

Chapter 1 : Our Divided City

10 Signs You Know What Matters. Values are what bring distinction to your life. You don't find them, you choose them. And when you do, you're on the path to fulfillment.

The son of deeply faithful Italian peasantsâ€”with a long life of service for the Church in complex diplomatic contextsâ€”he took the bold initiative of summoning the Second Vatican Council. All this, understood correctly, was done according to a hermeneutics of reformation and continuity, not of rupture, as Benedict XVI explained in his well-known speech to the Roman Curia in Pope Ratzinger himself reveals this picture to us: There the Church, on the basis of a renewed awareness of the Catholic tradition, took seriously and discerned, transformed and overcame the fundamental critiques that gave rise to the modern world, the Reformation and the Enlightenment. In this way the Church herself accepted and refashioned the best of the requirements of modernity by transcending them on the one hand, and on the other by avoiding their errors and dead ends. In the middle of this struggle, the Pontiff expressed his affliction through these words: In fact, for the first time in centuries, in the conclave of , the Pope chosen was not Italian. Under their administration, 34 decisive years implementing the Second Vatican Council went by, bringing forth the Church to the beginning of the third millennium. This was a historical turn which could very well be understood as a gift from the Divine Mercy that will protect the Church until the end of time and which, during the times we live in, has manifested itself in a specially evident form of magisteriumâ€”that of the Council and of the succeeding Popes who developed itâ€”reminding modern man, possessed by the sense of his own power and autonomy, of the fact that all good comes from God. There, he was ordained priest on August 10, It is precisely this Pope, the man of unity and peace, the one who thrills us with the intimate confessionsâ€”written by his own handâ€”in *Journal of a Soul*, which he began at fourteen years of age and kept until , a few months before his death at eighty-one. When he gave his old notebooks and ragged pages to his faithful secretary Monsignor Loris Capovilla, good Pope John entrusted them him with these words: I was a good innocent boy, a little shy. I wanted to love God above anything and only thought about becoming a priest in the service of simple souls that require patient and diligent care. Keep me closely connected to your heart, in a single beat with mine. As he gave his old ragged notebooks and worn pages to his faithful secretary, Monsignor Loris Capovilla, good Pope John confided to him: My soul is in those pages. H 8 Sixty years before, he wrote: If I had to be like Saint Francis de Sales, my beloved saint, it would not mean anything to me, not even being chosen Pope. A great and intense love for Jesus Christ and His Church, a calmness of inalterable spirit, an incomparable sweetness with the neighbor: The Council he had announced on January 25, began on October 11, He died on June 3, after a pontificate of less than five years. And this moving confession by the end of his pontifical service: Oh, Jesus, here I am before you, old as I am now, at the end of my service and my life. Keep me closely connected to your heart, in single beat with mine. I remember that with gratitude. I was then one of his young collaborators in the Secretariat of State, during the 60s, when, against all forecasts, he embarked the Church on the spiritual adventure of the Second Vatican Council, which opened the way to the future and boldly forged our path toward the third millennium. The humble people of Rome adopted him for good the day of his death with these simple words that speak of a deep human and supernatural affection: His bishop, Monsignor Radini Tedeschi, named him his secretary; youth chaplain; spiritual director; and teacher of history, apologetics, and patrologia at the seminary in Bergamo. After the war, during which he served generously as sergeant nurse and chaplain, he founded a learning institution and oversaw the Catholic Action and missionary work, occupying himself, at the same time, in the monumental edition of the Pastoral visits of Saint Charles Borromeo to Bergamo. He, thus, got in contact with the prefect of the Ambrosian Library of Milan, the future Pius XI, and with all the current of the Council of Trent, perceiving its fruitfulness for the Church. Consecrated bishop on March 19, , he represented Rome in Sofia as apostolic representative in Bulgaria. He was the first official contact between both cities in the millennium. Then, between and , for ten years, he was Apostolic Delegate in Turkey and Greece, until he set out for Paris, where he was named Apostolic Nuncio on December 22, On January 14, he presented both his credentials to General de Gaulle as

