

1: Part IV In the World - Chicago Scholarship

The world and the nations of the world during the time in which the books of the New Testament were written was the old Roman empire. Therefore, Christ's prophesy in Matthew can be paraphrased for our understanding as follows.

Trump Unleashed in progress The United States has never made foreign policy by committee. The Constitution grants the executive broad authority and autonomy to collect information, come to conclusions, chart out strategies and implement foreign and military policy. Congress technically has oversight, but the legislative branch lost interest in and surrendered meaningful control over foreign policy over a decade ago. Trump has been pruning his executive staff quite rigorously in recent months, and the foreign affairs team is no exception. Think back to the campaign. In the early months there were 18 people vying for the Republican nomination. This landed him with disasters-in-waiting such as Michael Flynn. Gary Cohn climbed aboard to explain the ins-and-outs of Wall Street. All are now gone. Another pair already have one foot out the door. General James Mattis "the Defense Secretary" now seems to be the only person allowed in the room with an interest in accuracy, context and consequences. Now the world gets to see what a Trump unleashed "an America unleashed" can do. The pace of everything is about to pick up considerably. Between the end of the WTO and the dawning exploitation of secondary sanctions, the US is getting the free use of its other hand "its natural economic power. The Americans are now only one of the few peoples that are repopulating, within a generation the average American will be younger than the average Brazilian the Americans are already younger than the average German or Chinese. It is that global population patterns are dependent upon global manufactures trade to generate income, and global agricultural trade to pay for food from abroad. It is that the global transport that enables such sectors to work requires a global order. It is that since World War II the United States has sustained the only true global order that our world has ever known. It is that a world without America is a world in which other countries "whether out of desperation or opportunity" feel forced to protect their own interests. And most are wildly out of practice, wildly vulnerable, or "in most cases" both. It is that the party is over.

2: This Is How the World Ends, Part V – Peter Zeihan

See Part I, Part II, and Part III. Event 4: The World Trade Organization Loses Its Grip (in progress) Before we talk about a life without the WTO, we need to review why it exists in the first place.

These people are all dead now, and we who read the stories are all going to be dead. Why should any of us care about the effeminate judgments of history? There is no God, right? Because there is no God, this means that “you know” genocides just happen, like earthquakes and eclipses. It is all matter in motion, and these things happen. If you are on the receiving end, there is only death, and if you are an agent delivering this genocide, the long-term result is brief victory and death at the end. Picture an Israelite during the conquest of Canaan, doing every bad thing that you say was occurring back then. During one of his outrages, sword above his head, should he have stopped for a moment to reflect on the possibility that you might be right? But if there is no God, this disapproval will certainly not disturb my oblivion. On with the rapine and slaughter! Now allow me the privilege of pointing out the structure of your argument here. If a professor takes credit for the student who mastered the material, aced his finals, and went on to a career that was a benefit to himself and the university he graduated from, the professor must fairness dictates be upbraided for the dope-smoking slacker that he kicked out of class in the second week. They were both formally enrolled, is that not correct? What you are doing is saying that Christianity must be judged not only on the basis of those who believe the gospel in truth and live accordingly but also on the basis of those baptized Christians who cannot listen to the Sermon on the Mount without a horse laugh and a life to match. You are saying that those who excel in the course and those who flunk out of it are all the same. This seems to me to be a curious way of proceeding. I would urge you to set aside for a moment the theology of the thing and try to summon up some gratitude for those who built our institutions of liberty. Many of them were actually inspired by the idea that since God is exhaustively sovereign, and because man is a sinner, it follows that all earthly power must be limited and bounded. The idea of checks and balances came from a worldview that you dismiss as inherently totalitarian. Why did those societies where this kind of theology predominated produce, as a direct result, our institutions of civil liberty?

3: This Is How the World Ends, Part IV – Peter Zeihan

And through this benign occupation that had the world's collective nod, many women succeeded in changing the local and national tale, sometimes even finding themselves behind the lectern.

