

Chapter 1 : History of the Puritans under King Charles I - Wikipedia

*Called, Conformed, Challenged: A Journey of Discipleship [Rick J. Snyder] on www.nxgvision.com *FREE* shipping on qualifying offers. Provides the background discipleship and four fold challenge for Christians willing to commit themselves to the call of Jesus Christ.*

Introduction God has given each believer a combination of opportunities and gifts that is perfectly suited to his or her situation in life. Every Christian is really a minister with a unique contribution to make to the body of Christ. The central thrust of your ministry depends on the spiritual gifts you have received. In this booklet, we will look at the definition, design, desirability, and description of the gifts of the Spirit. We will also see how to discover and develop spiritual gifts and consider the danger of their abuse and directions for their use. This organism consists of all those who have received the gift of eternal life in Christ Jesus. By virtue of both adoption and new birth, we have become sons and daughters of God. This organism is also called a holy temple in Ephesians 2: But the most frequently used metaphor for this new creation is the body of Christ see Rom. The three major New Testament lists of the gifts are all introduced by a description of the unity and diversity in the body of Christ. All believers have been baptized by the Holy Spirit into the body of Christ 1 Cor. Christ is the head, the ruler of the body Eph. In this analogy, each Christian has been given a special function to perform and the ability to fulfill it in a way that will benefit the other members. There is quantitative and qualitative growth when believers discover and actively use their spiritual gifts. Each part of the body depends on the rest for its well-being, and there are no useless organs. This is why edification through teaching and fellowship is so necessary in the local church. The biblical concept of koinonia or fellowship communicates the fact that isolation leads to atrophy. Just as no organ can function independently of the others, so no Christian can enjoy spiritual vitality in a relational vacuum. The Spirit has sovereignly distributed spiritual gifts to every member of the body, and no single member possesses all the gifts. Thus, growth does not take place apart from mutual ministry and dependence. The body of Christ is an organism, not a dictatorship or a democracy. As such, the local church is best structured around the distribution and function of the spiritual gifts found in its members. What are the seven points of unity found in verses ? Verse 12 speaks of quantitative corporate growth, while verse 13 speaks of qualitative individual growth. Definition and Design of Spiritual Gifts A. Definition The Greek word most frequently used for spiritual gifts is *charismata*, a word that relates to the grace *charis* of God. Concerning these gifts, Paul writes, But to each one of us grace was given according to the measure of the gift of Christ Eph. Another word, *pneumatikos*, means spiritualities, or spiritual things. William McRae defines a spiritual gift as a divine endowment of a special ability for service upon a member of the body of Christ. Peter Wagner offers a similar definition: Every Christian has one or more spiritual gifts. To each person the manifestation of the Spirit is given for the benefit of all 1 Cor. It is one and the same Spirit, distributing as he decides to each person, who produces all these things 1 Cor. But to each one of us grace was given according to the measure of the gift of Christ Eph. Just as each one has received a gift, use it to serve one another as good stewards of the varied grace of God. Spiritual gifts are not limited to a sub-group of believers; they are distributed by the Spirit to all Christian men, women, and children. Many believers have evidently received more than one spiritual gift. Because there is such a variety of gifts, the number of possible combinations is great. Each multi-gifted Christian has received a combination of spiritual abilities that is perfectly suited to his or her God-given ministry. Spiritual gifts may be given at the moment of regeneration, but they may lie undiscovered and dormant for a long period of time. Multi-gifted Christians often discover their combination of gifts through a gradual process. Spiritual gifts can be abused and neglected, but if they are received at regeneration, it would appear that they cannot be lost. The Corinthian church illustrates the fact that believers can be highly gifted but spiritually immature. Spiritual gifts are not the same as the gift of the Spirit. The gift of the Spirit has been bestowed on all believers John The gifts of the Spirit, on the other hand, are distributed as he decides to each person 1 Cor. Spiritual gifts are not the same as the fruit of the Spirit. Spiritual fruit is produced from within; spiritual gifts are imparted from without. Fruit relates to Christlike character; gifts relate to Christian service. The fruit of the Spirit, especially love, should

