

Â§ 5. Liturgical Uniformity in the first three Centuries, 47 Â§ 5. Homily and Creed, Scanner Internet Archive HTML5 Uploader

His strongly evangelical father was Edmund Arbuthnott Knox , who later became the Bishop of Manchester , and was a descendant of John Arbuthnott, 8th Viscount of Arbuthnott. Aged 17, he privately vowed to remain celibate. Church of England[edit] Knox was ordained an Anglican priest in and was appointed chaplain of Trinity College. During World War I , he served in military intelligence. Knox was long remembered at Shrewsbury as the highly dedicated and entertaining form master of Vb. He explained his spiritual journey in two privately printed books, Apologia and A Spiritual Aeneid Chesterton , [11] before Chesterton himself became Catholic. When Chesterton was received into the Roman Catholic Church in , he in turn was influenced by Knox. While Roman Catholic chaplain at the University of Oxford â€” and after his elevation to a monsignor in , he wrote classic detective stories. In he codified the rules for detective stories into a "decatalogue" of ten commandments. He was one of the founding members of the Detection Club and wrote several works of detective fiction, including five novels and a short story featuring Miles Bredon, [13] who is employed as a private investigator by the Indescribable Insurance Company. Directed by his religious superiors, he retranslated the Latin Vulgate Bible into English, using Hebrew and Greek sources, beginning in His works on religious themes include: Another satirical essay, "Reunion All Round", mocked the fabled Anglican tolerance in the form of an appeal to the Anglican Church to absorb everyone from Muslims to atheists, and even Catholics after murdering Irish children and banning Irish marriage and reproduction. He also began a work of apologetics intended to reach a wider audience than the student one of his The Belief of Catholics But all his activities were curtailed by his sudden and serious illness early in At the invitation of his old friend, Harold Macmillan , he stayed at 10 Downing Street while in London to consult a specialist. The doctor confirmed the diagnosis of incurable cancer. He died on 24 August , and his body was brought to Westminster Cathedral. The first biography of Knox, entitled The Life of Ronald Knox, was the work of his friend and literary executor, Evelyn Waugh , and appeared two years after his death. Knox , the editor of the humorous magazine Punch , Dillwyn Knox , classical scholar and cryptanalyst, and Wilfred Knox , an Anglican monk and New Testament scholar. The Wine of Certitude: This followed two recent studies, Ronald Knox as Apologist: Radio hoax[edit] In January , for one of his regular BBC Radio programmes, Knox broadcast a simulated live report of revolution sweeping across London, entitled Broadcasting from the Barricades. The Houses of Parliament and the clock tower were also said to have been flattened. Because the broadcast occurred on a snowy weekend, much of the United Kingdom was unable to get the newspapers until days later. The lack of newspapers caused a minor panic, as it was believed that the events in London caused this. Four months later there was considerable public disorder during the General Strike , so the possibility of a revolution had been realistic at the time.

2: Sermons about Apostle Creed - www.enganchecubano.com

The familiar words of the Nicene Creed, recited at Catholic Masses after the homily as a "Profession of Faith," date back to the First Council of Nicaea held in

For in the celebration of Mass, in which the Sacrifice of the Cross is perpetuated, [38] Christ is really present in the very liturgical assembly gathered in his name, in the person of the minister, in his word, and indeed substantially and continuously under the Eucharistic species. The Mass is made up, as it were, of two parts: These, however, are so closely interconnected that they form but one single act of worship. When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his own word, proclaims the Gospel. Among the parts assigned to the priest, the foremost is the Eucharistic Prayer, which is the high point of the entire celebration. Next are the orations: These prayers are addressed to God in the name of the entire holy people and all present, by the priest who presides over the assembly in the person of Christ. It is also up to the priest, in the exercise of his office of presiding over the gathered assembly, to offer certain explanations that are foreseen in the rite itself. Where it is indicated in the rubrics, the celebrant is permitted to adapt them somewhat in order that they respond to the understanding of those participating. However, he should always take care to keep to the sense of the text given in the Missal and to express it succinctly. The presiding priest is also to direct the word of God and to impart the final blessing. In addition, he may give the faithful a very brief introduction to the Mass of the day after the initial Greeting and before the Act of Penitence, to the Liturgy of the Word before the readings, and to the Eucharistic Prayer before the Preface, though never during the Eucharistic Prayer itself; he may also make concluding comments to the entire sacred action before the dismissal. The priest, in fact, as the one who presides, prays in the name of the Church and of the assembled community; but at times he prays only in his own name, asking that he may exercise his ministry with greater attention and devotion. Prayers of this kind, which occur before the reading of the Gospel, at the Preparation of the Gifts, and also before and after the Communion of the priest, are said quietly.

The Other Formulas in the Celebration Finally, concerning the other formulas: Some constitute an independent rite or act, such as the Gloria, the responsorial Psalm, the Alleluia and verse before the Gospel, the Sanctus, the Memorial Acclamation, and the cantus post communionem song after communion; Others accompany another rite, such as the chants at the Entrance, at the Offertory, at the fraction Agnus Dei, and at Communion.

The Vocal Expression of the Different Texts In texts that are to be spoken in a loud and clear voice, whether by the priest or the deacon, or by the lector, or by all, the tone of voice should correspond to the genre of the text itself, that is, depending upon whether it is a reading, a prayer, a commentary, an acclamation, or a sung text; the tone should also be suited to the form of celebration and to the solemnity of the gathering. Consideration should also be given to the idiom of different languages and the culture of different peoples.