well as the vows of the diplomatic body. He became Cardinal on January 12, after eight years of an apostolic nunciature marked by numerous contacts, not only within the circle of the Church, but with everyone. He literally crosses France, as he testifies in his diary. As Patriarch of Venice, he was His life boasted no extraordinary event until his election as Pope. In , when he was sixty-seven years old, he even thought it was over. His personal notebooks bear witness of a greater detachment year by year, with a total availability to God, following his motto: His life boasted no extraordinary event until his election as Pope. Hence, he finds the peace, freedom, and serenity of a life of service. That is the secret of the extraordinary spiritual radiance of the good Pope John, a man of God among men. The following confession in his diary, *Journal of a Soul*, is an illustration of his life: This is the mystery of my life. Do not look for a different explanation. I have always repeated the same phrase by Saint Gregory Nazianzen: As secretary to his bishop in Bergamo, he found being a shepherd for all, in those difficult times, an ideal experience. But, is not every moment difficult in life in the world? As he would later say: The bishop is the fountain on the town square, the fountain of living water that runs across the world, day and night, in winter and summer, for small children and mature men. H 12 He is the biblical image of the living water that runs as an uninterrupted river that crosses all Sacred History, from Genesis to the Apocalypse. Men of all kinds come to my poor fountain. My function is to give water to all. As representative of the Holy See in Eastern Europe, among peoples divided by faith, he always sought what unites instead of emphasizing, as many others, what divides. He was a man of unity when he received men of all creeds. One of his most moving encounters was, undoubtedly, the one in which he welcomed a group of Israelites with open arms saying: Humility He was a man of unity when he received men of all creeds. It was the afternoon of his election. The new Pope, simply dressed with the widest of the three robes prepared by those who had not foreseen the election of Cardinal Roncalli, had just said with an earnest humor: H 13 Smiling goodness, gentleness, gift of kindness, wisdom of an old peasant, serenity of a man of God: I said to myself: H 14 Some of us were with him in December , the day after Doctor Fischerâ€™”Archbishop of Canterbury, primate of the Anglican Churchâ€™”made him an official visit. With a smile, he told us: I will make you a small confession: I received Doctor Fischer yesterday. And since that had been decided a month before, from time to time I told myself: What are you going to say and do? If your father and mother saw you, what would they say? What could I do? I opened my arms to him H 15 and we embraced, because before being divided, we are first brothers in Jesus Christ, and that is stronger than anything else. My friends, as you can see, I am just a poor man. I am not a great theologian, a great philosopher, a great historian, a great erudite, nor a great politician; but maybe our good God required a poor man to do that, and it would have been very difficult for a great theologian, a greatâ€™” etc; but now that it is done, a greater one may come and go on, because I simply started it. Suddenly, he stopped, dropping his hands on his lap with a familiar gesture, saying: This requires energy, tenacity, and perseverance that I wish to set as an example to those young people who may deem the effort useless and who may easily see John XXIII as the mere result of a happy temperament. A man of God In order to understand what I have said, it is enough to reread his retirement notes and his *Journal of a Soul*, where he never ceased to write down his decisions and reflections from his adolescence to his death. That is his secret. That is where he reveals, by means of his sincere confessions, his own personality in authentic spiritual depth. H 16 When the root is healthy, the tree grows vigorously, even among rocks January 30, I have never detached myself from obedience, the source of inner peace and good results November 14, Saying farewell to my loved ones, my mother, whom I may not see again on this earth, is a sad and moving thing; but I know I proceed with obedience, which moderates and softens everything October 6, Everybody knows, to some extent, how to give advice and critique; but it is a different thing to do a useful and simple service May 10, The small thorns that we bear for our love for Jesus become roses. Calm and patience Even if I had to be Pope and my name were pronounced and venerated by all mouths and carved on marble, what would I be when in front of the divine judge? Spiritual Exercises, December , I own a dignity that I never deserve, I confess it. He was cheered by a threefold spirit: He offered his life and long agony to these intentions, which were followed by all, young and old, with their ears close against their transistors. During the first days of this pontifical service, I did not notice what it meant to be Bishop of Rome and, therefore, shepherd for the universal Church. Then, week after week, there was light. I felt at home, as if I had

never done anything else in my entire life Having started and ended my eightieth year no longer disturbs my spirit. I do not want more nor less than what the Lord has given me I experience the satisfaction of being faithful to devotional practices: My personal tranquility, which impresses the world so much, lies completely on the following: I suffer with pain and love. I have been able to follow my death step by step. Now, I take the path towards my end once again.