be the context for the operation of the gifts of the Spirit. Paul made it clear in 1 Corinthians 13 that spiritual gifts without spiritual fruit are worthless. Fruit is eternal, but gifts are temporal 1 Cor. Spiritual gifts are not the same as natural talents. Unlike the natural abilities which everyone has from birth, spiritual gifts belong exclusively to believers in Christ. In some cases, the gifts of the Spirit coincide with natural endowments, but they transcend these natural abilities by adding a supernatural quality. Both are given by God Jas. All Christians are called to a ministry, but not all are called to an office. Ministry is determined by divinely given gifts and opportunities Eph. Some spiritual gifts are more desirable in the church than others because they result in greater edification of the body. Paul exhorted the Corinthian church to be eager for the greater gifts 1 Cor. Charismata literally means grace-gifts--they are sovereignly and undeservedly given by the Holy Spirit. There is no basis for boasting or envy. Every member of the body has a special place and purpose. Whether more or less prominent in the eyes of men, the same standard applies to all: Work with what God has given to you 2 Tim. They are not bestowed for the self-aggrandizement of the recipient, or as an evidence of a special endowment of the Spirit, but for the profit and edification of the Body of Christ. The possessor is only the instrument and not the receiver of the glory J. Gifts were given so that in everything God will be glorified through Jesus Christ 1 Pet. High mobilization of spiritual gifts was the key to the rapid multiplication of the church in the New Testament cf. Desirability of the Gifts It is important that every Christian discover and develop the spiritual gifts that have been bestowed on him or her by God. These gifts are desirable for three basic reasons: You Will Be Satisfied Knowing and using your gifts will give you an understanding of the unique and indispensable ministry you have been called to accomplish in the body of Christ. You will discover a significant part of your purpose for being on this planet and realize that God has made you competent to produce something that will last for eternity. You will have a sense of fulfillment and joy in the service of others as you become an available instrument through which the Holy Spirit can work. In addition, knowledge of your spiritual gifts will greatly assist you in discerning and affirming the will of God at various points in your life. God will not call you to accomplish anything without giving you the power and enablement to do it. You will be able to make more intelligent decisions about possible involvement in specific opportunities and training in light of your God-given function in the body Rom. You will also use your time more effectively by focusing on the things you have been equipped to do well rather than expending your energy in areas of minimum potential. Others Will Be Edified Knowing and using your gifts will lead to the edification of other members of the body of Christ. As you exercise your spiritual gifts, you will play a substantial role in building up other Christians and leading them into maturity Eph. If you fail to develop your gifts or let them decline through disuse, your brothers and sisters in Christ will actually be hurt because they will be deprived of the unique ministry that only you could perform in their lives. This is your highest calling, and it relates to all three Persons of the Godhead. As you use your spiritual gifts in conjunction with the power and fruit especially love of the Holy Spirit and in the name and Lordship of Jesus Christ, the Father receives the glory. Digging for the Gifts Romans 12, 1 Corinthians , and Ephesians 4 are the three primary biblical passages on spiritual gifts. Before moving to the next section, use this chart to list the gifts you find in these passages. Then ask yourself these questions: Description of the Gifts A spiritual gift is a manifestation of the Spirit â€ given for the benefit of all 1 Cor. As a supernatural endowment, its source is always the Holy Spirit, and its purpose is the building up of others to the glory of God. The Gifts in Romans 12, 1 Corinthians 12, and Ephesians 4 1. This could involve the foretelling of future events, though its primary purpose as seen in 1 Corinthians This gift provides a word from God to a specific group, not the normative Word of God to all believers. Some maintain that prophecy is still operative in this sense today, while others say that the nearest current equivalent is Spirit-empowered preaching. The Greek word for this gift is the same as that for ministry or deacon, but the gift should not be confused with the office. This requires the capacity to accurately interpret Scripture, engage in necessary research, and organize the results in a way that is easily communicated. Christians with this spiritual gift need not be wealthy. A person with this gift is effective at delegating tasks to followers without manipulation or coercion. Those with this gift manifest concern and kindness to people who are often overlooked. The exercise of this gift skillfully distills insight and discernment into excellent advice. With this gift, one speaks with understanding and penetration.

Chapter 2 : United States History - The Culture of the s

She called the new rule objectionable because it would force some women with no prior health complaints to undergo hormone treatment to lower their naturally-occurring levels of testosterone.

Mental Retardation Photo by: The condition, which is present from birth or childhood, has many different causes. Its effects range from mild to profound. Mental retardation is a condition in which people have significantly below average mental functioning an intelligence quotient or IQ of or less compared to the normal average of , causing problems with everyday A trio of winners celebrate their victories at a Special Olympics meet in North Carolina. The Special Olympics were founded in to provide children and adults with mental retardation continuing opportunities to train and compete in athletic events. People who are mentally retarded may have problems with communication, taking care of themselves, daily living, social skills, community interactions, directing themselves, health and safety, school, leisure activities, and work. Studies in the s suggest that between 2. According to the census, 6. The condition, which is more common in boys than girls, begins at birth or in childhood. If a person with normal intelligence becomes impaired as an adult, such as in severe mental illness or brain injury, the condition is not called mental retardation. How Is Mental Retardatiofi Classified? There are four levels of mental retardation: These levels are determined by performance on standardized IQ tests and by the potential to learn adaptive skills such as communication and social interaction. Mild retardation The vast majority of people with mental retardation have IQ levels of 55 to 69 and are considered mildly retarded. Mildly retarded children often go undiagnosed until they are well into their school years. They are often slower to walk, talk, and feed themselves than most other children. They can learn practical skills, including reading and math, up to about the fourth to sixth grade level. Mildly retarded adults usually build social and job skills and can live on their own. Moderate retardation A much smaller number of people with mental retardation have IQs ranging from 40 to 54 and are considered moderately retarded. Children who are moderately retarded show noticeable delays in developing speech and motor skills. Although they are unlikely to acquire useful academic skills, they can learn basic communication, some health and safety habits, and other simple skills. They cannot learn to read or do math. Moderately retarded adults usually cannot live alone, but they can do some simple tasks and travel alone in familiar places. Severe retardation An even smaller percentage of people with mental retardation have IQs ranging from 20 to 39 and are considered severely mentally retarded. Their condition is likely to be diagnosed at birth or soon after. By preschool age, they show delays in motor development and little or no ability to communicate. With training, they may learn some self-help skills, such as how to feed and bathe themselves. They usually learn to walk and gain a basic understanding of speech as they get older. Adults who are severely mentally retarded may be able to follow daily routines and perform simple tasks, but they need to be directed and live in a protected environment. Profound retardation Only a very few people with mental retardation have IQs of 0 to 24 and are considered severely mentally retarded. Their condition is usually diagnosed at birth, and they may have other medical problems and need nursing care. Children who are profoundly retarded need to be continuously supervised. These children show delays in all aspects of development. With training, they may learn to use their legs, hands, and jaws. Adults who are profoundly retarded usually learn some speech and may learn to walk. They cannot take care of themselves and need complete support in daily living. What Causes Mental Retardation? Mental retardation is a complex condition, which may be caused by the interaction of many factors. In about 75 percent of cases, the exact cause is never known. The three major causes of mental retardation are Down syndrome, fetal alcohol syndrome, and fragile X. The role of genetics If one or both parents have mental retardation, there is a much greater chance that their children will also have this condition. There are many genetic inherited causes of mental retardation that arise from defects or omissions in the genetic material passed from parent to child. Sometimes mental retardation is caused by an abnormality in the chromosomes rather than the individual genes. Down syndrome, one of the most common causes of mental retardation, is caused by an extra chromosome in the cells. Another fairly common chromosomal defect called fragile X syndrome causes mental retardation mainly in boys. They are located on chromosomes found in the