The Importance of Singing Great importance should therefore be attached to the use of singing in the celebration of the Mass, with due consideration for the culture of the people and abilities of each liturgical assembly. Although it is not always necessary. In the choosing of the parts actually to be sung, however, preference should be given to those that are of greater importance and especially to those to be sung by the priest or the deacon or the lector, with the people responding, or by the priest and people together. All other things being equal, Gregorian chant holds pride of place because it is proper to the Roman Liturgy. Other types of sacred music, in particular polyphony, are in no way excluded, provided that they correspond to the spirit of the liturgical action and that they foster the participation of all the faithful. The gestures and posture of the priest, the deacon, and the ministers, as well as those of the people, ought to contribute to making the entire celebration resplendent with beauty and noble simplicity, so that the true and full meaning of the different parts of the celebration is evident and that the participation of all is fostered. A common posture, to be observed by all participants, is a sign of the unity of the members of the Christian community gathered for the sacred Liturgy: The faithful should stand from the beginning of the Entrance chant, or while the priest approaches the altar, until the end of the collect; for the Alleluia chant before the Gospel; while the Gospel itself is proclaimed; during the Profession of Faith and the Prayer of the Faithful; from the invitation,

Orate, fratres Pray, brethren , before the prayer over the offerings until the end of Mass, except at the places indicated below. They should, however, sit while the readings before the Gospel and the responsorial Psalm are proclaimed and for the homily and while the Preparation of the Gifts at the Offertory is taking place; and, as circumstances allow, they may sit or kneel while the period of sacred silence after Communion is observed. In the dioceses of the United States of America, they should kneel beginning after the singing or recitation of the Sanctus until after the Amen of the Eucharistic Prayer, except when prevented on occasion by reasons of health, lack of space, the large number of people present, or some other good reason. Those who do not kneel ought to make a profound bow when the priest genuflects after the consecration. The faithful kneel after the Agnus Dei unless the diocesan Bishop determines otherwise. Among gestures included are also actions and processions: It is appropriate that actions and processions of this sort be carried out with decorum while the chants proper to them occur, in keeping with the norms prescribed for each. Sacred silence also, as part of the celebration, is to be observed at the designated times. Thus within the Act of Penitence and again after the invitation to pray, all recollect themselves; but at the conclusion of a reading or the homily, all meditate briefly on what they have heard; then after Communion, they praise and pray to God in their hearts. Even before the celebration itself, it is commendable that silence to be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner.

The Introductory Rites The rites preceding the Liturgy of the Word, namely the Entrance, Greeting, Act of Penitence, Kyrie, Gloria, and collect, have the character of a beginning, introduction, and preparation. In certain celebrations that are combined with Mass according to the norms of the liturgical books, the Introductory Rites are omitted or performed in a particular way. After the people have gathered, the Entrance chant begins as the priest enters with the deacon and ministers. The purpose of this chant is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical season or festivity, and accompany the procession of the priest and ministers. The singing at this time is done either alternately by the choir and the people or in a similar way by the cantor and the people, or entirely by the people, or by the choir alone.

Greeting of the Altar and of the People Gathered Together When they reach the sanctuary, the priest, the deacon, and the ministers reverence the altar with a profound bow. As an expression of veneration, moreover, the priest and deacon then kiss the altar itself; as the occasion suggests, the priest also incenses the cross and the altar. When the Entrance chant is concluded, the priest stands at the chair and, together with the whole gathering, makes the Sign of the Cross. Then he signifies the presence of the Lord to the community gathered there by means of the Greeting. After the greeting of the people, the priest, the deacon, or a lay minister may very briefly introduce the faithful to the Mass of the day.

The Act of Penitence Then the priest invites those present to take part in the Act of Penitence, which, after a brief pause for silence, the entire community carries out through a formula of general confession. On Sundays, especially in the Season of Easter, in place of the customary Act of Penitence, from time to time the blessing and sprinkling of water to recall Baptism may take place. After the Act of Penitence, the Kyrie is always begun, unless it has already been included as part of the Act of Penitence. Since it is a chant by which the faithful acclaim the Lord and implore his mercy, it is ordinarily done by all, that is, by the people and the choir or cantor having a part in it. As a rule, each acclamation is sung or said twice, though it may be repeated several times, by reason of the character of the various languages, as well as of the artistry of the music or of other circumstances. When the Kyrie is sung as a part of the Act of Penitence, a trope may precede each acclamation. The Gloria is a very ancient and venerable hymn in which the Church, gathered together in the Holy Spirit, glorifies and entreats God the Father and the Lamb. The text of this hymn may not be replaced by any other text. The Gloria is intoned by the priest or, if appropriate, by a cantor or by the choir; but it is sung either by everyone together, or by the people alternately with the choir, or by the choir alone. If not sung, it is to be recited either by all together or by two parts of the congregation responding one to the other. It is sung or said on Sundays outside the Seasons of Advent and Lent, on solemnities and feasts, and at special celebrations of a more solemn character. Next the priest invites the people to pray. Then the priest says the prayer which is customarily known as the collect and through which the character of the celebration is expressed. In accordance with the ancient tradition of the Church, the collect prayer is usually addressed to God the Father,

