

Concluding Considerations RE Unfaithful Israel Andersen and Freedman follow the lead of some in proposing that oil was used in connection with covenant.

Her Deceitful Pride They make metal images for themselves, idols that they skillfully fashion from their own silver; all of them are nothing but the work of craftsmen! There is a saying about them: Therefore, you must not acknowledge any God but me; except me there is no Savior. I will devour them there like a lion – like a wild animal would tear them apart. Who is there to help you? No, I will not! Will I redeem them from death? O Death, bring on your plagues! O Sheol, bring on your destruction! My eyes will not show any compassion! As a result, his spring will dry up; his well will become dry. That wind will spoil all his delightful foods in the containers in his storehouse. They will fall by the sword, their infants will be dashed to the ground – their pregnant women will be ripped open. Thus Israel has been ungrateful to the Lord and gone after gods of its own choosing vv. In their stubborn and foolish pride, and self-satisfaction they fail to acknowledge Him and all He has done for them vv. Likewise, Israel has failed to recognize Yahweh as its ultimate king vv. The messages are presented as coming directly from the Lord vv. Overall the force of the chapter can be perceived as a coordinated judgment oracle, with each unit being closed by vivid imagery vv. The emphasis in the present context is upon that role of Ephraim, which as the particular representative of the northern ten tribes enjoyed a special prominence. Therefore, Ephraim also had a distinct responsibility. Unfortunately, Ephraim had failed to live up to its calling. It had become caught up in the worship of Baal. Not only that, but Jeroboam was instrumental in the introduction of the state religion of the calves at Dan and Bethel. Not content with these, he became guilty of worshiping false gods and the idolatry that accompanied it cf. It was not long, therefore, that Baal became the leading pagan divinity in the Northern Kingdom, a condition that brought about the eventual demise of Israel cf. Hosea goes on to point out the prevailing sins in Ephraim that would bring about its demise v. Even worse, it is sin and a clear violation of the Decalogue Exod. The latter part of verse 2 is extremely difficult. In harmony with this position is the older proposal of the Hebrew scholar Kimchi A. As Cohen observes, it makes the saying one of bitter satire: Therefore, Hosea goes on to prophesy that these unholy practices will soon completely vanish v. In a quartet of picturesque similes he describes their coming desolation and disappearance through the agency of His righteous judgment. Stuart expresses it well: When mist, dew, chaff, and smoke vanish, the result is nothingness. Israel will similarly disappear and become desolate cf. Yahweh returns to the subject of His redemption of His people from Egypt at the time of the exodus vv. The exodus motif constitutes one of the leading themes of the book of Hosea. As well it appears in contexts dealing with the hope that one day in the future God will again call for His people and return them to the Promised Land e. Not only does the first commandment forbid the worship of other gods, but Israel must not even acknowledge any other so-called god. For none of these, or anything else including human undertakings, could provide deliverance for Israel. Indeed, there simply is no other Savior Isa. It was their deliverer, Yahweh, who alone could and did care for them during their wilderness wanderings cf. Therefore, in accordance with the warnings in the covenant God was about to punish His people vv. He now adds the ferocity of two more animals: The Assyrian military capabilities were profound. Not alone for spoil but seemingly for the sheer sport of it they campaigned fiercely and inflicted violence on their enemies. She has made them to be children of Baal. Indeed, all three images may well underscore the violence of the coming attack by the Assyrians. The viciousness of the Assyrian military is well documented in the Assyrian Annals. I cut their throats like lambs – Like the many waters of a storm, I made the contents of their gullets and entrails run down upon the earth. My prancing steeds harnessed for my riding, plunged into the streams of their blood as into a river. The wheels of my war chariot – were bespattered with blood and filth. With the bodies of their warriors I filled the plain like grass. Israel will surely be helpless through it all. In a further rhetorical question the Lord implies that they could not count on their king v. Indeed, toward the end of the Northern Kingdom there was a series of competing local kings and even their last king Hoshea proved to be inefficient and unfit for the task. To be sure, God had made provision for kingship for His people, but such a