cells of the body. Even though the mother may not be harmed by the infection, Two men with less pronounced levels of mental retardation wash dishes under minimal supervision at an adult day care facility in New Jersey. Pregnant women who drink too much alcohol risk having a mentally retarded child through a condition known as fetal alcohol syndrome FAS. This is a common, and preventable, cause of mental retardation. Some drugs for example, cocaine or amphetamines , when taken during pregnancy, may harm the mental development of the unborn child. Maternal malnutrition and exposure to radiation during pregnancy can also cause mental retardation. Problems during childbirth Babies born prematurely born before the normal duration of pregnancy has ended are more likely to be mentally retarded than babies born at full term, especially if the baby is very premature and weighs less than 3. Problems during childbirth such as an interruption in the supply of oxygen to the baby during the delivery can also cause mental retardation. Disorders occurring after birth Mental retardation can also be caused by problems after birth such as lead or mercury poisoning, severe malnutrition, accidents that cause severe head injuries, an interruption in the supply of oxygen to the brain for example, near-drowning , or diseases such as encephalitis, meningitis, and untreated hypothyroidism in infants. Some of these conditions are more likely to occur in children raised in circumstances of severe poverty, neglect, or abuse. Living with Mental Retardation There is no cure for mental retardation. Treatment focuses on helping people who have the condition develop to their full potential by building their educational, behavioral, and self-help skills. For children with mental retardation, the support of parents, specially trained educators, and the community helps them reach to their fullest ability. Parents may benefit from ongoing counseling to discuss their options and to help them cope with the changes in their household that arise from living with someone who has mental retardation. Many children with mental retardation benefit from living at home or in a community residence and going to a regular school. Schools in all states are now required to provide appropriate education for children with mental retardation until they are 21 years old. Can Mental Retardation Be Prevented? There is no certain way to prevent mental retardation. Improved health care, prenatal testing, and public health education are making it possible to avoid some cases of mental retardation. People who want to become parents can get genetic counseling to determine the likelihood of mental retardation from an inherited disorder. Vaccinations can prevent pregnant women from getting infections such as German measles that can harm developing fetuses. Preventing toxo-plasmosis and avoiding drugs and alcohol during pregnancy also help prevent mental retardation. Screening blood tests for newborns can detect some disorders at birth, allowing for earlier treatment. It is also important to protect babies from lead poisoning and head injuries. The fetal cells in the fluid are then examined for genetic defects.

-The geocentric model conformed to both the philosophical and religious doctrines of the time. -Ancient astronomers did not observe stellar parallax, which would have provided evidence in favor of the heliocentric model.

Informed Consent What is informed consent and what does it mean? This is part of informed consent. It recognizes your need to know about a procedure, surgery, or treatment, before you decide whether to have it. After your first talk with your doctor, you may have only a general idea of the treatment plan. You must understand the risks and drawbacks of the plan to decide if the benefits you expect are worth it. Most people find that they need to get some questions answered before they can decide on a treatment plan that carries some risk for them. Informed consent is a process that includes all of these steps: You are told or get information in some way about the possible risks and benefits of the treatment. You are told about the risks and benefits of other options, including not getting treatment. You have the chance to ask questions and get them answered to your satisfaction. You have had time if needed to discuss the plan with family or advisors. You are able to use the information to make a decision that you think is in your own best interest. You share your decision with your doctor or treatment team. If you have gone through these steps and decide to get the treatment or procedure, you are usually asked to sign a paper called a consent form. The completed and signed consent form is a legal document that lets your doctor go ahead with the treatment plan. The consent form names the procedure or treatment to be done. The rest of the form may be very general, stating only that you have been told about the risks of the treatment and other available options. Or it may be very detailed, outlining what the risks and other options are. A doctor or nurse must make every effort to be sure the patient understands the purpose, benefits, risks, and other options of the test or treatment. As long as adult patients are mentally able to make their own decisions, medical care cannot begin unless they give informed consent. If the patient is a minor under age 18, has a serious mental disability, or cannot give consent, then the parent, legal guardian, or a person authorized by the court must give consent before treatment can start. This is usually a close family member who has reason to know what the patient would want. These cases tend to come up when the patient is in a coma unconscious or on life support. Informed consent is the process and actions that take place as you learn about and think about a treatment before you agree to it. Your signature on the form is taken to be evidence that this took place. In this case, you may be asked to sign an informed refusal form or a form that states you are choosing not to follow medical advice. Your signature on this form implies that you know the risks of refusing, so be sure that you understand these risks and know your other options before you sign.

Chapter 4 : Comfort or Conform - Which Is God's Focus?

Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. Romans ESV / 2 helpful votes Helpful Not Helpful.