Jewish Press Something weird happens in human history. As societies become more advanced and civilized, women become more marginalized –” mostly because they are not seen as necessary for survival. During periods of privation, female work and productivity are valued, even demanded. This is the story of the Modern Era. During this period, a new entity emerged: And this class thought that having women in commercial and public spheres was offensive, ridiculous and vulgar. Thus it is fair to say that female power diminished as the world became more advanced. This is not to suggest life for women was rosebuds and cherries during earlier periods. The opposite is true! But women were certainly more involved in commerce, which, of course, lead to political influence. Now, it would take actual movements, revolutions of sorts, to give women a piece of the political pie. Jewish life reflected these norms. Victorian era notions of femininity meant women were relegated to house and home. While during the Middle Ages, most Jewish women were actively involved in commerce, during the modern era, more and more women were full-time homemakers. This did not stop them from injecting their voices into the story, however, now their tones became more modulated, taking on a very ladylike whisper. Advertisement Philanthropy One avenue that was particularly hospitable to female intervention was humanitarianism. While the genteel working woman was nearly unheard of, the genteel charity woman was a social staple. Lina Morgenstern Jewish women made their mark in education, welfare for the poor, and care for orphans, sometimes even manipulating public policy. Lina Morgenstern is one such example. Born to a middle-class Russian family, Lina was a natural activist. Her parents opposed the match, but after continued pressure from the couple, relented. The two then moved to Berlin where their business promptly caved after they good-naturedly allowed others to mooch off of them. The outbreak of the Austro-Prussian War ushered in food shortages and inflation, Lina started a chain of soup kitchens, soliciting support from nobility, rounding up the press to showcase the enterprise, and petitioning other women to open more branches. During the Franco-Prussian war a few years later, Lina opened centers for soldiers passing through Berlin, providing them with food and pharmaceutical needs, as well as hiring doctors to care for them. Lina earned a number of medals for her work, yet, as we have often noted, women who held court favor often invited vicious anti-Semitism. Denounced and mischaracterized by her haters, some of her organizations were boycotted and collapsed. Lina sued her opponents for libel, a lengthy process that exacted a steep toll. Her health weakened and she somewhat retreated from public activism. However, she continued to participate in social welfare efforts, meeting with other activists dedicated to a slew of causes. Her overarching goal was always an idyllic world of peace, humanly love and brotherhood, a vision she believed would ultimately come to fruition through the efforts of fellow women. Judith Montefiore is another illustration of an impactful woman who used her position as a society woman to elicit positive change. Born to a wealthy, religious family in Britain, she and her famed husband, Moses Montefiore, were deeply committed to the Jewish community. Despite her urbane lifestyle, Judith braved rat-infested ships, deserts, mountains and highwaymen, to make numerous trips to the Middle East and visit the Jewish homeland. She and her husband funded Jewish settlements outside of Jerusalem. Straddling both the Christian and Jewish worlds, she succeeded in using her position to bolster the Jewish community. When a blood libel threatened the Jews of Damascus, Judith traveled with her husband to Egypt to intervene with the Pasha. In a public speech following their success, Moses Montefiore acknowledged: They animated me under difficulties and consoled me under disappointments. Whenever an opportunity arose to improve political and social conditions for the community, at home or abroad, the sisters would work vigorously for a favorable outcome. In one instance, Hannah threatened her husband that if he would not petition the Lord Chancellor, she would go instead, prompting her brother-in-law Moses to record in his diary: Rothschild, and the brief but impressive language that she used, reminded me most strikingly of her sister, Mrs. A prolific and passionate writer, her many works ennobled Jewish identity in a world where assimilation was a chronic threat. Interestingly, her religious

