

Connoisseur Crime

HUGH PENTECOST
**The Substitute
Victim**



Substitute Victim

Hugh Pentecost



Substitute Victim:

The Substitute Victim Hugh Pentecost,1984 **On Hinduism** Wendy Doniger,2014-02-03 In this magisterial volume of essays Wendy Doniger enhances our understanding of the ancient and complex religion to which she has devoted herself for half a century This series of interconnected essays and lectures surveys the most critically important and hotly contested issues in Hinduism over 3 500 years from the ancient time of the Vedas to the present day The essays contemplate the nature of Hinduism Hindu concepts of divinity attitudes concerning gender control and desire the question of reality and illusion and the impermanent and the eternal in the two great Sanskrit epics the Ramayana and the Mahabharata Among the questions Doniger considers are Are Hindus monotheists or polytheists How can atheists be Hindu and how can unrepentant Hindu sinners find salvation Why have Hindus devoted so much attention to the psychology of addiction What does the significance of dogs and cows tell us about Hinduism How have Hindu concepts of death rebirth and karma changed over the course of history How and why does a pluralistic faith remarkable for its intellectual tolerance foster religious intolerance Doniger concludes with four concise autobiographical essays in which she reflects on her lifetime of scholarship Hindu criticism of her work and the influence of Hinduism on her own philosophy of life On Hinduism is the culmination of over forty years of scholarship from a renowned expert on one of the world s great faiths **The Urgings of Conscience** Jacob

Adler,2010-06-30 While most philosophers who write about punishment ask Why may we punish the guilty Jacob Adler asks To what extent does a guilty person have a duty to submit to punishment He maintains that if we are to justify any system of punishment by the state we must explain why persons guilty of an offense are morally bound to submit to punitive treatment or to undertake it on their own Using Rawls s theory of social contract as a framework the author presents what he calls the rectification theory of punishment After examining punishment from two points of view that of the punisher and that of the offender who is to be punished Adler proposes the Paradigm of the Conscientious Punishee a repentant wrongdoer who views punishment as not necessarily unpleasant but as something it is morally incumbent upon one to undertake The author argues that this paradigm must play a central role in the theory of punishment Citing community service projects and penances for sin as required by some religions Adler argues that punishment need not involve pain or any other disvalue Instead he defines it in terms of its justificatory connection with wrongdoing punishment is that which is justified by the prior commission of an offense and generally not justified without the prior commission of an offense The rectification theory applies particularly to offenses involving basic liberties It is based on the assumption that each person is guaranteed the right to an inviolable sphere of liberty Someone who commits an offense has expanded his or her sphere by arrogating excess liberties In order to maintain the equality on which this theory rests an equivalent body of liberties must be given up In discussing applications of the theory Adler demonstrates that active service as punishment is more effective in safeguarding important rights and interests and maintaining the social contract than is afflictive punishment **The Psychology of**

Serial Killer Investigations Robert D. Keppel, William J. Birnes, 2003-08-20 Publisher Description **Victims and Offenders** John Harding, 1982 Acts, Intentions, and Moral Evaluation Craig M. White, 2022-12-27 This book argues that the moral quality of an act comes from the agent's inner states. By arguing for the indispensable relevance of intention in the moral evaluation of acts, the book moves against a mainstream objective approach in normative ethics. It is commonly held that the intentions, knowledge, and volition of agents are irrelevant to the moral permissibility of their acts. This book stresses that the capacities of agency rather than simply the label agent must be engaged during an act if its moral evaluation is to be coherent. The author begins with an ontological argument that an act is a motion or a causing of change in something else. He argues that the source of an act's moral meaning is in the agent specifically what the agent is aware of relevant facts around her aims to accomplish. He then moves to a series of critical chapters that consider arguments for mainstream approaches to act evaluation including Thomson's dismissal of the agent knowledge and volition requirements, Scanlon's arguments for a derivative relevance of intentions to permissibility, Frowe's causal roles of agents in the moral evaluation of acts, and Bennett's explicit defense of the objective approach. The book concludes by offering the author's preferred replacement for the objective approach: an Aristotelian-Thomist view of acts. *Acts, Intentions, and Moral Evaluation* will be of interest to scholars and advanced students working in ethics, just war theory, the ethics of self-defense, and philosophy of action. Man, 1908

The American Ecclesiastical Review Herman Joseph Heuser, 1940 *Holy Mass* Herbert Lucas, 1914 The Evil Eye Frederick Thomas Elworthy, 1895 **The Irish Ecclesiastical Record**, 1917 **The Doctrine of "Substitution" Impartially Examined** John HYDE (Minister of the New Jerusalem Church.), 1875 **An Exposition of the Second Epistle to the Corinthians** Charles Hodge, 1876 *Encyclopædia of Religion and Ethics: Fiction-Hyksos* James Hastings, John Alexander Selbie, Louis Herbert Gray, 1914 Scope: theology, philosophy, ethics of various religions, and ethical systems and relevant portions of anthropology, mythology, folklore, biology, psychology, economics, and sociology

Encyclopaedia of Religion and Ethics James Hastings, John Alexander Selbie, Louis Herbert Gray, 1928 **California. Court of Appeal (4th Appellate District). Division 2. Records and Briefs** California (State)., **The Blood Covenant** Henry Clay Trumbull, 1893 **Christ's One Sacrifice in Its Threefold Mode** Aloysius Maria Costa, 1927 **The Andover Review**, 1886 The Crozer Quarterly, 1927

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web the head is described as dripping blood eerily grinning and attracting a swarm of buzzing flies when the lord of the flies speaks to simon we can assume that his voice is a hallucinatory effect of simon s disintegrating mental state the lord of the flies suggests to simon that the boys will be their own undoing