through Christ, in the Holy Spirit, [57] and is concluded with a trinitarian ending, that is to say the longer ending, in the following manner: If the prayer is directed to the Father: *Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum* Through our Lord, Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever ; If it is directed to the Father, but the Son is mentioned at the end: *Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum* Who lives and reigns with you and the Holy spirit, one God, forever and ever ; If it is directed to the Son: The people, uniting themselves to this entreaty, make the prayer their own with the acclamation, Amen. There is always only one collect used in a Mass. The Liturgy of the Word The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture together with the chants occurring between them. The homily, Profession of Faith, and Prayer of the Faithful, however, develop and conclude this part of the Mass. For in the readings, as explained by the homily, God speaks to his people, [58] opening up to them the mystery of redemption and salvation, and offering them spiritual nourishment; and Christ himself is present in the midst of the faithful through his word. Finally, having been nourished by it, they pour out their petitions in the Prayer of the Faithful for the needs of the entire Church and for the salvation of the whole world. The Liturgy of the Word is to be celebrated in such a way as to promote meditation, and so any sort of haste that hinders recollection must clearly be avoided. During the Liturgy of the Word, it is also appropriate to include brief periods of silence, accommodated to the gathered assembly, in which, at the prompting of the Holy Spirit, the word of God may be grasped by the heart and a response through prayer may be prepared. It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the first and second reading, and lastly at the conclusion of the homily. Moreover, it is unlawful to substitute other, non-biblical texts for the readings and responsorial Psalm, which contain the word of God. In the celebration of the Mass with a congregation, the readings are always proclaimed from the ambo. By tradition, the function of proclaiming the readings is ministerial, not presidential. The readings, therefore, should be proclaimed by a lector, and the Gospel by a deacon or, in his absence, a priest other than the celebrant. If, however, a deacon or another priest is not present, the priest celebrant himself should read the Gospel. Further, if another suitable lector is also not present, then the priest celebrant should also proclaim the other readings. After each reading, whoever reads gives the acclamation, to which the gathered people reply, honoring the word of God that they have received in faith and with grateful hearts. The reading of the Gospel is the high point of the Liturgy of the Word. The Liturgy itself teaches that great reverence is to be shown to it by setting it off from the other readings with special marks of honor: The Responsorial Psalm After the first reading comes the responsorial Psalm, which is an integral part of the Liturgy of the Word and holds great liturgical and pastoral importance, because it fosters meditation on the word of God. The responsorial Psalm should correspond to each reading and should, as a rule, be taken from the Lectionary. Hence, the psalmist, or the cantor of the Psalm, sings the verses of the Psalm from the ambo or another suitable place. The entire congregation remains seated and listens but, as a rule, takes part by singing the response, except when the Psalm is sung straight through without a response. In order, however, that the people may be able to sing the Psalm response more readily, texts of some responses and Psalms have been chosen for the various seasons of the year or for the various categories of Saints. These may be used in place of the text corresponding to the reading whenever the Psalm is sung. If the Psalm cannot be sung, then it should be recited in such a way that it is particularly suited to fostering meditation on the word of God. In the dioceses of the United States of America, the following may also be sung in place of the Psalm assigned in the Lectionary for Mass: Songs or hymns may not be used in place of the responsorial Psalm. The Acclamation Before the Gospel After the reading that immediately precedes the Gospel, the Alleluia or another chant indicated by the rubrics is sung, as required by the liturgical season.

3: List of Christians in science and technology - Wikipedia

Sunday Homilyth Sunday in Ordinary Time. My dear sons and daughters in Christ, one of the places we visit on our recent pilgrimage was Caesarea Philipi. It is in ruins now but during our Lord's time it was a thriving city.

Tim Berners-Lee Hildegard of Bingen – She is considered to be the founder of scientific natural history in Germany [3] Robert Grosseteste c. Bishop of Lincoln , he was the central character of the English intellectual movement in the first half of the 13th century and is considered the founder of scientific thought in Oxford. He had a great interest in the natural world and wrote texts on the mathematical sciences of optics , astronomy and geometry. He affirmed that experiments should be used in order to verify a theory, testing its consequences and added greatly to the development of the scientific method. French philosopher and priest. One of his most significant contributions to science was the development of the theory of impetus , that explained the movement of projectiles and objects in free-fall. Theologian and bishop of Lisieux , he was one of the early founders and popularizers of modern sciences. One of his many scientific contributions is the discovery of the curvature of light through atmospheric refraction. Catholic cardinal and theologian who made contributions to the field of mathematics by developing the concepts of the infinitesimal and of relative motion. A theologian and botanist from Mainz , Germany. His *Catalogi virorum illustrium* is considered to be the first book on the history of evangelical sects that had broken away from the Catholic Church. In botany his *Herbarum vivae icones* helped earn him acclaim as one of the "fathers of botany". He was arrested for preaching in favor of the Reformation. He later became a Dean of Wells Cathedral , but was expelled for nonconformity. As bishop of Alatri he convoked a diocesan synod to deal with abuses. He was also a mathematician who wrote on Euclid , an astronomer, and a designer of mechanical devices. Considered among the fathers of empiricism and is credited with establishing the inductive method of experimental science via what is called the scientific method today. Italian astronomer, physicist, engineer, philosopher, and mathematician who played a major role in the scientific revolution during the Renaissance. A professor of astronomy and Archbishop of Uppsala. He wrote on astronomy and theology. Catholic priest who tried to reconcile Atomism with Christianity. He also published the first work on the Transit of Mercury and corrected the geographical coordinates of the Mediterranean Sea. He dedicated one of his astronomy books to Jesus Christ , a "theo-astronomy" work was dedicated to the Blessed Virgin Mary , and he wondered if beings on other planets were "cursed by original sin like humans are. Lutheran convert to Catholicism, his beatification in that faith occurred in As a scientist he is considered a pioneer in both anatomy and geology, but largely abandoned science after his religious conversion. English theologian, scientist, and mathematician. Cistercian monk who did work on Combinatorics and published astronomy tables at age He also did works of theology and sermons. He wrote *Ismaelis Bullialdi astro-nomiae philolaicae fundamenta inquisitio brevis* and *Astronomia geometrica*. Prominent scientist and theologian who argued that the study of science could improve glorification of God. Prominent scientist during the Scientific Revolution. Physicist, discoverer of gravity , and an alchemist and an obsessed Christian apologist, was obsessed with trying to discern the date of the Rapture from the Bible. He was a philosopher who developed the philosophical theory of the Pre-established harmony ; he is also most noted for his optimism, e. He also made major contributions to mathematics, physics, and technology. He created the Stepped Reckoner and his *Protogaea* concerns geology and natural history. Copley Medal winning scientist significant to the study of plant physiology. As an inventor designed a type of ventilation system, a means to distill sea-water, ways to preserve meat, etc. In religion he was an Anglican curate who worked with the Society for the Promotion of Christian Knowledge and for a group working to convert black slaves in the West Indies. He did a great deal of scientific research with the Royal Swedish Academy of Sciences having commissioned work by him. Swiss anatomist, physiologist known as "the father of modern physiology. The son of a pastor, he wrote *Defense of the Divine Revelation against the Objections of the Freethinkers* and is also commemorated by the Lutheran Church on their Calendar of Saints on May Russian Orthodox Christian who discovered the atmosphere of Venus and formulated the law of conservation of mass in chemical reactions. He was a Catholic and defender of scripture. English clergyman who provided pioneering insights in

