follows that if the motion to reconsider prevails, it will be impossible to secure a two-thirds vote for the previous question, and, therefore, if it is voted to reconsider the previous question it is considered as rejecting that question and placing the business as it was before the previous question was moved. If a vote taken under the previous question is reconsidered before the previous question is exhausted, there can be no debate or amendment of the proposition; but if the reconsideration is after the previous question is exhausted, then the motion to reconsider, as well as the question to be reconsidered, is divested of the previous question and is debatable. If lost, the previous question may be renewed after sufficient progress in debate to make it a new question. The Form of this motion is, "I move [or demand, or call for] the previous question on [here specify the motions on which it is desired to be ordered]. The form of putting the question 2 is, "The previous question is moved [or demanded, or called for] on [specify the motions on which the previous question is demanded]. As many as are in favor of ordering the previous question on [repeat the motions] will rise. There being two-thirds in favor of the motion, the affirmative has it and the previous question is ordered on [repeat the motions upon which it is ordered]. The question is [or recurs] on [state the immediately pending question]. As many as are in favor," etc. If the previous question is ordered the chair immediately proceeds to put to vote the questions on which it was ordered until all the votes are taken, or there is an affirmative vote on postponing definitely or indefinitely, or committing, either of which exhausts the previous question. If there can be the slightest doubt as to the vote the chair should take it again immediately, counting each side. If less than two-thirds vote in the affirmative, the chair announces the vote thus: The question is on," etc. The question may be put in a form similar to this: As many as are in favor of now putting the question on the motion to commit and its amendment will rise; those opposed will rise. There being two-thirds in favor of the motion, the debate is closed on the motion to commit and its amendment, and the question is on the amendment," etc. While this form is allowable, yet it is better to conform to the regular parliamentary form as given above. The Object of the previous question is to bring the assembly at once to a vote on the immediately pending question and on such other pending questions as may be specified in the demand. It is the proper motion to use for this purpose, whether the object is to adopt or to kill the proposition on which it is ordered, without further debate or motions to amend. The Effect 3 of ordering the previous question is to close debate immediately, to prevent the moving of amendments or any other subsidiary motions except to lay on the table, and to bring the assembly at once to a vote on the immediately pending question, and such other pending questions as were specified in the demand, or motion. If the previous question is ordered on more than one question, then its effect extends to those questions and is not exhausted until they are voted on, or they are disposed of as shown below under exhaustion of the previous question. If the previous question is voted down, the discussion continues as if this motion had not been made. The effect of the previous question does not extend beyond the session in which it was adopted. Should any of the questions upon which it was ordered come before the assembly at a future session they are divested of the previous question and are open to debate and amendment. The previous question is Exhausted during the session as follows: If, before the exhaustion of the previous question, the questions on which it has been ordered that have not been voted on are laid on the table, the previous question is not exhausted thereby, so

that when they are taken from the table during the same session, they are still under the previous question and cannot be debated or amended or have any other subsidiary motion applied to them. As originally designed, and at present used in the English Parliament, the previous question was not intended to suppress debate, but to suppress the main question, and therefore, in England, it is always moved by the enemies of the measure, who then vote in the negative. It was first used in , and was intended to be applied only to delicate questions; it was put in this form, "Shall the main question be put? Its form was afterwards changed to this, which is used at present, "Shall the main question be now put? The motion for the previous question could be debated; when once put to vote, whether decided affirmatively or negatively, it prevented any discussion of the main question, for, if decided affirmatively, the main question was immediately put, and if decided negatively that is, that the main question be not now put , it was dismissed for the day. Our Congress has gradually changed the English Previous Question into an entirely different motion, so that, while in England, the mover of the previous question votes against it, in this country he votes for it. At first the previous question was debatable; if adopted it cut off all motions except the main question, which was immediately put to vote, and if rejected the main question was dismissed for that day as in England. Congress, in , made it undebatable. In the rule was changed so as not to cut off amendments but to bring the House to a vote first upon pending amendments, and then upon the main question. In its effect was changed again so as to bring the House to a vote upon the motion to commit if it had been made, then upon amendments reported by a committee, if any, then upon pending amendments, and finally upon the main question. In Congress decided that the only effect of the previous question, if the motion to postpone were pending, should be to bring the House to a direct vote on the postponement-- thus preventing the previous question from cutting off any pending motion. In the rule was modified also so as to allow it to be applied if so specified to an amendment or to an amendment of an amendment, without affecting anything else, and so that if the previous question were lost the debate would be resumed. The previous question now is simply a motion to close debate and proceed to voting on the immediately pending question and such other pending questions as it has been ordered upon. The previous question is the only motion used in the House of Representatives for closing debate. It may be ordered by a majority vote. If there has been no previous debate on the subject, forty minutes of debate, to be equally divided between those opposed to and those in favor of the proposition, is allowed after the previous question has been ordered. The motion is not allowed in the Senate.

