

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

Chapter 1 : Inglewood Oil Field - Wikipedia

--Worship in the mega-church: the church and its music --The sermon in the mega-church --The mega-church program: education and groups --The mega-church and the necessary moment of uncertainty --The mega-church: fundamentalism and certainty --Ecumenicism and its limits: the boundary looks outward --Ecumenicism and its inclusiveness: the.

Exploration of the Southern Ocean was inspired by a belief in the existence of a Terra Australis "a vast continent in the far south of the globe to "balance" the northern lands of Eurasia and North Africa" which had existed since the times of Ptolemy. The doubling of the Cape of Good Hope in by Bartolomeu Dias first brought explorers within touch of the Antarctic cold, and proved that there was an ocean separating Africa from any Antarctic land that might exist. Ferdinand Magellan , who passed through the Strait of Magellan in , assumed that the islands of Tierra del Fuego to the south were an extension of this unknown southern land. In , Abraham Ortelius published his first map, Typus Orbis Terrarum, an eight-leaved wall map of the world, on which he identified the Regio Patalis with Locach as a northward extension of the Terra Australis , reaching as far as New Guinea. The search for this great south land was a leading motive of explorers in the 16th and the early part of the 17th centuries. Francis Drake , like Spanish explorers before him, had speculated that there might be an open channel south of Tierra del Fuego. When Willem Schouten and Jacob Le Maire discovered the southern extremity of Tierra del Fuego and named it Cape Horn in , they proved that the Tierra del Fuego archipelago was of small extent and not connected to the southern land, as previously thought. Subsequently, in , Abel Tasman showed that even New Holland Australia was separated by sea from any continuous southern continent. Portrait of Edmund Halley by Thomas Murray , c. In , Yves Joseph Kerguelen sailed from France with instructions to proceed south from Mauritius in search of "a very large continent. He was sent out again to complete the exploration of the new land, and found it to be only an inhospitable island which he renamed the Isle of Desolation, but which was ultimately named after him. James Cook Famous official portrait of Captain James Cook who proved that waters encompassed the southern latitudes of the globe. The obsession of the undiscovered continent culminated in the brain of Alexander Dalrymple , the brilliant and erratic hydrographer who was nominated by the Royal Society to command the Transit of Venus expedition to Tahiti in The command of the expedition was given by the admiralty to Captain James Cook. On 16 March, the approaching winter drove him northward for rest to New Zealand and the tropical islands of the Pacific. This point, reached on 30 January , was the farthest south attained in the 18th century. With a great detour to the east, almost to the coast of South America, the expedition regained Tahiti for refreshment. He thereby laid open the way for future Antarctic exploration by exploding the myth of a habitable southern continent. In a voyage from to , James Weddell commanded the ton brig Jane, accompanied by his second ship Beaufoy captained by Matthew Brisbane. Together they sailed to the South Orkneys where sealing proved disappointing. They turned south in the hope of finding a better sealing ground. A few icebergs were sighted but there was still no sight of land, leading Weddell to theorize that the sea continued as far as the South Pole. A few months later Smith returned to explore the other islands of the South Shetlands archipelago, landed on King George Island , and claimed the new territories for Britain. Parts of her wreckage were found months later by sealers on the north coast of Livingston Island South Shetlands. It is unknown if some survivor managed to be the first to set foot on these Antarctic islands. The first confirmed sighting of mainland Antarctica cannot be accurately attributed to one single person. It can, however, be narrowed down to three individuals. According to various sources, [45] [46] [47] three men all sighted the ice shelf or the continent within days or months of each other: On 30 January , Bransfield sighted Trinity Peninsula , the northernmost point of the Antarctic mainland, while Palmer sighted the mainland in the area south of Trinity Peninsula in November Shows a sea below both the Atlantic and Pacific oceans at a time when Tierra del Fuego was believed joined to Antarctica. Sea is named Mer Magellanique after Ferdinand Magellan. Freycinet Map of

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

â€” resulted from the French Baudin expedition to Australia and was the first full map of Australia ever to be published.

