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Chapter 6
Bede's Eschatological Perspective and Gregory the Great

Bede was vehemently opposed to overt apocalyptic speculation of any kind and he repeatedly had cause to remind his readers that the hour and date of the end of the world are known only to God. To presume to predict when the sixth world age will end is futile and heretical. This is certainly a crucial aspect of Bede's eschatological thought but it is only a single element of a more complex picture. Chapters 4 and 5 have shown that Bede was fascinated by the subject of what would happen at the end of time. Although Bede was adamant that the end of the age must not be a matter for speculation, he was very keen to determine exactly what will happen in the last days and explain this to his readers. It is now necessary to seek answers for the following question: in Bede's mind, where did the present day fall within the wider context of universal history? Were the events of the end-time sequence close or distant? Chapters 6, 7 and 8 of this book concern Bede's 'eschatological perspective'. This term covers the issue of where Bede perceived his own age to be in relation to the end of time. This topic requires careful and detailed analysis. Bede's eschatological perspective was not static or fixed; it was a variable concept that ebbed and flowed over the course of his life. Bede's ideas about the proximity of the presence and the end of time were affected by contemporary circumstances, such as political difficulties in the kingdom of Northumbria or perceived lapses in ecclesiastical standards. Like his understanding of the world ages analogy, Bede's thoughts on this matter evolved considerably as his career progressed and circumstances changed. At times, Bede's works remain a source that the eschatological events of the future are not an immediate concern. Elsewhere, Bede goes as far as to say that the beginning of the end-time sequence is not so far away (this view is expressed especially clearly during the period of intense personal crises that Bede experienced in the summer of 730).

The subject of Bede's perceived proximity to the end of time has been addressed by a small number of scholars, and the majority of these have emphasised a connection between Bede and the writings of Gregory the Great. Commenting upon Gregory the Great's letter to King Elothelm of Kent, Plummer drew parallels between Gregory's use of the phrase olympopoiesis ... olim vivere and passages from Bede's commentary on Luke and 1 Samuel which mention the approaching end of the world (Plummer appears to have taken these passages
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III. The institutions of the democratic state

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One oddity should be noticed immediately. Mill appears to believe that rightness and wrongness can be matters of degree, and that both qualities can exist simultaneously in the same action. An action which promotes both happiness and unhappiness will be right to the extent that it promotes the former, and wrong to the extent that it promotes the latter.

There is enough leeway in our ordinary understanding of right and wrong to make sense of Mill here. Imagine that I find a purse containing thousands of pounds. The right thing to do, most of us would think, would be to hand it in at the police station. Imagine, however, that I decide to take a few hundred pounds for myself. This is wrong indeed, but not morally as bad as taking the whole lot. The right action can be understood as, or stipulated to be, the morally best action. Any other action will be wrong, but we can speak of degrees of rightness and wrongness without confusion by using the notion of moral badness.

Immediately after the above quotation, Mill continues: ‘By happiness is intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure.’ This qualification
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Some years ago I was struck by the large number of falsehoods that I had accepted as true in my childhood, and by the highly doubtful nature of the whole edifice that I had subsequently based on them. I realized that it was necessary, once in the course of my life, to demolish everything completely and start again right from the foundations if I wanted to establish anything at all in the sciences that was stable and likely to last. But the task looked an enormous one, and I began to wait until I should reach a mature age enough to ensure that no subsequent time of life would be more suitable for tackling such inquiries. This led me to put the project off for so long that I would now be to blame if by pondering over it any further I wasted the time still left for carrying it out. So today I have expressly rid my mind of all worries and arranged for myself a clear stretch of free time. I am here quite alone, and at last I will devote myself sincerely and without reservation to the general demolition of my opinions.

