

*The underlying liberal doctrine on sexuality must be discarded to counter argument of 'decriminalisation of bestiality'.*

Print In the afternoon of Monday, the 10th, I had the misfortune of coming upon an article that made an intellectual defence of bestiality. The article, authored by journalist Praveen Swami, makes a cogent case for the decriminalization of bestiality. Before I proceed any further, I would like to take a few words to compliment Mr Swami for displaying his intellectual fortitude and applying the principle of the supremacy of individual rights on an issue as controversial as bestiality. I recommend that readers first read the said article in its entirety before proceeding any further. As a conservative, I have no compunction in stating that I believe the sexual conduct of individuals must be subject to certain social constraints. However, it would be interesting to witness those who propose that individual rights and choices should be the basis for the framing of laws in a civilized society rebut the arguments that Mr Swami has made in his piece. For matters of consent and cruelty towards animals, Mr Swami makes the arguments far more eloquently I could. Therefore, it is quite pointless to repeat them here. The only words I would like to add are, whether raping animals, assuming that having sex with animals is cruelty towards them, is worse than slaughtering them for food is a matter of philosophical debate and there cannot be a rational objective answer on the matter. I would further like to clarify that as a matter of principle, I support the decriminalization of homosexuality although I am a bit pessimistic about the consequences the decriminalization of it will have. As per the model, we reach moral conclusions not by logic or rationally approaching a moral proposition but that they are reached intuitively. Thus, a rational justification for the moral proposition is made after the individual has reached the moral judgment. He states that a person can change his moral judgment on a particular issue if new intuitions are activated by moral reasoning, which can be private or interpersonal. The model, which is in stark contrast to the conventional psychological theories of morality that embrace morality, furthers the proposition with strong evidence that reasoning and justifications are made after a moral judgment has already been made. All of us have observed at least once during the course of a heated argument on contentious issues how the other person is completely unable to comprehend our rationale. Thus, it is completely alright for those who claim individual choice regarding matters of sexuality should transcend every other concern that they cannot bring themselves to support bestiality. But for that, they must embrace the notion that morality is inherently irrational and adjust their worldview accordingly. In addition to bestiality, there is also no logical reason to criminalize necrophilia should we accept the aforementioned premise of the supremacy of individual choices and rights. The participants often could not give a good logical reason why incest was wrong even when all negative consequences of it were ruled out in a scenario they had to give their judgment on and often simply said: Hence, it is important that we accept the fact that morality is inherently irrational before attempting to change social mores that could cause social turmoil. Therefore, we must be honest with ourselves regarding our moral positions and make an attempt to estimate how society would change in the long run should people by and large accept our basic premise, the foundation on which our moral reasoning is based on. A significant section of the population, mainly among the intellectual elite, has bought into the premise that laws regarding sexuality must be based on individual choices and rights alone. Mr Swami is one of the few people who displayed the intellectual rigour necessary to apply the premise to an issue as contentious as bestiality. I can dismiss his arguments entirely because I do not endorse his position that sexuality must not be subject to social regulations. My reasons for my stated position is that I believe traditional family values and traditional gender roles are essential for maintaining a healthy cohesive society. Destruction of traditional values spells the doom of a nation as can be evidenced by the turmoil that the European Union finds itself embroiled in. The system may not be perfect, nothing ever really is and there is inherent injustice in the system, but it makes it easier for people to lead meaningful satisfying lives and conduct themselves as a productive member of society. On the contrary, the position as endorsed by Mr Swami leads people to advocate for the decriminalization of bestiality and incest and necrophilia. These are not allegations or caricatures that I have conjured from my own head but has been demonstrated by those who take the premise of the supremacy of individual choice

regarding sexuality to its logical conclusion. The only bone of contention I have with Mr Swami is that he uses the ancient history of India and Hinduism to argue for the legalization of bestiality. Ancient scriptures and ancient art were composed in a certain era with a certain outlook on morality. There were laws like they are now, and people had to adhere to them and those laws, I would assume and with good reason, were not an ode to individual choice regarding sexuality. But the crux of the matter is, Mr Swami is not an expert on Temple art or a member of the sampradaya of the Temple he speaks of, therefore, he would be well advised to not make such baseless assertions. How far societies are willing to concede the right to act on that choice is a good measure of the integrity of their democratic convictions. Therefore, I believe it is time to reject the liberal doctrine on sexuality.

### 2: Catholic doctrine contradicts the Bible!!!

*Public policy doctrine Jump to A judge should always consider the underlying policies to determine whether a rule should be applied to a specific factual dispute.*

