

1: Million Man March - Wikipedia

In its theological meaning, Dualism is the theory that there are two independent and opposing forces (God and the Devil) in continual conflict, and that the outcome of that conflict is not decided until the end.

Article Recommendations Abstract The outcome of an audience study supports theories stating that stories are a primary means by which we make sense of our experiences over time. One conclusion is that spectators test the emotional realism of the narrative for greater significance, connecting diegetic fiction experiences with their extra-diegetic world in their quest for meaning, self and identity. Instead, vernacular meaning-making is proposed. Eichmann i Jerusalem [Eichmann in Jerusalem: Daidalos Anderson, Joseph D. Liber Axelson, Tomas Journal of Audience and Reception Studies. Reframing theology and film: Baker Academic Barker, Martin International Journal of Cultural Studies. Sage Publications Best, Susan Sage Publications Billig, Michael Vernacular religion in everyday life: Equinox Bruun Vaage, Margrethe In Nordicom Review Volume 30 2: The Journal for Movies and Mind. Berghahn Journals Dahl, Steven Folkmord som fiktion [Genocide as fiction]. Wallflower Hjarvard, Stig Nordicom Hjarvard, Stig The Mediatization of religion. Volume 6, pp 9 â€” Nordicom Hoover, Stewart M. Religion in the media age. Routledge Jerslev, Anne The Lord of the Rings: Wallflower Johnston, Robert K. Baker Academic Klinger, Barbara Blockbusters, The Return of the King and U. Watching the Lord of the Rings: Nordicom Lundby, Knut eds. Lang Lynch, Gordon Artos Marsh, Clive Theology goes to the movies: Routledge McAdams, Dan, P. The Stories We Live By: Personal Myths and the Making of the Self. The Guilford Press Murdoch, Graham Volume 6, pp Berghahn Journals Plantinga, Carl University of California Press Persson, Per University Press Seixas, Peter Explorations of Religion in Nordic Films. In Nordic Journal of Religion and Society. Berghahn Journals Tan, Ed S. Emotion and the structure of narrative film: Erlbaum Associates Zillman, Dolf Claudie Ossard Productions Avatar [Film]. Twentieth Century Fox Film Crp. Miramax Films Shawshank Redemption

2: Theology | Definition of Theology by Merriam-Webster

While much has been written about the process of theological reflection, one of the least developed areas is an understanding of related outcomes, and the 'difference that this complex, demanding.

An Association of Professors, Practitioners, and Researchers of Religious Education ; referee for respected field journals in religious education, teaching, and learning; and participant of seminars and workshops within the Association of Theological Schools. Within her ecclesiastical communion, she provides leadership to judicatory bodies including years as board member of the Christian Educators Fellowship and editor of *Christians in Education* , and was co-writer for the UMC Commission for the Study of Ministry in the quadrennium. In tribute to her enchantment with the power of stories, this is a brief narrative sketch of the still-unfolding adventures of an educator, scholar, and church leader who loves words and the people who utter them. One wonders how she might story her own life, and how she might object to the titling of her life chapters. It is very likely that she would say, in good old social constructionist fashion, that the story lies in the dialogue. For eleven of her early childhood years, Margaret Ann and family lived in Iowa City, Iowa , where her father served on the faculty at the University of Iowa, and whereby Margaret Ann attended one of the best University Lab Schools at the time. Sunday School Drop-Out Who Yearned for God Margaret Ann Crain grew up in the church, but established herself early on as a free spirit who dodged cookie-cutter approaches to faith formation. Recalling an assertive moment in her formative years, she wrote: I refused to give any authority to her message. I wanted to be free of the whole experience which, I believed, had nothing of value for me. However, the alternative for me on Sunday morning was to assist the Sunday school superintendent who delivered printed curriculum to each classroom, picked up attendance sheets and offering money from them, and kept records. She was at a youth leadership development camp. It was their last night together. They were to walk through candle-lit stations for prayer and discernment in the woods. The last station invited participants to write letters to God. Margaret Ann looked around: Everyone seemed to be having profound spiritual experiences, but she did not. She confided in an associate pastor the sense of spiritual emptiness and lack of experiential response. He assured her that it was all right, but she could not let that go. The vacuum fueled her passion for Christian formation ever since. As it turns out, her love for textiles made the work of stage and costume design enjoyable. The mechanics of production and management required the study of such divergent disciplines as aesthetics, literary analysis, cultural and political history. Together, this academic track provided her important foundational skills and competencies for artistic synthesis and interdisciplinary integration, which she would eventually translate into classroom teaching practices later on. Advancing her artistic trajectory, Margaret Ann proceeded with doctoral study, completing 36 semester hours toward a Ph. Theater performer as she was, Margaret Ann Crain was never quite content with following prescribed social scripts. Looking back, Margaret Ann acknowledges great appreciation for the ways in which the congregations of her youth and adulthood extended her generative opportunities. Paul, Kansas City, Missouri. In , a literal telephone call altered the course of her life and vocation yet another time: Several interviews later, Margaret Ann found herself joining a team of six creative educators to oversee and innovate robust educational ministries at Peachtree Road UMC for the next five years. As Professor of Christian Education, Margaret Ann maintained for herself a distinctive, integrative role as scholar-educator of both church and academia. In terms of teaching, she covered courses in Christian religious education, congregational studies, and United Methodist doctrine, polity and history. In all this work, more impressive was the sense of collegiality with which Margaret Ann led. Her own publishing record reflects commitment to subject matters that bridge scholarly and ecclesial concerns: Such existential confirmation of personal vocation was translated into a relentless commitment to educating the Churchâ€™ particularly her denomination, The United Methodist Churchâ€™ about the ever-expanding varieties of ministerial tasks and functions for the laity and ordained. Toward this end, Rev. Margaret Ann Crain remained heavily involved in a wide range of ecclesiastical activities: The ostensible success of this ongoing initiative signals important interconnections between the Church and the theological academia. A fuller curriculum vitae see below reflects numerous