a wide range of scientific fields, including astronomy, geology, optics, and gravitation. After her father died she devoted her life to religious studies, charity, and ultimately became a nun. Swedish botanist, physician, and zoologist, "father of modern taxonomy". List of parson-naturalists Joseph Priestley " Nontrinitarian clergyman who wrote the controversial work History of the Corruptions of Christianity. He is credited with discovering oxygen. Italian physicist who invented the first electric battery. The unit Volt was named after him. Cambridge astronomer and clergyman. He won the Copley Medal in , before the period dealt with here ended. Lucasian Professor of Mathematics known for work on an important process to fabricate Nitrous acid. He was also an evangelical Anglican who co-wrote Ecclesiastical History of the Church of Christ with his brother and played a role in the religious awakening of William Wilberforce. He also led to William Frend being expelled from Cambridge for a purported attack by Frend on religion. He is best known for introducing the atomic theory into chemistry. He was Quaker Christian. French naturalist and zoologist, sometimes referred to as the "father of paleontology". Andre Marie Ampere " The unit for electric current, Ampere , is named after him. Scottish physician and Christian philosopher [48] who created the a textbook about neuropathology. He was born in , but his scientific life did not begin before the period discussed herein. Anning was devoutly religious, and attended a Congregational , then Anglican church. A devout Christian, his religious thoughts were collected in the biographical book Memoirs of Marshall Hall, by his widow [51] He was also an abolitionist who opposed slavery on religious grounds. He believed slavery to be a sin against God and denial of the Christian faith. This movement is among the strictest forms of Lutheranism. As a botanist he has the author citation Laest and discovered four species. He worked on Natural theology and wrote on fossilized tracks. An outspoken Christian, [55] he was an old-earth creationist who openly rejected materialism. Changed to mathematics upon the suggestion of Gauss. Glasite church elder for a time, he discussed the relationship of science to religion in a lecture opposing Spiritualism. James David Forbes " He wrote the Ninth Bridgewater Treatise , [61] [62] and the Passages from the Life of a Philosopher where he raised arguments to rationally defend the belief in miracles. Anglican priest and geologist whose, A Discourse on the Studies of the University discusses the relationship of God and man. In science he won both the Copley Medal and the Wollaston Medal. Robert Main also preached at the British Association of Bristol. Although Clerk as a boy was taken to Presbyterian services by his father and to Anglican services by his aunt, while still a young student at Cambridge he underwent an Evangelical conversion that he described as having given him a new perception of the Love of God. Canadian physician and microscopist who was member of Royal College of Physicians. He was the mentor of William Osler , as well as an Anglican minister and religious author who wrote about natural theology. English naturalist and natural history dealer who made significant improvements to microscopy and wrote the standard work on aquatic micro-organisms. He devoted much energy to the chapel he attended, Newington Green Unitarian Church. Augustinian Abbot who was the "father of modern genetics" for his study of the inheritance of traits in pea plants.

4: Ronald Knox - Wikipedia

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Sunday Homilyth Sunday in Ordinary Time. My dear sons and daughters in Christ, one of the places we visit on our recent pilgrimage was Caesarea Philipi. Everything depends on how we answer this question. The Baptist with his head reattached, Elijah returned from heaven, or one of the prophets returned to life. We could ask the same question today; who is Jesus? And we would get a lot of wrong or incomplete answers too. Yes but way more. Our elder brother, yes but not primarily. How did the disciples answer. Peter, under the inspiration of the Holy Spirit and by the will of the Father, gives the right and fundamental answer: The answer itself requires more reflection to find out what it completely means intellectually. Not a suggestion by the way. It is essential that we clearly understand who Jesus is. This is why we always use the Nicene Creed not the Apostles at Mass. It is more detailed. But it is also important that we live out this answer. Many are there that say Lord, Lord that will not enter the Kingdom of God. We need to live Lord, Lord. That it is the work of a lifetime. And sometimes we fail. We love God above all. We love our neighbors as ourselves. We reach out to those who are in pain or in need. We conform our minds and heart to the teaching of Christ and His Church. We forgive not just seven times but seventy times seven times. And when we fail or come up short we turn to Christ, confess our sins, and with His help try and try again. I was awestruck at how our parish did this last Sunday and all week. Bet you wondered when I was going to say something about that. I saw the teachings of Christ in action. Among the people who protected their families and neighbors and stayed calm. Among those who rushed after the shooter to protect all of us and keep him from hurting anyone else. Among those who rush to help assist Jim and Tara. Above all those who prayed despite real cause for fear and panic. That is not not mention all the police, fire, paramedics, ambulance, and media types as well as our friends and neighbors who contacted us with generous offers of help and prayers. Good job, St James. You were able to do that because God was and is with you. God loves you that much. We need to forgive. Yes forgive even Ricky Jennings. But when you think of him, pray for him and let God set your heart free. We need to reach out to those who have been hurt or traumatized. If you need someone to talk to, please call the office and let us put you in touch with someone who can help. Help me get the word out to those who might be afraid to come back to church. Remember who was with us last Sunday. The Father, Son, and Holy Spirit, the choirs of angels, the saints, the suffering souls, and the church militant on earth united in the Body of Christ. They are with us today and tomorrow and forever. I am thankful for you, our friends and neighbors, those earthly and those heavenly, but most of all for the God with us, Jesus, the Christ of God! And yes you still have to go to Mass. Erik Richtsteig at 3:

