

1: Mrs. Dorothy R. Slattery Obituary - Uncasville, CT

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Alan Dunn Our Religious Editor requested my response to this question: But, our question is commendably phrased. I hope you can appreciate that the importance of this question warrants a substantive answer. Such an answer cannot be given in the limitations of an editorial. Nevertheless, I hope, over the course of four consecutive articles, to identify seven points of reference by which we can approach the question of our guilt. If this topic interests to you, I would suggest that you save this and the ensuing articles so as to be able to read them together as an entire essay. Here are the first two points of reference which are the foundation for our brief study. Our guilt has the fact of God as its first objective reference point. Scripture begins with the assertion of the fact of God: God is the Creator. Throughout His creation activity, He also reveals Himself to be the Judge of creation. As the work of creation progresses, He pauses at significant junctures and judges the world. In Genesis 1 we read the repeated refrain: It is constituted with positive ethical significance: The prevalent contemporary reluctance to accept the fact of creation has more to do with a rejection of God as Judge than of God as Creator. Our aversion to God is not because He created us, but because He judges us. Our aversion to being judged by God is itself evidence of our guilt. Our guilt has the fact of our accountability to God as the second reference point. Ethical accountability is inherent in our very being. This is Biblical language describing a relationship of sonship. As children replicate their parents, so too Man was made to glorify God by imaging the Creator-Father. The couple images God as they fill and subdue the earth by their labor and procreation within the ordinances of marriage and worship Sabbath observance. They would thus produce a God-glorifying culture. Man was designed to image God as a child who, motivated by filial love, obeys the will of the father. His obedience to the command not to eat of this tree would evidence a childlike love, the love of a son to a father. God gives men laws as a loving Father and desires our obedience to be that of loving children. We are accountable to love God by accurately imaging Him with an obedience born of filial trust. As a sailor navigates by positioning himself in relation to the stars, we too need to align ourselves with the objective truth of who we are as image bearers created to glorify God. Our defining point of reference is not the myth of evolutionary ancestry, nor the dynamics of biology or chemistry, nor astrological charts, nor impersonal fate, nor a pantheon of idols made in the image of man. Our defining point of reference is the one true, living, triune, transcendent, and holy God. We are created with the obligation to love Him and accurately image and glorify Him. Here is our dignity. Here is our supreme fulfillment and sublime delight: Human guilt emerges with the next point of reference: But we will not perceive the tragedy of the Fall unless we perceive the glory of what God made us to be. We are creatures accountable to image God accurately in creation. That failure will be the focus of our next article. This article is posted here with permission.

2: The Hartford Courant - We are currently unavailable in your region

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He said she would never see him again, and she pleaded with him to come home and talk to her, even though she had no idea of the horror he was about to unleash. The crime stunned the nation, not only because of the brutality against young children, but because it took place in traditional Christian community whose residents are known for their peaceable ways and avoidance of the modern world. The gunman was Charles Roberts, a father of three and husband. Roberts, his wife, Marie, and their children lived one mile away from the school. His then-wife -- who has since remarried and taken the last name Monville -- is now talking about the tragedy that changed so many lives, including her own. Monville described Roberts as an even-tempered man who had periodic, brief bouts of depression. On the morning of Oct. His voice sounded "flat and lifeless. Monville told Robach she thought he was going to commit suicide. When she read the letter, she called because she felt something bad was going to happen to her husband. That morning, she heard sirens blaring. Police cars were passing by, and helicopters were flying overhead. When police knocked on her door, her dread intensified. Police were positive her husband was responsible, and she believed them. Roberts had reportedly ordered the male teacher and male students out of the schoolroom at West Nickel Mines Amish School, along with a pregnant woman and parents with young children. Police say he barricaded himself in the room with the female students, lined them up against the blackboard, and shot them. In an apparent effort to buy time for her classmates, Marian Fisher, 13, the oldest of the five girls who were killed, reportedly asked Roberts to shoot her first. Asked if she believed her husband was mentally ill, she replied: Can you talk about it with me? Can you talk about it with your parents? Could you talk about it with someone at church? Abigail was 7, Bryce was 5 and Carson was 18 months old. Their children had been so sheltered that they never even saw the news at home, Monville said. And suddenly evil had invaded our home. Her father offered to go outside and talk to them. I could see their arms extending. I could feel it," she said. You know, it said everything," she said, adding that her father said they had forgiven her husband. When her family was besieged by media en route to bury Charles Roberts, the Amish stepped in again. And it was amazing to me that they would choose to do that for us," she said. It was one of those moments during the week where my breath was taken away, but not because of the evil. But because of the love. Dan Monville, 47, an insurance agent, who was a member of local church network, reached out to offer Marie support. Their relationship flourished, and they were married in May Even though she was initially resistant to even contemplating thoughts about marriage so soon after the tragedy, she said: But, you know, if I allow bitterness and anger to live inside of me? Those were the very things that pushed him to do what he did.