7: Postpone or Table? Parliamentary Procedure Advice – Local Call

Soiled utensils are laid on the plate or bowl it is provided with (not on the table). Never rest a utensil half on a plate and half on the table. The rules are, of course, different when using chopsticks. You can rest your utensils in one of two ways when taking a break from eating: Put your fork.

A wild boar has invaded Thy vineyard. Arise, O Peter, and consider the case of the Holy Roman Church, the mother of all churches, consecrated by thy blood. Arise, O Paul, who by thy teaching and death hast illumined and dost illumine the Church. Arise all ye saints, and the whole universal Church, whose interpretations of Scripture has been assailed. If we punish thieves with the gallows, robbers with the sword, and heretics with fire, why do we not all the more fling ourselves with all our weapons upon these masters of perdition, these cardinals, these popes, and all this sink of Roman sodomy that ceaselessly corrupts the church of God and wash our hands in their blood so that we may free ourselves and all who belong to us from this most dangerous fire? Martin Luther, Young people have lost that deference to their elders on which the social order depends; they reject all correction. Sexual offenses, rapes, adulteries, incests and seductions are more common than ever before. Everything is in shameful confusion; everywhere I see only cruelty, plots, frauds, violence, injustice, shamelessness while the poor groan under the oppression and the innocent are arrogantly and outrageously harassed. God must be asleep. John Calvin The 16th century in Europe was a great century of change on many fronts. The humanists and artists of the Renaissance would help characterize the age as one of individualism and self-creativity. Humanists such as Petrarch helped restore the dignity of mankind while men like Machiavelli injected humanism into politics. When all is said and done, the Renaissance helped to secularize European society. Man was now the creator of his own destiny -- in a word, the Renaissance unleashed the very powerful notion that man makes his own history on the Renaissance, see Lecture 1. But the 16th century was more than just the story of the Renaissance. The century witnessed the growth of royal power, the appearance of centralized monarchies and the discovery of new lands. During the great age of exploration, massive quantities of gold and silver flood Europe, an event which turned people, especially the British, Dutch, Italians and Germans, money-mad. The year can be said to have marked the origin of the Scientific Revolution -- this was the year Copernicus published his *De Revolutionibus* see Lecture 10 and set in motion a wave of scientific advance that would culminate with Newton at the end of the 17th century. In the meantime, urbanization continued unabated as did the growth of universities. And lastly, the printing press, perfected by the moveable type of Gutenberg in , had created the ability to produce books cheaply and in more quantities. And this was indeed important since the Renaissance created a literate public eager for whatever came off the presses. Despite all of these things, and there are more things to be considered, especially in the area of literature and the arts, the greatest event of the 16th century -- indeed, the most revolutionary event -- was the Protestant Reformation. It was the Reformation that forced people to make a choice -- to be Catholic or Protestant. This was an important choice, and a choice had to be made. There was no real alternative. In the context of the religious wars of the 16th and 17th centuries, one could live or die based on such a choice. We have to ask why something like the Reformation took place when it did. In general, dissatisfaction with the Church could be found at all levels of European society. Indeed, what we are witnessing is the shift from salvation of whole groups of people, to something more personal and individual. The sacraments had become forms of ritualized behavior that no longer "spoke" to the people of Europe. They had become devoid of meaning. And since more people were congregating in towns and cities, they could observe for themselves and more important, discuss their concerns with others. Second, the papacy had lost much of its spiritual influence over its people because of the increasing tendency toward secularization. In other words, popes and bishops were acting more like kings and princes than they were the spiritual guides of European men and women. And again, because so many people were now crowding into cities, the lavish homes and palaces of the Church were noticed by more and more people from all walks of life. The poor resented the wealth of the papacy and the very rich were jealous of that wealth. At the same time, the popes bought and sold high offices, and also sold indulgences. All of this led to the increasing wealth of the Church -- and this created new paths