Chapter 2 : Janelle MonAe - Wikipedia

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Mysticism and Psychology Evelyn Underhill We come now to consider the mental apparatus which is at the disposal of the self: We have seen the normal self shut within that prison, and making, by the help of science and of philosophy, a survey of the premises and furniture: Shut with her in that cell, two forces, the desire to know more and the desire to love more, are ceaselessly at work. We have seen further that a certain number of persons declare that they have escaped from the prison. Have they done so, it can only be in order to satisfy these two hungry desires, for these, and these only, make that a prison which might otherwise be a comfortable hotel; and since, in varying degrees, these desires are in all of us, active or latent, it is clearly worth while to discover, if we can, the weak point in the walls, and method of achieving this one possible way of escape. Hence, the main aspects of the self were classified as Emotion, Intellect, and Will: These conceptions are useful to the student of mysticism, though they cannot be accepted uncritically or regarded as complete. Now the unsatisfied psyche in her emotional aspect wants, as we have said, to love more; her curious intellect wants to know more. The awakened human creature suspects that both appetites are being kept on a low diet; that there really is more to love, and more to know, somewhere in the mysterious world without, and further that its powers of affection and understanding are worthy of some greater and more durable objective than that provided by the illusions of sense. Urged therefore by the cravings of feeling or of thought, consciousness is always trying to run out to the encounter of the Absolute, and always being forced to return. Art and life, the accidents of our humanity, may foster an emotional outlook; till the moment in which the neglected intellect arises and pronounces such an outlook to have no validity. Metaphysics and science seem to offer to the intellect an open window towards truth; till the heart looks out and declares this landscape to be a chill desert in which [46] she can find no nourishment. These diverse aspects of things must be either fused or transcended if the whole self is to be satisfied; for the reality which she seeks has got to meet both claims and pay in full. When Dionysius the Areopagite divided those angels who stand nearest God into the Seraphs who are aflame with perfect love, and the Cherubs who are filled with perfect knowledge, he only gave expression to the two most intense aspirations of the human soul, and described under an image the two-fold condition of that Beatific Vision which is her goal. Joyous fruition is its proper end. But there is no sense in which it can be said that the desire of love is merely a part of the desire of perfect knowledge: Mere knowledge, taken alone, is a matter of receiving, not of acting: There is thus a sharp distinction to be drawn between these two great expressions of life: One is related to the eager, outgoing activity, the dynamic impulse to do somewhat, physical, mental, or spiritual, which is inherent in all living things and which psychologists call conation: We act because we feel we want to; feel we must. Hence his quest of Reality is never caused, though it may be greatly assisted, by the intellectual aspect of his consciousness; for the reasoning powers as such have little initiative. Their province is analytic, not exploratory. They stay at home, dissecting and arranging matter that comes to hand; and do not adventure beyond their own region in search of food. Thought does not penetrate far into an object in which the self feels no interestâ€” i. None think for long about anything for which they do not care; that is to say, which does not touch some aspect of their emotional life. They may hate it, love it, fear it, want it; but they must have some feeling about it. Feeling is the tentacle we stretch out to the world of things. Here the lesson of psychology is the same as that which Dante brought back from his pilgrimage; the supreme importance and harmonious movement of *il desiro* and *il velle*. One by one the commonplaces of mysticism are thus rediscovered by official science, and given their proper place in the psychology of the spiritual life. Of this drive, this urge, thought indeed is but the servant; a skilled and often arrogant servant, with a constant tendency to usurpation. Some form of feelingâ€”interest, desire, fear, appetiteâ€”must supply the motive power. Without this, the will would be dormant, and the intellect lapse into a calculating machine. At the touch of passion doors fly open which logic has battered on in vain: And yet not all these but if thou list; for it sufficeth thee enough, a naked intent direct unto God without any other cause than Himself. We