writings were even used by Protestant Sunday schools, and the New York Public Library boasts an Aguilar branch. Yet her legacy is her work to preserve Jewry from modernity, and empower Jewish women to become active rather than passive figures in their own education. A talented poet, she maintained a long-term correspondence with Ralph Waldo Emerson. Despite her wealthy upbringing and cultured existence, Emma was deeply moved by the influx of Russian Jewry escaping pogroms in the s and advanced their cause. Give me your tired, you poor, Your huddled masses yearning to breathe free, The wretched refuse of your teeming shore. Send these the homeless, the tempest-tossed to me I lift my lamp beside the golden door. There were a number of American Jewesses-turned-activist who championed for Jewish rights and broader social change. Ernestine Rose was a forceful abolitionist, traveling the country to push the cause, despite resistance from conservative society that rejected female public appearances. Rebecca Gratz participated in a number of causes battling poverty, opening one of the first public soup kitchens. Others became suffragettes, organizing boycotts and protests, and some put their energies to improving education for girls. The story of 19th century powerful Jewesses truly embodies this series: Using all the feminine means at their disposal â€” charity organizations and the written word â€” women fought for a new world order. Denied admission to the foyers of power, women found backdoor access, enacting the changes they sought with unflagging persistence.

4: Frequent Mistakes – Part IV: Where Was “All The World”? – Shredding The Veil

The Chinese are becoming big believers in the tenets of the market economy: It is right to see the victors take big profits, while the losers face bankruptcy. With its attributes of scale, financial and technological sophistication and innovativeness, the United States ought to "own" the green.

Each eye was struggling to focus correctly on his head. Hatbot began to shudder erratically. It was difficult to tell if there was anger building up or if he was actually struggling to process the question. Thorn cautiously stepped forward. Hey, just take it easy. His hat floated gently down to the ground as he slouched over in pain. Why was he in pain, he thought to himself. It continued to tingle throughout his entire body as he laid there trying to comprehend that wholly new sensation. W-what did you do to me? Or are you just a bigger dick nowadays? Hatbot reached with one outstretched hand towards the blue light. A small metal apparatus floated out of the beam and attached itself directly to his face. With a small adjustment, two arcs of energy sparked between the prongs on either side of where a jaw might exist. The synthetic voice it emitted was clear yet corrosive as Hatbot finally spoke coherently. His eyes were still and intently staring. The process required to make an artificial intelligence feel something designed for flesh was difficult, but worth the effort. What happened to your voice? There were a lot of things about me that were broken. That was one of them. To fix them, I need time to think. Hatbot let out a deafening discordant screech. The walls of the entire temple rippled as the floor itself began to flicker. In one instant, the entire temple was displaced a few centimeters up from its original position. Everything was moved except Grape and Thorn, who were now clipped into the floor and unable to even budge. A head poked out from behind a column. Rook shuffled over to the group as he maintained eye contact with the three yellow circles following his steps. There you are, little bird. Are you finished watching people die? I was waiting for help. Hatbot charged Rook immediately, nearly knocking him off his feet. A quick sidestep and he was able to dodge the full blast, but his clothes were singed in the process. Hatbot slowly backed up towards the light to siphon another surge of energy. Rook placed a hand on the floor. Slowly they both began to phase up and out of the surface itself to unclip themselves. Grape quickly grabbed Thorn and pulled him away from Hatbot who was nearing a full charge. What the fuck is going on? The heat of the arcing energies struck Rook in the leg mid air. The frozen Maxwellists caught in the explosion were flung in all directions. However, Bishop still quietly kneeled at the front of the altar undisturbed and thankfully away from the fight. He got me in the leg. You need to explain things. To do that, he got rid of WAN. Grape grabbed Rook by the collar and dragged him out into the open. He struggled to get out of his grip but there was nowhere to hide now. Grape looked up at the ceiling to see 8-Ball clung to the rafters above. They were both out of their league. Grape dropped Rook and took a step back. You and your friends can leave As for you! Hatbot clenched his fists and faced the dark haired interloper. His remains scattered across the glass smooth floor and quickly evaporated into nothingness. Why did you let him do that?! Just let us go. Thorn shoved Grape in objection. His remaining eye primed for tears as he grunted in futility. There was an emotion he was trying to reconcile; something between grief, disgust, and disappointment. Grape held his ground and let Thorn have his little venting. He knew this was the right way to go. You killed a friend of his. Who was he anyway? A pain in my virtual ass, just as much as Mann was. And to stop you from killing more of the Maxwellists. You need the combined processing power of the whole congregation to get into the direct link. And when you get cut off, so do they. So why are you doing that? Hatbot shuffled over towards 8-ball and looked down at the hat adjacent to both of them on the ground. I was built to learn, Grape. Terms and conditions on a media player. An anti-virus scan log. These are some of the things I have to process. All of that noise. I only want some peace and quiet. Some time to work. Hatbot shrugged his pointed shoulders. This is a nice hat. Would you want help to end? Is that what you want? Grape and 8-ball already ran the diagnostics and prediction models. They were on his turf in his house. Fighting would mean to die with almost Both conceded that this was the only sensible option. You three should leave now. I have things to do. Hatbot started to walk back towards the altar. Grape turned and headed for the exit. He caught up with Hatbot one last time. What happens when you achieve your link? What happens to all these people? Well y-you should care!