It is the second to last book in the Bible, right before Revelation. Even when we do read a short book like Jude, or any New Testament letter for that matter, we usually skim right over the first few verses. While we sign our letters at the end, the first century Greco-Roman style was to identify yourself at the start. He then gives two statements to clarify who he is: We often assume it is a statement of humility, but in reality it is a statement of status, position, and authority. So in calling himself a slave of Christ Jesus, Jude points to the fact that his status and authority comes from none other than the resurrected Lord. It is clear that James was a man of authority, and in the first century authority could be transferred from one family member to another, giving the younger and lesser known brother Jude the status needed to have himself heard rather than ignored. After identifying himself and declaring his authority to write such a letter, Jude goes on to tell who this letter is addressed to. Most New Testament letters are addressed to a certain person or church, but this one is different. Instead of giving names or geographical markers, Jude identifies his audience in three ways: All throughout Scripture, in both the Old and New Testaments, the kingdom of God is likened to one of these banquets. They are caught up in the plan of God; they did not choose God but God chose them. In light of their situation and their struggle for the faith, this fact is comforting for both Jude and his readers. God loves His children in the good times and in the bad. He loves them when they are faithful and not so faithful. His love is unconditional. While both statements are theologically sound, the context of the letter may suggest that the readers are being guarded by Jesus while in the presence of false teachers. Do you see how much we miss when we skim over those introductory verses??? Quickly, in conclusion, what can we take from this? And that is a position of humility, but it is also one of rank and responsibility. With Jesus as our master, we must follow His ways and not the ways of this world. We must obey God and not men. This also means that our status and standing in society does not stem from who we are or what we have done, but who He is and what He has done. Secondly, like the recipients of this letter, those of us who are believers are also called by God. We have been invited and given a seat at the banquet in His kingdom. He loves us and we can be assured that Jesus Christ is guarding us and protecting us until the day we recline at that table with Him as our host. Before you move on to other things, take just a second to thank God for calling you, for loving you, and for keeping you.

Chapter 5 : Challenge and Change

During the s, a sense of uniformity pervaded American society. Conformity was common, as young and old alike followed group norms rather than striking out on their own. Though men and women had been forced into new employment patterns during World War II, once the war was over, traditional roles were reaffirmed.

United States History During the s, a sense of uniformity pervaded American society. Conformity was common, as young and old alike followed group norms rather than striking out on their own. Though men and women had been forced into new employment patterns during World War II, once the war was over, traditional roles were reaffirmed. Men expected to be the breadwinners; women, even when they worked, assumed their proper place was at home. Sociologist David Riesman observed the importance of peer-group expectations in his influential book, *The Lonely Crowd*. He called this new society "other-directed," and maintained that such societies lead to stability as well as conformity. Television contributed to the homogenizing trend by providing young and old with a shared experience reflecting accepted social patterns. But not all Americans conformed to such cultural norms. A number of writers, members of the so-called "beat generation," rebelled against conventional values. Stressing spontaneity and spirituality, they asserted intuition over reason, Eastern mysticism over Western institutionalized religion. The "beats" went out of their way to challenge the patterns of respectability and shock the rest of the culture. Their literary work displayed their sense of freedom. Jack Kerouac typed his best-selling novel *On the Road* on a meter roll of paper. Lacking accepted punctuation and paragraph structure, the book glorified the possibilities of the free life. Poet Allen Ginsberg gained similar notoriety for his poem "Howl," a scathing critique of modern, mechanized civilization. When police charged that it was obscene and seized the published version, Ginsberg won national acclaim with a successful court challenge. Musicians and artists rebelled as well. Tennessee singer Elvis Presley popularized black music in the form of rock and roll, and shocked more staid Americans with his ducktail haircut and undulating hips. In addition, Elvis and other rock and roll singers demonstrated that there was a white audience for black music, thus testifying to the increasing integration of American culture. Painters like Jackson Pollock discarded easels and laid out gigantic canvases on the floor, then applied paint, sand and other materials in wild splashes of color. All of these artists and authors, whatever the medium, provided models for the wider and more deeply felt social revolution of the s.

Chapter 6 : Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation by Kenneth I

Conformed to His Image is a textbook. It goes through 12 "facets" of Biblical spirituality. It goes through 12 "facets" of Biblical spirituality. Many of them--if not all of them--overlap other facets, but each looks at God, scripture, and community in a slightly different way.

You would think that after more than 30 years of learning about God and His purposes for us, I would have a better grasp on this Christian life. Unfortunately, that is not how it works. As a result, I am still learning how God is more interested in conforming me than He is in my comfort! Rather than trying to communicate on my own my thoughts on comfort vs. Here are some thoughts from C. Lewis in his book *Mere Christianity*: When a man turns to Christ and seems to be getting on pretty well in the sense that some of his bad habits are now corrected he often feels that it would now be natural if things went fairly smoothly. When troubles come along—illnesses, money troubles, new kinds of temptation—he is disappointed. These things, he feels, might have been necessary to rouse him and make him repent in his bad old days; but why now? Because God is forcing him on, or up, to a higher level: It seems to us all unnecessary: If you need to, read his words again and let them sink in. First, Lewis addresses the root problem in his opening lines above. In this picture, we seem to think that with a couple of tweaks or corrections, our lives can reach a balance or norm. In this picture, we imagine our business running on a sort of auto-pilot, or at least in the right direction for a considerable period of time. The only issues we imagine in this picture may be helping others with their issues or overcoming some minor hiccups in the economy. Maybe we even toss in an extended recession, but of course, we imagine that we are able to manage this interruption without too much damage. Maybe the interruption is a minor health issue or a couple of years of dealing with challenging teenagers. He is not interested in having us fall in love with our current home earth. He IS interested in using us to achieve His glory and preparing us for an eternal life with Him. So what does this mean? It means that Jesus was not kidding when he said we would have trouble in this world. It means that while Romans 8: Sure, this sounds good. Many Christians quote it often. However, they fail to keep going and quote verse Maybe this is not a scary thought, but it certainly adds a twist to the picture. To me, this says that God will certainly work all things together for my good. At the same time, what God considers to be the best for me is not my comfort. Instead, He sees the best for me to be His conforming me to the likeness of Jesus. The more I look like Jesus the better, as far as God is concerned. Unfortunately, I do not become more like Jesus in the absence of struggle or challenge. When I face struggle that is bigger than me, I begin to look more like Jesus because I then submit to God and His will. I begin to seek Him and His wisdom for every step of the path through the struggle. I quit trying to do it on my own and rely completely on Him. Folks, God is not interested in simply putting you on the right path in business and then letting you coast. You might think that would be great, but He is more interested in molding you into the man or woman He created you to be. What is God trying to do in your life right now? Please note that some of the links on this site are "affiliate links," and at no additional cost to you, I will earn a commission if you decide to make a purchase. Please understand that I have experience with all of these companies, and I only recommend them because they are helpful and useful, not because of the small commissions I make if you decide to buy something. Please do not spend any money on these products unless you feel you need them or that they will help you achieve your goals.

