

Chapter 1 : What will I do to help students practice and deepen their understanding of new knowledge?

Grasping the Membership Challenge Published on United Synagogue (calendrierdelascience.com) Grasping the Membership Challenge Following last week's JPR report, I think it is important to spell out what this data means for The US.

Although the report did not supply specific data for The United Synagogue, we recognise that as by far the largest synagogue movement of any denomination, we form a large proportion of Centrist Orthodoxy within the UK. So the key point is how the proportion of Centrist orthodox families has changed over that time. The answer is that there has indeed been a reduction but it is a small one, 1. This represents a decline that most certainly needs to be addressed, but it is not the haemorrhaging that some have suggested. Another factor we need to consider is that engagement in the community as a whole has changed. There are more Jewish schools than ever before, more teachers and more Rabbis. Following our Strategic Review we have looked to address communal needs differently and in new geographic locations. This increasing partnership helps us to welcome members from new areas as our community moves and changes and allows us to offer more opportunities to existing members who may want to move or be closer to family. In areas where the community is declining, we are able to share best practice and manage those changes so that the communities affected remain vibrant for as long as possible. That being said, sadly we deal with many burials a year and we also lose members through Aliyah and those joining other shuls – particularly to the right. While I think some progress has been made, Centrist Orthodoxy needs to understand its membership and constantly adapt to the challenges of our day. We have seen the success of youth-oriented initiatives like Minyan on the Move, Cholent Fest and the growth of Tribe. The United Synagogue is now about so much more than attending services on a Shabbat morning or a venue for lifecycle events. We are proud that we have been able to expand and incorporate more events than ever before as we work to build more vibrant communities. Our work is far from done. Many challenges lie ahead and there is still a long way to go on issues ranging from the role of women to how our communities interact with the ever growing strictly-orthodox community. These are complex matters with much yet to be resolved, but that should not overshadow the progress that has been made or the fact that more Jews in the UK buy into our ethos than any other. Looking to the future, I believe that if the United Synagogue stays true to its values and continues to build dynamic congregations then its membership will remain engaged. Complacency is our enemy and I am confident that under our new team of Trustees we will rise to the challenge and membership will continue to flourish. Registered Charity No

Chapter 2 : Opportunity Quotes (quotes)

Grasping the Membership Challenge. Grasping the Membership Challenge Another factor we need to consider is that engagement in the community as a whole has.

Losing Our Lives October 23, Matthew For whoever wants to save his life will lose it, but whoever loses his life for me will find it. I thought it was about being free from condemnation for my sins? I thought it was about the abundant life? I thought it was about no longer fearing death. All those things a few lines above are true and wonderful. Forgiveness and abundance and Heaven. Is it possible that we really have not heard anything about that? This might get confusing. It might even challenge our certainties about what makes a great church a Christ-pleasing church. And what makes great preaching not just engaging and clever but Christ-centered? Hmm again is this idea popular: But first this statement is remarkably important to me: I am a Pastor by training who supports the local church and has served in several of them for forty years. I love the church! I believe whole-heartedly with the ancient maxim attributed to Cyprian in the fourth century: But what is the church supposed to do? That metric alone will be the measurement used by Jesus on judgment Day. Consider this concern that I have is the appeal of the church that it offers the opportunity to become a disciple? For what reason are people attracted to our churches? I know that sounds sour and off-putting. Some may read this blog and simply blow me off as a pastoral Neanderthal crank. But consider this What do we read in the way of church advertisements lately?

Chapter 3 : AG&M “ Autonomous Grasping and Manipulation: An Open Challenge ” ICRA Workshop

Population growth in Africa: grasping the scale of the challenge Rapid population growth helps overstrain educational systems and local economies and can be a challenge to any government.

Remember my post about using Facetune, and then feeling guilty for making my skin so smooth? I eventually did feel guilty enough to replace all of my profile pictures with the unedited images “ they looked more like me, anyway. But one night as I was lying in bed, recovering from a day of motherhood, I had a moment of curiosity: How far could anyone edit a photo? What are people truly capable of before publishing their Instagram selfies? My hair was even enjoying a fresh cut and color from the day before. But could I edit a photo that was as bad as I could look? I felt like the limits of iPhone editing needed to be tested “ and it might as well be me. Everyone needs a facial scab to look like the mugshot version of themselves. Because this was supposed to be a challenge, after all. I transferred it to FaceTune and began working “ I wanted to attempt use every feature they offered. But you can try. But I used it to: Change my eye color, b. Change my lip color, c. Put some color on my cheeks, d. And take away a couple of under-eye shadows. I used a Filter on the whole picture “ Orchid. I used a Lens to add depth “ Holga. I added a Texture because why not “ Lumina. And here was the final product: The lesson here is clear.