ecumenical activities and international itineraries, reflecting far-reaching extensions of her work as scholar and ordained deacon. Margaret Ann Crain taught, wrote, ministered, and administered alongside her spouse Jack L. The Seminary conferred upon her the honor of Professor Emeritus in May of , with acclamation from faculty colleagues through these words in a Faculty Resolution dated December 1, Crain, personal communication, August 25, As is expected, teaching and writing continue post-retirement. In addition to advising doctoral students, teaching occasional courses, speaking and consulting widely, Margaret Ann anticipates the publication of a book in the spring of , titled *The United Methodist Deacon: Ordained to Word, Service, Compassion, and Justice*. First of its kind, the book brings together biblical scholarship, historical survey, ethnographic listening, and the study of denominational polity and legislations for passionate explication of the distinctive call, role, identity, and ministerial tasks of deacons as ordained clergy in The United Methodist Church. Lover of texts and textiles, words and the stories they weave, the communicative arts of performance and teaching, and a theological orientation toward an all-embracing, justice-driven universalizing faith, Margaret Ann Crain remains a quilter, educator, writer, leader, and scholar of the Church. She is also proud grandmother of five grandchildren and six step-grandchildren. Biographical details were obtained from Crain through personal communications and email correspondence between June and September of National Scholarly Conferences Crain, M. On the mission of the order of deacon. Designer and host, *Deacon Dialogue II. Messengers of the kingdom of God*. Designer and host, *Deacon Dialogue I*. President of the Religious Education Association. Reconsidering the power of story in religious education. Organized the national conference for Fall and served as President-elect for the Religious Education Association. Led the national Christian Educators Fellowship conference through a focus group research project on naming, identity, and vocation and reported back to the conference. Referee for *Teaching Theology and Religion*. *Women in Leadership in Theological Education*. Selected for Association of Theological Schools seminar. Exploring the commitments and practices of the peoples of God: Methods of research and education. Consultation on Religious Education. President , President-Elect Engaging with adults in the practice of poetry, prophecy and power. Association of Professors and Researchers in Religious Education. Consultant and subject of research. Sharing ministries through life stories and reciprocal ethnography. University of Pennsylvania Press. *Adults in the Sunday School: Why do they come? How do they learn? Learning to hear the voices: The religious educator as ethnographer*. Selected Church Workshops Crain, M. *Teaching that is liberating*. Workshop for Christian Educators Fellowship. *Teaching the Bible using multicultural resources*. Preconference workshop for experienced educators at national Christian Educators Fellowship conference. Elected delegate to the General and Jurisdictional Conferences. *Metamorphosis of our professional identity*. Workshop at Christian Educators Fellowship national conference. *Longing for God through our lives, through the church. Will the church hear? Reaching out through the Sunday School*. *New life in Christian Education*. Repeated for Louisiana Annual Conference , January. Shreveport and New Orleans, LA. *Listening to life stories: Antidote to Sunday School teacher burnout*. *The Gospel according to Nike: Three presentations for plenary sessions of the national conference of Christian Educators Fellowship*. Springfield, IL , St. Member of the Northern Illinois Board of Ordained Ministry, currently co-leader of the Residency Program for Provisional clergy, registrar for certification Primary appointment, faculty of Garrett-Evangelical Theological Seminary. Retired December 31, Ordained Deacon, North Georgia Conference. Delegate to the North Central Jurisdictional Conference. Delegate to South Central Jurisdictional Conference Missouri East Annual Conference.

3: A Framework for Making Ethical Decisions | Science and Technology Studies

*A creative hermeneutical meaning making process focused on the essence of the belief but applying it to new conditions
Reformulation of religious beliefs A creative reworking and rewording of a key aspect/s of the tradition.*

Jesus Christ, the second Adam, satisfied this covenant or through His human obedience and propitiation. It implies an indifference by not really being against whatever is in view. In a theological debate or discussion, it means a matter of moral indifference, or that which has neither moral merit, nor which lacks moral merit. For example, doctrines which are neither explicitly condemned by scripture, nor explicitly stipulated. It is any argument which resorts to the threat, or implied threat of some force to cause the acceptance of the conclusion. It is any argument which asserts or implies that something is more likely to be true, the more often it is repeated. Agnostics generally believe that no one can not know whether or not God exists. Some take a more liberal approach, saying "they" do not know, but that existence of a Deity might be possible. The article "a" in Greek yes Greek negates the word following it, thus a-millennium literally means no millennium. In Theological terms Amillennialism is the doctrine of no "earthly" millennial reign, or no "earthly" year reign. It identifies the belief that Christ established His Kingdom by His Death, Resurrection, and ascension to the throne of God in heaven, and thus that the kingdom of God is now being extended throughout the world through the preaching of the Gospel of Christ. Rather, it teaches that Christ reigns now and that after this present kingdom reign is over, Christ will return in judgment of the quick and the dead. The anabaptists were a radical sect that prospered during the start of the Reformation who taught that infants should not be baptized, denied predestination, and believed that Christ had a celestial flesh, and He did not develop from the mortal flesh of Mary. The term was used in a Pejorative fashion. By extension, the discourse or the study of angels. The words translated angel appears over times throughout the scriptures. In the Old Testament it is the Hebrew word [malak] and in the new testament it is the Greek word [aggelos], from where we get the actual word Angel. It can either refer to a human, or a divine messenger, depending upon the content and context of the passage. The study of angels usually centers upon the divine messengers, rather than the human ones. In theological terms, the period before the deluge or flood of Genesis chapter 7 is spoken of as the antediluvian period. It is simply the doctrine that man is the center of all things, and the central fact of all existence, therefore he has no cause for God. It is the view that man is autonomous, and therefore everything must be understood in terms of how it relates to him. Anthropology is therefore the study of man or human beings. In theological terms, anthropology is the discourse or study of human existence, origin, behaviour, and the nature of his creation in the image of God. It often centers on the revelation of the special position in creation God has placed him in, and his divergence from animals. It is the doctrine of ascribing human form or human attributes to a deity. In Christianity it is when people ascribe human features like hands, legs, feet, or other such human characteristics, to God. It is the doctrine of attributing human feelings or human attributes to a deity. In Christianity when God reveals Himself in Human form, or when God ascribes to himself feelings similar to those of humans, it is called an anthropathy. For example, when God says Genesis 6: Anthropopanies in scripture are often called the messengers translated angels of God. Theologians generally hold that there are two types of Antinomians. By implication thesis refers to a dissertation, viewpoint, or proposition which is being set down or argued. In theological terms, antithesis refers to a direct opposite, or a figure or type in which thoughts or words are balanced in contrast. In theological terms that defense is "Reasons To Believe" -1st Peter 3: Apologetics is the science of the defense of the doctrines of God, His divine nature, and cause. This reasoned advocacy takes on both positive arguments for the truth of Christianity, and also uses rebuttals of criticisms of it. Theologians usually break Apologetics into two groups called Evidential Apologetics, and Evangelical or presuppositional Apologetics. In Christianity it is a forsaking or departing from the faith, principles, or truth, to which the Church previously held 1st Timothy 4: This abandonment or falling away from the faith is an opposite of the protestant reformation, which was the returning to the faith, principles, and truths which the Church formerly held. They hold that He was therefore created, and is a creature existing only as an inferior deity. The 5 points or articles which this doctrine holds to