Partner A drafted the key sales documents. In the meantime, Partner A has retired. The client comes to another partner in the law firm Partner B to seek assistance in resolving the dispute. If the parties cannot agree, they must, pursuant to one of the documents, submit to binding arbitration. A key provision in one of the documents that might greatly affect the result seems ambiguous. Partner B gets several "second opinions" from other lawyers in the firm. Partner B concludes that the provision is indeed ambiguous and that other lawyers in the firm have routinely been using another version of that provision that is much more clear. Should the firm take the case? The glib answer is that it depends. On a more serious note, the issue of whether a law firm can handle a dispute when it might involve its earlier work has become seriously troubling. Law firms used to do this all the time. The problem is that conflicts of interest have become so prominent and dangerous in malpractice cases. If the law firm were to take the case, and the result is a bad one, the client will go to another law firm for an evaluation. That law firm may very well come up with a three-part analysis that will be very difficult to counter. The new law firm may not be kind in its analysis of the credibility point. The new law firm may conclude that the original firm did not press settlement as it should have. Part of the reasoning may very well be that the original law firm knew that because of its handling of the underlying transaction, it would have to be a third party at the settlement table. Because it did not want to focus on its own involvement and potential liability, it avoided settlement. In effect, it deprived its client of an opportunity to settle the case on terms much more favorable than the resulting verdict. A case confronting these very principles is *Eurocom, S. Large Firm attempted to represent a plaintiff in a case arising out of a transaction it had handled. The defendant moved to add Large Firm as a third-party defendant or, in the alternative, to disqualify Large Firm as counsel for plaintiff in the case. The court granted the motion to disqualify for the reasons discussed above. The court briefly discussed the lawyer-as-witness rule, but minimized its effect, because the lawyers who would have been witnesses were either dead or gone. Taking a broader view, however, the court said: A potential conflict arises between Cleary, Gottlieb and its own client. Under Hercules [Chemical Co. North Star Reinsurance Corp. Secondly, the theory defendant asserts against Cleary, Gottlieb constitutes an inevitable complicating factor in settlement discussions. The possibility of settlement is always encouraged by the Court; but the parties are entitled to advice on that subject from counsel who are entirely uninhibited by any personal involvement of their own in the merits. Eurocom was a disqualification case. Lawyer represented Husband No. The dissolution court, finding that Husband No. Lawyer appeared for himself and Husbands 1 and 2. Wife, claiming Lawyer had a conflict, moved to disqualify Lawyer. In this opinion the court granted the motion. In the present case, the interests of [Husband No. Because [Lawyer] is a named co-defendant in the present case, there is a significant risk that his ability to consider, recommend, and carry out an appropriate course of action on behalf of [Husband No. County of Nassau, U. Lawyer, who is representing Plaintiff in this case, also defended Plaintiff in the criminal case. The defendants moved to disqualify Lawyer because he would be a witness in this case, but also because he would have a conflict of interest arising out of his work on the criminal case. In this opinion the court granted the motion on both grounds. As to the latter ground, the court said in part: If, as defendants argue, [Lawyer] erred in his representation of [Plaintiff] in state court, [Lawyer] would have a significant incentive to tailor his representation of plaintiffs in this case so as to avoid revealing or belaboring his alleged errors.? It later represented the client in investigations by the SEC and others into those very trading strategies. In this opinion the court denied a motion to dismiss parts of a complaint dealing with this alleged conflict. Given the nature of the proceeding, the malpractice claim was not clearly described. What should a firm being asked to handle the "underlying matter" do? The next level of protection is to require the client to seek other counsel on the issue of whether the firm should stay in the matter. Some situations could be so serious that the firm should not proceed under any circumstances. This is a discussion of the situation where a law firm handled a transaction*

and is subsequently asked to handle litigation arising out of the transaction. The opinion contains a lengthy discussion of the issues raised by the lawyer-as-witness rule, Rule 3. Typically the IRS goes to the issuer for information. If the IRS believes the bond issue in question should be taxable, it will first negotiate with the issuer to see if the issuer will pay the resulting tax, rather than the bondholders. Such a resolution is called a "closing agreement. Frequently, the issuer or other participant will seek help from the law firm that represented it in the original transaction. As often as not, this will be "bond counsel;" that is the law firm that issued the opinion on state law and federal income tax issues. Should that law firm get involved in the audit? Certainly, if the IRS is going after the structure of the transaction, and the law firm in question was largely responsible for that structure, the law firm may simply decline. At the other end of the spectrum, the IRS concerns may involve the conduct of one or more participants long after the law firm concluded its work. In between those two situations, the law firm will have to do a careful analysis. The law firm may recommend that the client get independent advice on the conflict issues. Or, the law firm may recommend that the client hire another law firm to be co-counsel and protect the client on conflict issues. A very important part of any analysis is the issue of whether the law firm should contribute to the settlement. One could argue that the law firm is in no position to provide the required objectivity on that issue. The good news is that bond lawyers are becoming increasingly sensitive to these issues. The bad news is that IRS officials continue to observe law firms that are up to their necks in exposure continue to represent their clients in audits with no apparent independent supervision. It is now at the point that the IRS requires law firms in this position to obtain conflict waivers from their clients before the IRS will deal with the firm. Rule 24 provides as follows: If any counsel of record 1 was involved in planning or promoting a transaction or operating an entity that is connected to any issue in a case., Other Cases We are not aware of any other opinions that address this issue directly as those above. The lawyer had given tax advice to two sisters. The IRS assessed the sisters back taxes and penalties. The sisters challenged the assessment in court, and the same lawyer represented them in that proceeding. It turned out badly for the sisters. They sued the lawyer, his firm, and others in the firm, for malpractice. The claim included the allegedly bad advice the firm gave the sisters initially and the allegedly bad advice the firm gave the sisters about the litigation. The court did not state specifically that handling both matters created a conflict of interest; however the court could not have been impressed favorably by that conduct, either. One of the sisters settled before the appeal. A case that contains an element of the underlying work problem is *Chang v. The court was concerned about the fact that the lawyer was handling a case in which he would have to testify about his underlying work. The case was also complicated by the fact that the lawyer was a defendant in the case along with his clients. As a defendant himself, Mr. Cartelli the lawyer was in a hopelessly compromised position. He had represented the corporation in all the complained-of transactions. He was exposed to the possibility of a finding of professional malpractice or being part of a scheme to defraud. A finding against his own clients, the Changs, even as to the fifth cause of action, might well exonerate him of all liability. This appeal is from a summary judgment for Brobeck in a malpractice suit brought by its former client, Sammis. The case is in its early stages, so not much significance can be assigned to the opinion, which, among other things, was ordered not to be published. However, the following language did appear: Patrick English represented Main Events in negotiating and drafting a promotion agreement with Jeff Lacy, a boxer. This case concerns the agreement drafted by English. One of the bases for the motion was that English might be a witness. The court brushed that aside, noting that another lawyer would try the case. The court simply disagreed saying, in effect, that the concern was speculative. The court did not say as much, but it could not have hurt that English had brought in another lawyer to try the case. After allegedly misdrafting the lease, Jenner continued to advise the landlord. Gray Cary prepared a promissory note on behalf of the borrower. Later, the firm filed an action for the borrower against the lender, alleging, among other things, that the note was usurious.*