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

Chapter 2 : Earthquakes & Earth's Interior

Of course, broader ecumenical patterns of thinking had long allowed intellectuals to imagine unity, or at least convergence, across the boundaries of sect and rite.

So it becomes kilometers per second. The precise formula, if you want to know, is just To see the formation of a Newtonian black hole, just continue this collapse process, as in the figure. That is an astonishingly small size into which all the matter of the earth must be squeezed. Nothing traveling any slower could escape. It has many properties in common with the black holes of general relativity. Most importantly, they both have the same size. As the collapse proceeds, energy is released in larger and larger amounts. If the collapse continued to a point, an infinite amount of energy would be released but would not be carried off by light moving at c ! The formula for the size r_{bh} of a Newtonian black hole is easy to compute. If the mass is just able to escape, these two energies must sum to zero. The existence of the Newtonian black holes and their similarities to the black holes of general relativity is striking. However the significance of their similarities should not be overestimated. Light cannot escape a Newtonian black hole only if a particular way of escaping is chosen and particular assumptions are made about light: Newtonian physics would allow things to escape the Newtonian black hole by gentler means. Imagine a rocket ship that fires its motors so as to generate an upward acceleration that is greater than the attraction of gravity. As long as that upward acceleration just exceeds that of gravity, the rocket ship would gently rise and escape. That is not possible, as we shall see, for a black hole in general relativity. The Collapse of Stars We need not fear that our planet earth will undergo gravitational collapse. The mechanical incompressibility of rock is an enduring feature. It is not so for stars, such as our sun. The gas pressure that resists collapse depends on the high temperature of the star. Stars radiate and constantly lose the energy that sustains the high temperature. That energy is resupplied by nuclear reactions in the star. When stars form initially from collapsing clouds of hydrogen gas, the hydrogen fuses to form Helium, liberating vast amounts of energy. After that, more fusion reactions occur producing more elements. These reactions cannot proceed indefinitely. Eventually the nuclear fuel will be spent and the gases will start to cool. When they do, the pressure produced by the high temperature will drop as well. And when that happens, the balance of inward gravitational force and outward pressure will be disrupted in favor of the gravitational forces. The star will begin to collapse in onto itself. The stability of stars is only a temporary circumstance. What happens next is not so simple. There are many possibilities and astrophysicists have developed detailed histories of how different stars will fare under gravitational collapse. The most important factor in deciding their fate is the mass of the star. Smaller stars tend to burn out quietly, larger stars are more likely to collapse catastrophically and produce a black hole. The table summarizes some of the major trends. Form neutron stars "pulsars" ; or may fragment in supernova explosions. More than three solar masses Nothing halts gravitational collapse; black holes form. While the eventual fate of our sun is clear, we are in no immediate danger. The times required for these processes is of the order of billions of years. Our sun has been gently burning its hydrogen for 4. One might expect that larger stars would live longer since they have more fuel. However the reverse is true. They burn their nuclear fuel even faster so they have shorter lives. Newtonian and Relativistic Black Holes Black holes can form in both Newtonian theory and general relativity. However there are significant differences between them. Newtonian black hole Singular point of infinite matter density and field strength. Space and time unaffected. Infinite energy is released in the collapse that forms the black hole. General relativistic black hole Singularity in spacetime curvature. Causal structure of space and time affected; there are causally isolated regions of space and time. Finite energy is released in the collapse that forms the black hole. A Newtonian black hole is less radical than a relativistic black hole in so far as the Newtonian black hole involves no disturbance to space and time. So if the matter density and gravitational field becomes singular, we should expect similar pathologies in space and time. A Newtonian black hole, however, is far more radical that a relativistic hole in another sense. In formation, a fully collapsed Newtonian black hole