have then arrived so far in our description of the mechanism of the mystic. Possessed like other men of powers of feeling, thought, and will, it is essential that his love and his determination, even more than his thought, should be set upon Transcendent Reality. He must feel a strong emotional attraction toward the supersensual Object of his quest: Of this must be born the will to attain communion with that Absolute Object. This will, this burning and active desire, must crystallize into and express itself by that definite and conscious concentration of the whole self upon the Object, which precedes the contemplative state. We see already how far astray are those who look upon the mystical temperament as passive in type. Our next concern, then, would seem to be with this condition of contemplation: What is a its psychological explanation and b its empirical value? Now, in dealing with this, and other rare mental conditions, we are of course trying to describe from without that which can only adequately be described from within; which is as much as to say that only mystics can really write about mysticism. Fortunately, many mystics have so written; and we, from their experiences and from the explorations of psychology upon another plane, are able to make certain elementary deductions. It appears generally from these that the act of contemplation is for the mystic a psychic gateway; a method of going from one level of consciousness to another. It can express itself under each of the aspects which these terms connote. Yet it differs from and transcends the emotional, intellectual, and volitional life of ordinary men. It was recognized by [50] Plato as that consciousness which could apprehend the real world of the Ideas. These adventures, looked upon by those who stay at home as a form of the Higher Laziness, are in reality the last and most arduous labours which the human spirit is called to perform. They are the only known methods by which we can come into conscious possession of all our powers; and, rising from the lower to the higher levels of consciousness, become aware of that larger life in which we are immersed, attain communion with the transcendent Personality in Whom that life is resumed. Mary has chosen the better, not the idler part; for her gaze is directed towards those First Principles without which the activity of Martha would have no meaning at all. In it, the superficial self compels itself to be still, in order that it may liberate another [51] more deep-seated power which is, in the ecstasy of the contemplative genius, raised to the highest pitch of efficiency. It is full of ghostly work but it is called rest, for grace looseth the heavy yoke of fleshly love from the soul and maketh it mighty and free through the gift of the holy ghostly love for to work gladly, softly, and delectably Therefore is it called an holy idleness and a rest most busy; and so is it in stillness from the great crying and the beastly noise of fleshly desires. She has, it seems certain tentacles which, once she learns to uncurl them, will stretch sensitive fingers far beyond that limiting envelope in which her normal consciousness is contained, and give her news of a higher reality than that which can be deduced from the reports of the senses. The fully developed and completely conscious human soul can open as an anemone does, and know the ocean in which she is bathed. We have reviewed the chief ways in which our surface consciousness reacts upon experience: We know, however, that the personality of man is a far deeper and more mysterious thing than the sum of his conscious feeling, thought and will: This depth is called the centre, the fund, or bottom, of the soul. This depth is the unity, the Eternity, I had almost said the infinity of thy soul, for it is so infinite that nothing can satisfy it, or give it any rest, but the infinity of God. There it finds, side by side, the sources of his most animal instincts, his least explicable powers, his most spiritual intuitions: Included in the unconscious region of an average healthy man are all those automatic activities by which the life of the body is carried on: There too work in the hiddenness those longings for which the busy life of the world leaves no place; and there lies that deep pool, that heart of personality, from which in moments of lucidity a message may reach the conscious field. It follows, then, that whilst we may find it convenient and indeed necessary to avail ourselves of the symbols and diagrams of psychology in tracking out the mystic way, we must not forget the large and vague significance which attaches to these symbols, and the hypothetical character of many of the entities they represent. Here the mystics have surely displayed a more scientific spirit, a more delicate power of analysis, than the psychologists. They, too, were aware that in normal men the spiritual sense lies below the threshold of consciousness. It was something definite; a bit or spot of man which, belonging not to Time but to Eternity, was different in kind from the rest of his human nature, framed in all respects to meet the demands of the merely natural world. All clearly mean the same thing, though emphasizing different aspects of its life. Sometimes it is called the Synteresis, [76] the keeper or preserver of his being: Then, with a sudden flight to