5: The underwater ruins of Nicaea: The birthplace of the Creed

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His teachings emphasized the differences between God the Father and the Son of God, in contrast to other churches that emphasized the divinity of the Son. Arius entered into conflict with his bishop, Alexander. Alexander excommunicated Arius in about 321. In a letter to his friend Eusebius of Nicomedia, Arius stated that he was being excommunicated for teaching that "the Son has an origin, but God is unoriginated. There was a time when God was not Father, and the Son was created out of nothing. The Son is a created product and is not like in substance to the Father. He has come into existence whereas the Father has no origin. The Son is mutable and alterable while the Father is not. The Father is invisible to the Son. The Father created the Son in order to create humans. The father and the son are not consubstantial. Arius also argued that the word *homoousios* consubstantial, or having the same substance should not be used to describe the relation between God the Father and God the Son: Father and Son are not consubstantial according to Arius. The letter contained a profession of faith, the earliest known Arian creed. Therefore he is also prior to the Son, as we have learnt from you. Alexander when you were preaching in the midst of the church. In an attempt to resolve the doctrinal controversy between the followers of Arius and of Alexander, Emperor Constantine called of the Council of Nicaea in 325. Eusebius of Nicomedia, in particular, took vigorous measures to reduce the influence of pro-Nicene bishops and enhance the influence of those opposed to the Nicene Creed. Officially, the bishops were meeting to celebrate the dedication of a new church built by Constantius II. Because of this, the creed produced at the Council of Antioch is often known as the Dedication Creed. Four creeds were produced at the same council; the Dedication Creed is also known as the Second Creed of Antioch. Their goal was thus not to produce an Arian creed, but rather a creed that criticized the use of *homoousios*, but also reflected concerns with Arian doctrine. And in one Lord Jesus Christ his only-begotten Son, God, through whom are all things, who was begotten from the Father before the ages, God from God, whole from whole, sole from sole, perfect from perfect, King from King, Lord from Lord, living Wisdom, true Light, Way, Truth, unchanging and unaltering, exact image of the Godhead and the substance and will and power and glory of the Father, first-born of all creation, who was in the beginning with God, God the Word according to the text in the Gospel [quotation of Jn 1: And in the Holy Spirit, who is given to those who believe for comfort and sanctification and perfection, just as our Lord Jesus Christ commanded his disciples, saying [quotation of Matt 28:19] Since we hold this belief, and have held it from the beginning to the end, before God and Christ we condemn every form of heretical unorthodoxy. And if anybody teaches contrary to the sound, right faith of the Scriptures, alleging that either time or occasion or age exists or did exist before the Son was begotten, let him be anathema. For we believe and follow everything that has been delivered from the Holy Scriptures and by the prophets and apostles truly and reverently. According to Hanson, at least two statements in the Dedication Creed would have been difficult for Arians to accept. In addition, Arians believed that the Son was begotten, but the Dedication Creed stated that there was no occasion when the Son was begotten, implying the immanence of the Son in the Godhead, an idea the Arians rejected. Arians rejected the idea of the Son as a piece of the Father, so this is another sense in which the Dedication Creed was friendly to Arians. However, Hanson considers the rejection of the idea of the Son as a piece of the Father to be an Origenist doctrine rather than specifically an Arian one. Because of this, Simonetti believes that by 325, Eusebius of Nicomedia had shifted his views from his earlier support of Arius. Constantius generally favored Arians over Nicenes and encouraged the calling of councils to resolve doctrinal disputes. Hanson also cites evidence that Mark of Arethusa and George of Alexandria were in attendance. The most likely authorship is by Valens, Ursacius, and Germinius, who are all well known advocates of Arian beliefs. Hilary of Poitiers attributed authorship to Hosius, but this is unlikely because Hosius had been an author and advocate of the Nicene Creed. Instead, Hosius may have been coerced by Constantius into signing the Sirmian Creed. Second Sirmian Creed [49] English translation [50] *Cum nonnulla putaretur esse de fide disceptatio, diligenter omnia apud Sirmium*

tractata sunt et discussa, praesentibus sanctissimis fratribus et coepiscopis nostris, Valente, Ursacio, et Germinio. Since there was thought to be no little difference concerning the faith, all the points were carefully considered and discussed at Sirmium. Our brothers and fellow-bishops Valens, Ursacius, and Germinius were present. Unum constat Deum esse omnipotentem et patrem, sicut per universum orbem creditur: It is agreed that there is one almighty God and Father, as is believed throughout the whole world, and his only Son Jesus Christ the lord, our Saviour, born genitum from him before the ages; Duos autem deos nec posse nec debere praedicari; quia ipse Dominus dixit: Ibo ad patrem meum et ad patrem vestrum, ad Deum meum et ad Deum vestrum Joan. Ideo omnium Deus unus est, sicut Apostolus docuit. An Judaeorum Deus tantum? Quoniam quidem unus Deus, qui justificat circumcisionem ex fide, et praepotium per fidem Rom. Sed et Caetera convenerunt, nec ullam habere potuerunt discrepantiam. Therefore there is one God of all, as the apostle taught [Rom 3: Quod vero quosdam aut multos movebat de substantia, quae graece usia appellatur, id est ut expressius intelligatur, homousion, aut quod dicitur homoeusion, nullam omnino fieri oportere mentionem; nec quemquam praedicare ea de causa et ratione quod nec in divinis Sripturis contineatur, et quod super hominis scientiam sit, nec quisquam possit nativitatem Filii enarrare, de quo Scriptum est, Generationem ejus quis enarrabit Esai. But as for the fact that some, or many, are concerned about substance substantia which is called usia in Greek, that is, to speak, more explicitly, homousion, or homoeusion as it is called, there should be no mention of it whatever, nor should anyone preach it. Scire autem manifestum est solum Patrem quomodo genuerit filium suum, et Filium quomodo genitus sit a Patre. For it is clear that only the Father knows how he begot his Son, and the Son how he was begotten by the Father. Nulla ambiguitas est, majorem esse Patrem. Nulli potest dubium esse, Patrem honore, dignitate, claritate, majestate, et ipso nomine patris majorem esse Filio, ipso testante, Qui me misit, major me est Joan. There is no uncertainty about the Father being greater: Et hoc catholicum esse nemo ignorat, duas personas esse Patris et Filii, majorem Patrem, Filium subjectum cum omnibus his quae ipsi Pater subjecit. And nobody is unaware that this is catholic doctrine, that there are two Persons personas of the Father and the Son, and that the Father is greater, and the Son is subjected in common with all the things which the Father subjected to him; Patrem initium non habere, invisibilem esse, immortalem esse, impassibilem esse. Ut autem Scripturae omnes docent, et praecipue ipse magister gentium Apostolus, hminem suscepisse de Maria Virgine, per quem compassus est. As all the Scriptures teach, and especially the teacher of the Gentiles himself, the apostle, he took human nature hominem from the Virgin Mary, and it was through this man that he suffered. Illa autem clausula est totius fidei et illa confirmatio, quod Trinitas semper servanda est, sicut legimus in Evangelio: But that is the summary of the whole faith and the confirmation of it, that the Trinity should always be preserved, as we read in the gospel [Matt Integer, perfectus numerus Trinitatis est. Paracletus autem Spiritus per Filium est; qui missus venit juxta promissum, ut Apostolos et omnes credentes instrueret, doceret, sanctificaret. And the Comforter the Spirit is through the Son, who was sent and came according to the promise, so that he might support, teach and sanctify the apostles and all the believers. However it is Arian in subordinating the Son to the Father, insisting on a unique status for the Father, rejecting the concept of substance ousia, and asserting that the Son suffered by means of his body reflecting the Arian belief that God the Father did not suffer. The Homoiousians had emerged only a year before, at the Council of Ancyra of This council was called by Basil of Ancyra to discuss allegations made by George of Laodicea that the bishop of Antioch was encouraging extreme Arian positions such as Eunomianism, and specifically the doctrine that the Father and Son are unlike in substance. George of Laodicea was a signatory to the statement it produced though not present. The position taken at the Council of Ancyra has often been called Semi-Arianism, but today is more often called Homoiousian theology. Hanson emphasizes that this group, centered on Basil of Ancyra, did not use the word homoiousian themselves. Since all fathers beget sons that are like them in ousia, this must be so of the Father and Son. Therefore to refer to the Father and Son without the notion of similar ousia is to reduce the relation to one of creator and creature. This group also opposed the idea of homousios, or consubstantiality, for following their line of argumentation, Father and Son did not have the same but only like substance; assuming consubstantiality could reduce the Son to a part of the Father, or even suggest that Father and Son were in fact the same being, which was considered an approach to the Sabellian heresy. In preparation for this council,

