

Chapter 1 : The Lollard Society » Bibliography of Primary Sources

Includes bibliographical references Septum hereses by J. Wiclif Supplicacyon of the beggers by S. Fish Monstrous regiment of women by J. Knox Second admonition to the Parliament by T. Cartwright Epitome by M. Marprelate Pape with a hatchet and Almond for a parrat by T. Nash and J. Lyly Reasons why Catholiques refuse to goe to.

Save John Singleton Copley - Watson and the Shark Stereotypes and generalizations about African Americans and their culture have evolved within American society dating back to the colonial years of settlement , particularly after slavery became a racial institution that was heritable. A comprehensive examination of the restrictions imposed upon African-Americans in the United States of America through culture is examined by art historian Guy C. McElroy in the catalog to the exhibit "Facing History: The Black Image in American Art Samuel Jennings active Library Company of Philadelphia. Gift of the artist, From the colonial era through the American Revolution ideas about African-Americans were variously used in propaganda either for or against the issue of slavery. As a stereotypical caricature "performed by white men disguised in facial paint, minstrelsy relegated black people to sharply defined dehumanizing roles. Rice and Daniel Emmet the label of "blacks as buffoons" was created. West minstrel show poster, originally published by the Strobridge Litho Co. Historical stereotypes Cover to an early edition of Jump Jim Crow sheet music c. Blackface is a style of theatrical makeup in the United States, used to effect the countenance of an iconic, racist American archetype " that of the darky or coon. White blackface performers in the past used burnt cork and later greasepaint or shoe polish to blacken their skin and exaggerate their lips, often wearing woolly wigs, gloves, tailcoats, or ragged clothes to complete the transformation. The best known stock character of this sort is Jim Crow , featured in innumerable stories, minstrel shows, and early films. There are many other stock characters that are popularly known as well, like Mammy and Jezebel. These stock characters are still continuously used and referenced for a number of different reasons. Many articles reference Mammy and Jezebel in television shows with Black female main characters, like in the television series Scandal. Jim Crow The character Jim Crow was dressed in rags, battered hat and torn shoes. The actor blackened his face and hands and impersonated a very nimble and irreverently witty African American field hand who sang, "Turn about and wheel about, and do just so. It told the story of a boy named Sambo who outwitted a group of hungry tigers. This depiction of black people was displayed in films of the early 20th century. The original text suggested that Sambo lived in India , but this fact may have escaped many readers. The character found great favor among the whites of Great Britain and Australia as well, into the late 20th century. Notably, as with Sambo, the term as an insult crosses ethnic lines; the derived Commonwealth English epithet Wog is applied more often to people from the Arabian Peninsula and Indian Subcontinent than to Africans, though "Golly dolls" still in production mostly retain the look of the stereotypical blackface minstrel. Although not usually used alone as a character name, the pickaninny became a mainstream stock character in white-dominated fiction, music, theater, and early film in the United States and beyond. Mammy What is known about the Mammy archetype comes from the memoirs and diaries that emerged after the Civil War with recordings and descriptions of African-American household women slaves who were considered by family members as their African-American mothers. Through these personal accounts, white slaveholders gave biased accounts of what a dominant female house slave role was. She was a woman completely dedicated to the white family, especially to the children of that family. She was the house servant who was given complete charge of domestic management; she was a friend and advisor. They asserted, for example, that in "Negroes all the passions, emotions, and ambitions, are almost wholly subservient to the sexual instinct" and "this construction of the oversexed black male parlayed perfectly into notions of black bestiality and primitivism". Economic interests prevented slave owners from involving their investments in activities that would ultimately leave one virtually ineffective. Unaccustomed to the requirements of a tropical climate, Europeans mistook semi-nudity for lewdness. African religions were labeled pagan and therefore inferior to Christian Europe. This image also gave the impression that black women could not be rape victims because they always desired sex, thereby legitimizing sexual assault of black female slaves by white males. Abolitionist James Redpath wrote that biracial slave women were "gratified by

