

**Chapter 1 : App Prayer in uncertainty**

*Logical and Spiritual REFLECTIONS. Book 5. Zen Judaism. Appendix 2. Prayer in uncertainty. The Rabbis have decreed that we should not utter a prayer for or against an event (or the negation of an event), if the latter is already a settled matter.*

Princeps gloriosissime caelestis militiae, sancte Michael Archangele, defende nos in proelio et colluctatione, quae nobis adversus principes et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiae, in caelestibus. Veni in auxilium hominum, quos Deus creavit inexterminalibiles, et ad imaginem similitudinis suae fecit, et a tyrannide diaboli emit pretio magno. Proeliare hodie cum beatorum Angelorum exercitu proelia Domini, sicut pugnasti contra ducem superbiae Luciferum, et angelos eius apostaticos: Sed proiectus est draco ille magnus, serpens antiquus, qui vocatur diabolus et satanas, qui seducit universum orbem; et proiectus est in terram, et angeli eius cum illo missi sunt. En antiquus inimicus et homicida vehementer erectus est. Transfiguratus in angelum lucis, cum tota malignorum spirituum caterva late circuit et invadit terram, ut in ea deleat nomen Dei et Christi eius, animasque ad aeternae gloriae coronam destinatas furetur, mactet ac perdat in sempiternum interitum. Virus nequitiae suae, tamquam flumen immundissimum, draco maleficus transfundit in homines depravatos mente et corruptos corde; spiritum mendacii, impietatis et blasphemiae; halitumque mortiferum luxuriae, vitiorum omnium et iniquitatum. Ecclesiam, Agni immaculati sponsam, faverrimi hostes repleverunt amaritudinibus, inebriarunt absinthio; ad omnia desiderabilia eius impias miserunt manus. Ubi sedes beatissimi Petri et Cathedra veritatis ad lucem gentium constituta est, ibi thronum posuerunt abominationis et impietatis suae; ut percusso Pastore, et gregem disperdere valeant. Adesto itaque, Dux invictissime, populo Dei contra irrupentes spirituales nequitas, et fac victoriam. Te custodem et patronum sancta veneratur Ecclesia; te gloriatur defensore adversus terrestrium et infernorum nefarias potestates; tibi tradidit Dominus animas redemptorum in superna felicitate locandas. Deprecare Deum pacis, ut conterat satanam sub pedibus nostris, ne ultra valeat captivos tenere homines, et Ecclesiae nocere. Offer nostras preces in conspectu Altissimi, ut cito anticipent nos misericordiae Domini, et apprehendas draconem, serpentem antiquum, qui est diabolus et satanas, ac ligatum mittas in abyssum, ut non seducat amplius gentes. O glorious Archangel St. Michael, Prince of the heavenly host, defend us in battle, and in the struggle which is ours against the principalities and Powers, against the rulers of this world of darkness, against spirits of evil in high places Eph 6: Come to the aid of men, whom God created immortal, made in his own image and likeness, and redeemed at a great price from the tyranny of the devil Wisdom 2: Fight this day the battle of the Lord, together with the holy angels, as already thou hast fought the leader of the proud angels, Lucifer, and his apostate host, who were powerless to resist thee, nor was there a place for them any longer in Heaven. But that cruel, that ancient serpent, who is called the devil or Satan, who seduces the whole world, was cast into the abyss with all his angels Rev Behold, this primeval enemy and slayer of man has taken courage, Transformed into an angel of light, he wanders about with all the multitude of wicked spirits, invading the earth in order to blot out the name of God and of his Christ, to seize upon, slay and cast into eternal perdition souls destined for the crown of eternal glory. This wicked dragon pours out, as a most impure flood, the venom of his malice on men of depraved mind and corrupt heart, the spirit of lying, of impiety, of blasphemy, and the pestilent breath of impurity, and of every vice and iniquity. These most crafty enemies have filled and inebriated with gall and bitterness the Church, the spouse of the Immaculate Lamb, and have laid impious hands on her most sacred possessions Lam 3: In the Holy Place itself, where has been set up the See of the most blessed Peter and the Chair of Truth for the light of the world, they have raised the throne of their abominable impiety, with the iniquitous design that when the Pastor has been struck, the sheep may be scattered. Arise then, O invincible prince, bring help against the attacks of the lost spirits to the people of God, and bring them the victory. The Church venerates thee as protector and patron; in thee holy Church glories as her defense against the malicious powers of this world and of hell; to thee has God entrusted the souls of men to be established in heavenly beatitude. Oh, pray to the God of peace that He may put Satan under our feet, so far conquered that he may no longer be able to hold men in captivity and harm the Church. Offer our prayers in the sight of the Most High,

