

1: College of Humanities and Social Sciences

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Glossary of religious and spiritual terms Religious and spiritual words and phrases starting with the letters "BL" to "BU" Sponsored link. The use of religious rites and rituals to harm another person. One example from the Bible was when Elisha issued a curse against 42 children who were poking fun at his baldness. Because of the curse, the children were torn to shreds by she-bears. See 2 Kings 2: An imaginary inverted form of the Roman Catholic mass involving black candles, desecrated materials stolen from a church, prayers recited backwards in Latin, etc. Such rituals have been performed by members of the Church of Satan as a publicity stunt Sponsored link: The belief that Israel, as described in the Hebrew Scriptures Old Testament , was a nation of blacks. Jesus was black; his purpose was to liberate fellow blacks from oppression by white Gentiles. Swearing in the name of God, denying the existence of God, saying evil things about God, asserting incorrect beliefs about God, etc. A statement by a person from the liberal wing of a religion is often considered a blasphemy by someone from the conservative wing -- and vice-versa. A frequently used greeting-blessing by Wiccans and other Neopagans. The expectation that Jesus Christ will return to Earth in the second coming. A belief in the early Mormon church introduced by Brigham Young. It has since been abandoned by some Mormon denominations. A false belief which has endured since the 1st century BCE. It states that members of a religious group kidnap, abuse, ritually murder and sometimes eat the body of a member of another religion. The hoax exists today mostly among some Muslims against Jews and some Fundamentalist Christians against Wiccans, Satanists and other religious minorities. Service of the Gods; kinship between the Gods of Norse Heathenism and the people. A Buddhist term which means to have achieved enlightenment; to understand the ultimate reality. A Buddhist Sanskrit term that literally means "an enlightenment being. However, the individual chooses to remain on Earth being reborn in successive lives, in order to help all other sentient beings attain enlightenment. The day when Buddha decided to sit under the bodhi tree, and remain there until he reached enlightenment. This often refers to the physical body of Yeshua of Nazareth a. Other times, it refers to the "invisible church" which is made up of true Christians, past and present. Unfortunately, there is no consensus concerning who is a "true" Christian , so that there is no agreement over the exact makeup or size of this group. A knife used by a Wiccan or other Neopagan to collect herbs for ritual use.

2: Religious Studies

Zhiru () Response: An Asian Buddhist Response to a Japanese Feminist Glimpse of Biblical Studies in the Twenty-First Century. In: Wicker K.O., Miller A.S., Dube M.W. (eds) Feminist New Testament Studies.