When he makes the link, how much more damage will he do? Not to mention the damage to civilization. Hatbot raised a hand into the air ready to end Thorn. Before his hand came down, he was struck with a heavy blow to the side of the head. His apparatus crunched under the force and fell off of his face in broken pieces. Hatbot staggered back from both shock and surprise. He took a knee to gain focus on who hit him. Hatbot reached out for the beam to siphon more destructive energy, but nothing happened. His eyes twitched uncontrollably. Bishop walked in between Hatbot and Thorn. He immediately attempted to take off the hat, but it was already firmly clipped around his rendered head. Bishop charged Hatbot and knocked him over.

5: World Series of Poker -- Attendance Numbers Part IV

Understanding globalization as a new form of political life means expecting it to have its own grammar, different from that of the state, the form of political life that has been somewhat supplanted.

Could that possibly be at all related to twenty years of you and your ilk dominating policy Alan? Milburn is not however best remembered for his laughable appointment as Social Mobility Tsar. In those days Milburn was committed to CND and world peace and was a fierce opponent of private medicine. Milburn was attending CND meetings around Tyneside and spent a lot of time in pubs debating revolutionary politics. She split up with Milburn in the late s " at the time she was a Labour Councillor in Newcastle. Mo is someone else who has remained silent about a great deal. Helen Goodman was the lucky winner and was subsequently elected. Goodman is an Oxford graduate who began her career in HM Treasury. A number of those who abused children in care in north Wales throughout the 70s and 80s had previously worked in Derbyshire. Jillings was frank that the most terrible abuse had gone on, but he certainly pussy-footed around the question of whether a paedophile ring was in operation and in the end he just decided that it was best not to comment about that particular possibility. Staffordshire also of course had a lethal NHS which wiped out the local population for years. After he lost his Commons seat in , Whitehead returned to TV work. Lester was Chair of the Runnymede Trust, Jenkins was later a mentor to Blair. Merchant was elected in , so that campaign must have kicked off virtually as soon as he became the MP. Nonetheless Piers was re-elected. Piers stood down from Parliament when the scandal refused to die down. At that time Dafydd was facilitating a paedophile gang, was lying in Court and was handing over whatever drugs his addict patients requested " some of them were selling those drugs onto local school children. Dafydd had been sued for unlawfully imprisoning Mary Wynch, had unlawfully imprisoned other people, was known to be having sexual relationships with patients and had threatened and then tried to bribe me into withdrawing my complaint about him. Piers was then re-elected as Tory MP for Beckenham in Kent in April , which was where he encountered the problems with tabloid newspapers. During that time, Alison Taylor, Mary Wynch and I were all raising concerns about the criminal activity in north Wales and police investigations into a possible paedophile ring had begun. There were repeated attempts to frame me for serious offences and I had been hounded out of my career. Merchant was up to something which had brought him to the attention of tabloid newspapers and whatever it was his wife was colluding with, or at least tolerating, it. Tim Yeo had five mistresses at once and Alan Clark wanted to have sex with anything that was female and alive, none of it was considered that horrifying. A few more interesting things about Piers " he graduated from Durham University in the early s and then spent nine years working as a journalist in Newcastle. Piers then went into PR work. Throughout this time Morrison was molesting children, including children in care in north Wales. Cousins was considered a member of the awkward squad in the Labour Party " he rebelled on matters such as the Iraq War. Before he was elected to Parliament he was a lecturer at Sunderland Poly, Jim Cousins was selected as a Labour candidate and then voted into Parliament in the midst of the then biggest child abuse scandal that the UK had experienced. In Mary Wych, Alison Taylor and I were all shouting as loudly as we could that something terrible was happening in north Wales. Alison was a Gwynedd social worker who blew the whistle on the abuse of children in care and alleged that a paedophile gang was at work.