the other end of the symbolic scale, and in order to emphasize its participation in pure Being, rather than its difference from mere nature, it is called the Ground of the Soul, the foundation or basal stuff indwelt by God, whence springs all spiritual life. But because we judge spiritual things by the help of material things, since we know these better and they are more familiar to us, we call the highest of all forms of conception the summit, and the easier way of comprehending things the surface, of the understanding. A belief in its actuality is the pivot of the Christian position; indeed of every religion worthy of the name. It is the justification of mysticism, asceticism, the whole machinery of the self-renouncing life. Concentrated on the sense-world, and the messages she receives from it, she knows nothing of the relations which exist between this subject and the unattainable Object of all thought. Sometimes these unite with the normal reasoning faculties. More often, they supersede them. For if the left eye be fulfilling its office toward outward things, that is holding converse with time and the creatures; then must the right eye be hindered in its working; that is, in its contemplation. It is as if one telegraph operator were placed in charge of a multitude of lines: In popular language, there is not enough consciousness to go round. Even upon the sensual plane, no one can be aware of more than a few things at once. These fill the centre of our field of consciousness: The other matters within that field retreat to the margin. We know, dimly, that they are there; but we pay them no attention and should hardly miss them if they ceased to exist. Transcendental matters are, for most of us, always beyond the margin; because most of us have given up our whole consciousness to the occupation of the senses, and permitted them to construct there a universe in which we are contented to remain. Then it is the sense-world which retreats beyond the margin, and another landscape that rushes in. At last, then, we begin to see something of what contemplation does for its initiates. It is one of the many names applied to that chain of processes which have for their object this alteration of the mental equilibrium: The phenomenon known as double or disintegrated personality may perhaps give us a hint as to the mechanical nature of the change which contemplation effects. Thus in the classical case of Miss Beauchamp, the investigator, Dr. When, voluntarily or involuntarily, the personality which had possession of the field of consciousness was lulled to sleep, one of the others emerged. Hypnotism was one of the means which most easily effected this change. Now in persons of mystical genius, the qualities which the stress of normal life tends to keep below the threshold of consciousness are of enormous strength. The result of the segregation of such qualities below the threshold of consciousness is to remove from them the friction of those counterbalancing traits in the surface mind with which they might collide. There they develop unchecked, until a point is reached at which their strength is such that they break their bounds and emerge into the conscious field: Of course these images or faculties may or may not be more valuable than those already present in the surface-consciousness. In the ordinary subject, often enough, they are but the odds and ends for which the superficial mind has found no use. In the mystic, they are of a very different order: Indian mysticism founds its external system almost wholly [58] on a Ascetism, the domination of the senses, and b the deliberate practice of self-hypnotization; either by fixing the eyes on a near object, or by the rhythmic repetition of the mantra or sacred word. By these complementary forms of discipline, the pull of the phenomenal world is diminished and the mind is placed at the disposal of the subconscious powers.

Chapter 3 : Can our modern "house divided"™ remain one nation?

John Wiley & Sons. \$ ad he been born another color or in a more rational age, Charles Evers might have become a celebrated tycoon. He has a star salesman's glibness, a trailblazer's tenacity and the chutzpah of a P. T. Barnum.