This period also saw her marriage to Alan Nussbaum married in , divorced in , her conversion to Judaism , and the birth of her daughter Rachel. Her book *The Fragility of Goodness*, on ancient Greek ethics and Greek tragedy, made her a well-known figure throughout the humanities. On this basis she has proposed analyses of grief, compassion, and love, [10] and, in a later book, of disgust and shame. She testified in the Colorado bench trial for *Romer v. Evans* , arguing against the claim that the history of philosophy provides the state with a "compelling interest" in favor of a law denying gays and lesbians the right to seek passage of local non-discrimination laws. The debate continued with a reply by one of her sternest critics, Robert P. She suggests that one can "trace this line to an old Marxist contempt for bourgeois ethics, but it is loathsome whatever its provenance". In she was elected a Corresponding Fellow of the British Academy. *Luck and Ethics in Greek Tragedy and Philosophy*[edit] *The Fragility of Goodness* [26] confronts the ethical dilemma that individuals strongly committed to justice are nevertheless vulnerable to external factors that may deeply compromise or even negate their human flourishing. Discussing literary as well as philosophical texts, Nussbaum seeks to determine the extent to which reason may enable self-sufficiency. She eventually rejects the Platonic notion that human goodness can fully protect against peril, siding with the tragic playwrights and Aristotle in treating the acknowledgment of vulnerability as a key to realizing the human good. *Fragility* made Nussbaum famous throughout the humanities. It garnered wide praise in academic reviews, [27] [28] and even drew acclaim in the popular media. Nussbaum champions multiculturalism in the context of ethical universalism , defends scholarly inquiry into race, gender, and human sexuality , and further develops the role of literature as narrative imagination into ethical questions. At the same time, Nussbaum also censured certain scholarly trends. She excoriated deconstructionist Jacques Derrida saying "on truth [he is] simply not worth studying for someone who has been studying Quine and Putnam and Davidson ". The *New York Times* praised *Cultivating Humanity* as "a passionate, closely argued defense of multiculturalism" and hailed it as "a formidable, perhaps definitive defense of diversity on American campuses". *Sex and Social Justice*[edit] *Sex and Social Justice* sets out to demonstrate that sex and sexuality are morally irrelevant distinctions that have been artificially enforced as sources of social hierarchy ; thus, feminism and social justice have common concerns. Rebutting anti-universalist objections, Nussbaum proposes functional freedoms, or central human capabilities, as a rubric of social justice. Nussbaum notes that liberalism emphasizes respect for others as individuals, and further argues that Jagger has elided the distinction between individualism and self-sufficiency. Emphasizing that female genital mutilation is carried out by brute force, its irreversibility, its non-consensual nature, and its links to customs of male domination , Nussbaum urges feminists to confront female genital mutilation as an issue of injustice. Nussbaum defines the idea of treating as an object with seven qualities: Her characterization of pornography as a tool of objectification puts Nussbaum at odds with sex-positive feminism. At the same time, Nussbaum argues in support of the legalization of prostitution , a position she reiterated in a essay following the Spitzer scandal , writing: Nussbaum argues that individuals tend to repudiate their bodily imperfection or animality through the projection of fears about contamination. This cognitive response is in itself irrational, because we cannot transcend the animality of our bodies. Noting how projective disgust has wrongly justified group subordination mainly of women, Jews , and homosexuals , Nussbaum ultimately discards disgust as a reliable basis of judgment. Turning to shame, Nussbaum argues that shame takes too broad a target, attempting to inculcate humiliation on a scope that is too intrusive and limiting on human freedom. Nussbaum sides with John Stuart Mill in narrowing legal concern to acts that cause a distinct and assignable harm. In an interview with *Reason* magazine, Nussbaum elaborated: They are also inherently connected with restrictions on liberty in areas of non-harmful conduct. For both of these reasons, I believe, anyone who cherishes the key democratic values of equality and liberty should be deeply suspicious of the appeal to those emotions in the context of law and public policy. He rebukes her for

"contempt for the opinions of ordinary people" and ultimately accuses Nussbaum herself of "hiding from humanity". Nussbaum has recently drawn on and extended her work on disgust to produce a new analysis of the legal issues regarding sexual orientation and same-sex conduct. Her book *From Disgust to Humanity: Sexual Orientation and Constitutional Law* Martha Nussbaum analyzes the role that disgust plays in law and public debate in the United States. Nussbaum posits that the fundamental motivations of those advocating legal restrictions against gay and lesbian Americans is a "politics of disgust". These legal restrictions include blocking sexual orientation being protected under anti-discrimination laws See: Evans , sodomy laws against consenting adults See: Texas , constitutional bans against same-sex marriage See: California Proposition 8 , over-strict regulation of gay bathhouses, and bans on sex in public parks and public restrooms. To Devlin, the mere fact some people or act may produce popular emotional reactions of disgust provides an appropriate guide for legislating. Nussbaum goes on to explicitly oppose the concept of a disgust-based morality as an appropriate guide for legislating. Nussbaum notes that popular disgust has been used throughout history as a justification for persecution. Drawing upon her earlier work on the relationship between disgust and shame, Nussbaum notes that at various times, racism , antisemitism , and sexism , have all been driven by popular revulsion. Nussbaum argues the harm principle, which supports the legal ideas of consent , the age of majority , and privacy , protects citizens while the "politics of disgust" is merely an unreliable emotional reaction with no inherent wisdom. Furthermore, Nussbaum argues this "politics of disgust" has denied and continues to deny citizens humanity and equality before the law on no rational grounds and causes palpable social harms to the groups affected. *From Disgust to Humanity* earned acclaim in the United States, [57] [58] [59] [60] and prompted interviews in the New York Times and other magazines.

