

Chapter 1 : Pope at Mass: We must accuse ourselves, not others - Vatican News

But in ourselves, that we are underlings." This eText is now on Owl Eyes. Clicking this link will open a new window. Cassius, a nobleman, is speaking with his friend, Brutus, and trying to.

I myself will challenge the winner. I gave myself a good rubdown. She asked me for a picture of myself. My wife and myself fully agree. She wanted John and myself to take charge. The originators of the plan were my partner and myself. He knows as much about the matter as myself. After a few days of rest, I expect to be myself again. Questions are raised, however, when the -self forms are used instead of the personal pronouns I, me, etc. Myself occurs only rarely as a single subject in place of I: Myself was the one who called. The recorded instances of such use are mainly poetic or literary. It is also uncommon as a simple object in place of me: Since the letter was addressed to myself, I opened it. As part of a compound subject, object, or complement, myself and to a lesser extent the other -self forms are common in informal speech and personal writing, somewhat less common in more formal speech and writing: The manager and myself completed the arrangements. Many came to welcome my husband and myself back to Washington. Myself and other -self forms are also used, alone or with other nouns or pronouns, in constructions after as, than, or but in all varieties of speech and writing: The captain has far more experience than myself in such matters. Orders have arrived for everyone but the orderlies and yourself. There is ample precedent, going as far back as Chaucer and running through the whole range of British and American literature and other serious formal writing, for all these uses. Many usage guides, however, state that to use myself in any construction in which I or me could be used instead as My daughter and myself play the flute instead of My daughter and I, or a gift for my husband and myself instead of for my husband and me is characteristic only of informal speech and that such use ought not to occur in writing.

Chapter 2 : Ourselves Quotes - BrainyQuote

Learn to enjoy every minute of your life. Be happy now. Don't wait for something outside of yourself to make you happy in the future. Think how really precious is the time you have to spend, whether it's at work or with your family.

It shapes us in so many different ways, some obvious, some subtle, some surprising. We are shaped by our early experiences with parents and caregivers. We are shaped by how we were treated and talked to, by what we saw and what we felt, by what we were taught and not taught. And when we mine the past, we also can move forward. We can take small or big steps to create changes that sincerely support us. Psychologist Ryan Howes , Ph. D, suggested exploring a variety of questionsâ€”from lighter, easier questions to deeper, more serious questions, such as: Why do you like the music you listen to? Why do you dress like you do? Why did you choose your career? What were your best experiences in childhood? What were your worst experiences in childhood? What advice would you want to tell the 10 year-old version of you? What do you wish you would have known then that you know now? You also can explore the details of your upbringing if you feel comfortable doing so. Because our upbringing can affect how we navigate the world. It can affect how we see the world, what we do with our emotions, how we see ourselves, the relationships we choose. You might consider these questions: Were your emotions welcome or brushed aside or judged? Did you and your family talk about and try to resolve conflict? Did conflict get ignored? Were your actions easily criticized or easily praised? Did your parents teach you to be independent or to rely on them? Did you feel heard growing up? Was your household a warm and welcoming place, or the complete opposite? What did your family teach you explicitly and implicitly? Losing weight leads to happiness. Your appearance is what matters above all else. Once we are aware of the various ways our past has shaped us, we can make meaningful, significant changes. If we grew up in a household where feelings were barely talked about and conflict was seen as a bad thing, we can learn about and start practicing communicating our needs clearly and compassionately to others. We can learn and practice resolving conflict in a calm, effective way. If we grew up in a household where any kind of emotion was criticized, we can learn to sit with our feelings , without judging them or ourselves for having them. If we grew up in a household where weight loss was paramount and praised, we can start exploring other perspectives like Health At Every Size , and finding other ways to genuinely care for ourselves that have nothing to do with the number on the scale. If we grew up in a household where accomplishments were proof of our goodness and worth, we can start to dismantle these associations, and practice simply being and embracing ourselves. Of course, some of these changes are easier to make than others. Because we can start small. You might pinpoint what triggered your sadness. Already, just by acknowledging your emotion, you are making an important shift, and honoring yourself. As you mine your past, try to remain open and curiousâ€”like you would as a close friend shares something vulnerable with you. Try to allow any feelings to arise. And try to be gentle with yourselfâ€”like a compassionate parent caring for their child.

Chapter 3 : William Shakespeare Quotes (Author of Romeo and Juliet)

William Shakespeare "It is not in the stars to hold our destiny but in ourselves."