one was to meet His high standards e. Israel now refused to acknowledge God, and turned to Baal and human leaders whether national or foreign. God Himself was about to bring down the curtain on the Northern Kingdom v. The Lord now reaffirms His intention to punish His people v. That future is now an imminent one. It was a condition that failed to discern where their foolishness was leading them. They were already turning away from the Lord their deliverer and helper in order to pursue their own sinful ways Deut. The rendering of the NET here is *ad sensum*. The familiar imagery of the pains of a woman in labor to depict judgment now follows v. The Lord, however, uses it to depict a strange anomaly in the birth process. Israel is likened both to a mother in labor and to a child who stubbornly refuses to go through with delivery but stays in the womb. Although the change of metaphor from a birthing mother to the child about to be born is abrupt and unusual, such complex metaphors are not without precedent in Hosea. First, naturally the unborn son has no way of deciding whether he will be born or not. Indeed, Israel is foolish. It has chosen to ignore the fact that its accumulated and stored-up sins would surely one day come in for judgment. They are like the unwise son who delayed or refused to submit to the birthing process. They endangered not only themselves individually but the nation itself. Verse 14 is capable of being understood either positively cf. It should be pointed out that Paul applies the text in a positive light. Doubtless building upon the LXX and the direction of the Holy Spirit, Paul declares that with the resurrection of Christ there is victory over death for the believers 1 Cor. The backs of Sheol and death have been broken. One may say, however, that Hosea He does so by once again employing a pseudo-sorites. Yet even though son Ephraim should flourish for a little while, Assyrians from the east were already on the move. Hosea declares that the reason for the coming destructive east wind i. Although the name Samaria probably serves as a synecdoche for all Israel cf. For the spiritual slide of the Northern Kingdom was fostered by decisions made in its capital city. Therefore, the demise of Samaria is particularly singled out cf. The description of the death of its citizens is one of unspeakable horrors. The metaphor of Lady Israel and her three children, Jezreel, Lo-Ruhamah, and Lo-Ammi, has reached its denouement in a slaughter that is anything but literary and symbolic. Certainly the image of God as a shepherd is a prominent theme in the Old Testament and would not be out of place here. Words such as know, knowledge, and acknowledge occur repeatedly throughout the book e. The Hebrew hapax legomenon *twbalt* has been traditionally linked with a Semitic cognate implying drought cf. The NET see text note renders *ad sensum* depicting the fact that there was no water readily available. The king God will send is the ruler of Assyria, who comes as their conqueror. In other texts it refers to the abode of the wicked e. That Sheol is not as commonly taught the common receptacle of all disembodied spirits or that there is a double compartment in Hades with a gulf standing between good and evil spirits, can be demonstrated by the many Old Testament texts, which assert that the Old Testament believer expected to go to be with God at death e. See also the discussion of the Hebrew text in Andersen and Freedman, Hosea, See further, the note on Hosea See further John L. Whether or not the baby is mispositioned in the womb, the point is what the image conveys—the urgency of the times.

Chapter 2 : USASMA BRIEFING GUIDE W

FRAGMENTATION OR UNIFICATION: SOME CONCLUDING REMARKS GEORGES ABI-SAAB At the end of these two days of intensive debates, much of what I thought I could say has already been said*”and said.

Parfit regards this kind of conclusion as implausible. Even if we deny transitivity, the conclusion that E is worse than F is also hard to accept. Given that the Weak Narrow Principle leads to implausible conclusion in Same Number cases, it is desirable to find alternative principles. In *Reasons and Persons*, Parfit suggested adopting impersonal principles that do not appeal to facts about what would affect particular people. For instance, Impersonal Principle: In Same Number cases, it would be worse if the people who existed would be people whose quality of life would be lower. According to this principle, we can claim that F is worse than E which is worse than D. What about Different Number cases? The Impersonal Total Principle: It would always be better if there was a greater sum of well-being. Parfit ultimately rejected this last principle because it leads to the Repugnant Conclusion: In other words, the goodness of a given outcome depends on the set of outcomes with which it is compared. Parfit instead sticks to the view that goodness is intrinsic and suggests an alternative approach through another principle: Wide Dual Person-Affecting Principle: One of two outcomes would be in one way better if this outcome would together benefit people more, and in another way better if this outcome would benefit each person more. Compare outcomes G and H on the basis of this principle: N persons will exist and each will live a life whose quality is at least as high as in H. According to the Wide Dual Person-Affecting Principle, G is better than H in at least one way because it benefits each person more, assuming that you cannot be made worse by not existing. H may be argued to be better than G on another way, by benefiting people more, at least on the basis of some additive rule. Which outcome is all things considered better remains debatable. But consider Outcome I: Here, although each outcome is better than the other on one respect, it may be plausibly claimed that I is better all things considered because the lives in J are barely worth living. This may be regarded as sufficient to more than compensate for the fact that the sum of well-being is far superior in J than in I. This leads to the following conclusion: Compared with the existence of many people whose lives would be barely worth living, there is some much higher quality of life whose being had by everyone would be better, even though the numbers of people who exist would be much smaller. This conclusion is consistent with the view that goodness is intrinsic and obviously avoids the repugnant conclusion. Moral philosophers seem mostly to use a form of backward reasoning about moral matters: Economists who are thinking about moral matters are generally doing so from a social choice perspective. Basically, a social choice theorist will start from a small set of axioms that encapsulate basic principles that may be plausibly regarded as constraints that should bind any acceptable moral view. For instance, Pareto principles are generally imposed because we take as a basic moral constraint the fact that everyone is better in some sense in a given outcome than in another one make the former better than the latter. The social choice approach then consists in determining which social choice functions are permissible. In most of the cases, this approach will not be able to tell which moral view is obligatory; but it will tell which moral views are and are not permissible given our accepted set of constraints. The repugnant conclusion provides a good illustration: The same is true for transitivity: There are two ways to justify the social choice approach to moral matters. It is far easier to discuss the plausibility of transitivity or of Pareto principles in general than to assess moral views and their more or less counterintuitive implications. The second reason to endorse the social choice approach on moral issues is that we now start to understand where our moral intuitions and judgments are coming from. Moral psychology and experimental philosophy tend to indicate that our moral views are deeply rooted in our evolutionary history. Far from vindicating them, this should quite the contrary encourage us to be skeptical about their truth-value. Modern forms of moral skepticism point out that whatever the ontological status of morality, the naturalistic origins of moral judgments do not guarantee and actually make highly doubtful that whatever we believe about morality is epistemically well-grounded.

