

Chapter 1 : Abbott Laboratories - Wikipedia

*AT&T, Inc. v. Federal Communications Commission (1) Whether the Federal Communications Commission has statutory authority to reclassify fixed and mobile broadband internet-access service as a "telecommunications service" subject to common-carrier regulation; and (2) whether the FCC has statutory authority to reclassify mobile broadband.*

Early history[ edit ] In Egypt , the first home of monasticism, the jurisdiction of the abbot, or archimandrite, was but loosely defined. Sometimes he ruled over only one community, sometimes over several, each of which had its own abbot as well. Saint John Cassian speaks of an abbot of the Thebaid who had monks under him. By the Rule of St Benedict , which, until the Cluniac reforms , was the norm in the West, the abbot has jurisdiction over only one community. The rule, as was inevitable, was subject to frequent violations; but it was not until the foundation of the Cluniac Order that the idea of a supreme abbot, exercising jurisdiction over all the houses of an order, was definitely recognised. For the reception of the sacraments , and for other religious offices, the abbot and his monks were commanded to attend the nearest church. This rule proved inconvenient when a monastery was situated in a desert or at a distance from a city, and necessity compelled the ordination of some monks. This innovation was not introduced without a struggle, ecclesiastical dignity being regarded as inconsistent with the higher spiritual life, but, before the close of the 5th century, at least in the East, abbots seem almost universally to have become deacons , if not priests. The change spread more slowly in the West, where the office of abbot was commonly filled by laymen till the end of the 7th century. The ecclesiastical leadership exercised by abbots despite their frequent lay status is proved by their attendance and votes at ecclesiastical councils. Thus at the first Council of Constantinople , AD , 23 archimandrites or abbots sign, with 30 bishops. Abbots used to be subject to episcopal jurisdiction, and continued generally so, in fact, in the West till the 11th century. The Code of Justinian lib. The first case recorded of the partial exemption of an abbot from episcopal control is that of Faustus, abbot of Lerins, at the council of Arles, AD ; but the exorbitant claims and exactions of bishops, to which this repugnance to episcopal control is to be traced, far more than to the arrogance of abbots, rendered it increasingly frequent, and, in the 6th century, the practice of exempting religious houses partly or altogether from episcopal control, and making them responsible to the pope alone, received an impulse from Pope Gregory the Great. These exceptions, introduced with a good object, had grown into a widespread evil by the 12th century, virtually creating an imperium in imperio, and depriving the bishop of all authority over the chief centres of influence in his diocese. Mitres In the 12th century, the abbots of Fulda claimed precedence of the archbishop of Cologne. Abbots more and more assumed almost episcopal state, and in defiance of the prohibition of early councils and the protests of St Bernard and others, adopted the episcopal insignia of mitre , ring, gloves and sandals. Braun, Liturgische Gewandung, p. The first undoubted instance is the bull by which Alexander II in granted the use of the mitre to Egelsinus, abbot of the monastery of St Augustine at Canterbury. Of course, they always and everywhere had the power of admitting their own monks and vesting them with the religious habit. One of the main goals of monasticism was the purgation of self and selfishness, and obedience was seen as a path to that perfection. Examples among the Egyptian monks of this submission to the commands of the superiors, exalted into a virtue by those who regarded the entire crushing of the individual will as a goal, are detailed by Cassian and others, e. It was necessary that an abbot should be at least 30 years of age, of legitimate birth, a monk of the house for at least 10 years, [1] unless it furnished no suitable candidate, when a liberty was allowed of electing from another convent, well instructed himself, and able to instruct others, one also who had learned how to command by having practised obedience. Cassian speaks of an abbot in Egypt doing this; and in later times we have another example in the case of St Bruno. The election was for life, unless the abbot was canonically deprived by the chiefs of his order, or when he was directly subject to them, by the pope or the bishop, and also in England it was for a term of 8â€”12 years. The newly elected abbot was to put off his shoes at the door of the church, and proceed barefoot to meet the members of the house advancing in a procession. After proceeding up the nave , he was to kneel and pray at the topmost step of the entrance of the choir, into which he was to be introduced by the bishop or his commissary , and placed in his stall. The monks, then kneeling,