3: Tragedy of the commons - Wikipedia

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The resulting antibiotic resistance has spread and will likely continue to do so in the future to other bacteria and other regions, hurting or destroying the Antibiotic Commons that is shared on a worldwide basis [25] Publicly shared resources Spam email degrades the usefulness of the email system and increases the cost for all users of the Internet while providing a benefit to only a tiny number of individuals. Vandalism and littering in public spaces such as parks , recreation areas , and public restrooms. Knowledge commons encompass immaterial and collectively owned goods in the information age. Including, for example, source code and software documentation in software projects that can get "polluted" with messy code or inaccurate information. The idea of evolutionary suicide , where adaptation at the level of the individual causes the whole species or population to be driven extinct , can be seen as an extreme form of an evolutionary tragedy of the commons. Commons dilemma researchers have studied conditions under which groups and communities are likely to under- or over-harvest common resources in both the laboratory and field. Research programs have concentrated on a number of motivational, strategic, and structural factors that might be conducive to management of commons. They organize these classes and distinguish between psychological individual differences stable personality traits and situational factors the environment. Situational factors include both the task social and decision structure and the perception of the task. One often-studied strategic factor is the order in which people take harvests from the resource. There is a clear order effect in the latter games: The interpretation of this effect is that the first players feel entitled to take more. With sequential play, individuals adopt a first come-first served rule, whereas with simultaneous play people may adopt an equality rule. Another strategic factor is the ability to build up reputations. Moreover, those who harvest less gain greater prestige and influence within their group. Structural factors[edit] Much research has focused on when and why people would like to structurally rearrange the commons to prevent a tragedy. Hardin stated in his analysis of the tragedy of the commons that "Freedom in a commons brings ruin to all. Groups are more likely to endorse a leader when a common resource is being depleted and when managing a common resource is perceived as a difficult task. Groups prefer leaders who are elected, democratic, and prototypical of the group, and these leader types are more successful in enforcing cooperation. A general aversion to autocratic leadership exists, although it may be an effective solution, possibly because of the fear of power abuse and corruption. The provision of rewards and punishments may also be effective in preserving common resources. Selective rewards work, provided that they are open to everyone. An experimental carpool lane in the Netherlands failed because car commuters did not feel they were able to organize a carpool. In many situations, locals implement often complex social schemes that work well. The best governmental solution may be to do nothing. When these fail, there are many possible governmental solutions such as privatization, internalizing the externalities, and regulation. Non-governmental solution[edit] Sometimes the best governmental solution may be to do nothing. Robert Axelrod contends that even self-interested individuals will often find ways to cooperate, because collective restraint serves both the collective and individual interests. Appell criticized those who cited Hardin to "impos[e] their own economic and environmental rationality on other social systems of which they have incomplete understanding and knowledge. In general, it is in the users of a commons interests to keep the common running and complex social schemes are often invented by the users for maintaining them at optimum efficiency. Johnson remarks that many nomadic pastoralist societies of Africa and the Middle East in fact "balanced local stocking ratios against seasonal rangeland conditions in ways that were ecologically sound", reflecting a desire for lower risk rather than higher profit; in spite of this, it was often the case that "the nomad was blamed for problems that were not of his own making and were a product of alien forces. One factor is the resource itself; resources with definable boundaries e. A second factor is resource dependence; there must be a perceptible threat of resource depletion, and it must be difficult to find substitutes. The third is the presence of a community; small and stable