is, 1. Inherent will to respond to grace 4. The resistability of grace 5. And the ability of the saints to fail to persevere. His followers became known as the Remonstrants, or the Deniers because they believe that man is not totally depraved, but is inherently good, so that God elects people to be Saved on the basis of His foreseeing something good in them, that they repent and believe. This view is antithetical to the Reformed Doctrines of Grace. It was how he translated the Latin word [reconciliatio], which means to bring together again, conciliate, or restore to union. Axiology is thus the discourse or study of the philosophy or system of value judgments or worthiness. In Christianity, Axiology is the branch of Theology dealing with the nature and types of value, such as law, ethics, conduct, order, and morality. This is the doctrine that deals with the person of Jesus Christ. It encompasses the theological study of both the divine and the human nature of the Saviour, and the roles they play in Christianity. Thus a Christophany is the appearance of Jesus Christ the anointed, the second person of the Trinity come to earth in another form an angel, man, etc. That is to say, Christ appears to man in a form which they can visibly see. Thus, this word refers to an intense desire. When used in Christian theology, it means the intense desire that people have for carnal or sinful things. This is the teaching of the communion supper often attributed to Martin Luther, wherein the body and blood of Christ coexist or are present "with" the elements or "substance" of the bread and wine. The prefix "con" means "with," hence consubstantiation refers to those who believe that they receive the body and the bread alongside each other. In Consubstantiation they are still literally bread and wine. Though attributed to Martin Luther, many Lutheran ministers today object to the use of the term consubstantiation. Covenant Theology is the Reformed belief that the old Covenant or Testament and New Covenant promises made by God to His people, are particular aspects of a single Covenant relationship, and that there is continuity between the Old Covenant and the New Covenant. These leaders are often venerated, and manipulate and control the group through their charisma, deception, fear, and even perceived power. Anyone having a fanatical veneration of, or loyalty to, a human leader, animal, or thing. In general, Deists believe that God has not shown himself through scripture or any religious texts, but is revealed by logic and rational thought. In Deism, God is simply the initial creator, not one who is actively involved in His creation. Deism constitutes a secularization of religious thinking. In theological terms it pertains to the ministry of the deacons in the Church. While all Christians are called in service to others, the deacon is an official office of this service, and the solemn duty of those appointed to this office is to be a living example of such service to others. In theological terms it means an administration of time of epochs. Premillennial dispensationalism is a method of interpreting scripture popularized by John Nelson Darby, and the notes in the Scofield Reference Bible. This system divides history into epochs eras or extended periods called "dispensations," in which God deals with man in different economies for the presenting of His world program. The Donatists view of the Church and sacraments was that the effectiveness and validity of the sacraments were dependant on the holiness and moral character of the minister or celebrant. They thus objected to the reinstatement of Christians who had surrendered copies of the Scriptures to the persecutors. Augustine spoke out against the doctrine of the Donatists, preaching of the invisible church. The teaching of Donatism remained in North Africa until the seventh century, when it and indeed all of Christianity was overcome by the Islamic religion. By implication the word logos can mean "word. Example of a popular Doxology: This theory is considered heresy by some because it denies the Omniscience and Sovereignty of God, over all things. By extension the word or discourse of the Church. In theological terms it means promoting a universal or united Church. Any movement which fosters Christian unity or encourages cooperation between different faiths, denominations or churches, is called ecumenical. It is the beliefs or practices of those who want worldwide unity or cooperation between Churches. In some Theological circles Egalitarianism is also used to identify the doctrine of those who promote wealth redistribution or economic equality. In Christian Theology, by implication, it means the interpretation of a text by reading extraneous ideas into it. Eisegesis is said to occur when the reader reads his or her own ideas, bias, understanding or interpretation into the text. This system of explaining scripture often makes the text subject to more than one interpretation. It is a hermeneutic that reflects and expresses the personal or private viewpoint of the interpreter, rather than what is actually in the text. This is a direct contradiction to sound exegesis. It is when something becomes clear in a way not known before. It is used to illustrate a sudden manifestation of the

essence of divine revelation. A discovery of God in some before unexpected or unknown way. When Jesus Christ was visited by the Magi and His divinity was revealed to the world, this was an epiphany. A revealed moment that brought to light the treasure of the heart. Traditionally the word has always had specific religious association, but in our day it has grown to become used in referencing non-divine or secular forms of revelation or clarity of thinking. It is the theological Doctrine of the discourse of the last things, such as life after death, immortality, judgement, the coming of Christ, and the end time events preceding that second advent. This can be better understood by contrasting it with the system of eisegesis, which means to read your own ideas and interpretation into a text of scripture. It is not a system, but more a school of thought, or philosophical ideas which are generally related to mystery religions. In first 3 centuries A. Basically, salvation by knowledge.

4: Yale New Haven Health | Clinical Pastoral Education Program

Theological Reflection also is a primary it is a way of making connections with prior third core element in theological reflection is the outcome or desired.