### 3: Accessing the underlying PHPCR session - PHPCR ODM - Doctrine

*The rule of felony murder is a legal doctrine in some common law to qualify as an underlying offense for a felony murder charge, the underlying offense must.*

References and Further Reading 1. Life and Times Heraclitus lived in Ephesus, an important city on the Ionian coast of Asia Minor, not far from Miletus, the birthplace of philosophy. We know nothing about his life other than what can be gleaned from his own statements, for all ancient biographies of him consist of nothing more than inferences or imaginary constructions based on his sayings. Although Plato thought he wrote after Parmenides, it is more likely he wrote before Parmenides. For he criticizes by name important thinkers and writers with whom he disagrees, and he does not mention Parmenides. On the other hand, Parmenides in his poem arguably echoes the words of Heraclitus. Heraclitus criticizes the mythographers Homer and Hesiod, as well as the philosophers Pythagoras and Xenophanes and the historian Hecataeus. All of these figures flourished in the 6th century BCE or earlier, suggesting a date for Heraclitus in the late 6th century. Although he does not speak in detail of his political views in the extant fragments, Heraclitus seems to reflect an aristocratic disdain for the masses and favor the rule of a few wise men, for instance when he recommends that his fellow-citizens hang themselves because they have banished their most prominent leader DK 22B in the Diels-Kranz collection of Presocratic sources. Theory of Knowledge Heraclitus sees the great majority of human beings as lacking understanding: For although all things happen according to this Word they are like the unexperienced experiencing words and deeds such as I explain when I distinguish each thing according to its nature and declare how it is. Other men are unaware of what they do when they are awake just as they are forgetful of what they do when they are asleep. DK22B1 Most people sleep-walk through life, not understanding what is going on about them. Yet experience of words and deeds can enlighten those who are receptive to their meaning. The opening sentence is ambiguous: Heraclitus prefigures the semantic complexity of his message. On the one hand, Heraclitus commends sense experience: On the other hand, "Poor witnesses for men are their eyes and ears if they have barbarian souls" DK22B A barbarian is one who does not speak the Greek language. Thus while sense experience seems necessary for understanding, if we do not know the right language, we cannot interpret the information the senses provide. Heraclitus does not give a detailed and systematic account of the respective roles of experience and reason in knowledge. But we can learn something from his manner of expression. Describing the practice of religious prophets, Heraclitus says, "The Lord whose oracle is at Delphi neither reveals nor conceals, but gives a sign" DK22B Similarly, Heraclitus does not reveal or conceal, but produces complex expressions that have encoded in them multiple messages for those who can interpret them. He uses puns, paradoxes, antitheses, parallels, and various rhetorical and literary devices to construct expressions that have meanings beyond the obvious. This practice, together with his emphasis on the Word Logos as an ordering principle of the world, suggests that he sees his own expressions as imitations of the world with its structural and semantic complexity. To read Heraclitus the reader must solve verbal puzzles, and to learn to solve these puzzles is to learn to read the signs of the world. Heraclitus stresses the inductive rather than the deductive method of grasping the world, a world that is rationally structured, if we can but discern its shape. For those who can discern it, the Word has an overriding message to impart: For he held that 1 everything is constantly changing and 2 opposite things are identical, so that 3 everything is and is not at the same time. Plato indicates the source of the flux doctrine: What Heraclitus actually says is the following: On those stepping into rivers staying the same other and other waters flow. In other words, though the waters are always changing, the rivers stay the same. Indeed, it must be precisely because the waters are always changing that there are rivers at all, rather than lakes or ponds. The message is that rivers can stay the same over time even though, or indeed because, the waters change. The point, then, is not that everything is changing, but that the fact that some things change makes possible the continued existence of other things. Perhaps more generally, the change in elements or constituents supports the constancy of higher-level structures. As for the alleged doctrine of the Identity of Opposites, Heraclitus does believe in some kind of unity of opposites. For instance, "God is day night, winter summer, war peace, satiety