the criminal advances of Saxons. During and after Reconstruction "Black women [â€] had little legal recourse when raped by White men, and many Black women were reluctant to report their sexual victimization by Black men for fear that the Black men would be lynched. Despite the fact that the stereotypes were extremes, most African American women could be portrayed as either a jezebel or a mammy, depending on which was more convenient for the white people in their lives. The Tragic Mulatta was usually depicted as a sexually attractive, light-skinned woman of African-American descent who could pass for Caucasian. This stereotype portrayed light skinned women as obsessed with getting ahead, their ultimate goal being marriage to a white middle-class man. The only route to redemption would be for her to accept her "blackness". An example of the Tragic Mulatta can be found in the novel *Imitation of Life* and its film adaptations: *Savage* Another stereotype was that of the savage. African black people were usually depicted as primitive, simple and childlike, cannibalistic persons[19] who live in tribes, carry spears, believe in witchcraft and worship their wizard. A well-known example of this image is *Tintin in the Congo*. When white people are caught by African tribes they are usually put in a large, black cauldron so they can be cooked and eaten. Sometimes black Africans are depicted as behaving childlike and ridiculed as such. Stereotypical female black African depictions include the bare breasted woman with large breasts and notably fat buttocks examples of this stereotype are the 19th century sideshow attraction Saartjie Baartman or the woman who wears multiple rings around her giraffe-like neck note: Secretary of State John C. Calhoun, arguing for the extension of slavery, in said "Here [scientific confirmation] is proof of the necessity of slavery. The African is incapable of self-care and sinks into lunacy under the burden of freedom. It is a mercy to give him the guardianship and protection from mental death. The term is sometimes interchanged with "sellout" or the more derisive "house Negro". In modern slang, the female version of an Uncle Tom is called an Aunt Jemima. Modern stereotypes Crack victims, drug dealers Many of these negative stereotypes spill over in news media portrayals of minorities. Scholars agree that news stereotypes of people of color are pervasive[21][22][23][24][25][26] African Americans were more likely to appear as perpetrators in drug and violent crime stories on network news. Simpson, Louis Farrakhan, and the Million Man March, found that media placed African-American men on a spectrum of good versus evil. Watermelon stereotype This stereotype is that African Americans have an unusual appetite for watermelons. Fried chicken It is a commonly held stereotype that African Americans love fried chicken, which race and folklore professor Claire Schmidt attributes both to its popularity in Southern cuisine and to a scene from the film *Birth of a Nation*, in which a rowdy African-American man is seen eating fried chicken in a legislative hall. Welfare queen This stereotype has longevity. Studies show that the welfare queen idea has roots in both race and gender. Franklin Gilliam, the author of a public perception experiment on welfare, concludes that: While poor women of all races get blamed for their impoverished condition, African-American women are seen to commit the most egregious violations of American values. This story line taps into stereotypes about both women uncontrolled sexuality and African-Americans laziness. The word "negro", now considered archaic and offensive, is used intentionally to emphasize the belief that the archetype is a racist throwback, an update of the Sambo stereotype. The "angry black woman" is perhaps the most common of these depictions. The angry black woman stereotype is a reference to loud, aggressive, demanding and uncivilized behavior that is often paired to a lower middle class black woman. It silences black women, making them practically invisible in society. There is a dire need for representation in academia. This is a difficult position to hold, being that white counterparts dominate the activist and social work realms of scholasticism. Black women are skeptical of raising issues, also seen as complaining, within professional settings because of the fear of being judged. A few examples are listed below:

Chapter 2 : Leviticus: Bibliography

"With an introduction and notes." Includes bibliographical references Septum hereses by J. Wiclif Supplicacyon of the beggers by S. Fish Monstrous regiment of women by J. Knox

De Groot, Herre, ed. John as extracted from his sermons. Stockholm Studies in English 6, 8, 10, 13, Essays on Some Principles and Problems. The Earlier Version of the Wycliffite Bible. Edited from MS Christ Church Stockholm Studies in English 29, 81, The Middle English Bible: Prefatory Epistles of St. The Book of Baruch. The Book of Judges. The General Prologue to the Wycliffite Bible, selections from chapters 12 and 13, and chapter Stockholm Studies in English 89, 94, 98, Almqvist and Wiksell, , , , IV, the New Testament]. U of Toronto P, The New Testament in English. International Bible Publications, Wycliffite Manuscript, The New Testament. The Evolution of the English Bible: From Papyri to King James. U of Michigan P, Middle English Religious Prose. Woman Defamed and Woman Defended: An Anthology of Medieval Texts. Meech, with prefatory note by H. The Book of Margery Kempe. Book of Vices and Virtues. Book to a Mother. Salzburg Studies in English Literature Studies in English Mystics 1. Fifteenth-Century Continuations and Additions. Fasciculus Rerum Expetendarum et Fugiendarum. They are bookmarked according to the Tables of Contents at the start of each volume, and vol. The Works of Geoffrey Chaucer. Note that the Riverside superseded this volume. This site also includes the 19th-century Chaucer Society transcriptions of nine different Chaucer manuscripts, including Ellesmere and Hengwrt. The Treatise on the Astrolabe. The Works of Sir John Clanvowe. Edited from Bodley Writings and Disputations of Thomas Cranmer. U of North Carolina, Chapel Hill, Unity, Heresy, and Reform, The Conciliar Response to the Great Schism. Paston Letters and Papers of the Fifteenth Century. Medieval English Political Writings. MS , v ; 4. Note that while Deanesly ascribes tracts 3, 4, and 5 to Purvey, along with the authorship of the General Prologue, this is doubtful. And also now see the volume by Dove, below, which will supersede these. Introduction and Seven Sins. U of Oxford, Oxford UP, , The Earliest Advocates of the English Bible: The Texts of the Medieval Debate. This volume complements her study The First English Bible. Penn State UP, Summa in Questionibus Armenorum. The Beginning of the Strife Between Richard Fitzralph and the Mendicants, with an edition of his autobiographical prayer and proposition Uniusque. Acts and Monuments of these latter and perillous dayes. Actes and Monuments of matters most speciall and memorable. Seeley, Burnside, and Seeley, Here are all eight volumes: Actes and Monuments of Matters most Speciall and Memorable. Newcombe and Michael Pidd. Camden Society , new second series, vol. Loci et Libro Veritatum: Camden Society , fourth series, vol. Royal Historical Society, Wynnere and Wastoure and the Parlement of the Thre Ages. Goldie, Matthew Boyd, ed. An Edition with Commentary. U of Otago, The English Works of John Gower. Peck, with Latin translations by A. The Complete Works of John Gower. Here are all four volumes: U of Washington P, These are fascinating miscellanies of texts. An Unpublished Early Lollard Text. This is available here. University of Oxford, A Commentary on the Benedictus. The Ladder of Perfection. Leo Shirley-Price, with an Intro. The Scale of Perfection. Classics of Western Spirituality. Edited from Lambeth Palace MS Salzburg Studies in English Literature: Elizabethan and Renaissance Studies Studies and Texts Selections from English Wycliffite Writings. The Works of a Lollard Preacher. The final tract, which is claimed in the text to be by the same author as the sermon, follows. Hudson, Anne, and Pamela Gradon, eds. Kegan Paul, Trench, and Trubner, University of Bristol, Jeffrey, David Lyle, ed. The Law of Love: English Spirituality in the Age of Wyclif.