A table showing the instrumentation and tempo of the beat level or beat levels, as is the case with a few songs and experts experts perceived as the most salient. This is an example of how different beat levels seemed to follow simple ratios such as halves and thirds. Additionally, those three experts all identified a second, equally most salient beat level, at BPM double time of the slower, more salient beat level for high hat, percussion, and cabasa. Expert 5 has vocals listed after percussion beat levels though, leading us to interpret that theirs was the faster subdivision of vocals at the tempo of BPM. Experts tended to differ particularly in identifying in the instrumentation of specific beat levels, or assigned different instruments different tempos, but for the most part always had at least one level that could be found in the results for other experts as well. Many times differences in instrumentation were only due to strategies in identifying specific names of instruments, i. This graph compares our mean number of beat levels identified to the groove ratings of the same song clips from Janata et al. In other words, it is not clear at all whether having more beat levels in a song might contribute to hearing the song as having more groove. In our findings, the song with the highest groove rating ended up having roughly an average number of beat levels, while songs that received a very low groove rating had the same average number or even higher numbers of beat levels. Our assumption was that school of music students and professors, with their expertise and experience with music, would be more likely to identify similar numbers of beat levels for each song. As noted in the Present Research section of this structured abstract, this unexpected variability made it difficult and of questionable worth to continue on with our original experiment. However, with the data we gathered from the experts, we were still able to conduct several analyses exploring the variability between experts we found more thoroughly, and comparing our results with those of Janata et. Through these analyses we discovered that each expert often had their own quirks and trends " this makes sense when you consider that each expert likely had their own specific strategy for discerning the number of beat levels in each clip. Across the experts, we also noticed a habit of recognizing a combination of instruments as creating beat levels not articulated by one instrument alone. Experts, in addition to disagreeing about the number of beat levels present in the songs, also disagreed about the most salient beat, and the instrumentation of it. When comparing Figure 6 with Figure 7, we can see that Expert 1 seemed to focus more on the different percussion present in a song to find salient beat levels, while Expert 2 seemed to look more consistently to the strings in order to find the salient beat levels. From these results we can infer that these two experts were likely using different strategies, but also may have different concentrations or focuses within music, one being more attuned to percussion and the other to string instruments. Despite the variability of reported beat levels, sometimes ranging from 2 beat levels all the way to 5 beat levels, the averages showed little variation. It may be that this difference is still significant, but it debunks an implicit assumption we possessed that there would be a wider variety of averages, and that it would be more clearly in different categories. This also seems to imply that most songs would fall within this range, as we sampled a variety of genres and tempos of music. Though were not able to correlate the number of salient beat levels with the perceived groove of a song, we do not believe that the two are necessarily unrelated. There were several implicit assumptions that became clear only after analyzing the results, but that might have accounted for the variability as well as the findings we drew from those results. For example, a better method, and one that might have produced more consistent results, would have been for the authors to analyze the songs beforehand and produce a list of instruments contained in each song, which the participants could have then put into order from slowest beat level to fastest. This practice would have at least eliminated some of the variability within the instrumentation, as many experts put down varying names for the same beat level. The way we chose to measure salience also had its flaws; 0 " 10, while seemingly a simplistic subjective measure, was found difficult to attach to a measure of salience, as there is no unit for salience, and no value that immediately corresponds across the two measures. For example, from 0 " 10, what does a

salience of 5 mean? The beat level is halfway salient? As stated above, a question asking participants to order the salient beat levels, and using that as a comparative measure may have been a more effective method. Lastly, our method of finding the tempo of each beat level was flawed. Though the authors were as accurate as possible, following the results given by the experts as closely as possible, it would have been more accurate to have the participants give the tempo for each beat level they were identifying themselves, by use of a within survey tap metronome. Using this method would have eliminated any possible bias no matter how much the authors tried to uphold the integrity of the results, it is possible, though unlikely, that we misinterpreted some of the information when finding the tempos, and made the results much clearer. Future studies may also want to ask the experts specific questions about their training, in order to better understand their backgrounds and the strategies they may be employing in the task. By implementing these measures, we believe that a more successful experiment, more sound and distributed to a larger number and wider variety of people may be conducted in the future to better explore the relationship between the number of beat levels and groove. We would also like to extend our gratitude to Petr Janata, who was the leading researcher for the original study our experiment was based off of, and who very generously provided us with the stimuli he and his team used and the data they collected. Sensorimotor Coupling in Music and the Psychology of the Groove. *Journal of Experimental Psychology*, Vol. Experiencing Groove Induced by Music: An Interdisciplinary Journal Vol. Modeling the tendency for music to induce movement in humans: First correlations with low-level audio descriptors across music genres. *Journal of Experimental Psychology: Human Perception and Performance*, Vol 37 5, Modeling Metric Structure in Music and Performance. *The Journal of the Acoustical Society of America*

Chapter 4 : 19 best Germany images on Pinterest | Germany, History and World war two

Divided soul: The life of Gogol. Henri Troyat. Minerva Press, Softcover, pages. Book is in good condition with several minor flaws such as edge wear and light soil to edges.