The habit of mind which led St. Paul to emphasise the shades of meaning in Greek prepositions to an extent hardly to be expressed in English, and not commonly recognised, it may be, in colloquial Greek, is seen again in Romans. The sufficiency flows from God as its source: Pulpit Commentary Verse 5. He here reverts to the question asked in 2 Corinthians 2: He cannot bear the implication that any "confidence" on his part rests on anything short of the overwhelming sense that he is but an agent, or rather nothing but an instrument, in the hands of God. To think anything as of ourselves. Namely, to form any true or right judgment, and therefore to express the confidence which I have expressed. We are but fellow workers with him 1 Corinthians 3: Matthew Henry Commentary 3: Nothing is more delightful to faithful ministers, or more to their praise, than the success of their ministry, as shown in the spirits and lives of those among whom they labour. The law of Christ was written in their hearts, and the love of Christ shed abroad there. Nor was it written in tables of stone, as the law of God given to Moses, but on the fleshy not fleshly, as fleshliness denotes sensuality tables of the heart, Eze Their hearts were humbled and softened to receive this impression, by the new-creating power of the Holy Spirit. He ascribes all the glory to God. And remember, as our whole dependence is upon the Lord, so the whole glory belongs to him alone. The Old Testament dispensation was the ministration of death, but the New Testament of life. The law made known sin, and the wrath and curse of God; it showed us a God above us, and a God against us; but the gospel makes known grace, and Emmanuel, God with us. Therein the righteousness of God by faith is revealed; and this shows us that the just shall live by his faith; this makes known the grace and mercy of God through Jesus Christ, for obtaining the forgiveness of sins and eternal life. The gospel so much exceeds the law in glory, that it eclipses the glory of the legal dispensation. But even the New Testament will be a killing letter, if shown as a mere system or form, and without dependence on God the Holy Spirit, to give it a quickening power.

"The fault, dear Brutus, is not in our stars, but in ourselves that we are underlings." By this, he means that they are not destined by their astrological signs to be subservient to Caesar and that if they have the strength of will, they can overcome him.

One thing that has always bothered me is when people blame their lack of success on others. They believe because their fates have already been determined. Instead, worry about the things you can control. What people think about you. People will form their own opinions regardless of what you do. You are better off focusing on things you can control like finding the right audience. What people think about your work. The best thing you can do is appreciate the people who do like your work. Some people complain that other artists have an unfair advantage of already being rich. So stop worrying about how you are unprivileged. Instead, focus on what you can do to change your own financial situation. Things you can control: You can only achieve so much when you are always running around like a chicken with its head cut off. You have to build a consistent routine and self-discipline. Those who give up will never achieve anything. We will never achieve our dreams if we quit at the first sign of trouble. You have to be willing to fail and pick yourself back up again. Persistent people are the ones still standing while everything around them is crumbling to the ground. While most people stop learning after they finish school, those who continue to learn achieve the most. There are a surprising number of people who are content with what they know. They refuse to become more knowledgeable even about things that interest them. Just by the virtue of reading this, you are different. If you want to continue to grow and improve as an artist and a person, you have to continue learning. We are not bound by our destinies. We create our own destinies. So stop looking towards the stars for directions, look within yourself.

Chapter 5 : It is not in the stars to hold our destiny but in ourselves

In We Are Not Ourselves, Eileen Leary moves to a three-family home in Jackson Heights in Queens, New York, which, even as she watches, becomes increasingly diverse. "Supposedly it was the most ethnically diverse square mile in the world.