Chapter 3 : Consideration | Definition of Consideration by Merriam-Webster

Some translations follow the lead of the BHS suggested reading of a first singular verb here, "I will destroy you" (NET, AB, HCSB, NRSV). Others view the construction in a passive sense, "you are destroyed" (NIV; cf. similarly, NLT).

Personnel in higher headquarters use this briefing for most tactical matters requiring command decisions. In division headquarters and below, personnel often use a more informal modified decision briefing. The decision briefing compares to an oral staff study and generally follows the same format. Use military courtesy, address the person s receiving the briefing, and identify yourself. State that the purpose of the briefing is to obtain a decision and announce the problem statement. Explain any special procedures such as a trip to outlying facilities or introduction of an additional briefer. Indicate accomplishment of any coordination. State the classification of the briefing. Must be valid, relevant, and necessary. Facts Bearing on the Problem. Must be supportable, relevant, and necessary. Analyze courses of action. Plan for smooth transition. Degree of acceptance or the order of merit of each course of action. State action s recommended. Must be specific, not a solicitation of opinion. In an operational situation or when the mission is of a critical nature, it may become necessary to provide individuals or smaller units with more data than plans or orders provide. You may do this by means of the mission briefing. The mission briefing reinforces orders, provides more detailed requirements and instructions for individuals, and provides an explanation of the significance of their individual role. You must present this type of briefing with care to ensure that it does not cause confusion of conflict with plans and orders. One briefing officer usually conducts the mission briefing. This officer may be the commander, an assistant, a staff officer, or a special representative, depending on the nature of the mission or the level of the headquarters. There is no prescribed format for the mission briefing. It should possess the ABCs of military briefings: This briefing may involve the exchange of information, the announcement of decisions, the issuance of directives, or the presentation of guidance. The staff briefing may include the characteristics of the information, decision, and mission briefings. The attendees are usually the commander, his deputy, chief of staff, and senior representatives of coordinating and special staffs. Sometimes commanders from major subordinate commands may attend. In combat, commands hold additional briefings as the situation requires. The chief of staff usually presides over the staff briefing. He opens the briefing by identifying the purpose of the briefing and reviewing the mission of the next higher headquarters. He then calls on staff officers to brief their areas of responsibility. Special staff officer participation varies with local policy. The commander usually concludes the briefing, and he may even take an active part throughout the presentation. The briefing goes back in time as far as necessary to present the full picture.

Chapter 4 : A Catholic Hermit: Catholic Hermits: Some Considerations, Pt. 2 and Conclusion

Concluding Considerations Concerning Curves Posted on January 31, Drawing the card for my turn is the most exciting feeling I can get when playing Magic.

The Report Ethical considerations and conclusions Our ethical analysis starts from consideration of how the reproductive goals and decisions of prospective parents are embedded within a context of knowledge about the role of the genome and about their own genetic status and possibilities for action provided by the social and technological context that links different types of interests and responsibilities of individuals to each other and to society, and of society to individuals. We have divided the ethical considerations into three sets, relating to the interests of: People immediately involved The key interests to consider are the reproductive interests of parents, and the welfare of the future person. Reproductive interests of parents the interest in having a child; the interest in their child being genetically related to them; and the interest in their child being free of inherited disorders. These interests may, for some people, be enabled by the availability of assisted reproductive technologies, which may or may not be publicly funded. For some people who carry or are affected by inherited genetic disorders, the use of assisted reproductive technologies, such as preimplantation genetic testing, already offer a way of managing the possibility of a future child inheriting the disorder. Welfare of the future person There are some important distinguishing features of heritable genome editing interventions that bear upon considerations of the welfare of the future person. This makes the question of their welfare relative not only to their own interests as in the case of simple treatment , but to the interests of their prospective parents in having a child in the first place. There are several difficulties encountered when thinking about the welfare of future people, however. Welfare incorporates not just physical health, but social and psychological wellbeing. Although the effects of many clinically recognised genetic conditions can be predicted with some confidence, many conditions are much more complex and their expression is much harder to predict, varying greatly from person to person. Many variations must be understood in the context of the genome as a whole, as well as external, environmental factors. The safety of the techniques used. Uncertainty about the risks of unintended consequences of the genome editing technique itself is a concern for many people. Furthermore, once the change is made in that first future person, it may be present in the genomes of their descendants, unless any steps are taken to reverse it. Because no technique is without risk, in assessing welfare it is important to consider the relative safety of genome editing alongside alternative approaches. In the case of heritable genome editing interventions these include a range of reproductive options that might be available. We concludeâ€¦ Reproductive cells that have been subject to heritable genome editing interventions should only be used for purposes that are consistent with the welfare of the future person. We recommend that research should be carried out on the safety and feasibility of heritable genome editing interventions to establish standards for clinical use. We recommend that social research should be carried out to develop our understanding of the welfare implications for the future person. Others in society The reproductive choices that individuals make have impacts most obviously for themselves and their future children. However, the ways that individual interests are pursued can have effects for others in society. The prospect of genome editing becoming a widespread technology in human reproduction remains speculative at this stage, but if it should happen, there are potentially significant impacts for society. Heritable genome editing could contribute to the reduction or even elimination of some serious inherited diseases from a population; on the other hand, variants associated with disease might also be associated with other, beneficial characteristics, which would also be lost. A shift in behaviours and expectations may affect evaluation of the responsibilities of prospective parents towards their future children. It could put pressure on prospective parents to have children using reproductive technologies to secure conventional outcomes. Attitudes towards disabled people. This could lead to stigmatisation and discrimination. A practical consequence of there being fewer people with certain disabilities could be that there is less professional and public familiarity, and social acceptance of these conditions, and less investment in research, treatment, and support services. If access to genome editing is unequally distributed, for example, because of the financial cost, the potential benefits will not be shared