May 24th, Category: In , Mimi Larson successfully defended her dissertation in early childhood education. Her empirical research was done in a preschool classroom of the Concordia Early Childhood Education Center. Her research has been presented at two national conferences: More information about the upcoming conference is available at www.TheFaithExperiencesofPreschoolChildren.com. Part of being human is to make meaning of our experiences. We question why things happen. We seek to understand new ideas. We look for meaning in the stories we hear. Children are no different as they make meaning of the world they encounter. But their ability to make meaning comes through the common experiences of childhood. Through discovery and play, wonder and stories, reflection and language, young children are able to make meaning of their lives and experiences. Children are capable of creating understandings and form knowledge through language, stories, play, and relationships. This research aimed at understanding how these common experiences of childhood help young children engage and make meaning of faith. Is it possible for preschool children to engage in the biblical story and understand abstract spiritual ideas? We will discover that faith for young children is fostered through exploration and intentional experiences, all within a strong atmosphere of faith. Exploring the Literature Christian education has been highly influenced by developmental theorists. Within this train of thought, a young child does not have the cognitive ability to understand faith. Children are capable of knowing things before they can verbalize or articulate them. For Westerhoff, it is not the words that create a place for meaning and understanding for the child. Traditionally, education is thought of as one person imparting knowledge to another person with the goal of producing a specific learning outcome in that individual. This idea of interaction, not instruction, undergirds his theory of faith development. This is a relational faith, and it is in the intersection between these experiences, these interactions, these sharings, where faith is nurtured and grows. They experience enormous growth in their physical, emotional, cognitive, and social development. Through language, stories, play, relationships, and experiences, young children are able to grasp information and create understanding. Language is a means for children to express their understandings and is more than words. Drawing is also a form of language Cox, This research contained a drawing activity following the biblical storytelling where children drew pictures and then engaged in a dialogical relationship where they were invited to share their understandings. Play is a common childhood experience and it is through everyday lived experiences such as play where children make meaning. When children play, they have the opportunity to experience and try out new ideas which bear no consequences since it is only play. Eade, Vygotsky asserts that in real life, action overrules meaning. Stories provide a narrative framework for children to interpret meaning Hall, Robert Coles contends that storytelling provides a better and richer sense of ourselves and our experiences. Spiritual stories can encourage a sacred space for children to wonder and awe, a natural quality that is nurtured and developed through exploration. Social relationships help children respond to and make sense of significant moments and nurture the inner realm of the child. Through the everyday tasks of living, parents, caretakers, and other significant adults can nurture this inner spirituality. One reason for this might be the belief that faith and the verbal articulation of faith must be linked. This belief is disconcerting since it means that several populations may not be able to possess faith such as those with dementia, the intellectually disabled, and the young. The Present Study With these understandings from the literature, this qualitative study explored how preschool children make meaning of their faith experiences. This study was set in a full-day preschool classroom in a Midwestern Christian early childhood center, and the purposeful and information-rich sampling contained a total of twenty-six three-, four-, and five-year-old children in which approximately fourteen to eighteen children participated in the research activity each day. For four consecutive weeks, the children engaged in their regular Christian education time three times a week. The biblical stories chosen for this research included the story of the Good Shepherd based on Ps 23 , the Good Shepherd and the lost sheep based on Psalm 23 and John 10 , the Good Shepherd and the wolf based on

Psalm 23, John 10, and Matt 18 , and Jesus and the little children based on Matt 18, Mark 10, and Luke After the first and second experiences, children were encouraged to participate in a drawing activity, creating a meaningful picture from the story or an expression of what the story meant to them. Both the researcher and lead teacher were present at the table to ask questions of the children, encouraging their dialogue and expression of thoughts. Following the drawing, children were interviewed and asked to share their pictures and thoughts. The storybooks and story figures were available throughout the week for children to use and engage with. The discussions at the drawing table included a combination of group talk, self-talk, and specific dialogue between the adults and children. Since children create meaning through a variety of means such as non-formalized play, informal conversations, and other behaviors, the teacher journals were utilized to capture any meaningful behaviors, dialogue, comments, or questions that occurred throughout the week from the children that related to the faith experiences. Data were analyzed based on what Westerhoff describes as Experienced Faith where faith is experienced enactively and children have the freedom to explore, wonder, question, try, imagine, create, observe, copy, play, experience, and react. The eight individual coding categories were defined and any additional codes that emerged through further reading and analysis of the data were added. How Children Make Meaning of God Children approached meaning-making through a combination of verbal communication, play, story, art, and mirroring behaviors in which relationships were a critical link between engagement and articulation of understanding. Meaning Making through Verbal and Non-Verbal Behaviors In their faith experience, children utilized both verbal and non-verbal behaviors when making meaning of faith. Looking at the story figures on the floor, she exclaimed: Jesus is too busy for you! Later, that morning, this same four-year-old demonstrated the combination of verbal and non-verbal behavior in her drawings and interview. While she was drawing, she non-verbally represented the story with the familiar characters of Jesus, the disciples, and the children. This verbal description resembles the previous non-verbal behavior that occurred during play where she held Jesus and had him kiss the children. This young girl demonstrated how young children are able to integrate and flow between the verbal and the nonverbal as they seek to make meaning and articulate understandings. A skilled teacher is able to draw out verbal explanations, helping children articulate the meanings and understandings. Meaning Making through Language and Images As children spoke, they utilized various forms of language to articulate their faith, and these various forms of language reflect the creative and varied way children are able to make meaning. These forms of language include a descriptive and concrete language, a symbolic language, a theological language, a fairy tale or fantasy language, and a private or inner language. Meaning Described with Descriptive and Concrete Language. The children utilized descriptive and concrete language to express their understandings of faith. For example, when asked who the Good Shepherd is, a child replied: And what is this? Those are the sheep that go blah blah. They go blah blah? They look like babies that play? Does Jesus play with the sheep? He only watchesâ€ Researcher: This three-year-old girl described the lambs as babies and Jesus as big with a heart that still beats. In drawings, she used images such as a vertical line to demonstrate God. These concrete and descriptive images express her understanding of the meanings she has ascribed to the biblical story and are rooted in her experience. Just like children eat breakfast with their parents, the sheep eat breakfast with Jesus. Meaning Described with Symbolic Language. In particular, there was one five-year-old girl who demonstrated this interplay between the verbal and creative thinking. Upon hearing the story in the first week, she exclaimed that she understood who the sheep were in the story. In the fourth week, she continued drawing pictures of sheep. When the story told of parents bringing their children to see Jesus, she drew a picture of grandma and grandpa sheep with a kid sheep at the feet of the shepherd, who she verbally described as Jesus. She continued to demonstrate her ability to make meaning through imaginative and symbolic thinking by describing Jesus leading his sheep to the door, initially described as a city, then clarified to be the sheepfold, and later identified as a church. On the last day of data collection, she created the story of the Good Shepherd out of clay. Meaning Described with Theological Language. Whether it was a form of imitation or mirroring behavior, the young children also utilized a form of theological language to describe meanings of their experiences. For the children, theological language was simple and concrete, yet it demonstrated significant meaning-making. In understanding their experiences, preschool children utilized what could be described as a fairy tale or fantasy

language to express meanings. They talked about the Good Shepherd who saves and of the sheepfold as being safe. They knew there were scary and dark places in which the Good Shepherd would rescue the lost sheep. In the play activity, children utilized this language as well to demonstrate meaning making. As a three-year-old boy played with the wooden figures, he made Jesus the hero whose adversaries in the story were the disciples. Later, he has the disciple figures trying to enter the church Jerusalem city and placed Jesus in their way. As he attempts to have the disciples knock Jesus down, he did not let Jesus fall. Holding Jesus to face the disciples, he said: In this research, children demonstrated the use of private or inner speech usually during an authentic and personal activity such as drawing pictures or playing with wooden figures. As mentioned earlier, the three-year-old boy and four-year-old girl talked to themselves while playing with the wooden figures. This is a demonstration of private speech. During drawing time, a little boy drew a picture of Jesus welcoming the children and the disciples trying to stop them. As educators, we must remember these various ways of articulation, and while there are similarities, each child is different. Meaning Making through Storytelling The way a story is told matters. In this research, children engaged in a variety of storytelling activities, each unique in presentation and style.