Constantius asked for a smaller council to meet to prepare a creed that attendants would be asked to assent to. This smaller preparatory council was the Fifth Council of Sirmium, held in . To avoid conflict between Western and Eastern churches, he summoned the Eastern bishops to meet at Seleucia and the Western bishops at Ariminum. His intention was that both councils would discuss and approve the Dated Creed. At the Council of Seleucia approximately bishops attended. Basil of Ancyra , Macedonius of Constantinople , and Eustathius of Sebaste did not attend as other bishops had them under accusation for ecclesiastical misdemeanors. The Eunomians were not present. The Council did not agree to sign the Dated Creed. Instead, Acacius submitted his own creed for consideration. This creed was not accepted by a majority, and the council eventually dissolved without coming to any agreement. The various groups at the Council sent representatives to Constantinople , where Constantius II was now in residence. This group proposed the Dated Creed, but the assembled bishops rejected it and reaffirmed their adherence to the Nicene Creed. They sent ten bishops to meet with Constantius II at Constantinople , but the Emperor refused to see them and made them wait at Adrianople. Constantius then moved the entire council from Ariminum to a place called Nike in Thrace. He then sent Valens of Mursa back to pressure the bishops to sign a version of the Dated Creed. The Western bishops, and especially Claudius of Picenum made Valens publicly anathematize a series of Arian beliefs, and publicly reject Arius and Arianism. A series of anathemas were added to the Dated Creed that watered down its sense so that it no longer appeared a truly Arian creed. The bishops then signed the creed and Constantius allowed them to return to their homes for the winter. Further, two sentences were added: However it should not be confused with the more famous Creed of Constantinople of . And in the Holy Spirit whom the only-begotten of God Jesus Christ himself promised to send to the race of men, the Paraclete, according to the text [conflation of Jn . The word ousia, because when it was naively inserted by our fathers though not familiar to the masses, it caused disturbance, and because the Scriptures do not contain it, we have decided should be removed, and that there should be absolutely no mention of ousia in relation to God for the future, because the Scriptures make no mention at all of the ousia of the Father and the Son. And let all the heresies which have already been previously condemned, and any others which have recently grown up opposed to the creed set out here, be anathema. In , a follow-up council was held in Constantinople, the Council of Constantinople of . The Council of Constantinople promulgated once again the Creed of Nike as it had been signed by the twin councils the year before. For a time, the Creed of Nike became the official orthodox creed, replacing the Nicene Creed.

6: Sermons about God The Father - www.enganchecubano.com

Homilies. Filter View All X. A Tale of Two Widows Cycle B Ordinary Time Week 32 by Bishop Robert Barron Nov 11, 2 Comments. Hear, O Israel Cycle B Ordinary Time.

