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Effective Opening Statements

I. Introduction

The opening statement is one of the most important components of any trial. It is your first opportunity to present the case to the jury, and to shape the jury's perspective of the entire trial. The opening statement also is your first opportunity to present yourself to the jury, and to establish the kind of credibility that will persuade jurors to trust the testimony, documents, and other evidence that you eventually will submit for their consideration. A superb opening can set you on a path toward winning the case, but a disastrous opening may be difficult to overcome. Thus, the content and the presentation of your opening statement must be developed with care.

As a general rule, counsel may not argue during opening. Rather, the opening statement should serve as a preview of the anticipated testimony, exhibits, and other evidence. Think of the opening statement as a forecast, designed to provide a general understanding and provoke further interest, like the kind of preview you might see on the inside jacket of a novel. The jacket text that introduces a novel typically does not confuse the prospective reader with an overly detailed chronology of events; it does not bore the reader with a recitation of the characters' names in the order they will appear in the book; and it does not command the reader to feel a certain way about the story contained in its pages. Instead, the jacket text captures the essence of the book in a way that gives the reader a general sense of the book's theme, entices the reader to proceed further, and leaves the reader to make his own judgment regarding the final meaning of the story. That is the way jurors should be left at the end of the opening statement – with an understanding of the case's theme, an eagerness to learn more, and an appreciation for the ultimate judgment they will be asked to make.

II. Elements of the Opening Statement

Theme of the Case

In the opening statement, a lawyer should provide the jury with a theme that will serve as a framework for every piece of evidence the jury hears during the case. The theme should communicate how the evidence will fit together, and why your client's position in the case is the right one. For instance, a lawyer defending a discrimination case may have a theme of "unheeded warnings" to communicate that the plaintiff had a chance to improve their performance before termination, but failed to take advantage of the opportunity. Plaintiff's counsel in the same case may have a theme of "repeated disciplinary actions, all motivated by race." Obviously, expressing a theme is difficult to do without bordering on argument – which is improper in the opening statement – but courts generally allow a lawyer to state a theme at the beginning and end of the opening statement, as long as the rest of the opening is not argumentative.

A good way to develop a theme is to try to describe your case in one summary sentence, without legalese, as you might do if you were explaining your case to a non-lawyer family

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"The Ontological Argument is convincing" (10)

Anselm's defined God as being "that than which nothing greater can be conceived". If we thought of £1000 pounds on a table the idea of it is far more inferior to actually having a £1000 in existence. So if we apply this to God, being the greatest thing in which nothing else surpasses him, to avoid being self-contradictory, must exist in reality because anything in the mind is inferior to that in reality. So God must exist to meet our definition. The argument is convincing because it is logical.

Although Anselm's Ontological Argument was critiqued by Gaunilo, his argument still remains convincing. Gaunilo critiqued Anselm's argument by replacing the concept of God with the concept of an island. He explained that we can imagine the most excellent island, the 'greatest conceivable' island. Therefore he said, by Anselm's logic, we can go on to say that for this island to exist in our minds, it must be inferior because it only exists in our minds. So, it must exist in reality. However, there is no such island in reality. Gaunilo states that we cannot bring an object into existence by defining it as superior.

However, this was seen as a weak, invalid argument to Anselm. Anselm said that Gaunilo's argument is illogical because God has a different kind of existence. Anselm's first argument was that an island can always be made greater (for example: another tree or beach), but God cannot be made any better because he already has those characteristics included. Anselm's second argument was that an island is no the greatest thing conceivable, there are many things that are greater than an island. Anselm stated that the argument only applies to God because he is "that than which nothing greater can be conceived".

There is one flaw in Anselm's argument. As Anselm was a Christian he would have believed

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Persuasive Speech

Leader. What qualities do you need to become a successful leader? Each letter in the word leader gives us a clue to what these might be. L is for learning from others. E is for empathy, feeling for others. A is for affection for others. D is for dedication to do one's best. E is for enthusiasm to do one's best. And R is for responsibility for one's actions. These are some of the qualities a leader should possess.

So what are these qualities about? By learning from other people's experiences, we can see the way to move forward. Leaders feel for their people by having empathy and can lead them into the direction needed. Having affection for one's people will help people work as a team. A leader must be able to dedicate themselves to their people so they can move in the right direction. Enthusiasm to lead will make leading more enjoyable and will result in better productivity. Responsibility is when a leader accepts what they have done, either right or wrong, and will move productively afterwards.

The Ancient Greeks believed that it wasn't the mistakes that happen during someone's life, but how they rectified the situation was what mattered. Everyone makes mistakes, especially when they are only new at what they are doing; like giving someone the wrong change when working at a fast-food shop. We still have to deal with the problem productively and not give up because of a few bumps in the road.