hunger. But if we look closer, we see that the unity in question is not identity: As the same thing in us is living and dead, waking and sleeping, young and old. For these things having changed around are those, and conversely those having changed around are these. DK22B88 The second sentence in B88 gives the explanation for the first. If F is the same as G because F turns into G, then the two are not identical. And Heraclitus insists on the common-sense truth of change: This sort of mutual change presupposes the non-identity of the terms. What Heraclitus wishes to maintain is not the identity of opposites but the fact that they replace each other in a series of transformations: Thus, Heraclitus does not hold Universal Flux, but recognizes a lawlike flux of elements; and he does not hold the Identity of Opposites, but the Transformational Equivalence of Opposites. The views that he does hold do not, jointly or separately, entail a denial of the Law of Non-Contradiction. Heraclitus does, to be sure, make paradoxical statements, but his views are no more self-contradictory than are the paradoxical claims of Socrates. They are, presumably, meant to wake us up from our dogmatic slumbers. The philosophers of the city of Miletus near Ephesus, Thales, Anaximander, and Anaximenes, believed some original material turns into all other things. The world as we know it is the orderly articulation of different stuffs produced out of the original stuff. Heraclitus seems to follow this pattern of explanation when he refers to the world as "everliving fire" DK22B30, quoted in full in next section and makes statements such as "Thunderbolt steers all things," alluding to the directive power of fire DK22B But fire is a strange stuff to make the origin of all things, for it is the most inconstant and changeable. It is, indeed, a symbol of change and process. Heraclitus observes, All things are an exchange for fire, and fire for all things, as goods for gold and gold for goods. DK22B90 We can measure all things against fire as a standard; there is an equivalence between all things and gold, but all things are not identical to gold. Similarly, fire provides a standard of value for other stuffs, but it is not identical to them. Ultimately, fire may be more important as a symbol than as a stuff. Fire is constantly changing-but so is every other stuff. One thing is transformed into another in a cycle of changes. What is constant is not some stuff, but the overall process of change itself. There is a constant law of transformations, which is, perhaps, to be identified with the Logos. Heraclitus may be saying that the Milesians correctly saw that one stuff turns into another in a series, but they incorrectly inferred from this that some one stuff is the source of everything else. There is no particular reason to promote one stuff at the expense of the others. What is important about the stuffs is that they change into others. The one constant in the whole process is the law of change by which there is an order and sequence to the changes. If this is what Heraclitus has in mind, he goes beyond the physical theory of his early predecessors to arrive at something like a process philosophy with a sophisticated understanding of metaphysics. He expresses the principles of his cosmology in a single sentence: This world-order, the same of all, no god nor man did create, but it ever was and is and will be: DK22B30 This passage contains the earliest extant philosophical use of the word kosmos, "world-order," denoting the organized world in which we live, with earth, sea, atmosphere, and heavens. While ancient sources understand Heraclitus as saying the world comes to be and then perishes in a fiery holocaust, only to be born again DK22A10, the present passage seems to contradict this reading: Parts of it are being consumed by fire at any given time, but the whole remains. Almost all other early cosmologists before and after Heraclitus explained the existence of the ordered world by recounting its origin out of elemental stuffs. Some also predicted the extinction of the world. But Heraclitus, the philosopher of flux, believes that as the stuffs turn into one another, the world itself remains stable. How can that be? Heraclitus explains the order and proportion in which the stuffs change: The turnings of fire: DK22B31a Sea is liquefied and measured into the same proportion as it had before it became earth. DK22B31b Fire is transformed into water "sea" of which half turns back into fire "firewind" and half into earth. Thus there is a sequence of stuffs: When earth turns back into sea, it occupies the same volume as it had before it turned into earth. Thus we can recognize a primitive law of conservation-not precisely conservation of matter, at least the identity of the matter is not conserved, nor of mass, but at least an equivalence of matter is maintained. For Heraclitus, flux and opposition are necessary for life. DK22A22 Heraclitus views strife or conflict as maintaining the world: We must recognize that war is common and strife is justice, and all things happen according to strife and necessity. DK22B80 War is the father of all and king of all, who manifested some as gods and some as men, who made some slaves and some freemen. DK22B53 In a tacit criticism of

Anaximander, Heraclitus rejects the view that cosmic justice is designed to punish one opposite for its transgressions against another. If it were not for the constant conflict of opposites, there would be no alternations of day and night, hot and cold, summer and winter, even life and death. Indeed, if some things did not die, others would not be born. Conflict does not interfere with life, but rather is a precondition of life. As we have seen, for Heraclitus fire changes into water and then into earth; earth changes into water and then into fire. At the level of either cosmic bodies in which sea turns into fiery storms on the one hand and earth on the other or domestic activities in which, for instance, water boils out of a pot, there is constant flux among opposites. To maintain the balance of the world, we must posit an equal and opposite reaction to every change. Heraclitus observes, The road up and down is one and the same. DK22B60 Here again we find a unity of opposites, but no contradiction.

### 4: doctrine in nLab

*What was the underlying cause of the Cold War? A. the Truman Doctrine B. the Kennan article C. conflicting ideologies D. the end of World War II.*

History[ edit ] While there is debate about the original scope of the rule, modern interpretations typically require that the offence be an inherently dangerous one, or one committed in an obviously dangerous manner. For this reason, the felony murder rule is often justified by its supporters as a means of deterring dangerous felonies. For example, if the recipient of a forged check has a fatal allergic reaction to the ink, most courts will not hold the forger guilty of murder, as the cause of death is too remote from the criminal act. There are two schools of thought concerning whose actions can cause the defendant to be guilty of felony murder. Jurisdictions that hold to the agency theory admit only deaths caused by the agents of the crime. Jurisdictions that use the proximate cause theory include any death, even if caused by a bystander or the police, provided that it meets one of several proximate cause tests to determine if the chain of events between the offence and the death was short enough to have legally caused the death. For example, nearly all murders involve some type of assault , but so do many cases of manslaughter. To count any death that occurred during the course of an assault as felony murder would obliterate a distinction that is carefully set by the legislature. However, merger may not apply when an assault against one person results in the death of a different person. Others regard it as an example of strict liability whereby a person who chooses to commit a crime is considered absolutely responsible for all possible consequences of that action. Lord Mustill regards the historical rule as a convergence of those views. *Ryan v R* [16] clarifies the elements of constructive murder. The prosecution must prove beyond reasonable doubt: This means that the prosecution must prove both the actus reus and mens rea of this base offence. *R v Munro* [17] confirmed that the mens rea of the act causing death is not required to prove constructive murder. For example, the accused may commit an act causing death in the course of robbery or armed robbery without any intention to kill, to inflict grievous bodily harm, or with reckless indifference to human life. Murder Canadian law As Canadian criminal law aims to maintain proportionality between the stigma and punishment attached to a conviction and the moral blameworthiness of an offender, in *R v Martineau* the Supreme Court of Canada held that it is a principle of fundamental justice under sections 7 and 11 d of the Canadian Charter of Rights and Freedoms that a conviction for murder requires proof beyond a reasonable doubt of a subjective foresight of death. In so doing, the court declared sections and c of the Criminal Code to be unconstitutional. In cases where multiple deaths are caused by the same criminal act, the accused will face a separate charge for each death caused. While such charges are not considered to be murder under Canadian law, the maximum penalty for such offences is still life imprisonment - although unlike murder this is not a mandatory sentence and is only very rarely imposed. The main difference between a sentence of life imprisonment for murder and a sentence of life imprisonment for an offence such as criminal negligence causing death is that in the latter case, the offender is eligible for parole after serving seven years. Ireland[ edit ] The rule was abolished in the Republic of Ireland by section 4 of the Criminal Justice Act which codified the mens rea for murder as intention to kill or seriously injure another person. In England and Wales, the definition of murder requires only an intent to cause grievous bodily harm to the victim, rather than specific intent to kill; the effect is the same as that of the felony murder rule applied to crimes of personal violence, though not to all felonies. Scotland[ edit ] There is no equivalent to the felony murder rule in Scots Law , which has also never had a specific concept of felonies in the previous style of English Law. However, the Scots equivalent of "Joint Enterprise" known as "Art and Part" also has a similar effect. In 24 of those states, it is a capital offense. The death penalty may not be imposed if the defendant is merely a minor participant and did not actually kill or intend to kill. However, the death penalty may be imposed if the defendant is a major participant in the underlying felony and exhibits extreme indifference to human life. Federal law specifies additional crimes, including terrorism , kidnapping , and carjacking. The Model Penal Code lists robbery , rape or forcible deviant sexual intercourse , arson , burglary , and felonious escape.