so that they may quickly conciliate the mercies of the Lord; and beating down the dragon, the ancient serpent, who is the devil and Satan, do thou again make him captive in the abyss, that he may no longer seduce the nations. The above mentioned formula was not meant as a rite for exorcising a particular person but "for general use" to combat the power of the evil spirits over a community or locality". The complete prayer to Saint Michael Archangel is officially called as Exorcismus in Satanam ed Angelos e apostaticos [17] [18]. Exorcism against Satanam and his angels apostate , with the mandatory use of the Sign of the cross by one hand during some signed points of this worship with or without Sacramental such as the Holy water and the Christian cross. The prayer to Saint Michael that was included in this general exorcism had in fact been published and indulgenced two years earlier, in , two years after the insertion of the more familiar Prayer to Saint Michael into the Leonine Prayers. Weller gives the following translation:

**Chapter 2 : AldŃya Mantra (Prayer) - Page 2 -**

*15 TRUSTEES BRANCH Appendix Youth Ministry Permission Form centered community of faith seeking through worship, prayer, service, education and fellowship.*

Versions[ edit ] The prayer has appeared in many versions. The most well-known form is a late version, as it includes a reference to grace not found before Living one day at a time, Enjoying one moment at a time, Accepting hardship as a pathway to peace, Taking, as Jesus did, This sinful world as it is, Not as I would have it, Trusting that You will make all things right, If I surrender to Your will, So that I may be reasonably happy in this life, And supremely happy with You forever in the next. A reply in the same column in the issue for August 13, , p. O God and Heavenly Father, Grant to us the serenity of mind to accept that which cannot be changed; courage to change that which can be changed, and wisdom to know the one from the other, through Jesus Christ our Lord, Amen. Serenity prayer on a medallion Some twelve-step recovery programs use a slightly different version: God grant me the serenity to accept the things I cannot change, Courage to change the things I can, and the Wisdom to know the difference. Wygal was a longtime YWCA official and all early recorded usages were from women involved in volunteer or educational activities connected to the YWCA. A Christian student publication attributed the prayer to Niebuhr in the following form, which matches the other earliest published forms in requesting "courage to change" before petitioning for serenity: Father, give us courage to change what must be altered, serenity to accept what cannot be helped, and the insight to know the one from the other. Various other authors also cited Niebuhr as the source of the prayer from on. I honestly do believe that I wrote it myself. The prayer has also been falsely attributed to a variety of other authors. Genuine precursors[ edit ] Epictetus wrote: Our opinions are up to us, and our impulses, desires, aversionsâ€”in short, whatever is our own doing. Our bodies are not up to us, nor are our possessions, our reputations, or our public offices, or, that is, whatever is not our own doing. And if there is no help for it, What use is there in being glum? The 11th-century Jewish philosopher Solomon ibn Gabirol wrote: At the head of all understanding â€” is realizing what is and what cannot be, and the consoling of what is not in our power to change. Friedrich Schiller advocated the first part in Theodor Wilhelm , a professor of education at the University of Kiel , published a German version of the prayer under the pseudonym "Friedrich Oetinger". It has been part of Alcoholics Anonymous ever since, and has also been used in other twelve-step programs. A slightly different version of the prayer has been widely adopted by twelve-step groups: God grant us the serenity to accept the things we cannot change, the courage to change the things we can, and the wisdom to know the difference.

**Chapter 3 : Serenity Prayer - Wikipedia**

*Page 15 You can magnify your subject up to 8 times using the digital zoom by touching the icon function area. Touch the icon function area to Zoom In on your object.*