Early life[edit] There was a lot of confusion and nonsense where I grew up, so I reacted by creating my own little world. She released her first EP *The Audition* in [69] reportedly limited to only physical copies, it showcased her vocal abilities and alluded to the film *Metropolis*, a concept that would also figure in her future releases. He felt like she has something that was different "something new and fresh. It was originally conceived as a concept album in four parts, or "suites", which were to be released through her website and mp3 download sites. After the release of the first part of the series, *Metropolis: The Chase Suite* Special Edition and included two new tracks. Cindi is an android and I love speaking about the android because they are the new "other". The first album she was running because she had fallen in love with a human and she was being disassembled for that. The album was released on May 18, [70] *The Chase Suite* "becomes a messianic figure to the android community of *Metropolis*. Both also include a performing female android, though to very different effect. And I feel like all of us, whether in the majority or the minority, felt like the Other at some point. B on the guitar and Mars on the drums. Their performance received a standing ovation. The album features guest appearances by Prince, Solange Knowles, aforementioned Miguel and Esperanza Spalding [39] with production from previous collaborator Deep Cotton a psychedelic punk act and Roman GianArthur a soul music composer, and was released to critical acclaim on September 10, [71] She performed "Goldfinger", "Tightrope", and joined in on the all inclusive performance of "Proud Mary". She sings on the track titled "Visions of You". Jermaine Reid, say his name. Philip White, say his name Eric Garner, say his name. Trayvon Martin, say his name. Sandra Bland, say her name. Sharondra Singleton, say her name. God bless all the lost lives to police brutality. We want white America to know that we stand tall today. We want black America to know we stand tall today. Henson and Octavia Spencer; the film was released in December [72] She also revealed in the interview that she would be releasing new music sometime in [73] although by the end of the year no album or single was announced. She stated in an interview with BBC Radio 1: But I do miss him, and his spirit will never leave me. Dick titled, Philip K. Public image[edit] I feel like I have a responsibility to my community and other young girls to help redefine what it looks like to be a woman. And I think we should just be respected for being an individual She said "I bathe in it, I swim in it, and I could be buried in it. The tux keeps me balanced. I look at myself as a canvas. Young, Gifted, and Black award acceptance speech. You can compare it to being a lesbian or being a gay man or being a black woman

Chapter 5 : July Moger | Mennonite Quarterly Review | Goshen College

Based largely on interviews for a projected autobiography" that was cancelled after Gaye's death in at the hands of his father, this book is neither especially well-written nor perceptive.

In the 19th century, the " conflict thesis " emerged to propose an intrinsic conflict or conflicts between the Church and science. The original historical usage of the term asserted that the Church has been in perpetual opposition to science. The thesis interprets the relationship between the Church and science as inevitably leading to public hostility, when religion aggressively challenges new scientific ideas as in the Galileo Affair. This thesis shifts the emphasis away from the perception of the fundamental incompatibility of religion per se and science-in-general to a critique of the structural reasons for the resistance of the Church as a political organisation. Jesuits devised modern lunar nomenclature and stellar classification and some 35 craters of the moon are named after Jesuits, among whose great scientific polymaths were Francesco Grimaldi and Giambattista Riccioli. The Jesuits also introduced Western science to India and China and translated local texts to be sent to Europe for study. With the gradual secularisation of the West , the influence of the Church over scientific research has gradually faded. Following the Fall of Rome monastic settlements systematically maintained knowledge of classical languages and learning. After the Fall of Rome , while an increasingly Hellenized Roman Empire and Christian religion endured as the Byzantine Empire in the East, the study of nature endured in monastic communities in the West. On the fringes of western Europe, where the Roman tradition had not made a strong imprint, monks engaged in the study of Latin as a foreign language, and actively investigated the traditions of Roman learning. Irish missionaries like Colombanus later founded monasteries in continental Europe, which went on to create libraries and become centers of scholarship. They lived in an atmosphere which provided opportunity and motives for the study of aspects of nature. Some of this study was carried out for explicitly religious reasons. The need for monks to determine the proper time to pray led them to study the motion of the stars; [20] the need to compute the date of Easter led them to study and teach rudimentary mathematics and the motions of the Sun and Moon. Abbo of Fleury wrote astronomical discussions of timekeeping and of the celestial spheres for his students, teaching for a while in England where he influenced the work of Byrhtferth of Ramsey , who wrote a Manual in Old English to discuss timekeeping and the natural and mystical significance of numbers. Condemnations of were enacted at the medieval University of Paris to restrict certain teachings as being heretical. These included a number of medieval theological teachings, but most importantly the physical treatises of Aristotle. The investigations of these teachings were conducted by the Bishops of Paris. The Condemnations of are traditionally linked to an investigation requested by Pope John XXI , although whether he actually supported drawing up a list of condemnations is unclear. Approximately sixteen lists of censured theses were issued by the University of Paris during the 13th and 14th centuries. God was the great geometer, and this concept inspired the architect. He would be the first to create proactive reforms for the sake of Roman Catholicism. The Inquisition would soon be under the control of Pope Sixtus V in View of Outsiders[edit] The Roman society was not very fond of outside beliefs. They would keep their borders up to religious foreigners as they felt other practices would influence and change their sacred Catholicism religion. The inquisition would imprison anyone who was seen as a threat towards the Catholic Church or placed onto house arrest. Papal policies were implemented in order to stop foreigners from showing their practices to the public. The Index of Forbidden Books was used to prevent people from doing magic and other forms alike. To stay away from this would allow for one to not be "infected". The focus moved to conversos as the population grew. Conversos mainly impacted the Spanish Inquisition. Furthermore, by the 19th century the Roman Inquisition was very minimal, however some ideologies were still seen in His studies of the formation of rock layers and fossils was of vital significance to the development of modern geology and continue to be used today. Originally a Lutheran , he did important anatomical work in the Netherlands but moved to Catholic Italy and, in , converted. Denied office in the Protestant north, he continued his medical and geological studies, but in became a priest and soon after was appointed a bishop, writing 16 major theological works. Historically, the Catholic Church has been a major