### 5: The Power of Doctrine Â« [www.enganchecubano.com](http://www.enganchecubano.com)

*The DriverManager returns an instance of Doctrine\DBAL\Connection which is a wrapper around the underlying driver connection (which is often a PDO instance).. The following sections describe the available connection parameters in detail.*

Did Joseph begin normal sexual relations with his wife after Jesus was born? The Bible says there is only one mediator between God and man. Is Mary that one mediator? Catholics engage in endless praise of Mary. From AD, Roman Catholics laity were forbidden to drink the blood. This is known as communion under one kind, or communion of one species. Except on rare special occasions. The laity the people in the pews are withheld the cup of the Lord and it is usually reserved for church leaders only. Yes there are denominations within the Roman Catholic "communion" where some RC sects actually offer the juice, but most Mass attending Catholics know they rarely drink the cup of wine. So for the first years, the Catholics in the Pews drink the cup, then the Pope changed this apostolic tradition. Today many Roman Catholics are unaware that for almost years, the average members were forbidden to drink the blood. While Catholics have restored their practices back to the original first century tradition which they call, "communion under both kinds", it illustrates the ever shifting and changing doctrinal evolution that is present in the Roman Catholic church. Did Christ and the apostle Paul command that every Christian should drink of the communion cup? Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. The Pope says only very special dead Catholic people qualify to be called "saints". The average Catholic in the pew is never called a "saint" dead or alive! In fact if a pew dwelling Catholic started calling himself a "saint", he would be rebuked by the parish priest! Was every living Christian in the church in Corinth called a saint? Did Paul write the book of Ephesians to dead saints? Was the average Christian in the church at Philippi called a saint, in distinction to bishops and deacons? Was every Christian living in Rome called to be a saint? The Pope decided to reserve the title of "priest" to worn by church leaders only. The average pew dwelling Catholic never refer to themselves as "priests". In fact if a lay Catholic started calling himself a "priest", he would be rebuked by "the parish Priest"! Did Jesus make all Christians to be priests, including the average member in the pew? Bishops must be Married. Before this time, they were permitted to marry. He must be one who manages his own household well, keeping his children under control with all dignity but if a man does not know how to manage his own household, how will he take care of the church of God? In the very next chapter of the Bible after bishops are told they must be married with children, does the Holy Spirit warn that "forbidding to marry" is a "doctrine of demons"? Peter was married FACT: Most Catholics believe that Apostle Peter was the first Pope and was not married. As one Roman Catholic leader said, "if Peter had a wife when he first met Jesus, he got rid of her quick! Did Peter have a wife? Did Paul say all the apostles including Peter had a right to be married? For over years, the Roman Catholic church often conducts their mass services entirely in the Latin language, when no one sitting in the pews understands the Latin language. Most Roman Catholics who have sat through such a Latin Mass service have wondered what is going on. It was not until AD that the Pope finally understood 1 Cor English in North America Question 1: Is Latin Mass forbidden in the Bible when no one in the pews understands Latin? Observance of special days condemned FACT: No one prior to AD celebrated the birthday of Jesus. The new meaning celebrated Jesus triumph over spiritual darkness. Eventually Christmas became dominant, the Mithra cult went extinct and today this origin is not widely known among Roman Catholics. None of the apostles or the early church celebrated the birthday of Jesus. Did the early Christians celebrate Christmas, Lent and Easter? I fear for you, that perhaps I have labored over you in vain. Worshipping idols, icons and images violates the 2nd commandment. Catholics regularly bow down to idols, icons and images of Jesus, Mary and the apostles, kissing the feet of the statues and praying to them. Now Catholics get very upset when you accuse them of worshipping Mary. They deny they are worshipping Mary with loud illogical and irrational protests. The Bible clearly teaches that all dead humans, though conscious in the spirit world, are unable to know anything, much less hear prayers addressed