Sad experience, more forcibly than any theological assertion, has demonstrated to us all the utter impossibility of any of us, even the holiest, ever, even for one day, doing the works of a purely righteous man. But according to his mercy. Out of this hopeless state the eternal pity lifted us, and put us into a state of salvation. The next clause specifies the outward and visible sign of the salvation our loving God was pleased to ordain in His Church, namely, "baptism;" but here great care must be taken properly to understand what St. Paul meant by this baptism, to which he attributed so great power. In another place the Apostle has grandly paraphrased his words here. In the Galatian Letter Galatians 3: By the washing of regeneration, and renewing of the Holy Ghost. The words we are here considering give the answer to the question. In other words, He has effected this by means of "baptism" for the laver here can only signify the baptismal font, and is called the laver of regeneration because it is the vessel consecrated to the use of that sacrament, whereby, in its completeness as a sacrament, the new life in Christ is conveyed. Baptism, then, is the means through which we receive the saving grace of Christ; in its laver we are born again to a new life, in it we receive strength through the Holy Ghost constantly to renew and to develop this new life, for it is not only the laver of regeneration but also of renovation by the Holy Spirit. But baptism is here understood in all its completion--the outward visible sign accompanied with the inward spiritual grace. In the case of one who is come to years of understanding seeking baptism, repentance and faith in the promises of God are absolutely required. In the case of infants, who have also from the very earliest times been, through this same laver, enrolled in the communion of Christians, the same profession is required, only they make it by their sureties, and directly that they have come to years of discretion they solemnly and publicly assent to what had been already affirmed in their name. John in his words, "Ye must be born again" John 3: Paul when he wrote, "the inward man is renewed day by day" 2Corinthians 4: Pulpit Commentary Verse 5. Which we did ourselves; emphasizing that they were our good works, done by us in a state of righteousness. All this, as the cause of our salvation, the apostle emphatically denies. The word is used by Cicero of his restoration to political power, by Josephus of the restoration of the Jews under Zerubbabel, and by several Greek authors; and the LXX. And the laver of baptism is called "the laver of regeneration," because it is the ordained means by or through which regeneration is obtained. And renewing of the Holy Ghost. Bengel, followed by Alford, takes the former, "per lavacrum et renovationem;" the Vulgate lavacrum regenerationis et renovationis Spiritus Sancti, the latter, followed by Huther, Bishop Ellicott, and others. It is difficult to hit upon any conclusive argument for one side or the other. This renewal is the work of the Holy Ghost in the new birth, when men are "born again" of the Spirit John 3: Alford is wrong in denying its application here to the first gift of the new life. The connection of baptism with the effusion of the Holy Spirit is fully set forth in Acts 2. Matthew Henry Commentary 3: Mere good words and good meanings are not enough without good works. They were not to be quarrelsome, but to show meekness on all occasions, not toward friends only, but to all men, though with wisdom, Jas 3: And let this text teach us how wrong it is for a Christian to be churlish to the worst, weakest, and most abject. The servants of sin have many masters, their lusts hurry them different ways; pride commands one thing, covetousness another. Thus they are hateful, deserving to be hated. It is the misery of sinners, that they hate one another; and it is the duty and happiness of saints to love one another. And we are delivered out of our miserable condition, only by the mercy and free grace of God, the merit and sufferings of Christ, and the working of his Spirit. God the Father is God our Saviour. He is the fountain from which the Holy Spirit flows, to teach, regenerate, and save his fallen creatures; and this blessing comes to mankind through Christ. The spring and rise of it, is the kindness and love of God to man. Love and grace have, through the Spirit, great power to change and turn the heart to God. Works must be in the saved, but are not among the causes of their salvation. A new principle of grace and holiness is wrought, which sways, and governs, and makes the man a new creature. Most pretend they

would have heaven at last, yet they care not for holiness now; they would have the end without the beginning. Here is the outward sign and seal thereof in baptism, called therefore the washing of regeneration. The work is inward and spiritual; this is outwardly signified and sealed in this ordinance. Slight not this outward sign and seal; yet rest not in the outward washing, but look to the answer of a good conscience, without which the outward washing will avail nothing. The worker therein is the Spirit of God; it is the renewing of the Holy Ghost. The Spirit and his saving gifts and graces, come through Christ, as a Saviour, whose undertaking and work are to bring to grace and glory. Justification, in the gospel sense, is the free forgiveness of a sinner; accepting him as righteous through the righteousness of Christ received by faith. God, in justifying a sinner in the way of the gospel, is gracious to him, yet just to himself and his law. As forgiveness is through a perfect righteousness, and satisfaction is made to justice by Christ, it cannot be merited by the sinner himself. Eternal life is set before us in the promise; the Spirit works faith in us, and hope of that life; faith and hope bring it near, and fill with joy in expectation of it.

Chapter 6 : It is not in the stars to hold our destiny but in ourselves. - William Shakespeare - BrainyQuote

Things shouldn't be going extinct on my watch, particularly not for reasons we can avoid. Look up some of those pop-sci books and you'll learn a vast amount about life, extinction, how science is done and the extent of the mess we're all very definitely in.