populations with a thick social network and social norms promoting conservation do better. When the commons is taken over by non-locals, those solutions can no longer be used. Examples of government regulation include privatization, regulation, and internalizing the externalities. Privatization[edit] One solution for some resources is to convert common good into private property, giving the new owner an incentive to enforce its sustainability. Libertarians and classical liberals cite the tragedy of the commons as an example of what happens when Lockean property rights to homestead resources are prohibited by a government. Regulation[edit] In a typical example, governmental regulations can limit the amount of a common good that is available for use by any individual. Permit systems for extractive economic activities including mining, fishing, hunting, livestock raising and timber extraction are examples of this approach. Similarly, limits to pollution are examples of governmental intervention on behalf of the commons. Hardin discussed this topic further in a book, *Managing the Commons*, co-written with John A. Several countries have a variety of population control laws in place. German historian Joachim Radkau thought Hardin advocates strict management of common goods via increased government involvement or international regulation bodies. As discussed above negative externalities negative results, such as air or water pollution, that do not proportionately affect the user of the resource is often a feature driving the tragedy of the commons. Internalizing the externalities, in other words ensuring that the users of resource pay for all of the consequences of its use, can provide an alternate solution between privatization and regulation. One example is gasoline taxes which are intended to include both the cost of road maintenance and of air pollution. This solution can provide the flexibility of privatization while minimizing the amount of government oversight and overhead that is needed. Criticism[edit] The environmentalist Derrick Jensen claims the tragedy of the commons is used as propaganda for private ownership. He argues that in true situations, those who abuse the commons would have been warned to desist and if they failed would have punitive sanctions against them. He says that rather than being called "The Tragedy of the Commons", it should be called "the Tragedy of the Failure of the Commons". She argues that social changes and agricultural innovation, and not the behaviour of the commoners, led to the demise of the commons. He wrote in his book *The Wealth of Networks* in that cheap computing power plus networks enable people to produce valuable products through non-commercial processes of interaction: Comedy of the commons[edit] In certain cases, exploiting a resource more may be a good thing. Rose, in a article, discussed the concept of the "comedy of the commons", where the public property in question exhibits "increasing returns to scale" in usage hence the phrase, "the more the merrier" , in that the more people use the resource, the higher the benefit to each one. Rose cites as examples commerce and group recreational activities. According to Rose, public resources with the "comedic" characteristic may suffer from under-investment rather than over usage.

THE TRAGEDY OF MONTIVILLE pdf

4: Tragedy Of The Commons

Justin Eldridge of Waterford, who served in the Marine Corps for eight-and-a-half years, including an eight-month stint driving wreckers in Afghanistan, died on Oct. 28, His death, a suicide.

November 13 at 3: Then they stoned Paul and dragged him out of the city, supposing that he was dead. The next day he went on with Barnabas to Derbe. Paul and Barnabas were going from town to town proclaiming the good news of Jesus Christ. In this part of the story, they find themselves in the city of Lystra. But it is here that Paul is stoned and then dragged out of the city. Those who were responsible for this act assumed he was dead when they left him. Imagine Paul, lying flat on the ground outside the gate of the city. He has bruises all over and red scars on his body, with some of his wounds still bleeding. Then, there are people with different intentions who surround him. Perhaps he really was practically dead, but was brought back to life. Perhaps they simply gave him a pep talk to encourage him even in the midst of the difficult situation. But whatever it was, Paul got back up. Have you ever been hurt in a big way? Have you had people do something awful to you, and found yourself lying on the ground not wanting to get up, whether because of an overwhelming amount of physical or emotional pain? What amazes me most about this story is not only that Paul gets up after all this, but he goes back to the very place he was stoned. And I wonder what that unfinished business was. What did people think when they saw this person they just stoned and assumed was dead? When he was there a second time, did Paul call the people to confession? Did he express forgiveness to those who hurt him? Did he preach the gospel and see people come to Christ? What would you say if you had the opportunity to go back to those who have hurt or oppressed you most? Would you be willing to do so? In some cases, it may not be the right thing to do. But whatever bad thing happened to you, do you think you can find the strength to stand? God, may I be someone who does not remain on the ground after taking a severe beating. Help me, in your strength, to get back up and to surround myself with needed support. And when I am standing, should you call me to do so, give me the courage and boldness to face with confidence my enemies. Even if you find yourself starting your day like Paulâ€™on the ground, hurt, and not yet upâ€™I encourage you to surround yourself with what you need, and to stand. Now, go out and make this Tuesday terrific!

5: Fire Department

Montville, CT - The Quiet Corner Christmas features an over minute show with 10 songs. Lights are synchronized to music on FM.

6: The tragedy of Montiville : Evans, Zella : Free Download, Borrow, and Streaming : Internet Archive

The tragedy of the commons is a very real economic issue where individuals tend to exploit shared resources so the demand greatly outweighs supply, and the resource becomes unavailable for the whole.

7: San Filippo, Stefanie / Welcome

Mission Statement: Through continuous training and public education, the members of this department will be ever ready to protect the citizens in our community from the tragedy of fire and provide them with quality Emergency Medical Services.

8: Tree hits moving car during storm, kills woman in 'freak' accident

Montville middle school student dies suddenly, prosecutor's office investigating. A Montville middle school student died suddenly on Wednesday night, school district officials said.

9: God's Word to Our Nation | Is There a Place for Guilt? Part I

Even though she was initially resistant to even contemplating thoughts about marriage so soon after the tragedy, she said: "I really felt the Lord speak to me that Dan was the man I was going to."

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