to them. Bowing down to icons and kissing them etc. But again, they simply do the practice but deny it is worship. To illustrate the point, Muslim deny they are worshipping the moon god as their "Allah" as moon worship is even condemned in the Koran. But the fact of history is that Muhammad rid the Kaaba in Mecca of the gods inside the cubical building, but retained the one on the roof known as the moon god "Hubal". Muhammad simply took the moon god from the roof, denied it was the moon god and called Hubal "Allah". The historical vestage of this origin is confirmed in that every mosque in the world has a crescent moon on the roof— just like the original Hubal moon god on the roof of the Kaaba. Muslims get mad when you point out that Allah is really the moon god and Catholics get mad when you point out they are worshipping the Mary and the saints when they pray to them. Roman Catholics put their hands over their eyes and say, "We do no worship idols and we do not consider praying to Mary and act of worship". Roman Catholic apologists who harshly criticize protestants who accuse them of worshipping idols and Mary need to take a close look in the mirror and be honest with reality. At the very least, they could tone down their ranting against protestants "misrepresenting Catholic faith" with a bit of self-reflection and a good history lesson. They split the 10th commandment on coveting into two commandments so they could still have 10 in number. Look at the list of 10 commandments published by the Roman Catholic church! The issue here is not how the Ten Commandments are numbered, rather the issue is that most published lists of the 10 commandments do not include the words, "you shall not for yourself an idol". Open your Catholic Bible and look for yourself! Does the 2nd commandment approve of bowing down and kissing idols? You shall not worship them or serve them. Baptism is full immersion in water, not sprinkling. The Catholic church baptizes babies by sprinkling a little water on them. Greek work for baptism literally means immersion. There are separate words in Greek for sprinkling, pouring and immersion. Only the Greek word for immersion is ever used for Baptism in the Bible. The first recorded case of sprinkling was in AD to someone on a sick-bed. It was then an exception to the rule and brought about fierce opposition from the whole church. Not until AD did the church accept sprinkling in such sick-bed cases of necessity. The Orthodox church refused sprinkling and still immerses to this day. Was Jesus baptized by full immersion in the Jordan River? When Philip baptized the Eunuch, did both of them go into the water? When they came up out of the water, the Spirit of the Lord snatched Philip away. Can babies be baptized since they do not first believe? What prevents me from being baptized? Can babies be baptized since they do not first repent? Original sin is false doctrine FACT: Is the doctrine of inherited original sin found in the Bible? Did Jesus say little children are better models of purity and conduct than adults? Every Christian can understand the Bible by merely read it. Catholics are taught that only the priests can understand the Bible and the common man in the pew cannot understand the Bible without the priests help. Do the scriptures say that when anyone reads the Bible, they can understand for themselves? Catholics are unwilling to defend their faith FACT: When Roman Catholics are challenged from the Bible to defend their faith, they are unwilling or unable to defend what they believe and say the priest has the answer and never search the truth out for themselves. Priests and Bishops never get permission to have open public Bible discussions with honest Bible students like ourselves. Imagine a local parish priest publicly defending infant baptism against a Christian who taught the practice contradicted the Bible! Forget what the Bible says, just trust the priest! Should a Christian be unable to defend what they believe from the Bible without the help of priests? Human tradition and man made doctrine is apostasy FACT: The Pope teaches that he can change what is in the Bible if he wants. Did Jesus say it was OK for man to change what the word of God teaches for man-made Catholic doctrine? How the Catholic church views the Bible Below are the kinds of replies you can expect from a Roman Catholic priest if you ask him about the contents of this Bible study.

### 6: The Confucian Doctrine Underlying the Principles of China's State Structure

*Accessing the underlying PHPCR session. PHPCR-ODM builds on top of the PHPCR api. You can access this to do operations not provided by the DocumentManager.*

The connection details identify the database to connect to as well as the credentials to use. The connection details can differ depending on the used driver. The following sections describe the options recognized by each built-in driver. When using an existing PDO instance through the pdo option, specifying connection details is obviously not necessary. Username to use when connecting to the database. Password to use when connecting to the database. The filesystem path to the database file. Mutually exclusive with memory. True if the SQLite database should be in-memory non-persistent. Mutually exclusive with path. Hostname of the database to connect to. Port of the database to connect to. Name of the socket used to connect to the database. The charset used when connecting to the database. Only needed if authentication is configured for drizzled. The path name to the key file to use for SSL encryption. The path name to the certificate file to use for SSL encryption. The path name to the certificate authority file to use for SSL encryption. A list of allowable ciphers to use for SSL encryption. Override the default database postgres to connect to. See the list of available modes: Name of the application that is connecting to database. Optional name by which clients can connect to the database instance. Whether to enable database resident connection pooling. It is generally used to connect to an Oracle RAC server to select the name of a particular instance. Complete Easy Connect connection descriptor, see <https://>. When using this option, you will still need to provide the user and password parameters, but the other parameters will no longer be used. Whether to establish a persistent connection. Name of a running database server to connect to. Depending on the used underlying platform version, you can specify any other connection parameter that is supported by the particular platform version via the driverOptions option. You can find a list of supported connection parameters for each platform version here:

### 7: Configuration - Database Abstraction Layer (DBAL) - Doctrine

*The underlying moral principles have not changed, but, in Pope Francis's judgment, society has changed in a way that requires a different application of them. This judgment is now reflected in the Church's social doctrine, without contradicting prior teaching on the underlying moral principles.*

The abridgment of Communism is enclosed in two primary writings: At the request of the Communist League, an activist group they were members of, Marx and Engels together authored The Communist Manifesto. The main goal of The Communist Manifesto was to focus on class struggle and motivate the common people to riot. Even more so, it was designed to envision a model government, whose economics would destroy the upper class - freeing the lower class from tyranny. According to The Communist Manifesto, Communism has ten essential planks: Abolition of Private Property. Abolition of Rights of Inheritance. Confiscation of Property Rights. Government Ownership of Communication and Transportation. Government Ownership of Factories and Agriculture. Government Control of Labor. Corporate Farms and Regional Planning. Government Control of Education. Fundamentally, The Communist Manifesto was a rebellion against the extreme poverty of the lower class. By definition, it further demands the abolition of both Religion and the Absolute Morality founded upon Religion. The irony is that Communism supposedly attempts to enhance civility within society, but removes all notions of Absolute Morality, the very cornerstone of civility. Furthermore, after Communism is instituted by the people, the system becomes Totalitarian, resulting in greater oppression of the people it was designed to "serve. Legal historian Harold Berman writes regarding historical European political policy, "It also has been, or once was, a source of freedom. A serf might run to the town court for protection against his master. A cleric might run to the ecclesiastical court for protection against the king. Russians under Czarist rule had no such protection from the wiles of an unjust Czar. And so it is for Communists. Under Communism, the government is absolute. Under Stalin, perhaps the most notorious Communist, around 40 million Russian citizens were murdered for "the good of the state. So much so, advocates of the Marxist Worldview have made every attempt to point out where communist leaders have strayed from the fundamental teachings of Karl Marx, in an attempt to absolve Communism. Nevertheless, it cannot be denied that Marxist influence brought about many of these horrors. The irony is, Marxism renounces religion, not because of religious doctrine, but because of the actions of "religious" men. No one could accuse a religion such as Christianity of evil doctrine. However, it seems that men are intrinsically evil and need only an opportunity to express this inherent reality. One must look at the overall outcome of a philosophical doctrine on society, both good and bad, not specific instances of abuse. Christianity, for example, has been used by wicked men to do much evil, but its underlying doctrine has been the cause of much good in the world. Communism, on the other hand, has brought only atrocity into the world. Communism has not brought relief to the majority as promised, nor has it ended oppression as purposed. Communism has only served to remove Morality from the masses -- a dangerous and costly experiment.