ap. 18 p. 12

But to accomplish this, it will not be necessary for me to show that all my opinions are false, which is something I could perhaps never manage. Reason now leads me to think that I should hold back my assent from opinions which are not completely certain and indubitable just as carefully as I do from those which are patently false. So, for the purpose of rejecting all my opinions, it will be enough if I find in each of them at least some reason for doubt. And to do this I will not need to run through them all individually, which would be an endless task. Once the foundations of a building are undermined, anything built on them collapses of its own accord; so I will go straight for the basic principles on which all my former beliefs rested.

ap. 18 p. 12

Whatever I have up till now accepted as most true I have acquired either from the senses or through the senses. But from time to time I have found that the senses deceive, and it is prudent never to trust completely those who have deceived us even once.

ap. 18 p. 12

Yet although the senses occasionally deceive us with respect to objects which are very small or in the distance there are many...
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CHAPTER TWO

and, for reasons explored below, were being articulated with increasing frequency and consistency, such terms possessed nothing like the resonance of “Stationer.” Printers and booksellers acted first and foremost as Stationers, and it was as Stationers that they and their actions were judged.

This had considerable consequences. The making and communication of knowledge of all kinds depended increasingly on print, and it was through the agency of Stationers that printed materials both came into being and reached their users. The decisions structuring print culture were overwhelmingly Stationers’ decisions, arrived at by reference to Stationers’ perspectives. Their interests and practices therefore had direct implications for virtually all learned activities. Knowledge itself, inasmuch as it could be embodied, preserved, and communicated in printed materials, depended on Stationers’ labors. That is why we need to examine closely how their community articulated and understood its different activities and ideals. What follows is thus an attempt to capture something of the Stationers’ world, and to demonstrate its salience to the conduct and structure of intellectual life in the early modern English world.
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Hiroshima: origins of the nuclear taboo

Arthur Compton, a distinguished scientist and member of Truman’s panel of science advisors, later recalled that the use of the bomb “seemed a foregone conclusion.” General Groves, who was responsible for everything short of actually conducting the bombing mission itself, later described Truman’s eventual decision as “one of non-interference—basically a decision not to upset the existing plans.”

The legitimacy of the bomb

For Truman and his advisors in 1945, there was no compelling reason not to use the bomb. The assumption was that atomic weapons were legitimate weapons of war. Why was this so and why did no one in authority challenge this assumption? Use of the bomb did not at the time raise a profound moral issue for most of the decision-makers, for two reasons: the continuity between nuclear and conventional bombing, and the general erosion of moral restraints over the course of the war, much of it due to strategic bombing practices.

By the time atomic bombs were used, World War II had created a seamless web between nuclear and conventional bombing, and between “tactical” and “strategic” bombing. It was only later that distinctions and thresholds were created. As historians have noted, the atomic attacks on Japan represented a continuation of—not a rupture with—wartime bombing strategy. The detonation of atomic weapons culminated an effort by American strategic air power to lay waste to almost every important city in Japan, mostly through firebombing. “When Hiroshima and Nagasaki were subjected to atomic attack, the weapons were new and revolutionary, but the havoc they wrought on enemy cities was not.” Nuclear weapons provided a more effective means of carrying out a strategy that was already widely and vigorously pursued through conventional bombing, and “it was not thought that any irreversible threshold had been crossed.”

Leaders such as Air Force General Curtis LeMay, head of the 21st Bomber Command, made no sharp distinctions in methods of killing. As he put it in his characteristically blunt style, “We scorched and boiled and baked to death more people in Tokyo on that night of


Carpenter, Now It Can Be Told, p. 201.

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Michael Peppard

Published in print: 2011

The Son of God in the Roman World reimagines the meaning of divine sonship in its Roman social and political context. It first critiques the conceptual framework within which the term “son of God” has usually been construed in biblical scholarship. Then, through engagement with recent scholarship in Roman history—studies of family relationships, imperial ideology, and emperor worship—it opens the Christian theological metaphors of “begotten” and “adoptive” sonship to new interpretations. The emphasis on social practices, coupled with an ear for political ideology, reveals that scholarship on divine sonship has been especially hampered by mistaken assumptions about adopted sons. The differently emphasized historical context invites fresh readings of several early Christian texts, from the first century (Mark, Paul, John), the second century (Shepherd of Hermas, Clement of Alexandria, Irenaeus), and up to the Nicene era. In the end, with revised understandings of several ancient phenomena—especially divine status, adoption, and baptism—the argument achieves an ambitious goal: to rethink the Son of God in the Roman world.