Chapter 3 : Stereotypes of African Americans - Wikipedia

Wycliffe, J., Forshall, J. and Madden, F. The Holy Bible, containing the Old and New Testaments, with the Apocryphal books, in the earliest English versions made from the Latin Vulgate by John Wycliffe and his followers.

Vandenhoeck und Ruprecht, Papers on Old Testament and Related Themes. A Form Critical Comparison. John Knox Press, Union of American Hebrew Congregations, Listen Your Way in with Your Mouth: A Reading of Leviticus. Old Testament Survey Exodus and Leviticus. Dallas Theological Seminary, Dallas, Tex. Lutterworth Press; Abingdon Press, Plants and Animals of the Bible. United Bible Societies, Grace Theological Seminary, Jesus and the Jubilee. The Southern Baptist Theological Seminary, Baker Book House, World Union of Jewish Studies, Its Relationship to Covenant Contexts and Concepts. The Eschatological Significance of Leviticus Oliver and Boyd, Property Rights and Responsibilities in the Old Testament. A Neglected Ancient near Eastern Motif. Sacrifice in Religious Experience. Sanctuary and Sacrifice; a Reply to Wellhausen. Eyre and Spottiswoode, Strange Fires in Leviticus An Attempt at a Summary Statement. Biblical Theology Study Group. Sacrifice in the Bible. Paternoster Press ; Baker Book House, Beit-Arieh, Itzhaq, et al. An Edomite Shrine in the Biblical Negev. Tel Aviv University, Hendrickson Publishers; Paternoster Press, The Diseases of the Bible. Religious Tract Society, Mohr Paul Siebeck , University of Michigan, Law and Narrative in Leviticus 10, Interpreting the Material Remains. The Opfermaterie in Babylon Und Israel. Pontifical Institutum Biblicum, Animal Life in Palestine. The Book of Leviticus [in Hebrew]. Mosad Harav Kook, Archaeology and Fertility Cult in the Ancient Mediterranean: A Commentary on the Book of Leviticus. Zondervan Publishing House, A Commentary on Leviticus. Banner of Truth Trust, Dallas Theological Seminary, Jesus and the Laws of Purity: Tradition History and Legal History in Mark 7. A Response to John Boswell. Aramaic Ritual Texts from Persepolis. University of Chicago Press, The Gospel in Leviticus. The Book Stall, Yale University Press, Development of Religion and Thought in Ancient Egypt. Harper, reprint Feminist Companion to Exodus to Deuteronomy. Sheffield Academic Press, The Problem of "Curse" in the Hebrew Bible. Studies in Biblical Law. Britt, Brian and P. Leprosy in the Bible. Chrisitan Medical Fellowship, A Theology of Earth and Land. Show Love to Your Neighbor. Oxford University Press, Based on the New Revised Standard Version. Response to William Johnstone. A Conversation with Mary Douglas. Leuven University Press, La Loi De Saintete. The Gospel in the Feasts of Israel. Friends of Israel Missionary and Relief Society, Commentary on Leviticus [in Hebrew]. Das Heiligkeitsgesetz in Exil Und Diaspora. University of California Press, With Excursuses on Feasts, Ritual and Typology. James Family Publishers, Notes, Critical and Practical, on the Book of Leviticus. Grounded in Principles of Universal Obligation. Commentaries on the Four Last Books of Moses. Cameroon , Institut Protestant de Theologie de Ndoungue. Animals of the Bible Lands. University of Pretoria, An Explanation of Some Biblical Laws. Law, Legend, and Incest in the Bible: Cornell University Press, A Biblical, Historical, and Theological Investigation. Vows in the Hebrew Bible and the Ancient near East.