equally amongst those in society. This may exacerbate and reinforce existing social division and inequality. The use of heritable genome editing interventions would only be ethically acceptable if carried out in accordance with principles of social justice and solidarity. We recommend that heritable genome editing interventions should be permitted only after their impact on others who might be adversely affected has been assessed, including through consultation with such people; and measures to mitigate these effects have been put in place. We recommend that arrangements should be put in place to monitor the effects of heritable genome editing interventions on those who might be adversely affected; and there should be measure to require periodic review of authorisation of the procedures and to trigger a moratorium if necessary. Future generations and humanity in general

Consideration of the potential consequences of heritable genome editing interventions for future generations of the human species leads to the question of whether genome editing involves a threat to our common humanity. However, linking human identity to the possession of a particular kind of genome is both difficult and unnecessary. It is unlikely that we will ever know all the genetic variants that exist everywhere in human population. It would bring into question the status of genetic variation that occurs and has occurred as a result of undirected evolutionary processes. We take the view that there is much more to being human than the possession of a particular kind of genome and that the entitlement to human rights does not depend on the possession of a human genome even if such a thing could be described or on the presence of a particular set of variants. We concludeâ€¦ If heritable genome editing were to become feasible, those whose genomes have been edited should be entitled to the same enjoyment of human rights as everyone else. We therefore recommend that governments in the UK and elsewhere should develop an international Declaration affirming that people born as a result of genome editing interventions, and their descendants, shall be entitled to the same enjoyment of human rights as everyone else. Ethical principles

Taking all of these findings together, we conclude that the potential use of genome editing to influence the characteristics of future generations could be ethically acceptable in some circumstances, but only if certain conditions are met. We propose two ethical principles to guide the development and application heritable genome editing interventions. The use of heritable genome editing interventions should be intended to secure, and be consistent with, the welfare of a person who may be born as a consequence of interventions using genome edited cells. The use of heritable genome editing interventions should be consistent with social justice and solidarity so that it should not be expected to increase disadvantage, discrimination, or division in society.

Chapter 5 : The Concluding Paragraph

Abstract In this book, the subject of vulnerable systems has been addressed in depth. The focus has been on engineered physical Critical Infrastructures (CIs) such as the networks for energy supply, transportation, information and telecommunication.

This business aviation blog post is part of a series on estimating navigation costs for your flight. While these costs vary depending on where you are in the world, some regions can be particularly expensive. Being aware of applicable nav fees, and payment processes, is always an important part of international trip planning. The following is an overview of what you need to know: There are often somewhat unique methods of calculation and pricing to consider when determining nav fees due. In Mexico, for example, you must use the routing distance as published on an online chart, rather than simply applying great circle distance. So, operators who do not frequent U. China and Russia, on the other hand, assess nav fees for all entries into their airspace, and these fees can be expensive. In some parts of Asia and Africa, however, it may be difficult to obtain nav fee data, and you may have issues with communications and language barriers. Nav fee updates Nav fee schedules may be frequently updated in certain cases. In most cases fees are updated and increased on an annual or biannual basis. Note that, from time to time, certain countries may add additional categories to nav fee schedules. Cuba, for example, used to have just three categories for nav fees but now has six categories. High cost nav fees In some regions of the world – including China, Russia and Canada – nav fees are particularly expensive. Some operators plan routes of flight to avoid these high nav fee areas. On a flight from the U. We know of operators who avoid Canadian airspace, on operations from the U. Third-party providers can assist Some operators prefer to settle nav fees directly while others prefer to have their 3rd-party provider handle these payments. Conclusion Be aware of assorted complexities that exist within the world of nav fees and nav fee collection. Understand that it may, at times, be difficult to obtain nav fee charge schedules for certain locations and that nav fees may change without necessarily being published. Methods of payment are more complex in some regions, so this must also be researched. If you have any questions about this article or would like assistance calculating the costs for your next trip, contact me at fredquinonez univ-wea. Stay tuned for Part 2, which covers calculating and paying for navigation costs for your trip.

The Repugnant Conclusion: Compared with the existence of many people whose quality of life would be very high, there is some much larger number of people whose existence would be better, even though these people's lives would be barely worth living.