April 05, There are two perspectives of looking at life, one is to focus on the self and ascribe all the actions, results and consequences to the efforts of the self. The external includes the stars, the field of astrology and anything but the self. There are people who are firm believers in astrology and consult astrologers to know about their stars before taking any major step in their lives. By doing so, they are misplacing their belief from the self to something external beyond their control. The stars play very little role in it. Our destiny is governed not by stars but our own selves. Trusting the stars more than the self is a way of deflecting the agency of your life from your own self to something else. Not just this, even the credit for a good action or a favourable result is deflected to the stars. Life cannot be lived this way. The choice to do good or bad lies firmly with you. You cannot escape your responsibility. Each one of us has the liberty to exercise our lives. In India, especially, people have a tendency to hand over the strings their lives to someone or something exterior, be it god, stars, or something else. The reality is that you make your own fate. It largely depends on the amount of hard work you put in, the way you deal with circumstances, the way you turn challenges into opportunities and, thereby, shape your fate, your life and your destiny. It is your actions that determine the kind of life you will lead and the results you will get. Only those who shirk work and are lazy, take the shield of stars, instead of standing up for themselves and their lives. Those who have complete faith in themselves will never hold anyone or anything else responsible for everything that happens in their lives. Therefore, the real star is YOU. It is important to take control of your lives and stop finding a scapegoat to relieve yourself. Please complete this form and click the Download button to gain instant access Name:

Chapter 7 : What It Means to Just Be Yourself and 3 Ways to Do It

"We Are Not Ourselves is a powerfully moving book, and the figure of Eileen Leary—mother, wife, daughter, lover, nurse, caretaker, whiskey drinker, upwardly mobile dreamer, retrenched protector of values—is a real addition to our literature."

It sounds like an amazing thing to do, and I have wished many times that I could just do that. What if someone is a jerk to other people? Is it okay for them to just be themselves and go on being a jerk to everyone? How about people who are fearful of being around others and live a hermit-like life, avoiding people? The person who is a jerk to others and the person who is afraid of social situations are, in actuality, not being themselves. Their real self is just being covered up with conditioned, fear-based thinking. Our true self is who we really are when we let go of all of the stories, labels, and judgments that we have placed upon ourselves. It is who we naturally are without the masks and pretentiousness. Below are some steps that have helped me in uncovering my real nature, which is that being outside of the accumulated thoughts and beliefs that I have collected over a lifetime. Get in touch with your inner child. If you ever watch small children, you will notice just how free they are and how little they care about what other people think of them. They are happy and in the moment. They are their true natures. Children are just pure love and light. If you really want to get in touch with your inner child, become freer. Play, have fun, enjoy the moment, do cartwheels in the front yard. My son has taught me this more than anything. He has helped me to see just how stiff and serious I can be. Thanks to him, I have tapped back into something that was forgotten. We play roles to fit into society and we suppress our true nature out of fear of what others think. If you find yourself worrying about being judged, remember that is merely just the socialized you, not the real you. Become more aware of your thoughts. You may be shocked by the number of negative thoughts that run through your mind on any given day. After so long, our reality begins to take shape based on all of these conditioned thinking patterns. Become more aware of the quality of your thinking. Allow yourself to sit quietly every morning before starting your day for just five to ten minutes. Yes, thoughts will come and go, but just allow them to do that without getting attached to them. When you are finished, continue observing the mind throughout your day. We have so many unconscious beliefs that we have taken on over the years that were probably handed down to us from somebody else, and that we believed to be who we are. Becoming more aware of the quality of your thoughts, letting go of the old beliefs, and becoming more present can help in revealing your true nature. We are all so much more than those old negative thinking patterns would ever allow us to believe. This is probably one of the most important factors in being yourself. I ignored my intuition for the longest time because I felt so obligated to others. Their happiness was more important than my own. I lived at home until I was twenty-five, ignored my urges to move to a new city, and stayed in unfulfilling jobs because I was so afraid of what other people would think of me, of failing, and of stepping out of my comfort zone. Because of this, I was incredibly unhappy. I will tell you this, from my own personal experience: When you start following the little nudges and urges that you get, you will have hopped onto the magic carpet ride of awesomeness. For me, it started when I followed my intuition out of a job where I was miserable, which was way out of character for me. I had nothing lined up, but thanks to my intuition, I landed back on my feet within a few months in an awesome new job. Now, before you go quit your job, you can begin with small things, such as following through when you feel the urge to make a phone call, send an email, or take a different route to work. When you get into the habit of doing this with small things, it will make it easier to say yes to the big things, and to trust. How do any of these things help you to just be yourself? Because they help you to be in alignment with your true nature. Your authentic self is the real you that is beyond all of those conditioned beliefs and thinking patterns that you have accumulated throughout your life. I had lost touch with my natural self and stuffed it away in a box. Whenever I would notice myself getting attached to the stories and labels in my head or would catch myself playing roles with others, I would just breathe and relax into the moment without any labels or judgments. It was a challenge because I cared so much about being accepted by others. When you let go of the old ways of thinking, follow your bliss, and do what you love, you begin to align with happiness and peace. These are all

indicators that you are connected with your true nature. You are then allowing your real self to shine forth in all its glory. For inspiration on living a life of presence, passion, and purpose, please visit [www](#). Check out her newest blog that is all about empowerment after tragedy at [www](#). Look her up on Facebook and Twitter, too.