Chapter 4 : Septuagint | Definition of Septuagint by Merriam-Webster

Stereotypes and generalizations about African Americans and their culture have evolved within American society dating back to the colonial years of settlement, particularly after slavery became a racial institution that was heritable.

Gospeller and Epistoler walk together, Celebrant alone. For certainly the Litany was originally throughout the West [10] part and parcel of the Communion Office, and the Introit may, perhaps ought to, precede all else. The Pater Noster and Amen here are said by the celebrant alone. The Commandments and Kyrie Eleisons. After the Introit is sung the Priest goes to the book on the north side or Gospel corner, and the ancient custom is for the Gospeller to go to his step next to the platform on the south side, and the Epistoler on his own step behind the Gospeller; of course all facing the east. The position of the hands and feet. The feet are put close together. In sitting the same rule is observed, and the hands should be placed in the lap. The rubric in the Morning Prayer has nothing whatever to do with the question, for the Communion Office is governed by Special Directions. The Sarum custom was for the Priest to say the Pater and the Oratio, Deus cui omne cor patet, as a preparation as it were for the Holy Sacrifice. It is also at the beginning of, or early in, the Syriac, the Nestorian, and the Mozarabic Rites, and was probably universal. Hence the Amen at the end of the Pater Noster is not printed in italic type, as it is said by the Priest; but in the Collect: As to the Commandments, they form invariable capitula taken from Exodus xx. In the Sarum Use, at certain seasons v. A portion of the Decalogue was read on the Feria iv. The Service Book should be laid open on the palm of the left hand, and held steadily with the right. The Rubric of the Scotch Rite of v. Collect for the Queen. The Second Collect is to be preferred. The first Collect on the contrary seems to be a new one, though very likely there was an original. Its containing a Prayer for the whole Church as well as for the King, though a recommendation, does not warrant a preference over the Second Collect. It occurs in the Syriac Liturgy of S. And the Epistle ended, be shall say, Here endeth the Epistle. Then shall be read the Gospel the people all standing up saying, The holy Gospel is written in the "Chapter of " beginning at the " Verse. It is also according to Catholic usage to read both Epistle and Gospel from the jube or rood-loft, if the chancel is deep, so that the Faithful cannot hear. According to the Roman Rite the Epistle is read towards the Altar on the south side. The usage of the Universal Church is for these Ministers to stand during the greater part of the Communion Service as well as the Priest. The exceptions in the Church of England are at the Confession and Absolution, the Prayer of Access, the Consecration, the receiving of the Sacrament, and the Benediction. When there are none to assist who are deacons, it is customary for Priests to act as Gospeller and Epistoler at Solemn Service, i. According to an injunction of Abp. Grindal, a layman in surplice and cassock might read the Epistle. When there is only a celebrant, a chorister or clerk, habited simply in cassock and surplice down to the knee, should always serve the Priest. When the Gospel and Epistle are read in pulpito vel a lectrino, one pulpit or lectern will serve. It would seem from a comparison of the Sarum Rubrics, that on Sundays and principal Feasts this was the use. But on Ferial days they were read from their respective steps of the choir. They were, as a rule, either both read from the pulpit, from the rood-loft, or from the choir. When the Gospel and Epistle are read from the rood-loft, the former is read from the north and the latter from the south side. In all other cases the Epistle is read on a lower step than that from which the Gospel is, and from the south side, and the Gospel from the north. It would seem from the will of Maud, Lady Mauley, dated , that the Gospel and Epistle were both read from the south side, when not read in the pulpit, but, of course, on different steps, the Gospeller probably looking northwards. John Lateran still had in the days of Durandus, L. The Sarum rule supplemented, when necessary, the even number of Collects by adding that of All Saints, 1 Dom. Anastasia, after the Collect. Through Lent there were seven on week-days, only one on Sundays. In the Trinity period, three on week-days, three on Sundays i of the day, 2 of Trinity, 3 of All Saints. Una propter Unitatem Deitatis. Tres propter Trinitatem Personarum. Quinque propter partitam passionem Christi. Septem, propter septiformem gratiam Spiritus Sancti. Septenarium numerum excedere non licet. Whilst the Trinity Sunday Collect was said after the Collect for the day, on all Sundays after Trinity, but not the week-days. These instances cover the whole ground; and distinctions between Sundays and week-days being now done away, it