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

must shed an infinite amount of energy. While we talk of infinities all the time, we should not be casual about such an amount. The release of an infinity of energy in our neighborhood would overwhelm everything. In general relativity, the formation of a black hole does not call for an infinity of energy to be released. Forming a Black Hole in General Relativity Let us now trace how spacetime is affected by the formation of a black hole in general relativity. The spacetime diagram below shows a sphere of matter undergoing gravitational collapse. It is the simplest case of an uncharged, non-rotating sphere of matter and produces a so-called "Schwarzschild" black hole. At the bottom of the figure is a spatial slice of a fairly ordinary spacetime, in which a sphere of matter begins its gravitational collapse. The collapse continues as we proceed up the figure. The sphere becomes smaller and smaller, until it eventually it is so small and dense and its gravity so strong that not even light can escape its surface. That is the formation of a black hole and it happens at a radial position known as the "Schwarzschild radius. For an object the size of the sun, it is 2. Note that neither the earth nor sun have enough mass to overcome stabilizing forces and produce a black hole. The radial position from where light can no longer escape is called the "event horizon. Outside the event horizon, rapidly moving bodies that have strayed too close to the black hole can still escape, if they can move fast enough. Once they stray within the event horizon, no escape is possible. The fastest speed relativity theory admits, that of light, is no longer enough to allow escape. Once the collapsing matter has collapsed within the event horizon, the collapse continues all the way to zero size. What results is a point of infinite matter density and therefore a point of infinite spacetime curvature. It is a singularity. Within the event horizon, all motion of matter and light is towards that singularity. In this sense, the directions of space and time are switched within the event horizon. In a Minkowski spacetime, the light cones mapped out the possible motions and the possibilities for causal connections. In that spacetime, the lightcones were uniformly distributed in spacetime, with no regions of spacetime causally distinct from others. In a black hole, it is otherwise. In a black hole spacetime, lightcones far away from the event horizon are oriented as expected. As we near the event horizon, the light cones tip over to face the singularity. At the event horizon itself, the light cones have tipped over so far that only motions faster than light can escape falling into the singularity. Within the event horizon, the light cones futures are all pointed towards the singularity. A presumption in the literature on black holes is that nothing travels faster than light. We noted earlier that relativity theory does in principle admit faster than light motions--a particle executing them would be a tachyon. However no such particle has been detected. When we look at these diagrams, it is clear that the event horizon marks a special boundary in spacetime. It marks the point of no return for travelers falling into the black hole. However there is nothing special, locally, at the event horizon that is different from neighboring events. As the traveler passes the event horizon, there are no special flags or markers that the traveler sees. Spacetime around the event horizon will be highly curved but otherwise no different from the spacetime on either side. In brief, the traveler "feels no bump" when the event horizon is passed. The event horizon gets its special properties from its relation to the global structure of the spacetime and specifically to the singularity and the exterior of the black hole. It is something like the position computed by demographers called the "mean center of the US population. Move an inch to the west and you are now on average closer to people in the west; move an inch to the right and you are now on average closer to people in the east. Of course it is nothing locally about the position in Missouri that gives it this property. It is the relation between that position and all the people spread out over the US. In brief, it would be a mistake one would not want to repeat--although you would not get the chance to repeat it!

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

Chapter 3 : Southern Ocean - Wikipedia

Numbers English Standard Version (ESV) Boundaries of the Land. 34 The Lord spoke to Moses, saying, 2 "Command the people of Israel, and say to them, When you enter the land of Canaan (this is the land that shall fall to you for an inheritance, the land of Canaan as defined by its borders), 3 your south side shall be from the wilderness of Zin alongside Edom, and your southern border.