gave him the kiss of peace on the hand, and rising, on the mouth, the abbot holding his staff of office. He then put on his shoes in the vestry, and a chapter was held, and the bishop or his delegate preached a suitable sermon. When he appeared either in church or chapter all present rose and bowed. His letters were received kneeling, as were those of the pope and the king. No monk might sit in his presence, or leave it without his permission, reflecting the hierarchical etiquette of families and society. The highest place was assigned to him, both in church and at table. In the East he was commanded to eat with the other monks. In the West the Rule of St Benedict appointed him a separate table, at which he might entertain guests and strangers. Because this permission opened the door to luxurious living, Synods of Aachen, decreed that the abbot should dine in the refectory, and be content with the ordinary fare of the monks, unless he had to entertain a guest. These ordinances proved, however, generally ineffectual to secure strictness of diet, and contemporaneous literature abounds with satirical remarks and complaints concerning the inordinate extravagance of the tables of the abbots. When the abbot condescended to dine in the refectory, his chaplains waited upon him with the dishes, a servant, if necessary, assisting them. When abbots dined in their own private hall, the Rule of St Benedict charged them to invite their monks to their table, provided there was room, on which occasions the guests were to abstain from quarrels, slanderous talk and idle gossiping. But by the 10th century the rule was commonly set aside, and we find frequent complaints of abbots dressing in silk, and adopting sumptuous attire. Some even laid aside the monastic habit altogether, and assumed a secular dress. With the increase of wealth and power, abbots had lost much of their special religious character, and become great lords, chiefly distinguished from lay lords by celibacy. Thus we hear of abbots going out to hunt, with their men carrying bows and arrows; keeping horses, dogs and huntsmen; and special mention is made of an abbot of Leicester, c. In magnificence of equipage and retinue the abbots vied with the first nobles of the realm. They rode on mules with gilded bridles, rich saddles and housings, carrying hawks on their wrist, followed by an immense train of attendants. The bells of the churches were rung as they passed. They associated on equal terms with laymen of the highest distinction, and shared all their pleasures and pursuits. For instance, we read of Whiting, the last abbot of Glastonbury, judicially murdered by Henry VIII, that his house was a kind of well-ordered court, where as many as sons of noblemen and gentlemen, who had been sent to him for virtuous education, had been brought up, besides others of a lesser rank, whom he fitted for the universities. His table, attendance and officers were an honour to the nation. He would entertain as many as persons of rank at one time, besides relieving the poor of the vicinity twice a week. He had his country houses and fisheries, and when he travelled to attend parliament his retinue amounted to upwards of persons. It even came to be adopted by purely secular officials. Thus the chief magistrate of the republic at Genoa was called Abbas Populi. The practice of commendation, by which, to meet a contemporary emergency, the revenues of the community were handed over to a lay lord, in return for his protection, early suggested to the emperors and kings the expedient of rewarding their warriors with rich abbeys held in commendam. Even the abbey of St Denis was held in commendam by Hugh Capet. The example of the kings was followed by the feudal nobles, sometimes by making a temporary concession permanent, sometimes without any form of commendation whatever. In England the abuse was rife in the 8th century, as may be gathered from the acts of the council of Cloveshoe. These lay abbacies were not merely a question of overlordship, but implied the concentration in lay hands of all the rights, immunities and jurisdiction of the foundations, i. The lay abbot took his recognized rank in the feudal hierarchy, and was free to dispose of his fief as in the case of any other. The enfeoffment of abbeys differed in form and degree. Sometimes the monks were directly subject to the lay abbot; sometimes he appointed a substitute to perform the spiritual functions, known usually as dean decanus, but also as abbot abbas legitimus, monasticus, regularis. The connection of the lesser lay abbots with the abbeys, especially in the south of France, lasted longer; and certain feudal families retained the title of abbes chevaliers abbates milltes for centuries, together with certain rights over the abbey lands or revenues. The abuse was not confined to the West. John, patriarch of Antioch, at the beginning of the 12th Century, informs us that in his time most monasteries had been handed over to laymen, beneficiarii, for life, or for part of their lives, by the emperors. Such defenders, or rather destroyers, of the church, have caused themselves to be called abbots, and presumed to attribute to themselves a title, as well as estates, to which they have no just claim. In conventual cathedrals,