5: Glossary of Greek and Latin Terms used in Theology

This chapter considers relationships between spirituality and meaning making processes relevant to recovery from trauma. Elements of meaning-making theories are compared to multidimensional.

Ethics should concern all levels of life: This document is designed as an introduction to making ethical decisions. It first provides a summary of the major sources for ethical thinking, and then presents a framework for decision-making. Ethics provides a set of standards for behavior that helps us decide how we ought to act in a range of situations. In a sense, we can say that ethics is all about making choices, and about providing reasons why we should make these choices. Ethics is sometimes conflated or confused with other ways of making choices, including religion, law or morality. Many religions promote ethical decision-making but do not always address the full range of ethical choices that we face. Religions may also advocate or prohibit certain behaviors which may not be considered the proper domain of ethics, such as dietary restrictions or sexual behaviors. A good system of law should be ethical, but the law establishes precedent in trying to dictate universal guidelines, and is thus not able to respond to individual contexts. Law may have a difficult time designing or enforcing standards in some important areas, and may be slow to address new problems. Both law and ethics deal with questions of how we should live together with others, but ethics is sometimes also thought to apply to how individuals act even when others are not involved. Finally, many people use the terms morality and ethics interchangeably. Others reserve morality for the state of virtue while seeing ethics as a code that enables morality. Another way to think about the relationship between ethics and morality is to see ethics as providing a rational basis for morality, that is, ethics provides good reasons for why something is moral. There are many systems of ethics, and numerous ways to think about right and wrong actions or good and bad character. The field of ethics is traditionally divided into three areas: Our experience with applying particular ethical standards or principles can inform our understanding of how good these standard or principles are. Three Broad Types of Ethical Theory: Ethical theories are often broadly divided into three types: Each of these three broad categories contains varieties of approaches to ethics, some of which share characteristics across the categories. Below is a sample of some of the most important and useful of these ethical approaches. The Utilitarian Approach Utilitarianism can be traced back to the school of the Ancient Greek philosopher Epicurus of Samos BCE , who argued that the best life is one that produces the least pain and distress. This conforms to our feeling that some good and some bad will necessarily be the result of our action and that the best action will be that which provides the most good or does the least harm, or, to put it another way, produces the greatest balance of good over harm. Ethical environmental action, then, is the one that produces the greatest good and does the least harm for all who are affected—government, corporations, the community, and the environment. The Egoistic Approach One variation of the utilitarian approach is known as ethical egoism, or the ethics of self-interest. In this approach, an individual often uses utilitarian calculation to produce the greatest amount of good for him or herself. Ancient Greek Sophists like Thrasymachus c. One of the most influential recent proponents of ethical egoism was the Russian-American philosopher Ayn Rand , who, in the book *The Virtue of Selfishness* , argues that self-interest is a prerequisite to self-respect and to respect for others. There are numerous parallels between ethical egoism and laissez-faire economic theories, in which the pursuit of self-interest is seen as leading to the benefit of society, although the benefit of society is seen only as the fortunate byproduct of following individual self-interest, not its goal. This approach to ethics underscores the networked aspects of society and emphasizes respect and compassion for others, especially those who are more vulnerable. The Duty-Based Approach The duty-based approach, sometimes called deontological ethics, is most commonly associated with the philosopher Immanuel Kant , although it had important precursors in earlier non-consequentialist, often explicitly religious, thinking of people like Saint Augustine of Hippo , who emphasized the importance of the personal will and intention and of the omnipotent God who sees this interior mental state to ethical decision making. Kant argued that doing what is right is not about the consequences of our actions something over which we ultimately have no control but about having the proper intention in performing the action. The ethical action is one taken from duty, that