remains that in seasons when the Collect is to be repeated at all, it is to be repeated at the Holy Communion. The only question is whether it should be used at the Daily Service, for which there is no precedent or analogy. Of course head Collects are only spoken of, viz. The law of connection of the Mass and the ordinary Service as to Collects was this: The number of Collects in both must be the same on any given day. But after that the two sets diverge. The Missal set sometimes contained the de Pace as in Lent and Trinity periods on week-days but this set varied much with the season. However the rule does not very clearly hold, as we have the Collect for the Queen at Holy Communion and not at Matins, unless indeed the Prayer for the Queen counts as a Collect, a conclusion which would after all only complicate an already intricate matter. The Celebrant now proceeds to the mid ft of the Altar immediately before the cross, and, extending his hands, intones the first sentence of the Creed. The ancient English rubric is as follows: *Cetera omnia in medio altaris expleantur nisi forte diaconus desuerit. Tunc enim in sinistro cornu altaris legatur evangelium.* The fact that the minor Holy Days are without proper offices does not detract from the obligation of keeping them holy, any more than in the case of Vigils and Rogation Days, which in that respect: And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister. When notice of Communion is given the Priest may use any short form that is convenient. The Marriage Aft, 26 Geo. Such is the course for those who regard Parliament as having authority to alter or interpolate rubrics. It should be remembered, however, that the Ad of Uniformity demonstrates that the power of the Crown is limited in the matter of rubrical alterations to the necessary changes occasioned by the birth and death of any of the Royal family. And since that review when the Prayer Book was finally fettled by the united authority of Convocation and Parliament, no argument for the independent legislation of the Crown or Parliament on ecclesiastical matters can be drawn from the precedent of antecedent times. The most habitually callous arid reckless will Men when they hear the daily occupations, thoughts, and habits of themselves or of their companions, referred to and described, accurately and intelligibly, and adduced as they may constantly be, to illustrate and enforce high and holy truths, principles, and practices. There must be something to arrest, and keep alive, the attention of the ignorant, the indifferent, and the worldly, or it is of little use to preach sermons. The mere recitation, or dull reading, of a well written essay, in which the allusions, illustrations, and references are mostly scholastic and conventional, and the words and sentences barely English, is but a feeble instrument for turning men, women, and children, from the errors and temptations which beset them. Monotony of matter, and monotony of manner, we regard as one of the very greatest defects in the preaching of the present day. And it is strange to observe how entirely men of the most opposite styles of preaching agree in adopting a monotonous mannerism in the delivery of their sermons, even of those parts in which there is, per force, a palpable variation in the matter. For instance, those who simply read, or who intone their sermons, often deliver the moil solemn and affecting texts, and other quotations, with as little feeling and emphasis as they exhibit in the delivery of the most formal and technical matter: Not one person in, I may say, ten thousand, in addressing a body of people, does so in his natural voice, and this habit is more especially observable in the pulpit. I believe that relaxation of the throat results from violent efforts in these affected tones, and that severe irritation, and often ulceration, is the consequence. Macready on the point given. It is, unfortunately, rather difficult to convince persons that this is the case with themselves, whilst those who know them and their natural tone in conversation can easily detect the difference. This feigned tone is sometimes adopted under an idea of giving increased solemnity or impressiveness to the reading; but as nothing that is unnatural is really impressive, it is a great mistake. If the feeling exist, the tone will follow; if it do not, the remedy is to strive after it rather than its expression. Hoods never being worn in the Church of England when the ancient vestments are used, the Preacher, though not one of the Ministrants, may wear if he please instead of surplice, stole, and hood, the alb and stole not crossed. If the Celebrant preaches he lays his Vestment on the Altar, and wears, of course, the alb and crossed stole, except he be a Bishop, who wears the stole pendent under the episcopal tunic and dalmatic, only laying aside the Vestment. In fact no prayers should be used publicly, but those that are prescribed, left through ignorance or carelessness anything be uttered before GOD contrary to the Catholic Faith. The Preacher should never kneel in the pulpit; as to his prayer before preaching he had better say it in his chamber, or in the sacristy, or in his place in the sanctuary, or in his stall in the chancel. The doxology at the end of the