where the bishop occupied the place of the abbot, the functions usually devolving on the superior of the monastery were performed by a prior. Modern practices[ edit ] In the Roman Catholic Church, abbots continue to be elected by the monks of an abbey to lead them as their religious superior in those orders and monasteries that make use of the term some orders of monks, as the Carthusians for instance, have no abbots, only priors. A monastery must have been granted the status of an abbey by the pope,[ citation needed ] and such monasteries are normally raised to this level after showing a degree of stabilityâ€”a certain number of monks in vows, a certain number of years of establishment, a certain firmness to the foundation in economic, vocational and legal aspects. Prior to this, the monastery would be a mere priory, headed by a prior who acts as superior but without the same degree of legal authority that an abbot has. The abbot is chosen by the monks from among the fully professed monks. Once chosen, he must request blessing: The ceremony of such a blessing is similar in some aspects to the consecration of a bishop, with the new abbot being presented with the mitre , the ring, and the crosier as symbols of office and receiving the laying on of hands and blessing from the celebrant. Though the ceremony installs the new abbot into a position of legal authority, it does not confer further sacramental authority- it is not a further degree of Holy Orders although some abbots have been ordained to the episcopacy. Once he has received this blessing, the abbot not only becomes father of his monks in a spiritual sense, but their major superior under canon law, and has the additional authority to confer the ministries of acolyte and lector formerly, he could confer the minor orders, which are not sacraments, that these ministries have replaced. The abbey is a species of "exempt religious" in that it is, for the most part, answerable to the pope, or to the abbot primate, rather than to the local bishop. The abbot wears the same habit as his fellow monks, though by tradition he adds to it a pectoral cross. Territorial abbots follow all of the above, but in addition must receive a mandate of authority from the pope over the territory around the monastery for which they are responsible. Abbatial hierarchy[ edit ] In some monastic families, there is a hierarchy of precedence or authority among abbots. In some cases, this is the result of an abbey being considered the "mother" of several "daughter" abbeys founded as dependent priories of the "mother. An abbot president is the head of a congregation federation of abbeys within the Order of St. An archabbot is the head of some monasteries which are the motherhouses of other monasteries for instance, Saint Vincent Archabbey , Latrobe , Pennsylvania Mauro-Giuseppe Lepori O. Hope â€”came to hold a recognized position. Being men of presumed learning and undoubted leisure, many of the class found admission to the houses of the French nobility as tutors or advisers. The title of archimandrite literally the head of the enclosure used to mean something similar. In the East[ clarification needed ], the principle set forth in the Corpus Juris Civilis still applies, whereby most abbots are immediately subject to the local bishop. Those monasteries which enjoy the status of being stauropegiac will be subject only to a primate or his Synod of Bishops and not the local bishop. Honorary and other uses of the title[ edit ] Although currently in the Western Church the title "abbot" is given only abbots of monasteries, the title archimandrite is given to "monastics" i. In the Orthodox Church , only monastics are permitted to be elevated to the rank of archimandrite. Married priests are elevated to the parallel rank of Archpriest or Protopresbyter. Normally there are no celibate priests who are not monastics in the Orthodox Church, with the exception of married priests who have been widowed. Since the time of Catherine II the ranks of Abbot and Archimandrite have been given as honorary titles in the Russian Church, and may be given to any monastic, even if he does not in fact serve as the superior of a monastery. In Greek practice the title or function of Abbot corresponds to a person who serves as the head of a monastery, although the title of the Archimandrite may be given to any celibate priest who could serve as the head of a monastery. Of these the most noteworthy is Loccum Abbey in Hanover , founded as a Cistercian house in by Count Wilbrand of Hallermund, and reformed in The abbot of Loccum, who still carries a pastoral staff, takes precedence over all the clergy of Hanover, and was ex officio a member of the consistory of the kingdom. The governing body of the abbey consists of the abbot, prior and the "convent" of Stiftsherren canons. Benet, which he spared because the abbot and his monks possessed no wealth, and lived like simple beggars, deposing the incumbent Bishop of Norwich and seating the abbot in his place, thus the dual title still held to this day. Additionally, at the enthronement of the Archbishop of Canterbury , there is a threefold enthronement, once in the throne the chancel as the diocesan bishop of Canterbury , once in the Chair of St. There are several Benedictine abbeys