The speeches contain both oracles of the prophet and divine speeches e. It is by now a familiar pattern. Her Deceitful Politics But Judah still roams about with God; he remains faithful to the Holy One. They make treaties with Assyria, and send olive oil as tribute to Egypt. Exegesis and Exposition As this section of the book of Hosea opens, the Lord is expressing his displeasure with His people of both kingdoms. He begins with the Northern Kingdom. Israel has been a seedbed of treachery v. The charge of lying has been leveled previously when the Lord condemned the royal advisors for their false relations with the king 7: Because of the deceptive practices that infected the Northern Kingdom at the highest levels, all Israel had become corrupt. Not only is Israel guilty of outright lies but also of deceit in all of its dealings, Israel has become a society where violence, which often leads to bloodshed, abounds It is small wonder, then. For wherever He looked, there was only wanton debauchery. The Lord had compared His people to a wicked city previously Now He applies the image of the city to Himself. The metaphor portrays God as likening Himself to a besieged city. He the holy city saw all around Him the siege machinery of lies, deceit, and total apostasy. There remained nothing for Yahweh to do but to defend His holiness by striking out in judgment against His debased nation. The former comes from a very rare verb, which also appears in Jeremiah 2: On the basis of the context in Hosea a similar negative consideration would seem to be implied. Israel wanders around with regard to God. So construed the sense of the form in the accompanying clause remains to be determined. Although we find it used to refer to saints Pss. Both texts have been commonly understood as pertaining to Yahweh as the Holy One, the adjective being considered a plural of majesty. But whether one understands this form to be referring to Yahweh or spiritual matters in Hosea Moreover, a negative evaluation cf. Such a setting would entail the wicked king Ahaz being on the throne of the Southern Kingdom. His reign marked a distinctive turning point in the spiritual condition of Judah. For among other things it was he who replaced the central position of the bronze altar with a new altar like one he had seen in Damascus and offered sacrifices upon it. He also appropriated the panels and high stands supporting the brazen altar as well as the brass bulls supporting the Molten Sea 2 Kings He also participated in pagan rituals to Baal 2 Chron. It was a hot, dry east wind Hamsin at that. Such chasing after the wind with regard to its foreign policy could gain them nothing cf. The implied simile charges Israel with continually pursuing other nations much as a shepherd goes after his lost sheep cf. For what Israel will find is only the emptiness and futility that the pursuit of wind implies. Not only has Israel erred in its total governmental policies by not seeking God, but currying the favor of various nations was wrong-headed in itself. Moreover, Israel went about things in the wrong way, for it dealt insincerely and dishonestly with the nations. Such included making agreements with Assyria on the one hand cf. There is also indications that they played Egypt off against Assyria. Many who take the negative view of the passage also favor this same understanding e. In this view the parallel to the divine name in the previous line refers to the Canaanite god El. Both are tied to both, and we must suppose that the oil ceremony is a part or consequence of making a covenant. As noted, both Ephraim and Judah were intriguing with both Assyria and Egypt. He found God at Bethel, and there he spoke with him! Exegesis and Exposition Hosea begins this section with the notice that the Lord has some charges to bring against His people cf. Though Ephraim was particularly in view in Accordingly, it served as a ready symbol for the prophets to seize upon in condemning the grasping, greedy ways of contemporary society. The implied accusation is: There at Penuel near Bethel in his struggle with the angel Jacob held the angel tightly and would not let him go until he received a blessing from the angel. As a result his name is changed from Jacob to Israel. Jacob had met God earlier at Bethel where the provisions of the Abrahamic Covenant were promised to him Gen. In a still later encounter at Bethel Gen. It was there that the people courted Baal and indulged in his pagan rites. Jacob discovered who and what God really was: Thus he who seized his brother by the heel became known as Jacob Gen. Two other substantives of note with regard

to the Jacob narrative are associated with this root: As used by Hosea it emphasizes that by struggling with God v. From his birth to his early manhood Jacob strove to overcome. Her Deceitful Practices I have become wealthy! In all that I have done to gain my wealth, no one can accuse me of any offense that is actually sinful. Certainly its inhabitants will come to nothing! Do they sacrifice bulls in Gilgal? Surely their altars will be like stones heaped up on a plowed field! Exegesis and Exposition Hosea turns to a consideration of the merchants. He accuses them of dishonest business practices, including the use of untrustworthy scales v. It was a travesty of the times. This term has special reference to the Phoenician coast. The Phoenicians were famous for their trading empire, which stretched across the water of the Mediterranean Sea and even beyond cf. In a double entendre Canaan thus applies as well to the business class of Israelite society upon whose unscrupulous tactics the Northern Kingdom depended as a source of its wealth. There may be a touch of satire here as well. There is also the possibility here of a deliberate play on the Hebrew letters. God goes on to remind the people that He had often spoken through His prophets to whom He revealed Himself in words and visions, and through whom He spoke in parables to Israel v. On the whole it is perhaps best to consider that these words are a continuance of the divine speech giving examples of previous prophetic utterances derived ultimately from the Lord. The first implies that there is wickedness and idolatry in Gilead, a fact that has been established earlier 6: Moreover, this noun that has already been used to designate the syncretistic worship rituals in Bethel that earned for the city the name Beth Aven. Gilead represents her social wrongs and Gilgal her idolatry. Gilead will be reduced to nothingness; Gilgal will have its altars so demolished that they become like heaps of stones on the plowed fields. The imagery is that of a farmer plowing the field. As he does so, he casts aside the many rocks that dot the landscape of the area and throws them into the furrows of the field, from where they will be carried off to its edges. Jacob worked many years laboring hard to acquire his favored wife Rachel by tending sheep Gen. Jacob and his descendants one day found themselves in Egypt. After several centuries passed, the latter part of which was marked by hard labor for the Hebrews, Yahweh, the Good Shepherd, led His people out of Egypt by His under-shepherd Moses Exod. Jacob worked many years for his wife in exchange for hard labor as a shepherd for his oppressive father-in-law. In a far greater way than the earlier Hebrews who complained and quarreled with Moses e. Immorality, dishonesty, and greed were now woven through the fabric of Israelite society. Israel had come to the point of no return. Hopelessly apostate and thoroughly wicked as a nation, it was now time that the Lord must judge His people. Israel demonstrated its contempt by rejecting Him and His standards, and by choosing to create its own religiosity and charting its own course of life. Therefore, the rewards of such decisions and such conduct would soon earn their proper reward cf. It may be as Craigie suggests: Though beyond the coming disaster words of grace would be heard once again, the judgmental word would soon be experienced in Israel in all its terrible reality. Israel was about to learn in a hard way that the Lord was its real master, not Baal a name that also can carry with it the idea of master or husband. Cohen, Twelve Prophets, See further, Erica Reiner and Martha T. Oriental Institute, , Keil, Minor Prophets, 1: InterVarsity, , 68; H. Johns Hopkins, ,