Chapter 7 : Confirmation bias - Wikipedia

Many in the s strove for the comfort and conformity depicted on such TV shows as Father Knows Best and Leave It to Beaver.. But despite the emerging affluence of the new American middle class, there was a poverty, racism, and alienation in America that was rarely depicted on TV.

Arminians in this sense were moderates on, or even opposed to, some key tenets of Calvinism. In fact James had contributed to the hounding of Conrad Vorstius , and sent a strong delegation to the Synod of Dort , making it an important international Protestant council and underlining the condemnation of Vorstius successor to Jacobus Arminius as a heretic. It was only in the period of the proposed Spanish match that James tried to adopt a less anti-Catholic approach, offending many Puritan figures in so doing. Charles had no particular interest in theological questions, but preferred the emphasis on order, decorum, uniformity, and spectacle in Christian worship. Where James had been lenient towards clergy who omitted parts of the Book of Common Prayer , Charles urged the bishops to enforce compliance with the Prayer Book, and to suspend ministers who refused. In diplomatic terms this implied alliance with France in preparation for war against Spain, but Puritan MPs openly claimed that Charles was preparing to restrict the recusancy laws. George Abbot , Archbishop of Canterbury from , was in the mainstream of the English church, sympathetic with Scottish Protestants, anti-Catholic in a conventional Calvinist way, and theologically opposed to Arminianism. Under Elizabeth I he had associated with Puritan figures. Charles responded by making Montagu a royal chaplain, signaling that he was willing to defend Montagu against Puritan opposition. The Parliament was reluctant to grant Charles revenue, since they feared that it might be used to support an army that would re-impose Catholicism on England. The Parliament broke the precedent of centuries and voted to allow Charles to collect Tonnage and Poundage only for one year. The war with Spain went ahead partially funded by tonnage and poundage collected by Charles after he was no longer authorized to do so. Buckingham was put in charge of the war effort, but failed. The York House conference of saw battle lines start to be drawn up. Opponents cast doubt on the political loyalties of the Puritans, equating their beliefs with resistance theory. In their preaching, Arminians began to take a royalist line. Abbot was deprived of effective power in , in a quarrel with the king over Robert Sibthorpe , one such royalist cleric. Richard Montagu was made Bishop of Chichester in The Anglo-French War " was also a military failure. Charles accepted the Petition, though this did not lead to a change in his behaviour. Public reaction angered Charles. When Parliament resumed sitting in January , Charles was met with outrage over the case of John Rolle , an MP who had been prosecuted for failing to pay Tonnage and Poundage. Charles determined to rule without calling a parliament, thus initiating the period known as his Personal Rule " This period saw the ascendancy of Laudianism in England. Laudianism The central ideal of Laudianism the common name for the ecclesiastical policies pursued by Charles and Laud was the "beauty of holiness" a reference to Psalm This emphasized a love of ceremony and harmonious liturgy. Many of the churches in England had fallen into disrepair in the wake of the English Reformation: Laudianism called for making churches beautiful. Churches were ordered to make repairs and to enforce greater respect for the church building. A policy particularly odious to the Puritans was the installation of altar rails in churches, which Puritans associated with the Catholic position on transubstantiation: They also argued that the practice of receiving communion while kneeling at the rail too much resembled Catholic Eucharistic adoration. The Laudians insisted on kneeling at communion and receiving at the rail, denying that this involved accepting Catholic positions. Puritans also objected to the Laudian insistence on calling members of the clergy "priests". In their minds, the word "priest" meant "someone who offers a sacrifice ", and was therefore related in their minds to Catholic teaching on the Eucharist as a sacrifice. After the Reformation, the term " minister " meaning "one who serves" was generally adopted by Protestants to describe their clergy; Puritans argued in favor of its use, or else for simply transliterating the Koine Greek word presbyter used in the New Testament , without translation. The Puritans were also dismayed when the Laudians insisted on the importance of keeping Lent , a practice which had fallen into disfavor in England after the Reformation. They favored fast days specifically called by the church or the government in response