Chapter 4 : The FaceTune Challenge. | Grasping for Objectivity

"For example, in the Amazon Picking Challenge, which our team won in , our robot CartMan would look into a bin of objects, make a decision on where the best place was to grasp an object and then blindly go in to try to pick it up," he said.

By mid-century, the population may have expanded to 72 million people and will still be growing by , people " every 18 weeks. By the year , the country could have more than million people and still be expanding rapidly. That number now looks very out of date. The campaigners challenging misogyny and sexism in Brazil Read more What has caught demographers off-guard " and has required such dramatic revisions " is that African fertility has not fallen as expected. Precipitous declines in fertility in Asia and Latin America, from five children per woman in the s to around 2. Strong national family planning programmes in various parts of the world jump-started a virtuous circle: In turn, relatively more educated girls and women were able to increase their economic value and societal status " allowing for even greater agency to access and use contraception. Unfortunately, since the early s, family planning programmes in Africa have not had the same attention , resulting in slow, sometimes negligible, fertility declines. In a handful of countries, previous declines have stalled altogether and are reversing. Beyond unreliable supplies of contraceptives in many countries the greater obstacles to lower fertility are often male opposition to contraception, religious teachings, social norms, or misinformation about contraceptive options and their side-effects. These dynamics create the opposite of a virtuous circle. Rapid population growth helps overstrain educational systems and local economies and can be a challenge to any government. Many areas of Australia and England, both fast-growing countries, are contending with overcrowded schools , congested highways and stratospheric housing costs. The reality is that as the size of any populace expands, governments must construct infrastructure apace. Failure to do so results in per capita declines in living standards. In already economically strained nations, physical goods such as roads, bridges, water supplies, sewers and electricity systems are crucial, but scaling-up educational, public health and security systems are also required. Unemployment, instability and entrenched poverty follow suit. Uneducated girls and women are less likely to overcome social barriers to contraceptive use, such as domineering paternalistic cultures or religious prohibition. Fertility remains high and human suffering builds steam. Overpopulation, overconsumption " in pictures Read more A few heroic efforts, such as Family Planning , are attempting to stimulate family planning programmes across the continent, and there are some signs of success. Recent figures from Kenya and Zambia show substantial strengthening of contraceptive use among married women. In both cases, the catalysts for improvements were government commitment and commensurate budget financing. The virtuous circle may not be completely out of reach, but many more African governments must make haste and make substantial investments in contraceptive information and access for their people. Join our community of development professionals and humanitarians.

Chapter 5 : Closing the loop for robotic grasping

"For example, in the Amazon Picking Challenge, which our team won in , our robot CartMan would look into a bin of objects, make a decision on where the best place was to grasp an object and.

There is a default assumption in society – especially in academia and the media – that we have outgrown the need for God. The fact that religious belief is often unquestioningly held by adherents compounds the situation. There is a compelling need to provide creative and strategic opportunities to think through the case for God and that is the issue Grasping the Nettle is addressing. Why was the Grasping the Nettle movement formed? With churches and denominations acting together, the overall impact of the initiative can be greater. What was the starting point in Grasping the Nettle? Science, God and the Search for Truth – www. The series was produced to offer the opportunity to evaluate the case for God, based on balanced and sufficient evidence. Promoting engagement with this series is at the heart of GTN. Click here for further details on The God Question series. When Was Grasping the Nettle launched? GTN was officially launched at a dinner event on Thursday 11th June What does Grasping the Nettle look like in practice? GTN takes a variety of forms: Churches and ad hoc groups using the Exploring The God Question resources within congregations, family, neighbours, work colleagues etc. In addition, there is a Council of Advisors with significant personnel from the worlds of business, the professions, media and academia - including science and theology. Click here for a list of Steering Board Members The intention is to involve a growing number of participants in Grasping the Nettle in a range of ways across the country. Is there any training offered in how to address the issues? Grasping the Nettle has a clear focus: In pursuit of this goal, Grasping the Nettle is committed to a respectful dialogue with orthodox and contemporary science, believing that: Scientific questions belong with experts in various fields of science and we need to listen to those experts with deep respect and learn from them. Grasping the Nettle offers an opportunity to talk both about God who has generously enabled creation and about science, which is opening up our understanding of the atoms, chemical elements, stars, planets, galaxies, and living things on this earth. In Grasping the Nettle we are clear about the complementarity of science and religion and we are concerned about approaches to this important dialogue which set God and science in worlds apart. In Grasping the Nettle, we want to encourage the widest possible dialogue: Scientists who find it difficult to imagine any part of life which lies beyond scientific exploration are welcome to travel with us into some of the metaphysical and spiritual questions about the meaning of life and the values which underpin life. Christians who hold creationist doctrines or theories of intelligent design which challenge the findings of orthodox science are also invited to travel with us on a voyage in which they may discover that scientific truth informs our understanding of the world in which we find the God of our Christian faith. Women and men of every walk of life are welcome to journey with us in search of a world view which satisfies our need for an intellectually robust understanding of life as well as a faith which satisfies our deepest spiritual needs. Where can further information about Grasping the Nettle be found? For more information, please Email Us. For more details about The God Question series, please visit www. JavaScript must be enabled to view this email address Recent Newsletters.