From its Greek original, the term was translated into other languages. Since the Aristotelian term *ousia* [5] was commonly translated in Latin as *essentia* essence or *substantia* substance , [6] the Greek term *homoousios* was consequently translated into Latin as *coessentialis* or *consubstantialis*. Some modern scholars have pointed out that Greek term *homoousios* is properly translated as *coessential*, while *consubstantial* has a much wider spectrum of meanings. It was used by Greek-speaking authors, like Didymus of Alexandria and other theologians. Identity of substance between generator and generated. Identity of substance between things generated of the same substance. Identity of substance between the partners of a *syzygy*. Adoption in the Nicene Creed[edit] The Nicene Creed is the official doctrine of most Christian churches – the Catholic Church , Eastern Orthodox Church , Oriental Orthodox churches, Church of the East , and Anglican Communion , as well as Lutheran , Reformed , Evangelical , and most mainline Protestant churches – with regard to the ontological status of the three persons or hypostases of the Trinity: Father, Son and Holy Spirit. If so, many concepts of the Holy Trinity would appear to have already existed relatively early while the specific language used to affirm the doctrine continued to develop. According to this doctrine, Jesus Christ is the physical manifestation of *Logos* or the Word , and consequently possesses all of the inherent, ineffable perfections which religion and philosophy attribute to the Supreme Being. In the language that became universally accepted after the First Council of Constantinople in AD , three distinct and infinite hypostases , or divine persons, the Father , the Son , and the Holy Spirit , fully possess the very same divine *ousia*. This doctrine was formulated in the 4th century, during the Arian controversy over Christology between Arius and Athanasius. The several distinct branches of Arianism which sometimes conflicted with each other as well as with the pro-Nicene *homoousian* creed can be roughly broken down into the following classifications: Some supporters of *Homoean* formulae also supported one of the other descriptions. Other *Homoeans* declared that the father was so incomparable and ineffably transcendent that even the ideas of likeness, similarity or identity in substance or essence with the subordinate Son and Holy Spirit were heretical and not justified by the Gospels. They held that the Father was like the Son in some sense but that even to speak of *ousia* was impertinent speculation. All of these positions and the almost innumerable variations on them which developed in the 4th century were strongly and tenaciously opposed by Athanasius and other pro-Nicenes, who insisted on the doctrine of *homoousion* or *consubstantiality*, eventually prevailing in the struggle to define this as a dogma of the still-united Western and Eastern churches for the next two millennia when its use was confirmed by the First Council of Constantinople. The Roman Emperor Theodosius had published an edict, prior to the Council of Constantinople, declaring that the Nicene Creed was the legitimate doctrine and that those opposed to it were heretics. It was a term with which many followers of Athanasius were actually uncomfortable. The so-called *Semi-Arians* in particular objected to it. Their objection to this term was that it was considered to be "un-Scriptural, suspicious, and of a Sabellian tendency. This notion, however, was also rejected at the Council of Nicaea, in favor of the Athanasian Creed , which holds the Father and Son to be distinct yet also coequal, coeternal, and *consubstantial* divine persons. *Vaporis enim nomen inducens hoc ideo de rebus corporalibus assumpsit, ut vel ex parte aliqua intelligere possimus quomodo Christus, qui est Sapientia, secundum similitudinem eius vaporis qui de substantia aliqua corporea procedit, sic etiam ipse ut quidem vapor exoritur de virtute ipsius Dei. Sic et Sapientia ex eo procedens ex ipsa substantia Dei generatur; sic nilominus, et secundum similitudinem corporalis aporrhoeae, esse dicitur aporrhoea gloriae Omnipotentis, pura et sincera. Quae utraeque similitudines manifestissime ostendunt communionem substantiae esse Filio cum Patre.*

7: Oklahoma Sooners Roster - Team Roster | FOX Sports

Discover past and current homilies from St. Elizabeth Ann Seton Catholic Church in Bakersfield, CA.

He who knows one religion knows none. Max Müller He who knows me as unborn, as the beginningless, as the Supreme Lord of all the lords — he, undeluded among men, is freed from all sins. Krishna A monk sees the Dharma and seeing the Dharma he sees me. Gautama Buddha When he looks at me, he sees the one who sent me. Jesus Christ In its historical form, as a mode of doctrine, life and order, the Christian religion cannot be the one to which the truth belongs, *per se* — not even if that form be the Reformed. Karl Barth It pleased the Divine Power to reveal some of the most important articles of our Catholic creed first to the Zoroastrians In addition, these similarities constitute a challenge to those who propound truths on the basis of one special revelation. Is it now possible for devotees to claim that their religion contains unique truths? Many scholars, among them Christian theologians, give a negative answer to this question. The impact of the study of comparative religion on 20th Century Christian theology has been great. Many liberal Christians have openly confessed that the uniqueness of Christian claims is subject to honest dispute. Paul Tillich was profoundly influenced by his encounter with the religions of the Orient; and John Hick, once the most respected defender of Christian orthodoxy and uniqueness, has now published a book entitled *God Has Many Names*. Other attempts to secure the uniqueness of Christianity have been just as tenuous or outright incorrect. There is a Bhagavata tradition that Krishna actually dictated the Vedas to five scribes, and he is also understood to be found in the Vedas. Both Schillebeeckx and Schaeffer are obviously wrong: Stott is wrong too in the following claim: After quoting similar claims by Jesus, Michael Green asks: In the Bhagavad-Gita Krishna even presumes to take the highest Hindu god Brahman as a subordinate part of himself One could also use the Buddha, who in an early sutra said: Such rhetoric is the unfortunate dark side of much evangelical apologetic. Stott denigrates the *prima facie* claims of universalism in Hinduism, Buddhism, Islam, and Zoroastrianism. There is a good possibility that Zoroastrian priests taught the Jews that God was not limited geographically. Green assumes that only the Christian God offers universal and unconditional grace. This claim, however, runs into two immediate difficulties. First, except for a small number of sectarians, orthodox Christianity has never supported universal and unconditional grace. Many Christians take Jesus at his word when he said that those who blaspheme the Holy Spirit will not be saved Mk. Second, two Oriental savior religions, Pure Land Buddhism and Bhagavatism, are much more radical religions of faith and grace than Christianity. It is true that none of the major world religions bases redemption on a sacrifice of human blood. In fact, in Roman crucifixions the spikes were driven to avoid major arteries. Death, then, came from severe torture, exposure, exhaustion, and finally asphyxiation. The crown of thorns would have drawn very little blood; and the spear thrust in the side brought forth water and other bodily fluids, not blood. There were mystery religions contemporaneous with Christianity which did embody the idea of blood sacrifice. This, however, cannot be the case for Osiris, the dying and rising god of the Egyptians. In a brilliant article S. Although it is not a blood sacrifice, there is also vicarious atonement in the East, especially in the Bodhisattva ideal of Mahayana Buddhism. I resolve to dwell in each state of misfortune through countless ages There I shall give myself into bondage, to redeem all the world from the forest of purgatory, from rebirth as beasts, from the realm of death. I shall bear all grief and pain in my own body, for the good of all things living. We love our hands and other limbs, as members of the body; then why not love other living beings, as members of the universe? For by one Spirit we were all baptized into one body Close scrutiny of the earliest strata of the Hebrew Bible shows polytheistic remnants as well as a fairly strong henotheism, i. This henotheism is especially evident in the psalms e. For more see www. First, there is shaky biblical foundation for such a doctrine. Even though the priestly writers demythologized and historicized inherited Near Eastern cosmologies, it is clear that the idea of a preexisting watery chaos remained a part of the Hebrew adaptation of these prototypes. I am convinced that *creatio ex nihilo* came into being as a result of the philosophical reflections of late Jewish and Christian thinkers. Even if creation out of nothing were a biblical idea, it would still not be unique among the world religions. Although Zoroastrian theologians, especially the ones during the Sassanian period, had serious