throughout the Anglican Communion. Most of them have mitred abbots.

**Chapter 2 : Venerable Macarius the Abbot of Pelecete - Orthodox Church in America**

*At St. William the Abbot School, we provide a strong religious education stressing Catholic values in a community-centered atmosphere that is truly an extension of the family. The focus of our faculty is to assist each child in the development of self-esteem, thereby, enabling continual growth.*

Two Greek philosophers ventured out into the Egyptian desert to the mountain where Anthony lived. When they got there, Anthony asked them why they had come to talk to such a foolish man? He had reason to say that -- they saw before them a man who wore a skin, who refused to bathe, who lived on bread and water. They were philosophers, educated in languages and rhetoric. Anthony had not even attended school as a boy and he needed an interpreter to speak to them. In their eyes, he would have seemed very foolish. But the Greek philosophers had heard the stories of Anthony. They had heard how disciples came from all over to learn from him, how his intercession had brought about miraculous healings, how his words comforted the suffering. They assured him that they had come to him because he was a wise man. Anthony guessed what they wanted. They lived by words and arguments. They wanted to hear his words and his arguments on the truth of Christianity and the value of ascetism. But he refused to play their game. He told them that if they truly thought him wise, "If you think me wise, become what I am, for we ought to imitate the good. Had I gone to you, I should have imitated you, but, since you have come to me, become what I am, for I am a Christian. When his parents died when he was eighteen or twenty he inherited their three hundred acres of land and the responsibility for a young sister. One day in church, he heard read Matthew On hearing Matthew 6: Every time he heard of a holy person he would travel to see that person. Then he would return home. Anthony went on to tell the Greek philosophers that their arguments would never be as strong as faith. He pointed out that all rhetoric, all arguments, no matter how complex, how well-founded, were created by human beings. But faith was created by God. If they wanted to follow the greatest ideal, they should follow their faith. Anthony knew how difficult this was. Throughout his life he argued and literally wrestled with the devil. His first temptations to leave his ascetic life were arguments we would find hard to resist -- anxiety about his sister, longings for his relatives, thoughts of how he could have used his property for good purposes, desire for power and money. When Anthony was able to resist him, the devil then tried flattery, telling Anthony how powerful Anthony was to beat him. One time, his bout with the devil left him so beaten, his friends thought he was dead and carried him to church. Anthony had a hard time accepting this. After one particular difficult struggle, he saw a light appearing in the tomb he lived in. Knowing it was God, Anthony called out, "Where were you when I needed you? I was watching your struggle. To many, perseverance is simply not giving up, hanging in there. But to Anthony perseverance meant waking up each day with the same zeal as the first day. What was he going to do the next day? Once he had survived close to town, he moved into the tombs a little farther away. After that he moved out into the desert. No one had braved the desert before. He lived sealed in a room for twenty years, while his friends provided bread. People came to talk to him, to be healed by him, but he refused to come out. Finally they broke the door down. Anthony emerged, not angry, but calm. Some who spoke to him were healed physically, many were comforted by his words, and others stayed to learn from him. Those who stayed formed what we think of as the first monastic community, though it is not what we would think of religious life today. All the monks lived separately, coming together only for worship and to hear Anthony speak. But after awhile, too many people were coming to seek Anthony out. He became afraid that he would get too proud or that people would worship him instead of God. So he took off in the middle of the night, thinking to go to a different part of Egypt where he was unknown. Then he heard a voice telling him that the only way to be alone was to go into the desert. He found some Saracens who took him deep into the desert to a mountain oasis. They fed him until his friends found him again. Anthony died when he was one hundred and five years old. A life of solitude, fasting, and manual labor in the service of God had left him a healthy, vigorous man until very late in life. And he never stopped challenging himself to go one step beyond in his faith. Saint Athanasius, who knew Anthony and wrote his biography, said, "Anthony was not known for his writings nor for his worldly wisdom, nor for any art, but simply for his reverence toward God. We may