### 8: Milestones: " - Office of the Historian

*Confucianism was born and received wide circulation in the territory of the modern province of Shandong, the place of birth and life of Confucius. There is a good reason, that Confucianism was the state religion for a long time.*

Some are aspects of the concept of sovereignty and reflect the essence of territoriality. Thus, public laws which either define the constitution of the state or regulate its powers can only apply within the boundaries agreed as a part of the process of de jure recognition of statehood by the international community. Other policies are aspects of the social contract, and they define and regulate the relationship between a state and those citizens who owe it allegiance. To that extent, these policies interact with and sometimes overlap civil rights and human rights. A number of these rights are defined at a supranational level and it will necessary for states to consider the extent to which international principles of law are to be allowed to influence the operation of law within their territories. Independently of the work of the international community to produce harmonised principles, the courts in one state may sometimes be faced with lawsuits which either seek to evade the operation of foreign laws through forum shopping or seek the enforcement of "foreign" laws. This is becoming increasingly common as people now move with reasonable freedom between states and international trade routinely services markets in different states. Such lawsuits will not be troublesome if the "foreign" law is the same as the forum law. But serious difficulties will arise if the application of the "foreign" law would produce a different result. These issues are resolved under the systems of law known as "conflict of laws". In conflict cases, no court will apply a "foreign" law if the result of its application would be contrary to public policy. Thus, for the most part, courts are slower to invoke public policy in cases involving a foreign element than when a domestic legal issue is involved. That said, in those countries that have adopted treaty obligations involving human rights e. Thus, courts may have to consider the "justice" implicit in a law that allows a husband to divorce his wife, but not vice versa, as an aspect of sexual discrimination. Similarly, it would be possible to question the propriety of polygamous marriages, the talaq system of divorce which is available in some Islamic states, and Jewish divorce known as the get , but it is likely that the courts would be cautious to avoid any implication that they were discriminating against religions. Equally difficult are the family laws which regulate incestuous relationships and capacity. For example, it is probable that one state should not be too quick to condemn another because it allows a marriage between an uncle and a niece, or allows a marriage with a girl of 13 e. Less controversial is the exclusion of foreign laws that are penal or territorial because they seek to collect taxes due to another state, e. Similarly, otherwise valid contracts may be denied enforcement if to do so would assist an enemy of the forum state or would damage the political relationship with a friendly state. Policy is also a key component to the process for the enforcement of foreign judgments. The Disappearance of Legal Method, 70 Temp.

### 9: Understanding the Catechism Revision on the Death Penalty | Catholic Answers

*In discussing Lawyer's underlying work problem, the court said: In the present case, the interests of [Husband No. 1] and [Husband No. 2] conflict with the interests of [Lawyer] because the actions of [Lawyer] while he represented [Husband No. 2] and [Husband No. 1] in lawsuits against [Wife] is the primary wrongdoing for which [Wife] seeks.*

Most are relatively well known and understood because they are similar to the influences that affect almost any political decision. A detailed examination of doctrine is in order for at least two reasons. Doctrine has, or should have, an extraordinary impact on the strategy process, and doctrine is an ill-defined, poorly understood, and often confusing subject in spite of its considerable importance. Most fail to capture the significance of doctrine. Military doctrine is what we believe about the best way to conduct military affairs. Even more briefly, doctrine is what we believe about the best way to do things. Two words are particularly important in the definition. The use of the word believe suggests that doctrine is the result of an examination and interpretation of the available evidence. In addition, it implies that the interpretation is subject to change should new evidence be introduced. Doctrinal beliefs are not immutable physical laws but are interpretations of changing evidence e. Sources The principal source of doctrine is experience. In a sense, doctrine is a compilation of those things that have generally been successful in the past. The repeated success or failure of actions over time can be generalized into beliefs that, we hope, will be relevant to the present and the future. Unfortunately, not all past experience is relevant to the present not to mention the future , and there is no guarantee that what is relevant today will remain relevant in the future. Thus, doctrine is a constantly maturing and evolving thing. Of course, doctrine is not just the result of experience. Experience by itself has limited utility. As Frederick the Great pointed out, if experiences were all-important, he had several pack mules who had seen enough of war to be field marshals. Each individual looks at history through different lenses, lenses shaped by a variety of factors, lenses that interpret history in very different ways. The results are differing views among nations and among military services within nations about the lessons of history and their applicability to the present and future. Moreover, experience and the analysis of experience are not exclusive sources of doctrine because there are subjects for which there is no empirical evidence on which to base beliefs. Even though two nuclear weapons were used during World War II, by no stretch of the imagination could one consider that experience illustrative of what might transpire in a full-scale nuclear war. No one has any real experience to draw on, or any history of the best way to deter or conduct a nuclear conflict. For example, we assume that US nuclear retaliatory forces have deterred attack for four decades, but we have no solid evidence that this is the case. In such evidential voids as that found in the nuclear arena, we are forced to rely on extrapolations of experience from other areas. Even worse is the fact that in the nuclear realm we cannot afford to be wrong. Development Problems We have already alluded to several significant problems in the development of doctrine. The lack of concrete evidence in the nuclear area should be placed at the top of the problem list because of the consequences should we make an error. What nonnuclear evidence is pertinent to nuclear issues? Does any nonnuclear doctrine really apply to weapons of mass destruction? Does conventional logic apply when the consequences of nuclear war might include the death of civilization? Would anyone but a madman actually initiate a nuclear war? What would deter a madman? Can there be a winner in some rational sense in a full-scale nuclear war? These are all doctrinal questions of the utmost importance that frustrate nearly everyone who has to deal with them. Problematic nuclear issues are not the only difficulties encountered in the area of doctrine. Objective analysis of experience can be especially difficult. This fact is best illustrated by the US experience in attempting to deal with the legacy of the Vietnam War. The passions of the Southeast Asian experience have died hard and have colored nearly every attempt to analyze the conflict. Still others have passionately criticized how the war was conducted and earnestly proposed fanciful remedies and reforms. In short, objective analysis has been in short supply. In such a situation, it is unlikely that sound doctrine will result. In the case of Vietnam, almost no doctrine has resulted. Perhaps the most ubiquitous doctrinal problem is the tendency to let doctrine stagnate. Changing circumstances for example, technological developments must be constantly evaluated because they can modify