You can BUY online, Amazon. Zen Judaism Appendix 2. Prayer in uncertainty The Rabbis have decreed that we should not utter a prayer for or against an event or the negation of an event, if the latter is already a settled matter. This principle is logical enough – there is no point praying for something, if that thing has already happened or failed to happen. For God does not undo facts that have occurred; he does not change the past ex post facto. Prayer can only be concerned with facts that are not yet ontologically determined. Most people are, of course, aware of this, and would not bother praying for something that cannot conceivably be changed. We often wish things were not as they already are, but we do not if we are sane of mind expect their reality to be overturned after the fact. We can still quite rationally pray that the bad future consequences of some past or present event be mitigated or annulled – assuming that this is within the realm of the possible, i. Moreover, the Rabbis argue that in cases of uncertainty, where the fact may be in reality settled, but we cannot be sure of it one way or the other, we should not formulate prayers for or against it. An example given is: In my view, this second principle is not entirely reasonable. It refers to an event that is epistemologically undetermined or undeterminable, note well [1]. Just because the event might be ontologically settled, we are required to behave as if it is indeed settled. This sounds like an impractical principle to me, because: This implies most prayer to be vain, by the said rabbinical standards. So, most prayers would be forbidden. We just pray, and hope and wish. This spontaneous and heartfelt prayer is surely welcome and not faulted by God. He well knows the limits of our cognitive faculties. It is too intellectual and complicated, and so effectively blocks ordinary prayer. But not wishing to be accused of often opposing the judgment of the Rabbis, I would propose the following simple solution to the problem they pose. Uncertainties inhibit prayer insofar as the latter is expressed categorically. Therefore, when praying for or against some event, just make your prayer implicitly if not explicitly conditional – saying or thinking: It would surely not offend God to thus formulate a prayer conditionally. The following correspondence dating back to mid provides an illustration of the issue here treated, and deals incidentally with a few other interesting issues. Recently, during a lecture I attended at the Geneva Chabad center, the main rabbi mentioned a Talmudic ruling that it is permitted to pray for a son during the first 40 days of pregnancy but not thereafter. I objected that the Talmudic Rabbis were mistaken, according to modern science, because it is now known that the sex of a child is genetically determined at conception. If the sex chromosomes in the first cell are XX the baby will be female, and if they are XY the baby will be male. This is the genetics of the first cell, which is reproduced thereafter in all cells. The Rabbis could not know this, since genes were not discovered till the 19th Century, and fully understood till the 20th Century. There is no shame in ignorance or error, but of course to suppose that the Rabbis are not omniscient or infallible is contrary to Jewish dogma and very subversive. If the Rabbis mentioned 40 days, it is possibly due to their observations of voluntary or involuntary abortions; they must have noticed that prior to about 40 days, the embryo is not morphologically sexually differentiated, whereas after that period actually, many days later sexual characters visible to the naked eye begin to appear. A young rabbi wrote this objection to you, and asked you for a rebuttal. According to your reply, this allows for the possibility of a male fetus that would have abnormally taken on female characteristics to return to a normal male development in the first 40 days, thanks to ardent prayer. However, this answer is logically absurd on several counts. First, it is scientifically unsound, in that the underlying problem here is not merely hormonal, but due to a genetic disorder, and this is inevitably operative since the first day here again there is no justification for mention of 40 days, note. More on the scientific issues further down. They had no way to identify the genetic sexuality of a fetus or born child by medical tests. If now you try to tell me that the Rabbis did know, by some sort of prophetic vision, about testicular feminization and about the genetic sexual status of actual individuals, I ask you to tell me where they mention it explicitly do not confuse this issue with that of hermaphrodites, though – they knew about this disorder because it is visible to the naked eye. Clearly, if they had known about testicular feminization, they