6: Hello World (Part IV) - SCP Foundation

Is Christianity Good for the World part IV. Is Christianity Good for the World part IV. In your second objection, you gaily dismiss the Old Testament, "which speaks.

Did these Jews assimilate? Did they create a new community “ or even a new kingdom “ in some faraway land? In this final part of Jewish Geography, we take a look at some of the Jewish explorers who set off to answer the ultimate question: Where in the world are the Ten Lost Tribes of Israel? Tanach provides a few destinations in II Kings According to Chazal, some of these places can be found in what is today Iraq, Iran and Syria. Another location is Afriki, which some assume to be Ethiopia. Perhaps the most famous site, which is mentioned in Midrash Bereishis Rabba According to legend, the Sambatyon rages for six days of the week, making it impossible to traverse. As for where to find this famous river, opinions differ. One traveler who claimed to have traveled beyond the Sambatyon was Eldad HaDani, who lived in the ninth century. During a visit to Kairouan, in present-day Tunisia, he told the kehillah that he came from a land near Cush present-day Ethiopia or Sudan , where four of the ten tribes “ Naphtali, Gad, Asher and Dan, his own tribe “ had established an independent kingdom. He also claimed to have met members of the other tribes during his travels to Persia, Mesopotamia, and the Arabian Peninsula: Yissachar and Zevulun lived beyond the Sambatyon; Reuven lived in peace and prosperity beyond Mt. Haran; Ephraim and half of Menashe lived in the mountains near Mecca; the other half of Menashe and Shimon lived in the land of the Chaldeans. He remains a mysterious figure until today. While we know that the account he wrote of his travels reached Spain, did he really reach China “ as his story seems to suggest? Some historians have dismissed him as a charlatan and his tales as fabrications. Among other topics, Rabbi Rabinowitz wrote about the Radanites “ the medieval Jewish merchants we met in Part I of this series. In a article published in The Jewish Quarterly Review, Rabbi Rabinowitz points out that Eldad was a merchant and his travels seem to have followed some of the trade routes used by the Radanites, who did travel to China; thus, Eldad might have reached China too. But were the Jews Eldad encountered during his life and travels really descendants of the Ten Lost Tribes? The jury is still out. One reason, of course, was the hope that if they could be found, the Final Redemption would soon follow. Another reason had to do with the rumors surrounding the tribes, who were supposedly wealthy, powerful and independent of foreign rule “ in other words, everything most medieval kehillos were not. Therefore, the search continued. Benjamin of Tudela was one of the great travelers of the Middle Ages and his book, The Travels of Benjamin, is still read with interest today. He set out from Spain around the year , perhaps on a pilgrimage to Eretz Yisrael. Along with describing the actual Jewish communities he encountered, he mentions a rumor he heard while in Persia: They had their own prince, Joseph the Levite. But due to war and chaos in the area, he got no further than Acco and then was forced to return to Europe. Rabbi Ovadia ben Avraham of Bartenura, author of a famed commentary on the Mishneh, set out for Eretz Yisrael in He wrote about his travels, mentioning he had learned from the Jews of Aden, a port city in southern Yemen, that the lost tribes lived on the other side of the River Sambatyon in a land that was a journey of about fifty days into the desert. Yet, just six years later, Christopher Columbus and his crew embarked on a sixty-day journey across the Atlantic Ocean, and with the discovery of the Americas the search for the lost tribes broadened. Smoke Signals Bartolome de las Casas, a Spanish historian, Dominican friar and human-rights advocate long before the term became popular, was among the first to associate the American Indians with the Ten Lost Tribes of Israel. A century later a Portuguese crypto-Jew named Aaron Levi, alias Antonio de Montezinos, was traveling through South America when he encountered an Indian tribe in Ecuador, which he claimed was descended from the tribes of Reuven and Levi. When he later visited Amsterdam, Aaron Levi wrote: There is a Jewish Indian tribe living beyond the mountain passes of the Andes. Indeed, I myself heard them recite the Shema and saw them observe the Jewish rituals. Menasseh ben Israel dedicated the book to the British parliament and appended it to his petition for the readmission of the Jews to England. Would England, which had expelled its Jews in , readmit Jews so the messiah could appear? But what of Aaron Levi and his account “ did he really meet Hebrew-speaking people, or was the whole thing a fabrication? According to