Chapter 7 : Drawing Conclusions and Implications | GSE

Ethical considerations and conclusions. These interests may, for some people, be enabled by the availability of assisted reproductive technologies, which may (or.

A privately professed, consecrated Catholic hermit logs the spiritual climb up the holy mountain, step by step. Sunday, March 15, Catholic Hermits: The three evangelical counsels include the avowal of obedience. It is presumed that all Catholic hermits would be obedient to their spiritual directors, their bishops, their religious order superiors of hermits belonging to a religious community or order, the pope, Scripture, and God. Traditionally and in prudence, one is not to indiscriminately obey--such as errant spiritual direction. No reference is made either in the institutes of the Consecrated Life of the Church: The consecrated Catholic hermit may have been given that title if currently affiliated with a religious order. If a consecrated Catholic hermit who has publicly professed the evangelical counsels into the hands of the diocese bishop and is recognized by [church] law [per CL] commits a crime such as slander, libel, sexual or other offense punishable by the criminal justice system or involves litigation, is the bishop and the diocese liable as well as the individual hermit? It is unknown if there current cases being litigated. If the hermit does not remediate, is the consecrated hermit stripped of his or her consecration, and is this then made a matter of public record? If the hermit does not remediate, is the hermit somehow stripped of his or her consecration since it was not publicly professed nor recognized by [church] law? Perhaps, in the above mentioned situation, such cases are part of, if not the primary reason, for the addition and inclusion of CL into the canons of the Catholic Church in the 20th century. Many of these suggestions came from rules and historical writings and traditions extant from the early desert abbas and ammas, as well as from hermits and anchorites of the Middle Ages. The diocese was no longer publishing nor taking responsibility for its contents. Both parties need to agree to their marriage rights being dissolved and with the choice to enter consecrated life and to choose celibacy. This may occur if they are older and the high calling and purpose of the married state of life is fulfilled so that the required Evangelical Counsels poverty, obedience, celibacy of the consecrated state of life could be met. Nicholas of Flue is an example of a married man who became a hermit. His wife agreed to his call to hermit life, regardless the recent birth of their tenth child. Although some family and neighbors criticized the decision, he left the family home to live the eremitic life in a hut in the Swiss Alps. He became prominent as a contemplative and also prophetically helpful to Switzerland and is now a patron saint of that country. Some bishops do not agree to receive vows of hermits for a variety of reasons. At this time, Catholics professing vows and entering the consecrated life of the Church as hermits yet not by the CL proviso, are not restricted by bishop approval or disapproval; but also they are not recognized by church law as a diocese hermit. Of course, it is a good idea for consecrated Catholic hermits under any form of valid profession, to communicate with his or her bishop as to his or her eremitic profession and life. Nothing is written the institutes of the Church or additionally in CL, regarding the age in which a Catholic could profess the evangelical counsels and be consecrated in the eremitic life. The traditional and historical precedents are that hermits ought to have lived long enough to have suffered much, advanced in prayer, and have enough life experience in to fully engage in and endure the rigors of solitary life as a consecrated Catholic eremitic. Again, adopting an individual rule of life is not stipulated per se in the institutes of the Catholic Church or CL per the consecrated eremitic life. However, history and tradition of eremites who successfully and heroically lived a holy hermit life, as well as prudence and wisdom, suggest that determining and being true to a rule of life is a positive inclusion. This actually should be clarified as "Profess the Evangelical Counsels" poverty, celibacy, obedience. In CL, there is the stipulation that the professing of the evangelical counsels is to be confirmed by vow or other sacred bond. It is assumed that "vow" means by definition: Future of Consecrated Catholic Hermits: It remains to be seen in what ways the proviso of Canon Law, over time, will shape or shift the historical and traditional path of hermits in the Church. CL contains a notable addition to the stipulations for consecrated Catholic hermits as stated in the institutes of the Church per the Consecrated Life: In time, it may become the norm for consecrated Catholic hermit profession. Would, then, the historical and traditional hermits, or those who do