Hanging objects swing back and forth. People outdoors might not realize that an earthquake is occurring 4. Dishes, windows, and doors rattle. Some people outdoors may feel movement. Sleeping people are awakened. Small objects move or are turned over. Liquids spill from open containers 4. People have trouble walking. Objects fall from shelves. Pictures fall off walls. Plaster in walls may crack. Trees and bushes shake. Damage slight in poorly built buildings. Drivers feel cars shaking. Loose bricks fall from buildings. Damage slight to moderate in well-built buildings; considerable in poorly built buildings. Houses not bolted down shift on foundations. Well-built buildings suffer slight damage. Poorly built structures severely damaged. Hillsides crack if ground is wet. Water levels in wells change. Houses not bolted down move off foundations. Some underground pipes broken. Serious damage to Reservoirs. Water thrown on the banks of canals, rivers, lakes. Ground cracks in large areas. Railroad tracks bent slightly. Large cracks appear in the ground. Railroad tracks badly bent. Ground moves in waves or ripples. Large amounts of rock may move. Note that correspondence between maximum intensity and Richter Scale magnitude only applies in the area around the epicenter. A given earthquake will have zones of different intensity all surrounding a zone of maximum intensity. The Mercalli Scale is also useful for determining the size of earthquakes that occurred before the modern seismographic network was available before there were seismographic stations, it was not possible to assign a Magnitude. What Happens During an Earthquake? Earthquakes produce several effects that cause damage and destruction. Some of these effects are the direct result of the ground shaking produced by the arrival of seismic waves and others are secondary effects. Among these effects are the following: Ground Shaking - Shaking of the ground caused by the passage of seismic waves near the epicenter of the earthquake is responsible for the collapse of most structures. The intensity of ground shaking depends on distance from the epicenter and on the type of bedrock underlying the area. In general, loose unconsolidated sediment is subject to more intense shaking than solid bedrock. Damage to structures from shaking depends on the type of construction. Concrete and masonry structures, because they are brittle are more susceptible to damage than wood and steel structures, which are more flexible. Different kinds of shaking occur due to passage of different kinds of waves. As the P-waves arrive the ground will move up and down. The S-waves produce waves that both move the ground up and down and back and forth in the direction of wave motion. The Love waves shake the ground from side to side, and the Rayleigh waves create a rolling up and down motion see figure Ground Rupture - Ground rupture only occurs along the fault zone that moves during the earthquake. Thus, structures that are built across fault zones may collapse, whereas structures built adjacent to, but not crossing the fault may survive. Fire - Fire is a secondary effect of earthquakes. Because power lines may be knocked down and because natural gas lines may rupture due to an earthquake, fires are often started closely following an earthquake. The problem is compounded if water lines are also broken during the earthquake since there will not be a supply of water to extinguish the fires once they have started. Liquefaction - Liquefaction is a processes that occurs in water-saturated unconsolidated sediment due to shaking. In areas underlain by such material, the ground shaking causes the grains to loose grain to grain contact, and thus the material tends to flow. You can demonstrate this process to yourself next time your go the beach. Stand on the sand just after an incoming wave has passed. The sand will easily support your weight and you will not sink very deeply into the sand if you stand still. But, if you start to shake your body while standing on this wet sand, you will notice that the sand begins to flow as a result of liquefaction, and your feet will sink deeper into the sand. Aftershocks - Earthquakes can change the stress state in rocks near the hypocenter and this may induce numerous