Sermon should be said turning eastwards. Then the Bidding Prayer is in place and might precede the Litany. The Sacramental elements are the oblations, and all other kinds of oblations at this time grew, merely and purely, out of this one. At Solemn Service the choir will immediately sing it as an anthem; during which time the alms will be placed upon the Altar, and the Gospeller will then bring the bread and wine from the credence to the Priest. The bread should be brought first, then the wine, and where it is customary the water. This last should be brought by the Epistoler. At Plain Service, when the Offertory will be said, it is convenient to use divers sentences. That there is warrant for this is evident from an old Ordo Romanus in which not only verges, but whole Psalms were added to the Offertory Proper. See Maskell, in loco. The alms-bowl should never be kept on the Altar, but on the credence. The alms-bowl is most conveniently placed on the south end of the Altar, and after being presented should be removed to the credence, or elsewhere. The Faithful should stand during the Offertory. But doubtless this necessary adjunct to the Altar will be now found in all churches, as it has been so recently and so solemnly authorized. The custom of offering fruits in kind, as bread, at the Altar, had been long obsolete at the time of our revision.

Chapter 5 : English Dissenters: Lollards

Project Gutenberg's The Hymns of Prudentius, by Aurelius Clemens Prudentius This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever.

Published online Mar Received Dec 22; Accepted Mar Each of the two rapeseed homoeologous genes Bn-FAE1. The proximal regions of the Bn-FAE1. Histochemical staining of rapeseed lines expressing Bn-FAE1. The expression of the Bn-FAE1. We propose that Bn-FAE1. Electronic supplementary material The online version of this article doi: VLCFA have been implicated in sphingolipid-mediated signalling of cell death during the Hypersensitive Response after pathogen infection and have been shown to be important in plant developmental processes including auxin transport, cell proliferation, epidermal cell-cell adhesion and also root development reviewed Bach and Faure The seeds of many plant species including all studied crucifers and members of the *Limnanthes* genus contain VLCFAs as major components of their storage oils which are of interest as industrial feedstocks Dyer et al. Condensation of a 2-carbon unit derived from a malonyl-CoA donor to an acyl-CoA acceptor is catalysed by a 3-keto-acyl-CoA synthase KCS and the keto group is then removed from the extended acyl chain by a series of sequential reactions: In *Arabidopsis thaliana*, condensing enzymes are encoded by a large FAE1-like multigene family. Ectopic expression has revealed the paramount importance of condensing enzymes in conferring the capacity to synthesize VLCFA on diverse tissues and organs Millar and Kunst In plants, it is probable that many elongase complexes exist in diverse organs, tissues and cell types that comprise common reductase and dehydratase subunits yet contain distinct condensing enzymes. Individual condensing enzymes possess distinct substrate preferences which permit the production of VLCFA of various chain lengths as precursors for distinct functional classes of lipids. Based on analyses of substrate preferences and reaction products, capacity to complement yeast *elo* mutants and expression profiles, it is clear that redundancy and specialisation of function exists among members of the gene family. At this time, it is possible to assign function to ten KCS in *Arabidopsis*. KCS11 elongates C18-C20 for root membrane lipids. The loss of elongase activity in seeds results in an altered triacylglycerol fatty acid composition as evidenced by the *fae1* mutants of *A*. The effects of the two loci combined explained The greater effect of the *E1* locus on erucic acid content correlates with the higher expression level of Bn-FAE1. Studies in rapeseed have shown that the synthesis of erucic acid is controlled by elongase activities present in embryos of high erucic acid rapeseed but absent in embryos of LEAR varieties, a consequence of independent mutations in each of the FAE1 genes that act post-transcriptionally. It is clear that it is the tissue specific expression of individual members of the family of KCS isozymes that determines the capacity of a cell to accumulate VLCFA. An understanding of the regulation of expression of the FAE1 gene will provide insight as to the factors that limit the accumulation of VLCFA in seeds and thus aid efforts to enhance the production of unusual fatty acids for use as industrial feedstocks in the seeds of cultivated plants. Since certain genes encoding enzymes of fatty acid modification FAE1 and those of triacylglycerol synthesis TAG1 show similar expression profiles during seed development Baud and Lepiniec , elucidating the mechanism of regulation of FAE1 gene expression may be also expected to provide insight into the network controlling the accumulation of storage lipids in crucifer seeds. The recently published B. Since the rapeseed genome was not available prior to our experimentation, we exploited the nucleotide sequence variation that exists between the CE7 and CE8 cDNAs to derive gene-specific primers allowing the amplification of their respective promoters via a PCR walking strategy Devic et al. Two successive promoter walks initiating from the Bn-FAE1. Over base pairs, the Bn-pFAE1. There was no significant sequence homology beyond this proximal region.