is, it is done precisely because it is our obligation to perform the action. Ethical obligations are the same for all rational creatures they are universal , and knowledge of what these obligations entail is arrived at by discovering rules of behavior that are not contradicted by reason. The most basic form of the imperative is: Notice the duty-based approach says nothing about how easy or difficult it would be to carry out these maxims, only that it is our duty as rational creatures to do so. In acting according to a law that we have discovered to be rational according to our own universal reason, we are acting autonomously in a self-regulating fashion , and thus are bound by duty, a duty we have given ourselves as rational creatures. We thus freely choose we will to bind ourselves to the moral law. For Kant, choosing to obey the universal moral law is the very nature of acting ethically. The Rights Approach The Rights approach to ethics is another non-consequentialist approach which derives much of its current force from Kantian duty-based ethics, although it also has a history that dates back at least to the Stoics of Ancient Greece and Rome, and has another influential current which flows from work of the British empiricist philosopher John Locke This approach stipulates that the best ethical action is that which protects the ethical rights of those who are affected by the action. It emphasizes the belief that all humans have a right to dignity. When combined with the universality of the rights approach, the justice approach can be applied to all human persons. The most influential version of this approach today is found in the work of American philosopher John Rawls , who argued, along Kantian lines, that just ethical principles are those that would be chosen by free and rational people in an initial situation of equality. This hypothetical contract is considered fair or just because it provides a procedure for what counts as a fair action, and does not concern itself with the consequences of those actions. Fairness of starting point is the principle for what is considered just. Because God is seen as omnipotent and possessed of free will, God could change what is now considered ethical, and God is not bound by any standard of right or wrong short of logical contradiction. The Medieval Christian philosopher William of Ockham was one of the most influential thinkers in this tradition, and his writings served as a guide for Protestant Reformers like Martin Luther and Jean Calvin The Virtue Approach One long-standing ethical principle argues that ethical actions should be consistent with ideal human virtues. A person of good character would be one who has attained certain virtues. This approach is also prominent in non-Western contexts, especially in East Asia, where the tradition of the Chinese sage Confucius BCE emphasizes the importance of acting virtuously in an appropriate manner in a variety of situations. The Feminist Approach In recent decades, the virtue approach to ethics has been supplemented and sometimes significantly revised by thinkers in the feminist tradition, who often emphasize the importance of the experiences of women and other marginalized groups to ethical deliberation. Among the most important contributions of this approach is its foregrounding of the principle of care as a legitimately primary ethical concern, often in opposition to the seemingly cold and impersonal justice approach. Like virtue ethics, feminist ethics concerned with the totality of human life and how this life comes to influence the way we make ethical decisions. Applied Ethics Terms Used in Ethical Judgments Applied ethics deals with issues in private or public life that are matters for ethical judgments. The following are important terms used in making moral judgments about particular actions. In other words, we have a ethical obligation to perform the action. Sometimes the easiest way to see if an action is ethically obligatory is to look at what it would mean NOT to perform the action. For example, we might say it is ethically obligatory for parents to care for their children, not only because it is right for them to do it, but also because it is wrong for them not to do it. The children would suffer and die if parents did not care for them. The opposite of an ethically obligatory action is an action that is ethically impermissible, meaning that it is wrong to do it and right not to do it. For example, we would say that murder is ethically impermissible. We might say that having plastic surgery is ethically permissible, because it is not wrong to have the surgery it is not impermissible , but neither is it ethically necessary obligatory to have the surgery. Some argue that suicide is permissible in certain circumstances. That is, a person would not be wrong in committing suicide, nor would they be wrong in not committing suicide. Others would say that suicide is ethically impermissible. A fourth type of ethical action is called supererogatory. For example, two people are walking down a hallway and see a third person drop their book bag, spilling all of their books and papers onto the floor. If one person stops to help the third person pick up their books, but the other person keeps on walking, we somehow feel that the

person who stopped to help has acted in a more ethically appropriate way than the person who did not stop, but we cannot say that the person who did not stop was unethical in not stopping. In other words, the person who did not help was in no way obligated it was not ethically obligatory to help. But we nevertheless want to ethically praise the person who did stop, so we call his or her actions supererogatory. Making good ethical decisions requires a trained sensitivity to ethical issues and a practiced method for exploring the ethical aspects of a decision and weighing the considerations that should impact our choice of a course of action. Having a method for ethical decision making is essential. When practiced regularly, the method becomes so familiar that we work through it automatically without consulting the specific steps. Here our method for ethical decision making should enable us to recognize these new and unfamiliar situations and to act accordingly. The more novel and difficult the ethical choice we face, the more we need to rely on discussion and dialogue with others about the dilemma. Only by careful exploration of the problem, aided by the insights and different perspectives of others, can we make good ethical choices in such situations.

Three Frameworks

Based upon the three-part division of traditional normative ethical theories discussed above, it makes sense to suggest three broad frameworks to guide ethical decision making: While each of the three frameworks is useful for making ethical decisions, none is perfect—otherwise the perfect theory would have driven the other imperfect theories from the field long ago. Knowing the advantages and disadvantages of the frameworks will be helpful in deciding which is most useful in approach the particular situation with which we are presented.

The Consequentialist Framework

In the Consequentialist framework, we focus on the future effects of the possible courses of action, considering the people who will be directly or indirectly affected. We ask about what outcomes are desirable in a given situation, and consider ethical conduct to be whatever will achieve the best consequences. The person using the Consequences framework desires to produce the most good. Among the advantages of this ethical framework is that focusing on the results of an action is a pragmatic approach. It helps in situations involving many people, some of whom may benefit from the action, while others may not. On the other hand, it is not always possible to predict the consequences of an action, so some actions that are expected to produce good consequences might actually end up harming people. Additionally, people sometimes react negatively to the use of compromise which is an inherent part of this approach, and they recoil from the implication that the end justifies the means. It also does not include a pronouncement that certain things are always wrong, as even the most heinous actions may result in a good outcome for some people, and this framework allows for these actions to then be ethical.

The Duty Framework

In the Duty framework, we focus on the duties and obligations that we have in a given situation, and consider what ethical obligations we have and what things we should never do. This framework has the advantage of creating a system of rules that has consistent expectations of all people; if an action is ethically correct or a duty is required, it would apply to every person in a given situation. This even-handedness encourages treating everyone with equal dignity and respect. This framework also focuses on following moral rules or duty regardless of outcome, so it allows for the possibility that one might have acted ethically, even if there is a bad result. Therefore, this framework works best in situations where there is a sense of obligation or in those in which we need to consider why duty or obligation mandates or forbids certain courses of action. However, this framework also has its limitations. First, it can appear cold and impersonal, in that it might require actions which are known to produce harms, even though they are strictly in keeping with a particular moral rule. It also does not provide a way to determine which duty we should follow if we are presented with a situation in which two or more duties conflict. It can also be rigid in applying the notion of duty to everyone regardless of personal situation.

The Virtue Framework

In the Virtue framework, we try to identify the character traits either positive or negative that might motivate us in a given situation. We are concerned with what kind of person we should be and what our actions indicate about our character.

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However, there is a deeper texture to the theological meaning of "mystery." The hidden reality of God's purposes, fully disclosed in the revelation of Jesus of Nazareth's paschal mystery, requires more than unaided human reason.