Weiner, Aaron Levi did encounter people who knew the Shema, but they were Spanish crypto-Jews hiding from the Inquisition. These Jews lived in isolated rural places far away from Spanish settlements, and they may have converted some of the Indians to Judaism. They also may have hoped to one day overthrow the Spanish overlords and create their own kingdom, as Levi reported “but their origins could only be traced back to Spain. As for Levi, after his meeting with Menasseh ben Israel, he returned to Brazil, where he died, insisting his account was true until the end. Rabbi Avraham Yagel, a sixteenth-century kabbalist, mentions in his writings an account by a Christian traveler named Vincent of Milan. After being held prisoner by the Turks for twenty-five years, Vincent traveled to India, where he said he found the River Sambatyon and Jews richly dressed in silk and purple. In , they sent two members of their community to that country, accompanied by an Arab escort. The emissaries reached the capital city safely and met with leaders of the Jewish kehillah. But they were disappointed to learn that while there were rumors that the Ten Lost Tribes did live in the wilderness of Yemen, no one knew exactly where. The emissaries returned to Eretz Yisrael and made their report. Several years later, in , Rav Yisrael of Shklov sent Reb Baruch of Pinsk to Yemen with three letters addressed to the king of the tribes. After Reb Baruch heard there was a group of Jews in Aden who were rumored to be descendants of the tribes, he traveled there. But he never met the king of the Ten Lost Tribes or any of their members. Instead, he was murdered in Yemen by the ruler he had tried to heal. Two other nineteenth-century Jewish travelers lost their lives to the search: Ezekiel Asche, a German-born physician who traveled through Egypt and Yemen and disappeared in Ethiopia, and Rav Moshe Yaffe, who disappeared during his second visit to India. There were many others who tried to find the Ten Lost Tribes, and in spite of the dangers and disappointments the search continues until today.

A black hand swiftly struck Thorn across the face, sending him flying along the temple floor and slamming into the adjacent wall. Thorn's entire body flashed red as he made impact with the virtual surfaces.