not profess the evangelical counsels per the added stipulations of CL, need to be "grandfathered in"--as in some provision proclaimed by the Church hierarchy in order to not to jeopardize or negate their avowed professions and lived eremitic lives--as hermits in the Consecrated Life of the Church? Such considerations will be dealt with, no doubt, as time passes, precedents set as they tend to be set no matter if advised, and possible new church laws or additions to existing laws, are set as laws, also, tend to be set in increasing numbers, in the secular world as well as the Church. Per CL, as is specifically stated, as well as in the institutes of the Church per stated, the avowal refers to the three evangelical counsels. However, the stipulations of the consecrated eremitic state of life in the Catholic Church as well as the additional stipulations of CL, do not include detailed specifics or definitions, thus the tendency for what can become interpretations, inventions, inclusions, variations, and eventually precedents. Precedents set may over time be welcome and positive; or they may negatively impact or alter the basic truths and facts of the eremitic consecrated life. Thus it seems critically important to know the truth and facts of whatever Church documents, but particularly, for hermits, the state of Consecrated Life in the Catholic Church. Now to attempt a summation of this and the previous five blog posts. For those discerning a call to the eremitic life in the Catholic Church or who have already professed the evangelical counsels as a consecrated Catholic hermit and are striving to live the life as Church documents stipulate--what seems advisable is to prayerfully and carefully read and ponder each stipulation, path, and provision. If already a consecrated Catholic hermit, renew in the heart the professions no matter the form of avowed profession. Be clear on the three evangelical counsels and the specific stipulations in The Catechism of the Catholic Church: If one has been approved by the diocesan bishop to take the Canon Law option, be clear on the additional stipulations. Learn by reading the writings and lives of Catholic hermits from early centuries onward. Above all, love, support, and respect other consecrated hermits who strive daily to fulfill their profession of the evangelical counsels and eremitic plan of life, for the hermit life is considered as one of the most challenging of the states of consecrated life in the Catholic Church. Take seriously the eremitic vocation and what it entails. To be a consecrated Catholic hermit, whether by private or public profession, is a serious matter, a challenging spiritual path, a humble life, but also a great honor. God bless His Real Presence in us! Little children, let us love one another, for God Is Love! Remain in His Love!

Chapter 8 : Ethical considerations and conclusions - Nuffield Bioethics

Ethical considerations involve researchers who undertake studies of human behavior, medical advances or technological devices, while taking into account how humans may feel about the potential outcomes of the research. Controversial subjects that involve ethical considerations include abortion.

The authorities have consented to the publication of this statement. Based on the preliminary findings of this mission, staff will prepare a report that, subject to management approval, will be presented to the IMF Executive Board for discussion and decision. Growth is expected to be high this year, but lower next year and over the medium term. Structural reforms have been successful in bringing more people to work, but, given a shrinking population, permanently raising potential growth ultimately requires higher productivity growth. More dynamism in the labor market would help workers find the most suitable jobs and boost the transfer of skills across the economy. The public finances have benefited from the upswing in growth, but maintaining steady and moderate reduction in fiscal deficits is advisable given the prospect of increasing demands on social services from an aging population. A broader macroprudential toolkit would be useful to prevent an escalation of household financial vulnerabilities; stronger powers to protect borrowers should be considered given rapidly-increasing consumer lending, especially through non-bank lenders. Economic Situation and Outlook 1. Finland is enjoying its third consecutive year of economic recovery. Strong growth has continued into The employment rate has picked up sharply and the unemployment rate has declined to its lowest level since Wages have started to recover, but inflation remains low. A pick-up in exports has improved external balances, while stronger tax revenues and lower spending, including on unemployment benefits, have improved fiscal balances. But growth is likely to slow after peaking this year. Growth in is expected to be 2. There are downside risks to this outlook, particularly from the global environment: Over the long term, the challenge is to raise potential growth. Even assuming some further increases in the number of people participating in the labor market, the labor force is expected to decline as the working age population shrinks. Recent reforms have boosted trade and employment. The Competitiveness Pact helped make Finnish exports more cost competitive. Changes to social benefits enhanced incentives to look for jobs, and new rules for temporary hires have the potential to boost employment and labor flexibility. Nevertheless, problems remain with productivity and the labor market. Firms are facing difficulties matching workers to job opportunities. Unemployment rates remain persistently high in some regions despite ample vacancies in others. Job mobility is low and has not picked up. Meanwhile, productivity growth is still below pre-crisis rates, despite the strength of the recovery. The focus of reforms should be on increasing labor market dynamism while maintaining a strong safety net. International experience indicates that higher rates of job-to-job movements help to transfer skills and best practices across firms, raising productivity growth and incomes. Enhancing the ability to differentiate wages at the firm level—consistent with the spirit of the Competitiveness Pact—should help motivate job moves and better match workers to jobs in which their skills can be used more efficiently. Tapering benefits to gradually fall with their duration could increase job search soon after losing employment and reduce the risks of losing skills and falling into long-term unemployment. Other policies may be needed to foster regional labor mobility, such as alleviating housing bottlenecks and improving transport infrastructure in and around fast-growing regions to facilitate commuting. Long-term sustainability considerations underscore the need to rebuild fiscal buffers. Public debt has been falling during the past three years, but remains above its pre-crisis level, and contingent liabilities are relatively large. The Finnish economy is highly exposed to trade and financial shocks, with the potential for large demands on fiscal resources in times of stress. Moreover, demands for public services—especially for healthcare—are expected to increase considerably as the population ages. The budget implies a moderate tightening of fiscal policy. At this stage of the business cycle, the budget implies a moderate fiscal contraction in structural terms. Continued steady deficit reduction is appropriate to boost fiscal buffers. Hence, in conjunction with policies to boost potential growth, more effort should now be directed toward raising the effectiveness of public spending. The planned health and social services reform targets substantial savings from efficiency gains