Chapter 6 : Regulation of FATTY ACID ELONGATION1 expression in embryonic and vascular tissues of B

*Gospeller and Epistoler walk together, Celebrant alone. * See supra p. 9, note and subnote. â€ When the Litany immediately precedes the Liturgy, the proper place for the Introit is doubtless before the Litany, (on non-Litany days if the Liturgy be immediately preceded by matins, before the equivalent prayers,) in short, exactly whereâ€”as it happensâ€”the anthem is now placed.*

Lollards Summary Lollardy was a late medieval reform movement ca. The movement was based on the writings and teachings of the Oxford University theologian, John Wyclif. The movement started from Oxford and spread. The term Lollard was used as a abusive term for its questionable religious views. Born in the Richmond area of Yorkshire, he may have been educated through local grants. He was educated at Oxford University. Wyclif would become Master of Balliol College Oxford ca. He held various livings in the country after He was a Fellow of Merton College Oxford ca. He received a Doctor of Divinity from Oxford University in Wyclif was a theologian and honoured Biblical scholar of note. Religious pilgrimages, private religions images and shrines were controversial issues of his scholarship. Even the Eucharist and the doctrine of transubstantiation would be called into question by his scriptural studies. For all of these probing scholarly writings, he was held in high regard by the University. During , Wyclif was being employed as an expert by the English Crown to help them mediate issues with the Roman Church over questions of lines of authority between the Church and State. Wyclif argued for secular authority over the Church in certain specific areas. These positions found support with the civil authorities and in the public opinion. Unfortunately for Wyclif, he came under the scrutiny of the Church of Englands and its Roman overseerer from , but luckily he fell between the cracks of the "Great Schism" then raging in Europe. His position at Oxford University was influenced by the Church authorities. Wyclif was able to garner some personal protection by his association with the Royal Household. By , Wyclif had started to publish texts not in Latin, the language of scholars, but rather in English. This was a very novel approach in His works openly criticized the Church, and its clergy for form over substance. His opinions were now available to any who could read English not just the university scholars. He translated large sections of the Old Testament, and the Gospels. Nicholas of Hereford d. A more refined and readable English edition of the Bible was published in , not quite as literal a translation from the Vulgate. It was this edition that became known as the Lollard Bible. Copies of the Lollard Bible became available to a large audience that could afford them in England until These became prized family treasures. Wyclif was quite vocal in his own scholarly criticism of the current abuses of the Church based on scriptural research. He was unwilling to tone down his rhetoric, or take the politically correct positions. His writing on the Eucharist were condemned by the University and by the English Church which formed the basis of his fall from grace. Lollard sermons were commonly heard from the pulpits of churches in Oxford. University officials were reported to be in sympathy with the sect. The Chancellor of the University was called to London to report. The Archbishop of Canterbury began to exercise greater authority over the operations of the University after May of This was a major departure from past practices over which the University officials were greatly distressed and railed against. The Crown was also concerned with the current events in Oxford and expressed displeasure and worked against the University authority. On July 13, , Wyclif was officially banished from Oxford University, and was forced to leave the town. Along with Wyclif, three other Oxford dons were also dismissed. Hereford set off for Rome to attempt an audience with the Pope. Both Hereford and Repyngton would later recant, and become faithful servants of the Church. John Aston recanted but became a dedicated preacher and missionary to the cause. Lollardy was condemned by the Archbishop of Canterbury in Both "town and gown" felt the ire of the Church against Lollardy in its community. Many of these first generation Lollards converts would later persecute their second generation brethren. The Church was still held in great respect and fear by many of the first generation Lollards supporters that recanted in Oxford. Wycliffe began to lose his support among the nobility with his condemned views on the Eucharist. Wyclif was himself surprisingly left unassailed during this period of condemnation probably due to his Royal patronage. Wyclif retired to the rectory at Lutterworth a Crown supported parish and continued his scholarly writings unabated.

He died there after a second stroke in 1384. Lollards or Wycliffites Groups of lay preachers or mummers strolled the English countryside ca. 1380. They preached a new reformed Christian doctrine based on the scholarly writings of John Wyclif. Lollards promoted the reading of the Holy Scripture in the vernacular as the means for knowing the true Word of God. Personal faith, and Divine elections were central issues. Lollards also promoted the equality of the sexes including women preachers. Lollards questioned the current state of the Church, and criticized many of its practices and for its wealth. There was a marked anti-clerical bent, and a anti-Church authority note in their message. The term Lollard came into general usage by 1380, and may been used as early as 1380. The word Lollard may possibly come from the Dutch word for mumble "lollaert". They were known sometimes as Wycliffites.

Sleep and EEG Testing. Sleep and brain wave testing measures and records electrical activity of the brain. This is accomplished by attaching sensors (electrodes) to the skin on the head which allows the electrical activity to be printed and/or saved for analysis.