sponsor of astronomy, not least because of the astronomical basis of the calendar by which holy days and Easter are determined. Since the Spring equinox was tied to the celebration of Easter, the Church considered that this steady movement in the date of the equinox was undesirable. The resulting Gregorian calendar is the internationally accepted civil calendar used throughout the world today and is an important contribution of the Catholic Church to Western Civilisation. Copernicus Nicolaus Copernicus , the clergyman astronomer who put the sun at the center of the solar system, upsetting both scientific and religious accepted theory. Nicolaus Copernicus was a Renaissance astronomer and Catholic clergyman who was the first person to formulate a comprehensive heliocentric cosmology which displaced the Earth from the center of the universe. Pope Clement VII and several Catholic cardinals heard the lectures and were interested in the theory. Some years ago word reached me concerning your proficiency, of which everybody constantly spoke. At that time I began to have a very high regard for you. For I had learned that you had not merely mastered the discoveries of the ancient astronomers uncommonly well but had also formulated a new cosmology. In it you maintain that the earth moves; that the sun occupies the lowest, and thus the central, place in the universe. Therefore with the utmost earnestness I entreat you, most learned sir, unless I inconvenience you, to communicate this discovery of yours to scholars, and at the earliest possible moment to send me your writings on the sphere of the universe together with the tables and whatever else you have that is relevant to this subject. Despite urgings from many quarters, Copernicus delayed publication of his book, perhaps from fear of criticism – a fear delicately expressed in the subsequent dedication of his masterpiece to Pope Paul III. It was only three years later, in , that a Dominican , Giovanni Maria Tolosani, denounced the theory in an appendix to a work defending the absolute truth of Scripture.

Chapter 6 : under-the-radar beaches everyone should visit in their lifetime

Our Divided City explores Kansas City's East Side and examines if enough is being done to make the east side safe, such as KC No Violence Alliance's work.

Chapter 7 : 99 best Civil War images on Pinterest | American History, Us history and Civil war photos

Our new desktop experience was built to be your music destination. Listen to official albums & more. I'm a divided soul I'm a divided soul We're all divided souls Yeah, we're all divided souls.

Chapter 8 : Quests - Lineage 2 Encyclopaedia

Debating Stephen Douglas over slavery, Abraham Lincoln said a house divided cannot stand. In , we also are a house divided and must ask whether the terrible biblical saying Lincoln quoted.

Chapter 9 : Humanitas Review 6 by Revista Humanitas - Issuu

Supreme Discomfort: The Divided Soul of Clarence Thomas is a haunting portrait of an isolated and complex man, savagely reviled by much of the black community, not entirely comfortable in white society, internally wounded by his passage from a broken family and rural poverty in Georgia, to elite educational institutions, to the pinnacle of.