difficulties reconciling omnipotence with a separate evil principle, they nonetheless held that Ahura Mazda was omnipotent. We have seen that the prophet Isaiah admits that Yahweh creates both good and evil. One might conclude that the Zoroastrians traded true omnipotence for a clean solution to theodicy. The relation of the persons is obviously different, but who can claim with confidence that the Christian Trinity is formulated correctly? Indeed, is the Trinity actually a biblical concept? There are also some logical problems that generate tension between the Trinity and the Incarnation. If Jesus is truly identical with the Father, then this appears to undermine the divine status and equal relation of the Spirit. For more comparative Trinitarian theology see [www](#). Contrary to popular conceptions, the Hindu and Buddhist trinities are not simple triads or tritheisms, but complex triune deities comparable to the sophisticated Christian Trinity. Suzuki describes the Buddhist Trinity: Bodily Resurrection and Personal Immortality. It is common to hear the claim that only Christianity offers bodily resurrection and personal immortality. Zoroastrianism most likely antedates Judaism in the belief of the resurrection of the body and an eternal life with God in such a spiritual body; indeed, as these concepts are not found explicitly in the preexilic books of the Hebrew Bible, these doctrines might have been borrowed from Zoroastrianism. This eschatology even continues in some postexilic works, like Ecclesiastes: They all have the same breath, and man has no advantage over the beasts. Even writers for the evangelical New Bible Dictionary have to concede that, except for a few obscure indications otherwise, the preexilic Hebrews did not believe in the resurrection of the body nor in eternal bliss for the righteous and eternal suffering for the wicked. There is no hint of either resurrection or a separation of the righteous and the wicked. This is a very obscure verse in a text which is one of the most corrupt in the entire Hebrew Scripture. Job would really like something more than this dreary end, and he discusses that possibility. Contrary to popular conceptions, there is a doctrine of individual, personal immortality in Hinduism. Too many laypeople, as well as knowledgeable commentators, tend to interpret Hinduism in terms of the absolute monism of Advaita Vedanta, which holds that all distinctions will dissolve into a divine unity upon liberation. Such a view overlooks the original metaphysics of the yogis: Individual souls purushas are eternally plural and individual and through yogic practices can liberate themselves from the material trap of prakriti. Religion and History A standard objection to all of the foregoing may already be present in the minds of some critical readers: Michael Green phrases it well: For more on the Savior Archetype see [www](#). The psychological effect of the Archetype is the same whether the figures are historical or mythical, or whether time is cyclical or linear. Jews, Christians, and Zoroastrians historicized mythological motifs, but this in no way eliminates the possibility that the motif had ahistorical origins. For example, the tendency toward a triune deity appears to be at least a sociopsychological fact, and whether a historical person happens to be part of such a view of God is irrelevant. Furthermore, there is probably just as little history in the temptation of Jesus as there is the temptation of the Buddha during his time under the Bo Tree. In establishing the Savior Archetype I used a strictly descriptive method, similar to the one used in most comparative religion work. By using this method I do not need to make any judgments about the historicity of the events reported or the truth of the various attributes assigned to the saviors. Even if I wanted to make such judgments, I would be prevented from doing so in most instances. Although the Indian tradition as a whole does not have any strong historical sense, it is incorrect to say that it is deficient altogether. The Buddhists had a clear grasp of the historical development of their religion. For example, each of the Pali Sutras begin with the phrase "Thus I heard the Buddha say," the historical and geographical setting is given in great detail. The "I" in the phrase is Ananda, the one disciple who was with the Buddha for most of his 45 years of preaching and teaching. Furthermore, the Buddha, after reluctantly giving in to Ananda and others who wanted women in the Sangha, predicted that Buddhism would decline after years because of this compromise. At the beginning of the Common Era, Mahayana Buddhists used the prophecy above as an apologetic for the major innovations they proposed. The Buddhist sense for history is most keenly manifest in the phenomenon of the Maitreya Buddha, the Buddha of the Future. Christianity is unique not only in the sense that its savior was a historical figure, but also in the sense that the divine purpose is worked out in decisive acts in history: As evangelical Christopher Butler phrases it: The Jewish believers looked forward to a God who would ultimately reveal his power in an act that would end all mundane history, the eschaton or final divine triumph. As we have already mentioned, there is a good possibility that the Hebrew religion, once

without concepts of Heaven, Hell, and Last Judgment, borrowed from Zoroastrian eschatology. But it is not necessary to go as far as Persia to counter this common misconception. But this contention is clearly wrong. Christianity is fortunate to have New Testament manuscripts which in some cases date less than years from the alleged events, but apologists who use this fact do not realize that they invest the Hebrew Bible with equal authority. The Masoretic text, however, is over two millenia distant from the earliest Hebrew histories. What the Dead Sea Scrolls have proved once again is that the Masoretic text is to be trusted in the main because of the care and caution that priests and scribes used to preserve their scripture. But intellectual honesty requires us to acknowledge the same textual preservation in the East as well as incredible feats of memory in maintaining scripture in oral form. In his work for the book *The Saviour God*, S. But why should we restrict the definition of a savior so severely? Such strictures would eliminate all talk of the preexilic Yahweh as savior as well as any of the Chinese saviors.

8: Theology Unplugged by Credo House Ministries on Apple Podcasts

The purpose of the Symbolum or Profession of Faith, or Creed, is that the whole gathered people may respond to the word of God proclaimed in the readings taken from Sacred Scripture and explained in the homily and that they may also call to mind and confess the great mysteries of the faith by reciting the rule of faith in a formula approved for.

9: THE CHALLENGE OF THE WORLD RELIGIONS

The Nicene Creed is the official doctrine of most Christian churches - the Catholic Church, Eastern Orthodox Church, Oriental Orthodox churches, Church of the East, and Anglican Communion, as well as Lutheran, Reformed, Evangelical, and most mainline Protestant churches - with regard to the ontological status of the three persons or.

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