wonder how we can become him. We can become Anthony by living his life of radical faith and complete commitment to God. Fast for one day, if possible, as Anthony did, eating only bread and only after the sun sets. Pray as you do that God will show you how dependent you are on God for your strength. Saint Anthony, you spoke of the importance of persevering in our faith and our practice. Help us to wake up each day with new zeal for the Christian life and a desire to take the next challenge instead of just sitting still.

Chapter 3 : Abbot Academy - Wikipedia

*The Abbot Kitty Lounge is a comfortable spot between Venice and Santa Monica where folks can meet and spend time with our rescue kittens and cats that are available for adoption.*

The Texas Constitution requires that the State legislature reapportion its legislative districts after each federal decennial census. See *Evenwel et al. Texas* drew its senatorial districts based only on total population. Sue Evenwel is a registered Texas voter. Evenwel argues that the one-person, one-vote principle requires states to divide their districts so that they each comprise a substantially equal number of eligible voters. See *Brief for Appellants*, Sue Evenwel et al. Texas Governor Greg Abbott contends that the Constitution does not require states to utilize any specific measure, and thus they are free to equalize districts on the basis of total population. See *Brief for Appellees*, Greg Abbott et al. Facts After each federal decennial census, the Texas Constitution requires that the State legislature reapportion its legislative districts. To that end, Texas must distribute members of the House of Representatives to each county according to its the total population, by using a ratio of state population to number of House members. However, the Texas Constitution does not say how senatorial districts should be apportioned. See *Brief for United States* at 3. Sue Evenwel is a Texas citizen and registered voter. In April, Evenwel filed suit in the U. Evenwel alleged that Plan S created substantially large disparities in the number of eligible voters residing in each district. The district court dismissed the case. *Richardson*, U. However, the district court found that the Court in *Burns* did not endorse voter population as a required metric. Pursuant to 28 U. See *Brief for Appellants*, Sue Evenwel, et al. While this action was pending, Greg Abbott succeeded Rick Perry as Governor of Texas and assumed his role as appellee. See *Brief for Appellants* at 26â€” See *Brief for Appellees* at Evenwel relies primarily on two Supreme Court cases, *Reynolds v. Sims* and *Burns v. Richardson*, to argue that Texas must equalize voter population across its districts. Evenwel maintains that the Court, in a line of cases ending with *Reynolds v. Sims*, U. See *Brief for Appellants* at 19â€” Evenwel concedes that total population may serve as an acceptable apportionment base when it also closely reflects the eligible voter population, but contends that this does not apply to Plan S, because the Texas districts do not contain relatively equal numbers of eligible voters. Contrary to *Abbot*, Evenwel argues that *Burns v.* See *Brief for Appellants* at 30â€” House of Representatives by total population shows that states may also use total population to apportion their districts. See *Brief for Appellees* at 18â€” Accordingly, Abbott argues that the use of total population as an apportionment base is constitutional. See *id* at 22â€” *Abbot* explains that Evenwel mischaracterizes his arguments as a federal analogy. See *Brief for Appellants* at 45â€” Evenwel explains that redistricting plans are prima facie discriminatory if deviation exceeds 10 percent, compared to a hypothetical district in which the apportionment base is perfectly divided. Thus, Evenwel claims that her challenge can prevail by showing such deviation, and that there is no need to show any further invidious discrimination. See *Reply Brief for Appellants* at 2. Evenwel believes that the deviations in Plan S are so largeâ€”ranging from But Abbott maintains that the Court has clearly held that challenges under the one-person, one-vote doctrine must demonstrate invidious vote dilution. See *Brief for Appellees* at 10â€”<sup>11</sup>, Abbott points to *Whitcomb v. Chavis*, U. And Abbott argues that, under *Mahan v. Howell*, U. Abbott argues Texas made a good faith effort to equalize population among districts by using a reliable measure of total population. As discussed, Abbott maintains that the Court does not require states to use any particular apportionment base, and that the Court has blessed plans that seek population equality. Evenwel argues that the Fourteenth Amendment requires Texas to equalize the number of eligible voters in each district. See *Brief for Appellants* at 19, But *Abbot* contends that states may choose whether to apportion their districts based upon the total population, citizen population, or voting-eligible population. The *Cato Institute* argues that apportioning state voting districts by population does not further these deeply rooted principles. The *Cato Institute* argues that the method of House apportionment was intended to preserve the balance of power between the states and the federal government, by ensuring that states could not artificially inflate their power in Congress. See *Brief for Appellants* at The *Mountain States Legal Foundation* contends that this disparity effectively discriminates against some voters on the basis of geography, which the Court has