would have discussed this halakhically extremely important question in detail. By the way, the incidence of this disease is estimated at about 1 in 20, according to some; others say much less ; it is rare, but enough to be significant. Is the child with such a disease effectively, a malformation to be regarded as a boy or a girl? If we go by the genetic makeup, it is a boy, and therefore he should be forbidden to have sex with or marry other boys to avoid homosexuality and he should do his bar mitzvah, etc. If we go by the physical appearance sex organ , it is a girl, even though she cannot reproduce, and she is exempt from male mitzvas. In view of the dangerous ambiguities involved, they would doubtless have dealt with these important issues directly not just with reference to hermaphrodites, to repeat. To my knowledge, they never did, which proves that they did not know about testicular feminization. Your reply was thus not a valid answer to the question posed. I suspect your reply was only intended as a smoke screen or manipulation; i. So much for the dialectics. Now to return to the scientific, factual issues. I recommend you to study at least the following page: As a result, male sexual characteristics are inhibited from developing normally. This mutant gene is found supposedly in all cells of the organism, since all cells contain the X chromosome where this gene is imbedded. Much more is involved. But my conclusion is simply that no amount of prayer in the first 40 days or less, or more can change that condition, since it is genetic and therefore pervasive from conception onwards. Do correct me if you think me wrong; I have an open mind. Moreover, note, I wonder why you only mentioned testicular feminization. Notably, a female genotype may develop as a male phenotype. So if people pray that their genetically male child does not turn out looking like a female, they should also pray that their genetically female child does not turn out looking like a male. For in either case, serious halakhic complications ensue. Nowadays, it seems to me, genetic males who develop abnormally as apparent females ought to undergo masculinization therapy or sex change towards male features. Similarly, female genotypes with male phenotype might legitimately be treated or operated on feminization. This would be a practical solution to the halakhic difficulties. But I am no expert or authority, of course. In that case, where did the Rabbis get the 40 days 6 weeks figure, I wonder? Do tell me if you know. Note in passing that I have nothing against prayer. The issue about prayer only arises because of the Rabbinic principle that you should not pray in the case of a known fait accompli. But the truth is, we could always pray in the way of a conditional statement rather than a categorical one. In that case there is no danger of a prayer in vain. The truth is, people always pray when they do not personally know whether the facts of the matter are settled or not. So this aspect of the discussion seems to me much ado about nothing " just pilpul. I await your pertinent and credible replies to all the above objections. With best regards, A. The reply received from medethics. I shall therefore start with some clarifications: I have no qualms to withdraw when I make a mistake. As a human being that is not so rare. In my responsum, I never stated that the rabbis knew modern genetics, fifteen hundred years ago. I only wrote that the Babylonian Talmudic rule may be in accordance with some genetic phenomena known today, such as Testicular Feminization or Swyer syndrome. In my last responsum to your young Rabbi I asked for a reference to show that the defect discussed exhibits a full or at least very high penetrance. Later on the article asserts that: Most genes make their little contribution to a very complex milieu of biological interactions, to which many other genes are also contributing. As a result, most genes and their effects and mechanisms of action are very difficult to fully understand, because the required observations and experiments are complex and difficult to devise. Even if such observations and experiments were conducted, however, some theorists would still hold that because all traits are influenced by non-genetic factors as well as by genetic factors, no trait can be determined strictly by genes. Therefore, if you can supply a confirmed evidence that both syndromes Testicular Feminization or Swyer syndrome are determined solely genetically with no environmental component, I shall have to withdraw my suggested statement, and I shall do it without any hesitation. Otherwise, there is merit for prayer before some unknown environmental component may cause a significant effect, and my early reply is a valid one, as a different conclusion has no scientific backup. According to Halachah, the sex of a newborn is determined by its phenotype. So with both syndromes, the baby is considered fully female in Halachic terms. If you are interested in the Halachic considerations employed in dealing with severe ambiguous genitalia, please see Prof. I would be glad to hear from you again on this and other subjects. Concerning your point 1. Once a decision is handed down, it is never admitted in error, even if the assumed knowledge of nature on

which it was based turns out to be incorrect. Our discussion here is a case in point. I know it is useless to argue, because they never change their minds. They simply cannot dare do so, because that would be a loss of authority. I guess you are probably in the same situation “to admit rabbinical error would in your view I disagree constitute a denial of Judaism. Concerning your point 2.

**Chapter 4 : Prayer to Saint Michael - Wikipedia**

*quantifying uncertainty in estimation based on appendix g. common sources and values of uncertainty appendix h. bibliography*