which, if realized, would make a substantial contribution toward closing the fiscal sustainability gap and restoring fiscal buffers. That said, savings from the proposed reform are uncertain and will depend crucially on implementation, including by the new counties that will organize public healthcare and social services. The banking sector is sound, but has distinctive features that pose challenges for supervision. Immediate financial stability risks appear limited: However, the system is highly concentrated, interconnected with financial sectors of other Nordic countries, and reliant on wholesale funding. In addition, the size of the banking sector has increased substantially with the recent redomicile of Nordea to Finland. Household financial vulnerabilities remain a concern. Household debt has been rising, and some households have become more vulnerable to interest rates hikes as their leverage has increased and with a high share of floating rate loans. The growth in consumer credit raises the question of whether borrowers—especially those dealing with non-bank lenders—are sufficiently informed about the conditions of their loans. Expanding the macroprudential toolkit to debt-based instruments, such as debt-to-income and debt-service-to-income ratios, would be useful to limit household leverage. To properly assess vulnerabilities and set these tools well, the authorities need more data, such as from a positive credit registry. The rapid growth of lending through digital platforms also motivates additional data collection. To mitigate the risks from consumer credit, the authorities should consider extra consumer protection measures, covering loans from non-banks in addition to banks. The redomicile of Nordea—a systemically-important bank operating across Nordic markets—to Finland increases demands on supervision and heightens the importance of continued close regional cooperation and preparedness for crises. Nordea is now supervised by the Single Supervisory Mechanism, which already oversees other significant European banks, and the resources of the ECB and the Finnish financial supervisory authority have been increased. The ECB and Nordic supervisors have committed to continuing their close regional cooperation. The ECB and Finnish authorities have set capital requirements that ensure that Nordea would have the same level of capital as before its redomicile. Work continues at the European level to fully implement the framework for resolving banks in distress; this is particularly important for a large and complex bank such as Nordea. The mission would like to thank the authorities and other counterparts for their warm hospitality and for candid and high-quality discussions.

Chapter 9 : Personal Identity and Ethics (Stanford Encyclopedia of Philosophy)

Ethical Considerations The consideration of ethics in research, and in general business for that matter, is of growing importance. It is, therefore, critical that you.

Contact Us Conclusions and Implications The most important parts of a research report are the descriptions, analyses, and interpretations of the data. What you do with the findings, i. The research needs to identify for the reader why and how the analyses and interpretations were made and the way key concepts in the analyses evolved. In addition, the researcher needs to "inform the reader of any unexpected findings or patterns that emerged from the data and report a range of evidence to support assertions or interpretations presented. Showing, not telling about your findings, is the best way to let your reader know what you discovered. Quotes, vignettes, field notes, work samples and other data can be used to support interpretations and assertions. If it was a moment of vivid insight for you, it may well be a breakthrough for your audience. A conclusion section refocuses the purpose of the research, revealing a synopsis of what was found and leads into the implications of the findings. A conclusion may also include limitations of the study and future research needs. Implications for Practice The meanings you construct from your data help give you ideas about how to teach in a particular way. The statements you make about how you might teach are the implications for future teaching. Is Teacher Research Valid and Reliable? That is a question that has been asked many times by both traditional educational researchers and teacher-researchers. Validity in research is the degree to which a study is honest and true to its intent, its context, and its reporting. It is the result of your integrity as a teacher and as a researcher. It poses the question, "Does your data say what you say it says? Each school is different and the conditions are never the same from one class to the next. Teacher research derives its reliability from providing enough information to be able to make reasonable "comparisons" to other situations and contexts. Teacher researchers do not try to recreate the context of a study, but rather consider asking questions such as these: How does the context affect the findings in the study? What different variables are in the context? If the multicultural mix of students was substituted for a more homogeneous one, how would that affect the findings? MacLean and Mohr outline a number of steps teacher-researchers can take to achieve validity in research. Chief among them are: Make revisions of your research questions to ensure a focus on your current teaching and what your students are learning. Frequent, consistent writing of your own observations will help you to discover what you think and to record what happens over a period of time. Collect a broad database of information to provide grounding for the interpretations that emerge from the data. Have other teacher-researchers examine and challenge your work. Read literature from theoretical and methodological frameworks to seek different theories and methods that challenge and deepen your own. Stainback and Stainback state that "qualitative researchers seldom claim that their reports are totally unbiased. National Writing Project, p. Power, Brenda Miller Improving Your Observational Notetaking. Stainback, Susan and William Council for Exceptional Children.