to the problems of the day, rather than days dictated by the ecclesiastical calendar. Some Puritans began considering founding their own colony where they could worship in a fully reformed church, far from King Charles and the bishops. This was a quite distinct view of the church from that held by the Separatists of Plymouth Colony. John Winthrop, a lawyer who had practiced in the Court of Wards, began to explore the idea of creating a Puritan colony in New England. The Pilgrims at Plymouth Colony had proved that such a colony was viable. In 1609, the existing Dorchester Company for New England colonial expansion went bankrupt, but was succeeded by the New England Company the membership of the Dorchester and New England Companies overlapped. The New England Company sought clearer title to the New England land of the proposed settlement than was provided by the Sheffield Patent, and in March succeeded in obtaining from King Charles a royal charter changing the name of the company to the Governor and Company of the Massachusetts Bay in New England and granting them the land to found the Massachusetts Bay Colony. John Winthrop participated in these discussions and in March, signed the Cambridge Agreement, by which the non-emigrating shareholders of the company agreed to turn over control of the company to the emigrating shareholders. As Winthrop was the wealthiest of the emigrating shareholders, the company decided to make him governor, and entrusted him with the company charter. Winthrop sailed for New England in along with colonists on board eleven ships known collectively as the Winthrop Fleet. Winthrop himself sailed on board the Arbella. During the crossing, he preached a sermon entitled "A Model of Christian Charity", in which he called on his fellow settlers to make their new colony a City upon a Hill, [4] meaning that they would be a model to all the nations of Europe as to what a properly reformed Christian commonwealth should look like. Emigration was officially restricted to conforming churchmen in December by the Privy Council. Abbot had been in practical terms suspended from his functions in after he refused to order his clergy to read the Book of Sports. Charles now re-issued the Book of Sports, in a symbolic gesture of October against sabbatarianism. Laud further ordered his clergy to read it to their congregations, and acted to suspend ministers who refused to do that, an effective shibboleth to root out Puritan clergy. The s saw a renewed concern by bishops of the Church of England to enforce uniformity in the church, by ensuring strict compliance with the style of worship set out in the Book of Common Prayer. The Court of High Commission came to be the primary means for disciplining Puritan clergy who refused to conform. Unlike regular courts, in the Court of High Commission, there was no right against self-incrimination, and the Court could compel testimony. Some bishops went further than the Book of Common Prayer, and required their clergy to conform to levels of extra ceremonialism. As noted above, the introduction of altar rails to churches was the most controversial such requirement. Puritans were also dismayed by the re-introduction of images e. Silencing of Puritan laymen[edit] William Prynne " , Puritan politician who opposed the policies of William Laud, Archbishop of Canterbury, and had his ears cut off as a result The ejection of non-conforming Puritan ministers from the Church of England in the s provoked a reaction. The first, and most famous, critic of the Caroline regime was William Prynne. Prynne became a critic of morals at court. Prynne was also a critic of societal morals more generally. Unlike the common law courts, Star Chamber was allowed to order any punishment short of the death penalty, including torture, for crimes which were founded on equity, not on law. Seditious libel was one of the "equitable crimes" which were prosecuted in the Star Chamber. Prynne continued to publish from prison, and in 1633, he was tried before Star Chamber a second time. Prynne would maintain that the letters really stood for stigmata Laudis the marks of Laud. At the same trial, Star Chamber also ordered that two other critics of the regime should have their ears cut off for writing against Laudianism: John Bastwick, a physician who wrote anti-episcopal pamphlets; and Henry Burton. John Lilburne " , Puritan layman who, in gained national fame as "Freeborn John" for his defense of himself when called before Star Chamber to defend his importing unlicensed publications from Amsterdam. A year later, the trio of "martyrs" were joined by a fourth, John Lilburne, who had studied under John Bastwick. Over the course of the s, it became common for Puritans to have their works published in Amsterdam and then smuggled into England. In 1644, Lilburne was prosecuted in Star Chamber for importing religious works critical of Laudianism from Amsterdam. Lilburne thus began a course which would see him later hailed as "Freeborn John" and as the pre-eminent champion of "English liberties". In Star Chamber, he refused to plead to the charges against him on the grounds that the

charges had been presented to him only in Latin. The court then threw him in prison and again brought him back to court and demanded a plea. Again, Lilburne demanded to hear in English the charges brought against him. The authorities then resorted to flogging him with a three-thonged whip on his bare back, as he was dragged by his hands tied to the rear of an oxcart from Fleet Prison to the pillory at Westminster. He was then forced to stoop in the pillory where he still managed to distributing unlicensed literature to the crowds. He was then gagged. Finally he was thrown in prison. He was taken back to the court and again imprisoned.

Suppression of the Feoffees for Improvements[edit] Further information: Improvements Richard Sibbes “ served as one of the Feoffees for Improvements , who were organized in to support Puritanism in the Church of England, and which were dissolved with their assets forfeited to the crown in . Beginning in , a group of Puritan lawyers, merchants, and clergymen including Richard Sibbes and John Davenport organized an organization known as the Feoffees for the Purchase of Improvements. The feoffees would raise funds to purchase lay improvements and advowsons , which would mean that the feoffees would then have the legal right to appoint their chosen candidates to benefices and lectureships. Thus, this provided a mechanism both for increasing the number of preaching ministers in the country, and a way to ensure that Puritans could receive ecclesiastical appointments. As a result of the publicity, William Noy began to prosecute feoffees in the Exchequer court. Charles ordered that the money should be used to augment the salary of incumbents and used for other pious uses not controlled by the Puritans. In the process, he had restored bishops to the Church of Scotland and forced the Five Articles of Perth on the Scottish church, moves which upset Scottish Presbyterians. Presbyterian opposition to Charles reached a new height of intensity in , when Charles attempted to impose a version of the Book of Common Prayer on the Church of Scotland. What was worse, where the Scottish prayer book differed from the English, it seemed to be re-introducing old errors which had not yet been re-introduced in England. As a result, when the newly appointed Bishop of Edinburgh , David Lindsay , rose to read the new liturgy in St. The Scottish prayer book was deeply unpopular with Scottish noblemen and gentry, not only on religious grounds, but also for nationalist reasons: A number of leading noblemen drew up a document known as the National Covenant in February . Those who subscribed to the National Covenant are known as Covenanters. Later that year, the General Assembly of the Church of Scotland ejected the bishops from the church. The blue banner carried into battle by the Covenanters from Charles intended to break the Treaty of Berwick at the next opportunity, and upon returning to London, began preparations for calling a Parliament that could pass new taxes to fund a war against the Scots and to re-establish episcopacy in Scotland.