The battery is found separately in the packaging. To install it correctly see the diagram below: Slide and open the battery door on the right side of the camera. Insert the battery correctly with the correct polarity facing up. Installing Sd Memory Card Test photos taken with the camera should be downloaded otherwise they will be lost when the camera loses power and turns off or when the battery door is opened to replace the battery. In order to charge your lithium battery, make sure the battery is inserted correctly and then connect your camera to an on and running PC with the USB cable provided. The top of the card should be flushed with the surface of the camera. An icon Once the external memory card is inserted into the camera all the images taken with the camera will be stored on the card. Hold the camera steady and correctly as shown is the diagram below. Do not touch or move the lens once it opens and in use. This will cause damage to the camera. The LCD will light up and the lens will extract indicating that your camera is on and ready for use. Power off Press the Power button to turn off your camera. Page 12 In order to select the mode, please follow the below steps: Press the HOME button. The following menu with icons will appear on the LCD touch screen Touch the icon function area to enter the Playback mode. Touch the icon function area to enter the Still Image Camera mode. Camera Mode Camera Mode This is the default mode when turning on your camera. Hold the camera steady and press the Shutter button to take the photo. Keep your finger on the Shutter button and wait for the camera to focus in on the object. Center your object with the white frame that appears on the LCD. Page 14 Finger Touch Screen feature Your digital camera supports a touch screen feature for convenient and quick operation. Merely use your finger to touch the relevant parts of the screen in order to activate the corresponding functions. The touch areas on the LCD screen are displayed below: Optical Zoom You can magnify your subject up to 3 times using the optical zoom by touching the icon function area to Zoom In or touch the icon Page 15 You can magnify your subject up to 8 times using the digital zoom by touching the icon function area. Touch the icon function area to Zoom In on your object. The following icon Touch the icon function area to Zoom back out. Macro shooting - On: The selected icon appears on left side of the LCD screen. Page 17 Force Flash, To set the flash: Touch the icon function area on the bottom right of the touch screen until the appears on the left side of the LCD screen. This will activate the automatic flash. Touch the icon function area until the the flash function has been "forced on" Self-Timer You can include yourself in a photo by using this feature to delay the time between you pressing the Shutter button and when the photo is actually taken. The self-timer icon per your selection will now appear on the screen. Press the Shutter button until you see the self-timer begin the count-down. Your camera will count down 2, 5 or 10 seconds as per your choice and then automatically take the photo. Scene Your camera supplies many scenes for you to take photos in almost any environment. Page 20 Touch the icon function area to select the scene you want to use. The area beneath the Scene option area describes the selected icon. The selected icon appears next to the camera icon on the top left of the LCD screen. Touch the Next icon Touch the icon function area to enter the Image Size menu. Touch the icon function area to select the image size you want. The area beneath the Image Size option area describes the pixel size of the selected icon. Page 22 shaking when taking the photo. You are not required to use a tripod in order to take good quality photos. Touch the Next icon Touch the icon function area to enter the Anti-Shake menu. Touch the icon function area to select Anti-Shake On or Off. Video Mode Your camera supports face detecting that allows you to take better portrait photos. Touch the Next icon Touch the icon function area to enter the Face Detection menu. Touch the icon function area to select the Face Detection On or Off. Page 24 Touch the icon function area to enter the Movie Video mode. An SD card needs to be inserted in order to use this video mode. Touch the icon function area to enter the Playback mode. Here you can preview the photos and videos you have captured and recorded. In Playback mode you can rotate, protect, delete and crop your photos and you can protect and delete video clips. Touch the icon function area. This will open up the thumbnail display. Delete current photo or video Photos or Videos can be deleted in the full screen display

mode: The selected image is deleted. Operation functions for still photos Select the still photo you want by either selecting it in the thumbnail view first before viewing to full screen or view the images one by one in your camera touching the the images that appear on the LCD. Page 31 Touch the icon function area to enter the Rotate option. Please wait while the photos is rotated as per your choice. Touch the Next icon function area until you see the Protect option. Touch the icon function area to enter the Protect menu. Touch the icon function area and select the Lock or Unlock option. Page 33 Delete Delete unwanted photos and videos at any time in order to free up memory. You can delete one image or video clip at a time or delete all except the protected photos and videos that are currently stored and saved on the memory card. You cannot delete files that are locked. Crop Image Crop your photos to show and save a specific portion of an image or to highlight certain focal points. The Crop feature lets you zoom in on an image and then save that part of the image as a new photo. Page 35 Touch the you select the area to be saved as a new file. Touch the the photo that you would like to crop. Press the Shutter button. Press the Shutter button again to confirm and save the cropped area as a new photo. Print with Pictbridge Your camera allows you to print the photos directly from the camera with a Pictbridge compatible printer. Select the photo you wish to print. Press the Shutter button to play the current AVI file. Page 38 protect it. Delete In the playback mode you can delete unprotected videos on your SD card by either touching the Delete icon appearing at the top right corner of the function area or through the function menu. Setup Mode or downloaded them to your computer previous to the deletion. Setup Mode Using this mode you can change the setup of the way images will be captured on your camera. Page 40 Exposure This setting allows you to control the brightness of your images. The LCD screen will be adjusted as per the Exposure option you selected. Page 41 Touch the icon function area to select an ISO value. White Balance This setting allows the camera to adjust the color of your photos according to the color of your light source. The LCD screen will be adjusted as per the Sharpness option you selected. Quality The quality of your photos also affects the number of shots you can take. A HIGH setting means you can take fewer photos, but they will be of better quality. Page 43 Your digital camera supports only English for this version. Auto Power off By default, if your camera is idle for 60 seconds it will automatically be powered off. Use the Auto Power Off option to change this setting: You will be able to change the date settings that will appear on the photo once it is taken. To Set the date: Page 45 Touch the icon function area to select OK or Cancel. Once the SD card is formatted all the images sitting on the card will be erased the camera will revert to the camera standby mode. Installing PhoTags Express Software In order to install the Software to download the photos and videos captured using this camera to your computer, you need to install the CD installation disk.

## Chapter 5 : VIVITAR VIVICAM T OWNER'S MANUAL Pdf Download.

*iv Acknowledgments More than two years have elapsed between the generating of ideas for this project and the final written version, years marked by writing, research, travel, and revision.*