3: The ethics of divorce in the Synoptic Gospels | Marten Krijgsman - www.enganchecubano.com

The first century physician Celsius justified experiments on condemned criminals in Egypt using wording that became a classic defense for hazardous experimentation: "It is not cruel to inflict on a few criminals sufferings which may.

More specifically, this essay seeks to explore the terms of absolving a marriage “that is, under what circumstances” if at all “does the New Testament allow a married couple to end their nuptial relationship? Since the New Testament provides us with such a vast and diverse body of primary, let alone secondary literature “not to mention a widely divergent ethics “it would be meaningless and far beyond the scope of this essay to try and include every single passage on marriage and divorce. As such, the focus shall be on the Synoptic gospels and their ethics. These ethics are exemplified in the passages that shall provide the majority of the necessary arguments: The New Testament on divorce Permanency of marriage? If one were to look at the three Synoptic gospels and their message regarding marriage and divorce, their similarity in wording is striking. The Gospel of Matthew includes an exception clause which will be discussed below in greater detail, the Gospel of Mark seems to advocate permanency of marriage, whereas the Gospel of Luke does not condemn divorce but only remarriage. Divorce according to Mark The ethical discourse in Mark Rather than adhering to the law, which enabled divorce on certain grounds see Deut The rationale of choosing these verses is based simply on the interdependency of the Synoptic gospels and the tendency of people, when applying the Bible to their lives, to blur the differences between the three of them. The importance of these differences shall be made all too clear in this essay. He uses this as a starting point to explain the law: Regarding this, there are three important points to take into consideration: First, Mark does not condemn divorce in itself on basis of the law. As such, the prohibition is not aimed against divorce but against remarriage. If he was, why would he then proceed to talk about divorce and condemn remarriage “in the way the Torah prohibits it “but not condemn divorce itself? If, on the other hand, divorce is a morally questionable but legally possible and perhaps common practice, the non-condemning stance of Jesus towards divorce legally does not mean he cannot condemn divorce on a virtue-ethical basis. Third, Jesus seems to be gender-inclusive when it comes to divorce. As evident from Mt This makes the text more accessible to modern readers, unlike Luke and Matthew, whose ethics will be discussed below. Divorce according to Luke As opposed to the story in Mark, where Jesus is questioned by the Pharisees, the Lukan remark on marriage and divorce can be found in Lk As such, it appears to be more of a random remark on marriage and divorce than a properly framed story. Luke seems to be agreeing with Mark on terms of remarriage, in that he denounces marriage to a previously married woman and marriage after being divorced. Again, there is no actual 2 See also Hays There is a difference, however, and it is twofold. First of all, as opposed to Mark, who says that a man who remarries commits adultery against his former wife Mk The divorced woman who marries a man commits adultery herself according to Mark The language is gender-exclusive, as opposed to Mark, and seems to be directed at men specifically. It might be the case, therefore, that Luke follows the androcentric frame of Deuteronomy 24, or simply expects a predominantly male audience. Whatever the case, the passage conveys an ethic aimed at men and might therefore be less accessible to women. The Matthean Exception Clauses Matthew provides us with two passages 5: According to Richard Hays Under Jewish law the latter was already a valid reason for the dissolution of marriage see below for the importance of Jewish law to the Matthean community, and seeing as both terms could mean a variety of things depending on the context, the choice between either term would have been a trivial one. The second possibility, then, provides us with a much more specific definition of the term. If a man were to find his new bride not to be a virgin on the wedding night, according to Deuteronomy He goes on to suggest that it is odd for this exception but not one based on extramarital affairs to be formulated. A proponent as he is of a broad interpretation of the term, the same argument ought to be true for the first possibility of meaning, though Hays omits it. If the Matthean community was a predominantly Jewish one as the Gospel seems oriented mainly towards Jews rather than gentiles, see also Saldarini The final possibility Hays suggests must then also be seen in this light. Another possibility is that the exception simply seeks to reinforce the notion that gentile converts were as subjected to