Chapter 8 : Voices against Conformity [www.nxgvision.com]

Informed consent is the process and actions that take place as you learn about and think about a treatment before you agree to it. Your signature on the form is taken to be evidence that this took place.

Types of conformity A. Publicly acting in accord with social pressure while privately disagreeing. This term best describes the behavior of a person who is motivated to gain reward or avoid punishment. On the level of compliance, many experimenters see little difference between animals and humans, because all organisms respond to rewards and punishments. As with compliance, we do not behave in a particular way because such behavior is intrinsically satisfying. Rather, we adopt a particular behavior because it puts us in a satisfying relationship to the person or persons with whom we are identifying. We do come to believe in the opinions and values we adopt, though not very strongly. We want to be like some particular person. Want to be just like your father. Both acting and believing in accord with social pressure. This is the most permanent, deeply rooted response to social influence. Internalization is motivated by a desire to be right. If the person who provides the influence is perceived to be trustworthy and of good judgment, we accept the belief he or she advocates and we integrate it into our belief system. Comparison of the three: Compliance is the least enduring and has the least effect on the individual, because people comply merely to gain reward or to avoid punishment. Rewards and punishments are very important means to get people to learn and to perform specific activities but are limited as techniques of social influence because they must be ever present to be effective - unless the individual discovers some additional reason for continuing the behavior. Continuous reward or punishment is not necessary for identification. You will continue to hold beliefs similar to the SO as long as he remains important to you, he still holds the same beliefs, and those beliefs are not challenged by counter-opinions that are more convincing. If the SOs beliefs change or he becomes less important to you, your beliefs can change. They can also change if people who are more important to you express different beliefs. The effect of identification can also be dissipated by a desire to be right. Internalization is the most permanent response to social influence because your motivation to be right is a powerful and self-sustaining force that does not depend on constant surveillance as does compliance, or on your continued esteem for another person or group as does identification. In compliance, the important component is power - the power of the influencer to dole out rewards and punishments. In identification, the crucial component is attractiveness - the attractiveness of the person with whom we identify. Because we identify with the model, we want to hold the same opinions that the model holds. In internalization, the crucial component is credibility - the credibility of the person who supplies the information 5. Any of the three can determine behavior. In the Asch studies, it seems obvious the subjects were complying with the unanimous opinion of the group in order to avoid the punishment of ridicule or rejection. If either identification or internalization had been involved, the conforming behavior would have persisted in private NOTE: Subjects gave different answers when responses were not public. Circumstances can increase the permanence of conformity produced by compliance or identification. While complying, we might discover something about our actions, or about the consequences of our actions, that makes it worthwhile to continue the behavior even after the original reason for compliance is no longer forthcoming. For example, people came to obey speeding laws even after enforcement was lessened because they liked the less hectic pace. People looked at stationary light - and then formed a group consensus as to how far the light moved. Illustrated power of suggestibility. Later showed a suggestion could continue through five or more generations of participants. Have real-life examples of the power of suggestibility - suicides and auto accidents go up after a prominent person commits suicide. Asch believed intelligent people would not conform when they could readily see the truth for themselves. Showed people lines - a third of the time subjects were willing to go against their better judgment and agree with the group. Asch found that three different kinds of reactions had contributed to the conformity. A number of subjects said they were not aware their estimates had been distorted by the majority. They came to see the rigged majority estimates as correct. Most of the subjects who yielded to the majority concluded their own perceptions were inaccurate. Lacking confidence in their own observations, they reported not what they saw but what they felt must be correct. A

number of subjects admitted that they had not reported what they had in fact seen. They said they had yielded so as not to appear different or stupid in the eyes of other group members. Crutchfield did a similar study with military officers. In the above, there was no explicit pressure to conform. Milgram did his electric shock studies. Evil situations have enormous corrupting power. Fragmenting evil makes it even more effective. We tend to make the fundamental attribution error when looking at such things - but Milgram said "The most fundamental lesson of our study is that ordinary people, simply doing their jobs, and without any particular hostility on their part, can become agents in a terrible destructive process. Informational influence - Behavior of others might convince us that our original judgment was incorrect. Wish to avoid punishment such as rejection or ridicule or gain rewards. We are concerned about our social image and outcomes. Groups create barriers to independent behavior. Risk of disapproval from other group members. By deviating too far, individuals risk rejection. Lack of perceived alternatives. A member may not realize he has any other choice but conformity. In Milgram experiments, subjects were told they had no other choice. People fear independence will hamper the attainment of group goals. Absence of communication among group members. Lacking information that others might join in the nonconforming action, they avoid going out on a limb. No feeling of responsibility for group outcomes. Members who conform may cause a group to fail to meet its objectives. A sense of powerlessness. If a person feels that he cannot change the situation, he is unlikely to try anything new. The apathy becomes self-fulfilling. No one tries anything different, and consequently, nothing improves. What increases or decreases conformity? Any puncturing of unanimity makes it easier to defy the group even if the other defier is an idiot! In fact, even if one other person gives an incorrect response that is different from the error the others are making. A fellow dissenter exerts a powerful freeing effect from the influence of the majority. Groups of 3 people are about as influential as groups of 5. The more individuals are attracted to the group, the more likely they are to conform to its dictates. Status of the person who is being asked to obey. There are different theories about the effect of status on conformity. Homans takes the view that both high and low status individuals conform less than those intermediate in status. He reasons that one deviation is unlikely to jeopardize the position of a high status person, and that low status people have little to lose by nonconformity. But for persons of intermediate status, the situation is different; they lack the standing of the high status person, and unlike the low status person, they have plenty of room for downward mobility. Some research confirms this, but other research does not. Milgram found lower status types obeyed orders more readily. Conversely, higher status people, or those who feel they are more competent at the task in question, are more likely to resist group pressure. Individuals who have a generally low opinion of themselves are far more likely to yield to group pressure than those with high self-esteem. Norwegians conform more than the French. Japanese students are more willing to take a minority position than American Students. The greater the publicity and surveillance associated with the behavior, the greater the conformity. Where behavior is difficult to monitor, the effectiveness of social sanctions is weakened. In public settings, we are likely to experience pressures for compliance although private acceptance may be absent. Once people have given an answer, they are much more likely to stick with it than when they hear others first. Those who state own opinions first are much less open to influence. Emotional distance of the victim. Milgram found closer they physically were to the victim, less likely they were to obey. Vividly witnessing the suffering of others makes it more difficult to continue inflicting pain on them. In another variation on this theme, the subject did not have to press the shock lever himself but was assigned the subsidiary role of helping another teacher. It seems that most were quite willing to participate in this situation as long as they were not the ones who inflicted the pain. Has relevance for the Kurt Waldheim situation, and others. This has real implications in the nuclear age, where you can kill people thousands of miles away.