Chapter 6 : Grasp the Situation

The new approach allows a robot to quickly scan the environment and map each pixel it captures to its grasp quality using a depth image; Real world tests have achieved high accuracy rates of up to 88% for dynamic grasping and up to 92% in static experiments.

The parable[edit] The earliest versions of the parable of blind men and elephant is found in Buddhist, Hindu and Jain texts, as they discuss the limits of perception and the importance of complete context. The parable has several Indian variations, but broadly goes as follows: Out of curiosity, they said: So, they sought it out, and when they found it they groped about it. In the case of the first person, whose hand landed on the trunk, said "This being is like a thick snake". For another one whose hand reached its ear, it seemed like a kind of fan. As for another person, whose hand was upon its leg, said, the elephant is a pillar like a tree-trunk. The blind man who placed his hand upon its side said, "elephant is a wall". Another who felt its tail, described it as a rope. The last felt its tusk, stating the elephant is that which is hard, smooth and like a spear. The blind men and the elephant wall relief in Northeast Thailand In some versions, the blind men then discover their disagreements, suspect the others to be not telling the truth and come to blows. In some versions, they stop talking, start listening and collaborate to "see" the full elephant. In another, a sighted man enters the parable and describes the entire elephant from various perspectives, the blind men then learn that they were all partially correct and partially wrong. At various times the parable has provided insight into the relativism, opaqueness or inexpressible nature of truth, the behavior of experts in fields of contradicting theories, the need for deeper understanding, and respect for different perspectives on the same object of observation. Hinduism[edit] The Rigveda, dated to have been composed between and BCE, states "Reality is one, though wise men speak of it variously. Griffiths, this premise is the foundation of universalist perspective behind the parable of the blind men and an elephant. The hymn asserts that the same reality is subject to interpretations and described in various ways by the wise. In this version, they do not fight with each other, but conclude that they each must have perceived a different beast although they experienced the same elephant. Many scholars refer to it as a Hindu parable. For example, Adi Shankara mentions it in his bhasya on verse 5. This is the maxim of the blind men and the elephant. The Buddha twice uses the simile of blind men led astray. The earliest known version occurs in the text Udana 6. A king has the blind men of the capital brought to the palace, where an elephant is brought in and they are asked to describe it. When the blind men had each felt a part of the elephant, the king went to each of them and said to each: Tell me, what sort of thing is an elephant? The men cannot agree with one another and come to blows over the question of what it is like and their dispute delights the king. The Buddha ends the story by comparing the blind men to preachers and scholars who are blind and ignorant and hold to their own views: In their ignorance they are by nature quarrelsome, wrangling, and disputatious, each maintaining reality is thus and thus. O how they cling and wrangle, some who claim For preacher and monk the honored name! For, quarreling, each to his view they cling. Such folk see only one side of a thing. In his retelling, "The Elephant in the Dark", some Hindus bring an elephant to be exhibited in a dark room. A number of men touch and feel the elephant in the dark and, depending upon where they touch it, they believe the elephant to be like a water spout trunk , a fan ear , a pillar leg and a throne back. Rumi uses this story as an example of the limits of individual perception: The sensual eye is just like the palm of the hand. The palm has not the means of covering the whole of the beast. The eye of the Sea is one thing and the foam another. Let the foam go, and gaze with the eye of the Sea. Day and night foam-flecks are flung from the sea: You behold the foam but not the Sea. We are like boats dashing together; our eyes are darkened, yet we are in clear water. And so these men of Indostan Disputed loud and long, Each in his own opinion Exceeding stiff and strong, Though each was partly in the right And all were in the wrong! It was six men of Indostan To learning much inclined, Who went to see the Elephant Though all of them were blind , That each by observation Might satisfy his mind [18] Each in his own opinion concludes that the elephant is like a wall, snake, spear, tree, fan or rope, depending upon where they had touched. Their heated debate comes short of physical violence, but the conflict is never resolved. So oft in theologic wars, The disputants, I ween, Rail on in utter ignorance Of