Chapter 8 : Not Trust in Ourselves - Mabelvale Church of Christ

quotes from William Shakespeare: 'The fool doth think he is wise, but the wise man knows himself to be a fool.', 'Love all, trust a few, do wrong to none.', and 'Love looks not with the eyes, but with the mind, And therefore is winged Cupid painted blind.'

When trains first appeared, many worried that human bodies would melt at the high speeds. In ancient Greece, Plato argued that the invention of writing would destroy conversation. None of these things ever came to pass, of course, but clearly technology has changed the world for good and bad. Yet the most significant issues are most likely to be social in nature and those are the ones we desperately need to focus on. In many ways, trepidation about technology can be healthy. Concern about industrialization led to social policies that helped mitigate its worst effects. Yet the initial fears almost always prove to be unfounded. While the Luddites burned mills and smashed machines to prevent their economic disenfranchisement, the industrial age led to a rise in the living standards of working people. In a similar vein, more advanced weapons has coincided with a reduction of violent deaths throughout history. On the other hand, the most challenging aspects of technological advance are often things that we do not expect. While industrialization led to rising incomes, it also led to climate change, something neither the fears of the Luddites nor the creative brilliance of Shelley could have ever conceived of. The New Frankensteins Today, the technologies we create will shape the world as never before. Artificially intelligent systems are automating not only physical, but cognitive labor. Digital and social media have reshaped human discourse. The speed and ease of gene editing raises the possibility of biohackers wreaking havoc and the rise of social media has coincided with a disturbing rise of authoritarianism around the globe. Yet I suspect these fears are mostly misplaced. Instead of massive unemployment, we find ourselves in a labor shortage. While it is true that the biohacking is a real possibility, our increased ability to cure disease will most probably greatly exceed the threat. The increased velocity of information also allows good ideas to travel faster. On the other hand, these technologies will undoubtedly unleash new challenges that we are only beginning to understand. Artificial intelligence raises disturbing questions about what it means to be human, just as the power of genomics will force us to grapple with questions about the nature of the individual and social media forces us to define the meaning of truth. Revealing and Building Clearly, Shelly and the Luddites were very different. While Shelley was an aristocratic intellectual, the Luddites were working class weavers. Yet both saw the rise of technology as the end to a way of life and, in that way, both were right. He described technology as akin to art, in that it reveals truths about the nature of the world, brings them forth and puts them to some specific use. In the process, human nature and its capacity for good and evil is also revealed. He gives the example of a hydroelectric dam, which reveals the energy of a river and puts it to use making electricity. In much the same sense, Mark Zuckerberg did not "build" a social network at Facebook, but took natural human tendencies and channeled them in a particular way. After all, we go online not for bits or electrons, but to connect with each other. Yet in another essay, Building Dwelling Thinking , he explains that building also plays an important role, because to build for the world, we first must understand what it means to live in it. The revealing power of technology forces us to rethink old truths and reimagine new societal norms. That, more than anything else, is where the challenges lie. This, in turn, will initiate a new cycle of revealing and building that will be as challenging as anything humanity has ever faced. So while it is unlikely that we will ever face a robot uprising, artificial intelligence does pose a number of troubling questions. Should safety systems in a car prioritize the life of a passenger or a pedestrian? Who is accountable for the decisions an automated system makes? We worry about who is teaching our children, but scarcely stop to think about who is training our algorithms. These are all questions that need answers within the next decade. Beyond that, we will have further quandaries to unravel, such as what is the nature of work and how do we value it? How should we deal with the rising inequality that automation creates? Who should benefit from technological breakthroughs? The unintentional consequences of technology have less to do with the relationship between us and our inventions than it does between us and each other. Every technological shift brings about a societal shift that reshapes values and norms. Clearly, we

are not helpless, but we are responsible. These are very difficult questions and we need to start asking them.
Nov 3, More from Inc.

Chapter 9 : The Prodigy: 'We don't need to reinvent ourselves' - BBC News

We're not a band that are embarrassed of our roots," he continues. "We own that sound, we created it. "We're not interested in reinventing ourselves, because we're happy with ourselves - we don't.