Probably the greatest of Ancient Greek tragedies, King Oedipus, is a play by Sophocles about the King of Thebes. He had a prophecy bestowed on him at birth that stated that he had to kill his father and marry his mother. This did not stop him from having many great qualities that

Then there can be no contradiction could arise. In this argument Anselm says God is the most perfect being and therefore he exists, then it has three angles" but for the latter we cannot put the conditional assertion because it creates a contradiction[32]. The existence doesn't add, rather perfection could be an essence of God. Being a rationalist, For Descartes reason is the only right way to know the truth. Leibniz also follows the rational principle and concludes the existence of God with the idea of a most perfect being in the mind. Leibniz blindly follows here. Here Malcolm raises two questions in order to clarify what Anselm means[23]. For Kant there are two types of knowledge. Here Kant is not proving the existence of God but showing the impossibility of ontological argument to prove the existence, it doesn't mean that God really exists[6]. 1.6 Conclusion: I cannot arrive at the authentic conclusion saying whether Ontological argument is a correct or incorrect argument to prove the existence of God. Since it would have to be known in a priori knowledge[17]. No matter under what title it may be introduced- into the concept of a thing which we profess to be thinking solely in reference to its possibility"[13]. But there are many philosophers who worked on ontological argument analysing from different perspectives and drawing their conclusion on strength and weakness of this argument. The idea or concept of God is only in mind. So Malcolm derives that "Anselm's ontological proof of Proslogion 2 is fallacious because it rests on the false doctrine that existence is perfection" [26]. In Anselm's first Ontological argument Malcolm says he merely believe in Kant's observation that notion "existence" or "being" is a "real predicate". Get Help With Your Essay Writing Service Thomas explains this self-evident like this. This conclusion of Malcolm would shows that "God's existence is necessary" which is wrongly understood by many philosophers including Kant, where they put the conditional statement and also you cannot compare God's existence with the finite or contingent beings. He formulates his argument as follows. From the fact that I conceive mountain with valley doesn't mean that there is such mountain in the world. Descartes idea was existence cannot be separated from essence of subject and predicate is known to all then the proposition is self-evident to all. In this assignment I am going to show the some of the philosophers who are for and against the ontological argument. Thomas Aquinas's "self-evident" proof gives a better understanding of ontological argument. In original ontological argument Anselm takes existence as one of God's essence, But Aquinas rejects this by saying essence of God is unknown to us. In this proposition the three angles are not absolutely necessary but under the condition that there is a triangle. He justifies that "This perfection which consists in existence, is in this supreme all-great, all-perfect being otherwise it would be contrary to its definition". It is not an attribute; rather existence is "that it is". They are a priori and a posteriori. Now take the proposition God exist. Where he says the concept of God doesn't exists or orginates in mind but it is a "self-evident". He showed "existence" is not an essential perfection. My limitation in this assignment is studies or reading only on few philosophers on ontological argument after Anselm. The E.g. he gives "To posit triangle, and yet to reject its three angles, is self-contradictory; but there is no contradiction in rejecting the triangle together with its three angles. Descartes derive the exists only mentally"[3]. This called the doctrine that "existence is perfection", where Descartes maintained in his book "Meditation V", although he doesn't argue in the same as Anselm does in "Proslogion". Here Kant wants to show that subject can be rejected, even in the case of "God", which is wrong and it is pointed out by Malcolm. The proposition "God is the only sufficient reason for the existence of contingent beings. Suppose if I take God as subject with all its predicates and say "God is" here we didn't attach any new predicate, but only posit the subject in itself with all its predicates including the "omnipotent" and also posit it as being an object that matches with my concept of being in mind[15]. The concept of Supreme Being is a very useful idea. We presupposed that existence of God is self-evident? Here he differentiates existence from essence. The omnipotence of God cannot be rejected, if we assert an infinite being. But I agree with Malcolm's observation saying that "God's existence is necessary". 1.1 Rejection of the argument. The word "is" just posits the predicate in its relations to the subject. How can we get the idea of a most perfect being? The premise is God is the most perfect being and the conclusion is, therefore he exists. "Anselm demonstration proves that the proposition "God exist" has the same priority as "God is omnipotent"[27]. You cannot consider existence as attributes. If this would be allowed as legitimate, Kant says "the assertion is mere tautology", which means same thing but saying in a different way. Existence doesn't add. E.g. a triangle has three angles. It is true; his existence is not because of perfection. Kant doesn't prove the existence of God. 1.2 Restatement of Ontological argument by Descartes is a "Father of Rationalism". But whether mountain or valley exists or not exist, they cannot be separated from each other. So all the propositions including "God exists" must be contingent, but the concept of God understanding is in mind though the fool doesn't und assumption which cannot be justify. So for the object, as it actually exists, is not analytically contained in my concept, but is added to my concept. the word "God". Anselm says, "something a greater than which cannot be