The program consists of at least clinical and at least educational hours. In a CPE group four to six participants meet weekly for didactic presentations, case review, supervisory consultation and process group. CPE students are responsible for providing emergency spiritual care during on call and offer spiritual support in assigned clinical areas. There is no application fee. Summer Intensive Program The summer intensive program offers a week full-time CPE experience for seminarians, theological students and religious leaders. The program includes of at least clinical and at least educational hours. The CPE group consists of four to six participants. Educational sessions consist of didactic presentations, case review, supervisory consultation and process group. When class is not in session students are expected to engage in direct spiritual care with patients, families and staff in their assigned clinical areas. CPE participants also provide emergency spiritual care during a number of daytime, overnight and weekend on call shifts. Between units, participants have the opportunity to enjoy 10 days of paid time off plus five holidays and five professional days. Graduates from the residency are eligible to apply for board certification as professional chaplains. The program includes a total of at least hours of clinical and at least educational hours. The CPE group consists of four participants. When class is not in session students are expected to engage in direct spiritual care with patients, families and staff in their assigned areas. The program requires a weekly time commitment of an average of 55 hours. In the residency participants have the opportunity to engage in professional development in CPE, while actively providing intensive and extensive spiritual care, contributing to the interdisciplinary team, and collaborating in a large department. The consistency and structure of the CPE group offers a supportive and challenging environment for in-depth education and formation. Prerequisites to this program include a completed a unit of ACPE-CPE, endorsement by a faith group, participation in a faith community for at least three years. The residency program offers three units of CPE and prepares participants for certification in professional chaplaincy. In addition to the CPE admission process, successful candidates will also participate in a Human Resources application process to qualify for employment as a CPE resident. Human Resources requires contact information for two peers and two previous managers or supervisors, who can speak for the candidate. Ordination or endorsement of a religious group and membership in good standing in a faith community are prerequisites. The supervisory education program requires passion and commitment to life-long learning and education. In addition to the experiential components of observing, co-supervising and supervising students in Level I and II CPE, a supervisory education student also formulates theories undergirding the practice of supervision in theology, personality theory, as well as group and educational theory. A regional peer group and opportunities for consultation with a larger community of CPE supervisors are part of the supervisory education curriculum. CPE participants work alongside experienced chaplains of a variety of religious backgrounds. It is the primary teaching hospital for Yale Schools of Medicine and Nursing and combines academic medicine with a deep commitment to serving the community. The department of Spiritual Care has a proud history of over 50 years. Chaplains are well respected and integrated into the medical services at this Level I trauma center for adult and pediatric patients. Chaplains at Yale New Haven Hospital may touch the lives of more than 75, patients who are discharged annually. The department is delighted to share its ministry with CPE students, who are eager to live their call and make a difference. With specialty assignments in oncology, cardiology, surgery, neuroscience, psychiatry, general medicine, emergency medicine, maternity and pediatrics, CPE participants are challenged and supported as they provide spiritual care to patients, families and staff of a wide variety of spiritual, religious and cultural backgrounds. In the CPE program, participants will: After reviewing the information on this website, download the application and reference form. The application needs to include the essay questions and three references. Please specify your program of interest. What are the application deadlines? Our programs are competitive and we usually have many more applicants than positions available. Programs are filled on a first-come-first-serve basis. The outcomes for

each level must be completed before moving to the next level. Please contact the Department of Spiritual Care for specifics on the availability of openings in each of the different programs. I am a minister in my faith community. Can I apply to CPE? Yes, you may apply to the part-time CPE program. CPE is helpful training for lay ministry, spiritual care giving, counseling and teaching in a faith community. CPE aims at integration of theological, psychological and practical learning into any ministry. A basic unit of CPE is considered a volunteer educational opportunity; it does not result in employment. What are the essential elements of CPE? What do I need to do? The path towards becoming a professional chaplain starts with graduate level theological education. Council of Higher Education Association [www](#). Department of Education [www](#). In addition to demonstrating the competencies of professional chaplaincy in writing, candidates also appear in front of a committee, which assesses the competencies in person. The professional standards which all certifying bodies share are called the Common Standards. The following websites of the certifying bodies are also helpful: What should I expect when I am invited to an admission interview? The interview is different from a regular job interview. The main goal is to get to know you and determine your ability to make use of an experiential educational program. You will be invited to share your learning goals, describe formative experiences and speak to your potential as an effective professional spiritual care giver. The admission interview will engage you on multiple levels – emotional, intellectual, personal and professional. When might I hear back after an interview? Generally you can expect that a response in writing may take several weeks. However, decisions are made as close to the interview date as possible. Are there any stipends or scholarships? All other programs do not offer a stipend. There are no scholarships. You may negotiate a payment plan with your supervisor after the admission interview and prior to the beginning of the program. Some seminaries and theological schools offer work-study money.

7: Making Meaning of God | Lutheran Education Journal

A key learning component is challenging students to examine their ministry approaches, their interpersonal postures, and personal and theological meaning making within a large institution. CPE Program Outcomes and Elements.

Generally, morality is a system of rules that modifies our behaviour in social situations. When asked about morality, many people respond like this: Personal intuitions are important, of course. But morality generally comes into play when people interact with each other. This suggests that morality is a system of "shared" values which "justify" actions. As such, morality is about deciding on best courses of action in all situations. If we did not have an values in common, it would be exceedingly difficult to agree on any one course of action. But since there is often disagreement as to what is the right thing to do in any situation, we can see that in fact, various values are shared to a greater or lesser extent. On some values there will be nearly unanimous agreement. On others, there may be considerable disagreement. For example, all cultures that I know of place value on truth-telling, and place strong restrictions on lying. As another example, all cultures of which I am aware have rules against doing unnecessary harm to other people although they vary regarding what constitutes "unnecessary harm". Other such shared values include among many others loyalty, justice, and promise-keeping. However, even if we all agree on which values are important, we may still disagree over the relative importance of the various values. For example, you and I may both agree that telling the truth and avoiding harming others are important. But which is more important, when these conflict? It is on questions like this that we are most likely to differ. Why not just agree to differ, then? Well, as suggested above, morality is in some sense social. As a result, we are going to need to justify our actions to each other. The negative sense is the one which is typically accompanied by an accusation that the justifier is being insincere. It is in this sense that fast-talkers are sometimes accused of being able to "justify" anything and everything. This use is typified by statements like, "Justify your behaviour however you want The positive sense of justification, on the other hand, involves bringing others to see our actions as reasonable. In this sense, a course of action is justified if there are better reasons in favour of it than there are against it. Preferably, these reasons should be ones that other people could agree are good ones. It is this sense of justification that is important for morality. Moral justification, then, means showing that there are more or better moral reasons weighing for a course of action than against it. In some cases, it is probably more important to tell the truth. In others, it is probably more important to prevent harm. A standard example of a context in which it seems right to lie is this: You are hiding a family of Jews in your attic. The German police come to your door and ask whether you know the whereabouts of that particular family of Jews. This seems a clear case in which preventing harm seems more important than telling the truth. A contrary case might be the following: You are called into court to testify. You know that if you tell the truth, she will go to jail i. The remorse she shows suggests that she will never commit another crime if she is not sent to jail. Our instincts probably tell us that you should nonetheless tell the truth in such a case, even if it seems likely to do more literal harm than good. This decision might be made on the grounds that truth telling is part of supporting a system of justice that we think overall fair and very valuable. Our rights and obligations spring largely from the relationships which we have with people and institutions. These include among others our relationships to our family, friends, clients or patients, our students, our workplace, our profession, our religious or cultural traditions, our fellow citizens, and our nation. These relationships can give us important moral reasons for certain kinds of actions. It is important in this respect to think not just of the fact that a given relationship exists, but also about the nature and history of that relationship, and about the legitimate moral expectations that go along with it. Morality is not a separate, special domain which needs to be consulted only on rare occasions. Moral issues surround us all the time. Many decisions we make have moral importance: Why should we care what philosophers and ethicists have to say? Why not just take an opinion poll and figure out exactly what our shared values are? Moral theory seeks to introduce a degree of rationality and rigour into our moral deliberations. Our moral sentiments on any given topic will be less convincing to others if they are based on poor reasoning or factual inaccuracies. Moral philosophers also attempt to single out moral beliefs which are either self-contradictory or