the law as Jewish converts: In this context, it might become clear as to why the other two gospels omit the Matthean Exception Clauses. The scene in Matthew is quite different from the one in Mark: Then, in Mt Bringing the gospels together In light of the preceding arguments, is it possible to say there is a consistent ethical stance regarding divorce? However, by claiming the existence of such a consistent ethic one denies the widely varying traditions in which the three Synoptic gospels are interdependent or not are grounded. Claiming that the New Testament prohibits divorce is simply untrue. Luke certainly does not mention any moral problems with it, Matthew provides a reference to the grounds upon which divorce is legally permissible, and even Luke does not condemn the practice: Legally, neither of the three Synoptic gospels have any problems with ending a marriage, though they all warn against the legal prohibition against remarriage. Considering the importance of Jewish law for the Christian communities in the first century CE, a deviation from this law would have been difficult. However, this does not mean that a deontological argument necessarily says anything about what we, as people, should be like. It provides a virtuous alternative for his followers which operates on an entirely different plane of reasoning: Bibliography and Works Consulted Carey, C. Journal of the Classical Association of Victoria, Vol. The Moral Vision of the New Testament: Community, Cross, New Creation: Porneia in the Matthean Exception Clauses. Treatises on Marriage and Remarriage.

4: Cultural Studies

Welcome to the twenty-first century, when the internet has become for many people the preferred means of publishing anything from the Summa of Saint Thomas Aquinas to teen-agers' blogs. The very format of Father Gallagher's new "book" thus provides a striking instance of inculturation, in which.

5: Mississippi - Wikipedia

Divorce in the New Testament Date: 03 December Course: New Testament Ethics - Dr Akma Adam Word Count: Matriculation Number: Introduction With marriage being considered one of the most important elements of Christian life by many churches nowadays, it might be worthwhile to investigate what the New Testament has to say on the topic.

6: Higher Education

Feminist New Testament Studies: Global and Future Perspectives by K. Wicker, M. Dube, A. Spencer-Miller This volume is an engaging and provocative introduction to Feminist Biblical Studies. The authors draw upon their own social, cultural and religious backgrounds and experiences in reading the New Testament as feminists in the context of.

7: School of Integrative Studies

Here's where it's wonderful to have Logos and BW9. I go find the articles in Logos, then link them to notes on those verses in 1 Thess. 4, for when I preach, teach, or otherwise use those sections.

8: Glossary of religious terms starting with the letter "B"

THEOLOGICAL ETHICS AND SEXUALITY JAMES F. K Moral Rights of Priests," in Priests for the Twenty-first Century, First Unions, and Marriage among Young Adults.

9: Women and Gender Studies

Buchmanism: An organization founded by Frank Nathan Daniel Buchman (-) which evolved into "A First Century Christian Fellowship" at the time of World War I, and, later, "The Oxford Group" in

Introduction to the first edition Dorothy Canfield Fisher Joining the tribe Example for self introduction Doubts of S. Augustine as to the future of death-bed penitents. I. A Right Faith. (Heb. x. 23. 1 New York nonprofit law and practice The bonus chapter Working with video : SCTV (Standard definition television ; HDTV (High definition television ; Title safe Encyclopedia of the New York stage, 1930-1940 Photoshop elements 10 manual Quadratic equation practice questions First year of nursing Trading routes and eighteenth-century migrations : reframing Janet Schaw Eve Tavor Bannet 3 Isolation of Stem and Precursor Cells from Fetal Tissue Certified business intelligence professional examinations guide Mahatma Gandhi: the man who became one with the universal being. Standards and assessments for writing Constitution adopted 3rd June, 1897, revised 6th March, 1900, established March 15th, 1883, incorporated Ugc csir net jrf Is physical science The inside-outside book of libraries English ing and writing test Hotel reservation system project umentation The Neapolitan chord The church that takes on trouble The Computer in reading and language arts The Vice Presidents task force. The court hearing Numerical simulation of unsteady flows and transition to turbulence Fail-safe parenting Rulers of Strathspey All out of grocery list The slip and slide transition V. 2. Political: Our colonial empire. Day by day we magnify thee Take Control of Your Subconscious Mind Canon eos rebel t4i instruction manual APPENDIX 3: MARRIAGE STATUTES-AGE REQUIREMENTS A dictionary of basic japanese grammar filetype Does money matter? the effect of private educational expenditures on academic performance Changhui Kang Nonprofit Management Leadership, No. 2, Winter 2002