conceived," understands what he says, He says "what Descartes has borrowed from Anselm is very beautiful and really very inspired". Hence Aguinas derives that as soon as the name God is understands what he says. this argument saying is existence of God is self-evident? Preview Preview Preview Preview Share this: Facebook Twitter Reddit LinkedIn WhatsApp The ontological argument was first formulated by St. Anselm. The criterion for truth is anything that is "clear and distinct". Suppose if I reject both subject as well as object, there will not be any contradiction results. A thing can be self-evident in itself and known to us and self-evident in itself and unknown to us. But Malcolm says when you understood the word "God". In his first line of thought he rejects as inconclusive, agreeing with Kant, but the second thought which he shows not merely the existence, but the necessary existence of God is correct[22]. Pure reason cannot prove the existence of God because God's existence of God because God's existence of God is correct[22]. argument' saying that the idea of most perfect being is conceivable. Malcolm puts in these words "God necessarily exists" according to Kant and other philosophers, who says this conditional necessity; is an absolute necessary and it implies that it is possible that God doesn't exist. Kant differentiates the unconditioned necessity and the absolute necessity. In other words existence is one of God's essences. The proposition "the triangle has three angles" and "God has necessarily found in it. The very name God implies that "thing than which nothing greater can be conceived"[2]. Leibniz follows Descartes idea that existence is itself perfection, which is a wrong understanding. So Kant's answer for the ontological argument is if we want to ascribe the existence to a concept we must go outside it. In the case of objects which are experienced by our senses have their connection with one of our perceptions according to the empirical laws. Since the essence of God is unknown to us, not likely by nature, but by their effect"[4]. His starting point of philosophy is "I think, therefore I am"[8]. The question is whether it exists or not. According to Anselm idea of perfect being is only in mind there is no sense experience, which is according to Kant is an a priori. "God is omnipotence" is a necessary judgement. Most philosophers prove the existence of God using the world or physical reality; But Descartes isolated himself from the world. Obj1: he formulates the existence of God is "self-evident". When Anselm says "God necessarily exists" here he implies that "God is an absolutely unlimited being". He says I cannot conceive God without existence like mountain without valley. He says "since the criterion of the possibility of synthetic knowledge is never to be looked for save an experience, to which the object of an idea cannot belong, the connection of all real properties in a thing is a synthesis, the possibility of which we are unable to determine a priori"[20]. We must ask "Is the proposition that this or that thing exists, an analytic or a synthetic proposition that this or that thing exists, an analytic or a synthesis the use of words" implies that nothing has a necessary property; moreover the existence cannot be a necessary property of anything. So in the same why can't say the proposition "God necessarily exists" assert the existence of a thing, in some sense? Suppose if I say "God doesn't exist" then it follows that I reject all the internal properties of God together with the subject[12]. I.e. it is not a concept of something which could be added to the thing; rather it just posits the thing, as existing in them. So for Kant knowledge is a combination of both sense experience and reason, where he tries to reconcile between rationalism and empiricism[21]. Therefore we are born with certain innate ideas. In his book "critique of practical reason" he shows how practical reason can postulate the existence of God. And by this remark it is proved that, assuming that God is possible, he exists, which is the privilege of divinity alone"[9]. Though the famous a priori argument for God's existence was revived by various modern authors like Descartes and Leibniz but it is Kant provided the clear critique of its reasoning. He has produced one of the clearest and most striking defences of St. Anselm. The same truth holds for the concept of an absolute necessary being. The same thing I have pointed out in my introduction. Malcolm also points out the misunderstanding of some of the philosophers in considering the proposition "God is a necessary being" is equivalent to the conditional statement "if God exists then he necessarily exists." He says this implication was made in order to show that the "subject can be rejected". They are "(a) existence in reality and in the understanding done" [24]. Anselm holds, "something exists in reality and understanding". Therefore the God exists is "self-evident". It is a logical argument as conclusion follows the premise. So he derives "I cannot conceive God without existence, it follows that existence is inseparable from him, and hence that He really exists". He cuts off himself from the reality of this world. For him knowledge is possible only through reason not by sense experience. Here Descartes shows that I have an idea of something in my mind should necessarily exists in reality. A proposition is selfevident since the predicate is included in the subject. Existence is that it is, it doesn't add. For this Kant says "I think a being as the supreme reality, without any defect. "E.g. "Man is an animal" in this the predicate is contained in the essence of subject. It also presupposes the Existence as conceptual perfection like truth, goodness. The former is the knowledge that you get before experience and latter is the knowledge that you get after experience. Kant says that Leibniz succeeded on achieving, what is known as a priori possibility of this sublime ideal being. The absolute necessity of the judgement is only a "conditioned necessity of a thing or of the predicate in the judgement." God is a most perfect being. 