for abuses of every sort. Finally, at the local level of the town and village, the abuses continued. The clergy had become lax, corrupt and immoral and the people began to take notice that the sacraments were shrouded in complacency and indifference. Something was dreadfully wrong. These abuses called for two major responses. On the one hand, there was a general tendency toward anti-clericalism, that is, a general but distinct distrust and dislike of the clergy. Some people began to argue that the layperson was just as good as the priest, an argument already advanced by the Waldensians of the 12th century see also my lecture, "Heretics, Heresies and the Church". On the other hand, there were calls for reform. These two responses created fertile ground for conflict of all kinds, and that conflict would be both personal and social. The deepest source of conflict was personal and spiritual. The Church had grown more formal in its organization, which is hardly unsurprising since it was now sixteen centuries old. The Church had its own elaborate canon law as well as a dogmatic theology. All of this had been created at the Fourth Lateran Council of That Council also established the importance of the sacraments as well as the role of the priest in administering the sacraments see the Canons of the Fourth Lateran Council. Above all, the Fourth Lateran Council of established the important doctrine that salvation could only be won through good works -- fasting, chastity, abstinence and asceticism. The common people, meanwhile, sought a more personal, spiritual and immediate kind of religion -- something that would touch them directly, in the heart. The rituals of the Church now meant very little to them -- they needed some kind of guarantee that they were doing the right thing "that they would indeed be saved. The Church gave little thought to reforming itself. People yearned for something more while the Church seemed to promise less. What seemed to be needed was a general reform of Christianity itself. Only such a major transformation would effect the changes reflected in the spiritual desires of the people. Throughout the 14th and 15th centuries the Church was faced with numerous direct challenges. Heretics had been assaulting the Church since the 12th century. The heretics were Christians who deviated from Christian dogma. Many did not believe in Christian baptism -- the majority felt left out of the Church. There were also numerous mystics who desired a direct and emotional divine illumination. They claimed they had been illuminated by an inner light that assured them of salvation. There was an influential philosophical movement called nominalism that stressed the reality of anything concrete and real, thus doubting faith. Renaissance humanism rejected the Christian matrix almost completely and instead turned to the Classical World, the true source of virtue and wisdom. The breakdown of feudalism and the discovery and exploitation of the New World gave way to commerce and trade, as well as an increasing tendency to view life in the here and now as something good. The Church was also challenged by an increasing awareness of ethnicity and nationalism, e. Merchants and skilled workers living in cities were growing wealthy and influential as they began to supply Europe with more and more "stuff. There was an awareness, thanks to the age of discovery, that there was a pagan world outside the world of Europe that needed to be tamed. Luther was the son of Hans Luther, a copper miner from the district of Saxony. Hans was a self-made man. As a youth he worked menial jobs in copper mines -- but by the time Martin was born at Eisleben, he had risen to prominence and owned several mines. Hans Luther wanted his son to do even more with his life so while Martin was in his teens, it was decided that he would study law. So, after his preliminary education was complete, at the age of 17 young Martin Luther entered the University of Erfurt. At the time, Erfurt was the most important university in Germany more on German universities. It was also the center of a conflict between the Renaissance humanists and those people known as the Scholastics, who were adept at combining medieval philosophy and theology. Luther enrolled in the Faculty of Philosophy and studied theology and law as well. It was at this time that he read widely in the classical authors, especially Cicero and Virgil. He obtained his Masters degree and finished second in a class of seventeen students. In , a promising legal career seemed certain. But at this point, Luther rejected the world. He was twenty-one at the time. In , Luther tells us that he experienced the "first great event" of his life. In that year he experienced some kind of conversion after having been struck by a bolt of lightning. He cried out, "Help, St. Anne, I will become a monk. He felt doubt within himself " he simply could not reconcile his faith with his worldly ambitions. And so, Luther was plagued by an overwhelming sense of guilt, fear and terror. To relieve his anxiety he joined the Order of the Hermits of St. There he would be shielded from worldly distractions. There he would find the true path to heaven. He fasted, prayed and

scourged himself relentlessly. But he still felt doubts. One day, as he sat in his cell, he threw his Bible on the table and pointed at a passage at random. The passage was from the Epistles of St. At Wittenberg, Luther joined the university faculty as professor of philosophy and quickly became the leader in the fight to make Wittenberg a center of humanism rather than Scholasticism. In the end, Luther was more interested in preaching a religion of piety than he was studying philosophy or theology. In , he devoted himself to discovering God and during a trip to Rome on official business he acted more the part of a pilgrim than humanist scholar.

8: Bill List - The Florida Senate

Lecture 3: The Protestant Reformation: Arise, O Lord, and judge Thy cause. A wild boar has invaded Thy vineyard. Arise, O Peter, and consider the case of the Holy Roman Church, the mother of all churches, consecrated by thy blood.