mutually exclusive. This is not to say that all our moral beliefs must be strictly rational, but rather that our beliefs are better for being considered beliefs, rather than knee-jerk reactions to individual issues. There is also something to be said for the very process of theory-building. Sitting down to work out a coherent theory that explains our moral beliefs can illuminate existing contradictions, and can help us to find patterns of moral thought that are more stable and which will be easier to learn and teach. It is not a process which can easily be based on a determinate set of rules. It is also important to see that good moral decision making involves more than just acting on hunches or intuitions, though these, too, are important. Good moral decision making involves a knowing the facts of the situation, and a careful consideration of the moral values some call these principles that are relevant to a given situation. Importantly, it involves sensitivity to the moral dimensions of everyday situations, and an awareness of the range of interests involved in specific decisions. In some cases which seem at first quite difficult, additional facts are enough to make the correct course of action apparent. If, for example, we wish to decide how much of our forests should be cut down now, and how much left for future generations, we need first to establish some facts about the rate at which forests regenerate. These facts might be ascertained through science, or just through the experiences of people who have observed forests over long periods of time. Quite often we may act in an morally questionable manner just because we were insensitive to the moral nature of the situation. Of course, sometimes we may do the right thing just by instinct, without reflecting at all on what we are doing. For any number of trivial decisions, this is entirely appropriate. For example, most of us do not require intensive moral deliberation to avoid lying in most cases. But that is not always the case. Often, making the right decision requires a real sensitivity to the moral dimension of a situation, as well as to the range of interests involved. This is crucial, since the first step in problem solving is always identifying the problem. Sometimes, due to the technical nature of a problem, we fail to recognize that it also has an moral dimension. We may think that the decision can be made based on purely technical criteria, and therefore we may be blind to the moral significance of the situation. It is crucial to be sensitive to the fact that many technical questions have important moral components. The decision of which medicine to prescribe for a particular condition, for example, involves making not just a technical decision about efficacy, but also a value judgment concerning the relative acceptability of various side effects and various risks. This includes an awareness of the various parties who will be affected by the decision taken, sensitivity to the range of values or principles which might be applied to the question at hand, as well as sensitivity to other contextual or historical factors which might justifiably influence the decision. Sometimes, just laying all of these factors out explicitly can help to define or clarify the issue. We seldom make decisions in a vacuum. Other parties are generally involved, and there are a number of reasons to include others in our decision making processes. Professionals, in particular, are often part of a team. Also, it is often the case that others will have to carry out, or help to carry out, the decisions we make. If all interested parties play a role in decision making, they will feel better about their involvement in carrying out that decision. It is often important to us -- both psychologically and morally important -- that others "buy-into" our moral decisions. The first is a short-term gain in terms of the range of considerations brought to bear on the question. As the saying goes, "two heads are better than one. The second way in which we can learn from discussing moral questions with others is a long-term gain in moral understanding. As in any other kind of reasoning, we can improve the quality of our moral decision making by listening to the sorts of reasons provided by others. We can often learn much from persons who we see as being particularly wise, or as making particularly good moral decisions with some consistency. It should be noted, of course, that issues of privacy and confidentiality will sometimes limit possibilities for discussing particular problems with others. This should not be surprising: All of these involve significant elements of experience and sensitivity. However, it is possible to establish helpful guidelines that will aid us in the process. One such set of guidelines is presented in my "Guide to Moral Decision Making" see below. These steps absolutely will not guarantee that a good decision is made, but they should at least help assure that decisions are not made in an overly hasty manner, or without sufficient consideration of the subtleties of the problem. If you find this Guide helpful, please let me know. If you have comments or criticisms, I would value your input. How to reach me:

8: Margaret Ann Crain - Database: Christian Educators of the 20th Century - Biola University

(b) What outcomes relevant to human flourishing are associated with different kinds of theological meaning-making?; and (c) Does the theological content of meaning-making add predictive validity to flourishing outcomes above and beyond those of already-identified aspects of religiosity relevant to outcomes (e.g., religious coping, intrinsic.

9: Moral Decision Making -- An Analysis

The theological meaning of the whole of Scripture is centered in Jesus the Messiah, the definitive revelation of the character of God; and the meaning of each part of scripture is understood in relation to this center.

Age and the elderly 339 Hindi English code switching Betty Crockers Facsimile Bundle Contemporary feminist theories Information systems today managing the digital world 8th edition Business plan for financial advisor Ecological eating Attack from the Sea Hbr on point the data driven manager Selective school practice test The Hot Universe (International Astronomical Union Symposia) Musica to the Granducato Cruise of the Acheron Grade 11 past papers What is application testing The practice of history Old France in the New World Health behavior theory research and practice 5th ed Pt. 6. Indiana, Illinois. Basketball (Brown, Jonatha a. My Favorite Sport.) Planning and encoding of intentions 1999 plymouth voyager owners manual Control systems engineering 3rd edition Losing our virtue Childrens images of God Fairy tail in wonderland light novel The crisis within the church 1 Clandestine Antigones and the pre-post-colonial 31 Dementia and Social Work Practice Externalization of consciousness and the psychopathology of everyday life Great Expectations (English Library) I Can Count (Learn and Play) Jaguars and electric eels The Fake Heir (Nancy Drew: Girl Detective Graphic Novels #5) Problems in basic business finance Miscellaneous entitlement programs Appointment as a magistrate Star wars edge of the empire core Impelled by these voices Biomolecules notes for neet