The New Colossus Mental and emotional consequences[edit] Because of the angry black woman stereotype, black women tend to become desensitized about their own feelings to avoid judgment. This results in the accumulation of these feelings of hurt, and can be projected on loved ones as anger. As a common problem within the black community, black women and men seldom seek help for their mental health challenges. The probability of finding a "good" black man was low due to the prevalence of homicide, drugs, incarceration, and interracial relationships, making the task for black women more difficult. This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. April Learn how and when to remove this template message Just as the Angry Black Woman is a modern manifestation of the Sapphire stereotype, the "black bitch" is a modern manifestation of the Jezebel stereotype. Characters best characterized "bad black girls", "black whores" and "black bitches" are archetypes of many Blaxploitation films produced by the white Hollywood establishment. Perhaps the most popular stereotype is that of the "angry black woman", whom media depict as upset and irate; consequently she is often deemed a "bitch". Journalists used the angry black woman archetype in their narratives of Michelle Obama during the 2008 presidential primaries. Obama ran the gamut from fawning to favorable to strong to angry to intimidating and unpatriotic. Kantor portrayed Mrs Obama as a hard-nosed operator who sometimes clashed with staffers. Michelle insisted that portrayal is not accurate. Black American princess The "independent black woman" is often depicted as a narcissistic, overachieving, financially successful woman who emasculates black males in her life. Similarly, the definition of an "independent woman" in Urban Dictionary is: She supports herself entirely on her own and is proud to be able to do so". The group frowns upon the idea of depending on anyone: The singers claim their independence through their financial stability. While male rappers viewed the independent woman as one who is educated, pays her own bills, and creates a good home life, never did they mention settling down and often noted that a woman should not weigh them down. She found four main messages: Even though African-Americans make up only Whites are more likely to hold these views; however, some blacks and other racial affiliations do as well. They then listened to a recorded radio broadcast of a basketball game. White photographs were rated as exhibiting significantly more intelligence in the way they played the game, even though the radio broadcast and target player represented by the photograph were the same throughout the trial. Race and intelligence Even after slavery ended, the intellectual capacity of black people was still frequently questioned. Lewis Terman wrote in *The Measurement of Intelligence* in No amount of school instruction will ever make them intelligent voters or capable citizens in the sense of the world—their dullness seems to be racial, or at least inherent in the family stock from which they come—Children of this group should be segregated in special classes and be given instruction which is concrete and practical. They cannot master abstractions, but they can be made efficient workers—There is no possibility at present of convincing society that they should not be allowed to reproduce, although from a eugenic point of view they constitute a grave problem because of their unusual prolific breeding. One media survey in showed that blacks were more likely than whites to be described in demeaning intellectual terms. Even so-called positive images of black people can lead to stereotypes about intelligence. Detail from cover of *The Celebrated Negro Melodies*, as Sung by the Virginia Minstrels, Early minstrel shows of the midth century lampooned the supposed stupidity of black people. In , Secretary of State John C. Calhoun , arguing for the extension of slavery, wrote: Here scientific confirmation is proof of the necessity of slavery. The African is incapable of self-care and sinks into lunacy under the burden of freedom. It is a mercy to give him the guardianship and protection from mental death. Movies such as *Birth of a Nation* questioned whether or not black people were fit to run for governmental offices or vote. Some schools have excluded the book from their curricula or libraries. An example is the *Jolly Darkie Target Game* , in which

players were expected to toss a ball through the "gaping mouth" of the target in cardboard decorated using imagery of Sambo. Acting white Political activist and one-time presidential candidate Rev. Jesse Jackson said in that the news media portrayed black people as "less intelligent than we are". You think that we are not as smart, not as energetic, not as well suited to supervise you as you are to supervise us [They are fed by motion pictures, ad agencies, news people and television. In terms of female movie characters shown by race: In a study of fashion magazine photographs, Millard and Grant found that black models are often depicted as more aggressive and sociable, but less intelligent and achievement-oriented. They go on to further to argue that African Americans are not only more likely to be seen as suspects of horrendous crimes in the press, but also interpreted as being violent or harmful individuals to the general public. Her study found several themes and missions of groups targeting the Obamas. Hate groupsâ€”which once recruited members through word of mouth and distribution of pamphletsâ€”spread the message that one race is inferior, target a historically oppressed group, and use degrading, hateful terms. Most portrayals fall into three categories: Similarly, while media have made progress in their handling of gender-related topics, Facebook offers a new platform for sexist messages to thrive. Facebook users play up shallow, patriarchal representations of Michelle, focusing on her emotions, appearance, and personality. Conversely, they play up historical stereotypes of Obama that depict him as a flashy and animalistic.

Chapter 8 : Full text of "Cranmer's liturgical projects"

Find a Pediatrician near you in Idaho Falls, ID. See all Pediatrician office locations in Idaho Falls, doctor ratings and insurance accepted.

Chapter 9 : Project MUSE - Affections of the Mind

Introduction. Congenital heart disease (CHD) affects per live births with about 50% requiring operative intervention in the neonatal period [1, 2].Infants with CHD are at a high risk for brain injury and impaired long-term neurodevelopmental outcomes [].