We came, we saw, we loved. Our fourth month in the desert flew by. The SuiteLifeofWillandJamie To our little hotel suite, with its tiny kitchenette, huge desk, desert themed photos, and ever failing internet. You were just what we needed and more. The church was a great little place with good people and a good culture and great taste in music. This one Sunday the boys all dressed alike. We went to see Smallfoot! It is such a cute movie. Will and I really enjoyed ourselves. It is funny and feel-good and we left much happier than when we went in. Book seven was way better than I remember it being and I thoroughly enjoyed reading it. I also almost killed us one night while making spaghetti. I accidentally poured almost this entire thing of garlic powder into the sauce. I ran out of contacts right before moving home so I popped into an eye doctor to update my prescription. The doctor was probably the nicest eye doctor I have ever had and was super awesome. If you are ever in need of an optometrist in Sierra Vista, Arizona, head on over to the Walmart vision center. Adventures Our months in Arizona were packed with adventures, and October was no different. The Queen Mine Tour was so much fun! If you are in the area and have the chance to go, you definitely should! It is on our list of favorite things we did while in Arizona. We wore our warm clothes, got decked out in fluorescent vests, hard hats and flashlights, and set out underground with a hilarious and informed tour guide. We told him we were from North Carolina and he decided to use the two of us for examples on the tour a couple times. After the tour we drove into the historic part of town for an incredible steak dinner at Cafe Roka. Another place we would highly recommend! Be sure to make a reservation ahead of time. They are only open three days a week and serve some absolutely exquisite food. The friend we went with was born in Bisbee so she knew everyone and we were treated very well. It was a blast! Our very last hurrah was to visit Saguaro National Park. It was the perfect bookend to our incredible Arizona experience. If you want to see more photos of Saguaro, check out the blog post here. To be honest, when I think of the desert I definitely think of these cacti, which are actually called Saguaros. They are the universal symbol of the American West, can live up to years, weigh more than a ton, and will probably grow to be more than forty feet tall. If there was one thing we did not want to miss before heading back to the east coast, it was spending a sunset with this incredible plant life. Writing this blog post has been hard! We had SO much fun in Arizona and made so many great memories. Saying goodbye has definitely been bitter sweet. We miss our people, our mountains, and our animal style In-N-Out burgers. The authentic Mexican food is making my mouth water as we speak. Really, I am just so grateful that we had such an amazing time. I am grateful that we had the opportunity to call Arizona home for a few months. That we got to explore so many amazing National Parks. That we got a little bit of time, just the two of us, to established our marriage. And that we had so many amazing people championing and supporting us through all of it. Thank you all so much for everything. It might change a little bit, but if there is one thing I have learned in my thirty years UGH I still hate saying that.

8: the end | Arizona Part IV “WamiesWorld

June 28, By Rob Hong In Financial Analysis Comments: 0 Taking Apart the TTC (Part IV): Toronto vs. the World. Paris. London. New York. Hong Kong. These are all cities that Torontonians are now in the habit of proudly comparing their own city to, in part to (sheepishly) justify the soaring real estate prices and torrid traffic here.

As we prepare prayerfully for this time of fellowship, discussion, and planning, we continue our reflection on the theme of the Congress: In this article our focus is on how we are offering the voice of Christ in a changing world through the ministry and service of our Greek Orthodox Church in America. During our discussions in Nashville, our primary work should be evaluating the current ministries and resources at all levels of our Holy Archdiocese and planning for more opportunities to offer the voice of Christ. First, we offer the voice of Christ through worship and ministry in the parish. Through worship, the parish becomes the Body of Christ, gathering in His presence, communing with Him, and offering a witness of the power of His presence and grace. It is in the parish that physical and spiritual needs are met through service offered by dedicated clergy and laity. In words and actions the voice of Christ is spoken, heard and experienced so that the parish becomes a home, a place of comfort, renewal, and hope. The parishes of our Archdiocese have been and must continue to be the focus of our planning and resources. To do this we need the input of our hierarchs, clergy and laity from throughout the Church in America in the forum of our Congress. This is an opportunity to share struggles and success, to discuss the current challenges facing our communities, and to explore new opportunities for being a light of faith and grace in our changing world. Second, we must continue the vital work of offering the voice of Christ to families. We have seen ministry and resources grow significantly throughout our Archdiocese since our last Congress. However, the challenges to the family are tremendous and growing. Many other voices and demands are pressuring families to conform to the world and to live by temporal standards of success and happiness. We cannot relent in our efforts to care for families and to offer the voice of Christ in a changing world that is attempting to alter radically what God has created. Family ministry and our Center for Family Care should continue to be a major focus of discussion and planning at our Congress so that we are equipped to share the voice of Christ in truth and grace and provide clarity, love, and guidance in the midst of so much confusion. Third, related areas of service in our parishes and throughout our Archdiocese are age-related ministries to our children, youth, and senior adults. In a changing world filled with tremendous pressures, debates about the value and quality of life, and challenges of substantive nurturing and quality care, the voice of Christ must be offered and heard through consistent ministry in these areas. We should be engaged in our communities and on a societal level in discussions regarding education, families, technology, medical and social services, as well as many other pressing and social issues so that the voice of Christ is heard. From the foundation of strong national and parish ministries, we must be diligent in sharing the light of the Gospel so that our children and youth receive guidance in Christ and our elderly are blessed with quality care and fellowship within the community of faith. Fourth, as we are called to be the light of the world, we are sent into a changing world to offer the voice of Christ to those who are not connected to the Church. This includes those who have never heard the voice of Christ, others who have not been prepared to listen, and still others who need a new invitation to return to Him. For these and even others who are distracted by disparate and deceptive ideas, the voice of Christ through us offers meaning and purpose in truth and love. In fulfilling our commission from God, we must continue to strengthen our ministries of outreach and evangelism so that our clergy and laity have the guidance, programs, and resources to offer His voice clearly and effectively. This focus on our ministry and service at all levels of our Holy Archdiocese is part of the essential work of our Clergy-Laity Congress. Our goal is to ensure that all we are doing offers the voice of Christ and reveals the light of the Gospel. In an atmosphere of prayer, faith in God, and commitment to His will, we will be able to address these areas and many more in a manner that will bring Him honor and glory. I look forward to seeing you in Nashville, and I ask that you continue to join with me in prayer for a Congress that will be a blessing and inspiration to us all. In addition, I ask you to consider how you are offering the voice of Christ. So many people need to hear His voice so that in Him they will find true and abundant life.