what each other mean, And prate about an Elephant Not one of them has seen! The meaning as proverb by country or domain[edit] Japan[edit] In Japan, the proverb is used as a simile of circumstance that ordinary men often fail to understand a great man or his great work. In physics , it has been seen as an analogy for the waveâ€”particle duality. The fable is one of a number of tales that cast light on the response of hearers or readers to the story itself. Idries Shah has commented on this element of self-reference in the many interpretations of the story, and its function as a teaching story: They then accept or reject them. Now they can feel happy; they have arrived at an opinion about the matter. According to their conditioning they produce the answer. Now look at their answers. Some will say that this is a fascinating and touching allegory of the presence of God. Others will say that it is showing people how stupid mankind can be. Some say it is anti-scholastic. Others that it is just a tale copied by Rumi from Sanai â€” and so on. This version begins with a conference of scientists, from different fields of expertise, presenting their conflicting conclusions on the material upon which a camera is focused. As the camera slowly zooms out it gradually becomes clear that the material under examination is the hide of an African elephant. This retelling formed the script for a short four-minute film by the animator Richard Williams. In the title cartoon of one of his books, cartoonist Sam Gross postulated that one of the blind men, encountering a pile of the elephant feces, concluded that "An elephant is soft and mushy. Six blind elephants were discussing what men were like. After arguing they decided to find one and determine what it was like by direct experience. We have to remember that what we observe is not nature in itself, but nature exposed to our method of questioning.

Chapter 7 : Understanding Understanding

As the roboticists noted, their system, with its ability to identify parts of an object rather than just a single object, is better suited to specific tasks, such as "grasp the racquet by the handle," than Amazon Robotics Challenge robots, which identify whole objects by segmenting an image.

The survey was to try and improve the ministry of those working with youth in their parishes. Daniel Renaud, a professor at Saint Paul University in Ottawa who teaches a theology course in youth ministry. Renaud developed the survey along with Dr. Christian Bellehumeur, also a professor at Saint Paul, and Dr. Renaud told The Catholic Register the survey showed that youth ministers generally fit into four ministerial roles which he has classified as the teacher, the therapist, the surrogate parent and the star. He said youth ministers usually do well when they can incorporate more than one ministerial role in their interactions and hopes to establish an evaluation that would allow youth ministers to determine where they can improve. One thing on the survey which surprised him was the high rating responders gave regarding the quality of their self-care and outside support, when burnout is generally seen as a problem among youth ministers. But Renaud pegs the results on the low number of responses – about – completed mostly by full-time paid youth ministers. He is planning to conduct the survey again in the coming months, to get a broader response. Warren Dungen, the chairperson of CCYMN, which hosted the survey on its web site, said he hopes to conduct more surveys in the future as well, particularly to get a snapshot of the various dioceses and what they are doing and to evaluate the benefits of youth ministry, which varies in format from parish to parish but usually incorporates both social and faith teaching events and meetings. For many paid and unpaid youth ministers across Canada, support – or the lack thereof – from the parish is still a big issue in delivering what youth need, Dungen said. In Toronto, the Office of Catholic Youth OCY hosts large-scale events to allow youth from parishes and different lay movements to network. This has allowed new youth group leaders to meet and learn from other more experienced youth leaders. In smaller dioceses, the networking is starting to increase, as is the access to certificate programs in youth ministry. However, even with diocesan support, the challenges still exist, front and centre. Costa sees a lot of hope for his diocese, however, which recently hired its own youth director, Elizabeth Duggan. But another big item on the list of challenges is time. Many full-time and part-time youth ministers say that they can easily put in double the amount of hours they are being paid for. Volunteer youth co-ordinators put in a wide range of hours, but usually dedicate more time in planning bigger events. Rosemary Ballard has been a youth minister at St. She counts herself blessed – support from her pastor and from the parish are strong – but admits to working up to 60 or 70 hours a week some times, despite her hour contract. I also get compensation time after retreats.

Chapter 8 : Youth ministry: grasping the challenge

This one was hard for us to grasp, so it deserves some explanation. If a Paleo pancake calls for nothing but Wholeapproved ingredients (eggs and bananas), the flapjack is still off-limits.

Chapter 9 : Grasping the Membership Challenge | United Synagogue

Based on the White Rose Hub materials and models, this is a set of 3 sheets designed to support children's understanding of the part part whole model. It uses a 'bar model' style image and a three-circle image to help children grasp the concept of tens an.