Mental retardation is a condition in which people have below average intelligence that limits their ability to function normally. The condition, which is present from birth or childhood, has many different causes.

Informal observation[edit] Before psychological research on confirmation bias, the phenomenon had been observed throughout history. Beginning with the Greek historian Thucydides c. Untruth naturally afflicts historical information. There are various reasons that make this unavoidable. One of them is partisanship for opinions and schools. Prejudice and partisanship obscure the critical faculty and preclude critical investigation. The result is that falsehoods are accepted and transmitted. The human understanding when it has once adopted an opinion And though there be a greater number and weight of instances to be found on the other side, yet these it either neglects or despises, or else by some distinction sets aside or rejects[. I know that most menâ€”not only those considered clever, but even those who are very clever, and capable of understanding most difficult scientific, mathematical, or philosophic problemsâ€”can very seldom discern even the simplest and most obvious truth if it be such as to oblige them to admit the falsity of conclusions they have formed, perhaps with much difficultyâ€”conclusions of which they are proud, which they have taught to others, and on which they have built their lives. At the outset, they were told that 2,4,6 fits the rule. Participants could generate their own triples and the experimenter told them whether or not each triple conformed to the rule. For example, if they thought the rule was, "Each number is two greater than its predecessor," they would offer a triple that fit this rule, such as 11,13,15 rather than a triple that violates it, such as 11,12, He interpreted his results as showing a preference for confirmation over falsification, hence the term "confirmation bias". It has been found repeatedly that people perform badly on various forms of this test, in most cases ignoring information that could potentially refute the rule. Instead, Klayman and Ha interpreted the results in terms of a tendency to make tests that are consistent with the working hypothesis. Thus a scientific test of a hypothesis is one that is expected to produce the most information. Since the information content depends on initial probabilities, a positive test can either be highly informative or uninformative. Klayman and Ha argued that when people think about realistic problems, they are looking for a specific answer with a small initial probability. In this case, positive tests are usually more informative than negative tests. This avoided implying that the aim was to find a low-probability rule. Participants had much more success with this version of the experiment. If the true rule T overlaps the current hypothesis H , then either a negative test or a positive test can potentially falsify H. When the working hypothesis H includes the true rule T then positive tests are the only way to falsify H. In light of this and other critiques, the focus of research moved away from confirmation versus falsification to examine whether people test hypotheses in an informative way, or an uninformative but positive way. The search for "true" confirmation bias led psychologists to look at a wider range of effects in how people process information. This heuristic avoids the difficult or impossible task of working out how diagnostic each possible question will be. However, it is not universally reliable, so people can overlook challenges to their existing beliefs. In other words, they ask, "Can I believe this? For example, employers might ask one-sided questions in job interviews because they are focused on weeding out unsuitable candidates. In this case, it would be rational to seek, evaluate or remember evidence of their honesty in a biased way. Highly self-monitoring students, who are more sensitive to their environment and to social norms , asked more matching questions when interviewing a high-status staff member than when getting to know fellow students. Exploratory thought neutrally considers multiple points of view and tries to anticipate all possible objections to a particular position, while confirmatory thought seeks to justify a specific point of view. Lerner and Tetlock say that when people expect to justify their position to others whose views they already know, they will tend to adopt a similar position to those people, and then use confirmatory thought to bolster their own credibility. However, if the external parties are overly aggressive or critical, people will disengage from thought altogether, and simply assert their personal opinions without justification. Beck in the early s and has become a popular approach. The prediction that jurors will become more extreme in their views as they see more evidence has been borne out in experiments with mock trials.

Navy Admiral Husband E. Kimmel showed confirmation bias when playing down the first signs of the Japanese attack on Pearl Harbor. Tetlock found that, on the whole, their predictions were not much better than chance. Tetlock divided experts into "foxes" who maintained multiple hypotheses, and "hedgehogs" who were more dogmatic. In general, the hedgehogs were much less accurate. Tetlock blamed their failure on confirmation bias—specifically, their inability to make use of new information that contradicted their existing theories. This is one of the techniques of cold reading, with which a psychic can deliver a subjectively impressive reading without any prior information about the client. Hence it is almost inevitable that people who look at these numbers selectively will find superficially impressive correspondences, for example with the dimensions of the Earth. It has been found several times that scientists rate studies that report findings consistent with their prior beliefs more favorably than studies reporting findings inconsistent with their previous beliefs. To combat this tendency, scientific training teaches ways to prevent bias. Self-verification is the drive to reinforce the existing self-image and self-enhancement is the drive to seek positive feedback. Both are served by confirmation biases.