beliefs about the important lessons of experience. The French experience after World War I exemplifies the problem. Finally, doctrine can become irrelevant if the assumptions that support it are not frequently reexamined for their continuing validity. The development of US air power doctrine provides a pertinent example. The World War II experience and the availability of nuclear weapons and long-range aircraft in the postwar era further ingrained this notion. Military budgets, force structures, equipment procurement, and training were all based on the central doctrinal belief in the deterrent and warfighting decisiveness of strategic bombardment. Even the tactical air forces became ministrategic forces in the late s and early s. American air power doctrine was found to be bankrupt in Vietnam because its underlying assumptions were untrue in that situation. Both assumptions were crucial to strategic bombing doctrine. They were reasonable and valid assumptions in the s and s, but invalid in the s in the age of limited warfare in the third world. The results were frustration, ineffective bombing, wasted blood and treasure, and eventually the renaming of Saigon to Ho Chi Minh City.

**Types of Doctrine** For many years there has been considerable confusion regarding the subject of doctrine. Some of this confusion has resulted from ill-considered doctrinal publications in the wake of the Vietnam War. In some cases these publications reflected the confusion and consternation caused by the American failure in Southeast Asia, and they certainly reflected an inability to analyze the war dispassionately. Part of the confusion about doctrine also stems from the fact that there are three distinct types of doctrine. A brief survey of these types should help resolve some of the confusion.

**Fundamental** Fundamental doctrine forms the foundation for all other types of doctrine. Its scope is broad and its concepts are abstract. Essentially, fundamental doctrine defines the nature of war, the purpose of military forces, the relationship of military force to other instruments of power, and similar subject matter on which less abstract beliefs are founded. The following examples are typical statements of fundamental doctrine: The first is the almost timeless nature of fundamental doctrine. It seldom changes because it deals with basic concepts rather than contemporary techniques. The second characteristic, which is really the basis of the first, is that fundamental doctrine is relatively insensitive to political philosophy or technological change. Quite naturally, beliefs also developed about how best to use sea power and air power. Thus, environmental doctrine the rubric for sea power, air power, land power, and space power doctrine is a compilation of beliefs about the employment of military forces within a particular operating medium. Environmental doctrine has several distinctive characteristics. It is narrower in scope than fundamental doctrine because it deals with the exercise of military power in a particular medium. Environmental doctrine is significantly influenced by such factors as geography and technology. Sea power doctrine, for example, is obviously influenced by geography there are many places one cannot take a naval vessel and by technology, particularly since the advent of naval aviation and submarine warfare. Air power doctrine, on the other hand, is less influenced by geography but depends totally on technology for its very existence.

**Organizational** Organizational doctrine is best defined as basic beliefs about the operation of a particular military organization or group of closely linked military organizations. It attempts to bring the abstractions of fundamental and environmental doctrine into sharper yet still somewhat abstract focus by leavening them with current political realities, capabilities, and cultural values. Typically, organizational doctrine discusses roles and missions of an organization, current objectives, administrative organization, force employment principles as they are influenced by the current situation, and, in some cases, tactics. Organizational doctrine has several salient characteristics that distinguish it from fundamental or environmental doctrine. Organizational doctrine is very narrow in scope. Organizational doctrine concerns the use of a particular force e. In addition, organizational doctrine is current and must change to stay current. This tendency to change contrasts sharply with the almost timeless qualities of fundamental doctrine and the considerable staying power of environmental doctrine. In the United States, organizational doctrine comprises the bulk of doctrinal publications. It has been further subdivided and specialized into doctrine for specific types of forces, types of conflicts, and other subcategories. As the content of these publications increasingly narrows in scope, it assumes the characteristics of regulations or standard operating procedures. The distinction between beliefs about how to do things at this level of detail and directives on the same subject is a matter of conjecture.

**Interrelationships** How do these complex puzzle pieces fit together? Clearly, fundamental doctrine is the basis for all other types of doctrine, and environmental doctrine is at least part of the basis for

organizational doctrine. One way to understand these relationships is to visualize them as parts of a tree fig. The analogy of the tree can be carried even further. For example, what would happen if the lessons of history cannot be accurately interpreted? The results would be analogous to cutting the roots and therefore killing the tree i. What would happen if there was no valid fundamental or environmental doctrine? This is analogous to a diseased trunk or branch that could kill the tree, including the leaves again, defeat. The analogy of the doctrine tree illustrates that doctrine must be a coherent whole to be valuable, shows the dependencies involved, and emphasizes the often ignored importance of fundamental and environmental doctrine. Relationship of Doctrine and Strategy Doctrine has many functions. Its first function is to provide a tempered analysis of experience and a determination of beliefs. Its second function is to teach those beliefs to each succeeding generation. Its third function is to provide a common basis of knowledge and understanding that can provide guidance for actions.

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