Keywords: Son of God, divine sonship, Adoption, Gospel of Mark, divi filius, Christology, baptism, emperor worship
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Capítulo 2
La definición de un nuevo espacio constitucional

La Ley Fundamental de 1821 otorgaba el título de Nación a la República de Colombia, y consagraba el inicio de esta nueva era dedicada a la reorganización política de las entidades que la constituían. Muchas más que las modificaciones introducidas por la Constitución de 1821 las dos Leyes Fundamentales de 1819 y 1821 eran las que mejor permitían entender el espacio nacional y los conceptos relacionados. Los puntos fundamentales a partir de los cuales puede observarse este proceso tienen que ver con la reorganización del espacio que ya se llamaba nación, y también con el tema del estado como el eje de las fronteras y los límites territoriales. Efectivamente, esta concepción de la nación no fue inmediata en el momento de la creación de una nación nueva, y en el campo social y político de la nación, en el que se producen cambios en el denominador de los espacios que, por muy institucional que fueran, revelaban un manejo algo aleatorio de los conceptos esenciales de República, Patria y Nación.

1. De la República a la Nación

En su texto, el preámbulo de la Ley Fundamental no sufrió modificaciones sustanciales entre la versión de 1819 y la de 1821. Tampoco con los objetivos definidos, a saber: la posibilidad para Venezuela y Nueva Granada de adquirir un poder más importante gracias a esta reunión, de consolidar su soberanía y acercar a la prosperidad.

La unión fue presentada inicialmente como el resultado de la voluntad de los pueblos hispanoamericanos que, ante la posibilidad de Venezuela y Nueva Granada de adquirir un poder más importante gracias a esta reunión, de consolidar su soberanía y acercar a la prosperidad.

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中國書畫裝裱

Author: 麥賢祥
Publisher: 山東美術出版社 / Issued Date: 2008
本書分為技法篇和素描篇上、下兩部，上部內容包括裝裱書畫的裝裱與工具、裝裱書畫的材料、裝裱書畫的準備工作等；下部內容包括書畫裝裱專業名稱解譯、裝裱工藝的歷史沿革、中國書畫的鑑賞與收藏、裝裱業務的經營與管理等。

百年中國書畫經典：1969-2009 張捷卷

Author: 張捷
Publisher: 山東美術出版社 / Issued Date: 2009
書籍內容包括書畫裝裱專業名稱解譯、裝裱工藝的歷史沿革、中國書畫的鑑賞與收藏、裝裱業務的經營與管理等。
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Figure 4.3 The face recognition model proposed by Bruce and Young (1986). Although this model has been very successful in helping us to understand the processes involved in the recognition of familiar faces, it is of limited value when seeking to explain the factors that can lead to recognition errors with unfamiliar faces.
The period from the mid-twelfth to the mid-thirteenth century is an extremely important one in the history of knighthood in England. The exact status of the knight, however, within the society of mid-twelfth century England is not easy to discern. William of Malmesbury, in his *Historia Novella*, tells a story about a local knight (*quidam provincialium militum*) who was proud of his luxuriant hair, long hair being very much the fashion. One night he dreamt that someone strangled him with his own hair; so he promptly had it cut short. This haircut came to set a new fashion throughout England, so that nearly all the knights took to wearing short hair. However, those who considered themselves to be courtiers (*curiales*) went back to wearing long hair, presumably to distinguish themselves from the *milites provinciales*, and even wore wigs if their natural hair was not long enough. William, of course, strongly disapproved. The story is interesting for two reasons: one is that it illustrates the attitude which led to the beginning.
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