Justice Department ethics officials typically review conflicts of interest to recommend recusals, but their findings are not binding. In an interview with the Associated Press, Rosenstein said he would recuse himself from supervision of Mueller if he himself were to become a subject in the investigation due to his role in the dismissal of Comey. The decision aligns with Justice Department guidelines that say a sitting president cannot be indicted. Giuliani also added that he believes the Constitution prevents indictment of a sitting president. The grand jury has the power to subpoena documents, require witnesses to testify under oath, and issue indictments for targets of criminal charges if probable cause is found. Sam Clovis testified during the week of August 23, Davis, the "Manhattan Madam" who had previously worked for Roger Stone, was subpoenaed in June. Legal teams involved in the Special Counsel investigation – present The investigation involves multiple legal teams, specifically the attorneys, supervised by Special Counsel Robert Mueller, taking part in the investigation; the team defending President Trump in his personal capacity; and the team representing the White House as an institution separate from the President. According to a former federal prosecutor, the warrant means that a judge was convinced that foreigners had illegally contributed to influencing a US election via Facebook ads. Links between Trump associates and Russian officials As early as spring, US intelligence agencies started overhearing conversations in which Russian government officials, some within the Kremlin, discussed associates of Trump, then a presidential candidate. Paul Manafort was the only Trump associate who was specifically identified as participating in these communications. Michael Flynn was forced to resign as National Security Advisor on February 13, after it was revealed that on December 29, the day that Obama announced sanctions against Russia, Flynn had discussed the sanctions with Russian ambassador Kislyak. Flynn had earlier acknowledged speaking to Kislyak but denied discussing the sanctions. Trump signed a nonbinding "letter of intent" dated October 13, to proceed with the project. Sater has also been involved in criminal activities involving organized crime and has served as an informant to the FBI relating to those activities. I will get all of Putins [sic] team to buy in on this. I will manage this process. The deal was abandoned that month. This disclosure came in a court sentencing document for Alex van der Zwaan submitted by Robert Mueller. Gates reportedly told an associate that he knew "Person A" was a former GRU agent, although Manafort told associates he was not aware of such a connection. The Steele dossier asserted that Trump attorney Michael Cohen in August had a clandestine meeting with Kremlin representatives in Prague. Cohen has stated he has never been to Prague, inviting investigators to examine his passport. Such a trip would not have required a passport as Germany and the Czech Republic are in the Schengen Area which has abolished passport and all other types of border control at their mutual borders. Alleged collusion between Trump campaign and Russian agents[edit] See also: In one email exchange of June 3, Goldstone wrote Trump Jr. CNN reported in the same story that Cohen attorney Lanny Davis had declined to comment for the report. Davis also asserted he had been a source for the CNN story. Some of the intercepted communications caused concerns among investigators that Manafort had solicited assistance from Russians for the campaign, although the evidence was reportedly inconclusive. The wiretaps began sometime after Manafort became a subject of an FBI investigation into his business practices in The Mueller investigation was provided details of these intercepts. Trump campaign officials have denied that Smith was working with them. Aged 81 and reportedly in failing health, he left a carefully prepared file of documents, including a statement police called a suicide note. Stone, a longtime Republican "dirty trickster" and Trump confidant [] has repeatedly discussed his backchannel communications with Assange and claimed knowledge of forthcoming leaks from Wikileaks. At or around the same time, they also targeted seventy-six email addresses at the domain for the Clinton Campaign. The New York Times first reported the existence of the list. Among the questions was, "What knowledge did you have of any outreach by your campaign, including by Paul Manafort, to Russia about potential assistance to the campaign? The Times noted that the questions were not quoted verbatim and in

some cases were condensed. Before this report, there had been no publicly available information indicating that Papadopoulos had informed anyone on the Trump campaign about such matters. Despite an extensive search for the purported email by various investigators, it has not been located. Obstruction of justice[edit] See also: In February , it was reported that White House officials had asked the FBI to issue a statement that there had been no contact between Trump associates and Russian intelligence sources during the campaign. The FBI did not make the requested statement, and observers noted that the request violated established procedures about contact between the White House and the FBI regarding pending investigations. Rogers and asked them to publicly state there was no evidence of collusion between his campaign and the Russians. The two exchanged notes about the incident, and Rogers made a contemporary memo to document the request. He is a good guy. I hope you can let this go. Comey said he "took it as a direction" I took it as, this is what he wants me to do.

9: Lecture 3: The Protestant Reformation

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