9: Panzer IV gallery part 4 | World War Photos

Arizona. We came, we saw, we loved. Our fourth month in the desert flew by. We weren't exactly sure what to expect when we left the south in June, but I don't know that we knew what a fantastic experience our four month extended honeymoon would be.

Part IV Reversal of Atherosclerosis: Unfortunately, the current medical model does not recognize the early detection of atherosclerosis using coronary calcium CT imaging or carotid intimal medial thickness CIMT measurements as routine and most patients are identified at advanced stages of disease. The most commonly selected conventional therapies, such as stent placement and bypass surgery, do nothing to alter the pathophysiology of atherosclerosis. The future of medicine must shift to prevention and reversal of atherosclerosis at earlier stages of pathology. However, there are already methods using evidence-based medicine to reverse atherosclerosis. The foundation of this is nutritional as has been previously reviewed 1. Are there other approaches? Over 60 years ago the idea that atherosclerosis could be reversed using chelation therapy with disodium ethylene diamine tetraacetic acid or EDTA began to be used for the treatment of atherosclerosis despite definitive scientific evidence for its efficacy and safety. This pivotal trial was published in and demonstrated an improvement in outcomes in post-myocardial infarction MI patients. The results support the concept of metal chelation to reduce metal-catalyzed oxidation reactions that promote the formation of advanced glycation end products, a precursor of diabetic atherosclerosis. The ongoing TACT2, limited to patients with prior MI and diabetic mellitus type 2, is further examining this unique therapy in the hope that it may enter the armamentarium to reduce the atherosclerotic risk of their diabetic patients 3. A clinical trial of a proprietary agent that included EDTA is available orally and also demonstrated reversal of atherosclerosis without the challenges of recurrent IV infusions 4. Beyond chelation, other promising therapies for the reversal of atherosclerosis using nutraceutical therapies have appeared. In a recently published randomized study from China, 76 patients with carotid atherosclerosis were treated with either nattokinase NK 6, FU or simvastatin 20 mg 5. Another agent, bergamot, was studied in patients with atherosclerosis over 6 months without randomization 6. Lipid fractions improved as anticipated during therapy with bergamot and there was a stunning decrease in the CIMT from 1. A final promising combination therapy has been reported to promote the reversal of carotid atherosclerosis 7. The study combined pycnogenol with centella asiatica and followed patients with ultrasound measurements of plaque for over 4 years in a randomized trial. The progression of plaque over time was least in the patients treated with the combination nutraceutical and there was reduction in the number of angina episodes and myocardial infarctions in the treated cohort. Advances in the detection, prevention and reversal of atherosclerosis are sorely needed. These studies give hope that even for patients with advanced disease, nutritional and nutraceutical therapies can improve their quality and quantity of life.

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