declared states cannot do. Project 21 claims that voter-based apportionment would enhance the representational rights of underrepresented minorities by giving those communities greater electoral power. Accordingly, the cities of Los Angeles and New York fear that equalizing only eligible voters within districts would unjustifiably diminish the political, social, and economic interests of immigrants, children, and disenfranchised Americans. See Reply Brief for Appellants at 18â€” Therefore, Evenwel believes that requiring Texas to equalize voter population across legislative districts would not impose an additional burden. Former Directors of the U. Census Bureau note that all States currently use U. Census data for redistricting, but that the census data does not always reflect voter status. Census Bureau , in Support of Appellees at 9â€” Additionally, the former directors and a group of professors caution that ACS does not meet the rigorous degree of statistical precision that important Constitutional decisions should require. Conclusion The Court will decide whether voter population is the appropriate apportionment base to satisfy the one-person, one-vote principle. Evenwel argues that the one-person, one-vote principle protects eligible voters from vote dilution, and that using voter population as the apportionment base is necessary to prevent dilution.

#### Chapter 4 : St. Anthony the Abbot - Saints & Angels - Catholic Online

*Abbot, meaning father, is an ecclesiastical title given to the male head of a monastery in various traditions, including Christianity. The office may also be given as.*

#### Chapter 5 : New Proposal for Abbot Point | Dredging Today

*Abbott Laboratories is an American health care company with headquarters in Lake Bluff, Illinois, United States. The company was founded by Chicago physician Wallace Calvin Abbott in to formulate known drugs; it eventually grew to also sell research-based drugs, medical devices, diagnostics, and nutritional products.*

#### Chapter 6 : AUS PLUS - SKIRT | ABBOT | Warp + Weft

*The abbot (v.2) [Walter Scott] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. This book was digitized and reprinted from the collections of the University of California Libraries. It was produced from digital images created through the libraries' mass digitization efforts.*

#### Chapter 7 : Venerable James the Abbot of Zheleznoborov - Orthodox Church in America

*This feature is not available right now. Please try again later.*

#### Chapter 8 : | Newton Abbot | Sunday 22nd July | At The Races

*At Abbott, we help people live fully with our life-changing technology. We keep your heart healthy, nourish your body at every stage of life, help you feel and move better, and bring you information, medicines and breakthroughs to manage your health.*

#### Chapter 9 : Abbott v. Abbott - SCOTUSblog

*v. Gingles, U. S. 30, A plaintiff who makes that showing must then prove that, under the totality of the circumstances, the district lines dilute the.*