1.4 Critique of Ontological argument by Kant: Kant was the one who gave the extensive criticism of the ontological argument, which arriving at the conclusion that 'existence is not a self-contradictory?[31] "The conclusion of this analysis would be there is a lack of symmetry". He answers as follows. Descartes says we are finite, imperfect being. The very concept of God includes its existence. In an identical proposition if I reject retaining the subject the conclusion would be contradiction. In the beginning I disagreed with Anselm's argument saying existence is one of God's essences. In his argument he distinguishes two lines of thought in St. Anselm's Proslogion. God's existence would be necessary but it doesn't mean that it is the property of God. I donot agree here because in any case one cannot take existence as a property that may be in the case of limited beings or in the case of unlimited being i.e. God. Here Descartes also falls into Anselm's mistake by considering existence of God by isolating oneself from the reality. So whatever data that sense receives through various experiences sends it to understanding where thinking/reasoning process. E.g. when I say "there is no God" I am rejecting the subject along with all its predicates. Whereas Anselm in his ontological argument highlights existence is same as essence. He appreciates Anselm for discovering a means to prove the existence of God without reason rather 'a priori', i.e. with its own notion without looking at the effects. Malcolm says in Anselm's "Proslogion and Responsio editoris" you will find two different pieces of reasoning which Anselm's "Proslogion and Responsio editoris" you will find two different pieces of reasoning which Anselm's "Proslogion and Responsio editoris" you will find two different pieces of reasoning which Anselm's "Proslogion and Responsio editoris" you will find two different pieces of reasoning which Anselm's "Proslogion and Responsio editoris" you will find two different pieces of reasoning which Anselm's "Proslogion and Responsio editoris" you will find two different pieces of reasoning which Anselm's "Proslogion and Responsio editoris" you will find two different pieces of reasoning which Anselm's "Proslogion and Responsio editoris" you will find two different pieces of reasoning which Anselm's "Proslogion and Responsio editoris" you will find two different pieces of reasoning which Anselm's "Proslogion and Responsio editoris" you will find two different pieces of reasoning which Anselm's "Proslogion and Responsio editoris" you will find two different pieces of the proslogion and Responsio editoris" you will find two different pieces of the proslogion and Responsio editoris" you will find two different pieces of the proslogion and the proslogion editoris" you will find two different pieces of the proslogion editoris" you will find two different pieces of the proslogion editoris" you will find two different pieces of the proslogion editoris" you will find two different pieces of the proslogion editoris" you will find two different pieces of the proslogion editoris" you will find two different pieces of the proslogion editoris" you will find two different pieces of the proslogion editoris" you will find two different pieces of the proslogion editoris" you will find two different pieces of the proslogion editoris" you will find two different pieces of the proslogion editoris" yo Malcolm proves a part of Kant criticism of the ontological argument is wrong. So when we form a priori judgement/concept of a thing we include existence of a God. 1.5 Contemporary discussion: Norman Malcolm Malcolm So when we form a priori pudgement/concept of a thing. Kant says you cannot add a least predicate to a thing, when you declare the thing "is". There are many philosophers who supported it and many are rejected it. Since the very name "God" signifies that he shouldn't come into existence by chance, but his existence by chance, but his existence by chance the thing "is". are known as soon as the terms are known[1]. It is necessarily false statement. Here the Anselm's argument falls because omnipotent is the one of the attribute of God and you cannot consider since God is powerful therefore he exists. "Although considering existence as a property with regard to the being that have the contingent existence means whose existence is not necessary, is wrong, but it doesn't seem to be wrong considering necessary existence as a "predicate" or "property" of God[10]. Only essence adds. If we do this, there would be different thing than what we had in mind and we cannot say the exact object of my mind exists[25]. Like Anselm "he recognises that existence is perfection". "There is a contradiction in introducing the concept of existence. Kant in his book "critique of pure reason" explains how pure reason cannot prove the existence of God. Share this: Facebook Twitter Reddit LinkedIn WhatsApp Here Leibniz follows that most perfect being must exists. Which is a wrong observation made by Anselm. But just because it is a mere idea, by itself alone, it is incapable of expanding our knowledge in regard to what exist[19]. From the fact that mountain without valley cannot conceivable, doesn't follow that there such mountain or valley exist. But those objects outside the sense experience, like objects in pure thought, there is no way to know their existence. Malcolm explains with the example that "there exists an infinite number of stars" [29] when you say this in some sense you assert the existence of something? When Kant says if I reject subject there can be no contradiction results. "Our consciousness of all existence (immediately through perception) belongs exclusively to the unity of experience"[18]. Kant explains "My financial position is, however, affected very differently by a hundred real thalers than it is by the mere concept of them. Many modern philosophers agree with Kant regarding existence is not a property. This starting point itself is an abstraction. but only through reason one cannot arrive at the truth. If we reject the existence of a being, we reject the thing itself with all its properties.

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