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

earthquakes that occur after the main earthquake. These are almost always smaller earthquakes, but they can be numerous and last for many months after the main earthquake. Aftershocks are particularly dangerous because they can cause further damage to already damaged structures and make it unsafe for rescue efforts to be pursued. Tsunami - Tsunami are giant ocean waves that can rapidly travel across oceans. Earthquakes that occur along coastal areas can generate tsunamis, which can cause damage thousands of kilometers away on the other side of the ocean. Tsunamis can be generated by anything that disturbs a body of water. This includes earthquakes that cause vertical offset of the sea floor, volcanic eruptions into a body of water, landslides into a body of water, underwater explosions, and meteorite impacts. In general, the larger the earthquake, eruption, landslide, explosion or meteorite, the more likely it will be able to travel across an ocean. Smaller events may, however, cause a tsunami that affects areas in the vicinity of the triggering event. Tsunami waves have wavelengths and velocities much higher than wind-driven ocean waves. They usually are more than one wave, that hit the coastline tens of minutes to hours apart. Although wave heights are barely perceptible in the open ocean, the waves become amplified as they approach the shore and may build to several tens of meters. Thus, when they come ashore, they can flood areas far away from the coast. Tsunami warning systems have been developed for the Pacific Ocean basin and, recently, the Indian Ocean where a tsunami killed over 200,000 people in Sumatra. But, such warning systems depend on the ability to detect and forecast a tsunami after an earthquake occurs and may take several hours to come up with an accurate forecast of wave heights and travel time. Knowing something about these aspects of tsunamis could save your life. It suggests that if you are near the beach and feel an earthquake immediately get to higher ground. Tsunami warnings require time and if you are near enough to the earthquake that generates a tsunami that you feel the earthquake, there may not be enough time for a warning to be sounded, nor will there be enough time to get out of the way once you see the wave approaching. If you are near the beach and see the ocean recede far offshore, immediately get to higher ground, as the receding ocean indicates that the trough of a tsunami wave has arrived and will be followed by the crest. Several waves are possible and any of them could be the largest of the waves. Wait for authorities to issue an "all clear signal". The waves are so powerful and last such a long time, that you would have little chance of surviving. Where do Earthquakes Occur The distribution and frequency of earthquakes is referred to as seismicity. Most earthquakes occur along relatively narrow belts that coincide with plate boundaries (see figure 10.1). This makes sense, since plate boundaries are zones along which lithospheric plates move relative to one another. Earthquakes along these zones can be divided into shallow focus earthquakes that have focal depths less than about 70 km and deep focus earthquakes that have focal depths between 70 and 700 km. Earthquakes at Diverging Plate Boundaries Diverging plate boundaries are zones where two plates move away from each other, such as at oceanic ridges. In such areas the lithosphere is in a state of tensional stress and thus normal faults and rift valleys occur. Earthquakes that occur along such boundaries show normal fault motion and tend to be shallow focus earthquakes, with focal depths less than about 20 km. Such shallow focal depths indicate that the brittle lithosphere must be relatively thin along these diverging plate boundaries. Earthquakes at Converging Plate Boundaries - Convergent plate boundaries are boundaries where two plates run into each other. Thus, they tend to be zones where compressional stresses are active and thus reverse faults or thrust faults are common. There are two types of converging plate boundaries. Subduction boundaries - At subduction boundaries cold oceanic lithosphere is pushed back down into the mantle where two plates converge at an oceanic trench. Because the subducted lithosphere is cold, it remains brittle as it descends and thus can fracture under the compressional stress. When it fractures, it generates earthquakes that define a zone of earthquakes with increasing focal depths beneath the overriding plate. This zone of earthquakes is called the Benioff Zone. Focal depths of earthquakes in the Benioff Zone can reach down to 700 km. Collision boundaries - At collisional boundaries two plates of continental lithosphere collide resulting in fold-thrust mountain belts. Earthquakes occur due to the thrust faulting and range in depth from shallow to about 700 km. Earthquakes at Transform Fault Boundaries Transform fault boundaries are plate boundaries where lithospheric plates slide past one another in a horizontal fashion.

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

Chapter 4 : How well do you remember "Jaws?" | Zoo

between BUGB and the Church of England, published as 'Pushing at the Boundaries of Unity', offers fruitful paths of exploration involving the recognition of a shared journey of initiation.

The long and varied history of Christian ecumenism is reflected in the many definitions attached to the word itself. Eight of the fifteen references are found in Luke and Acts, and with the exception of two references that suggest the Roman empire Lk. Eastern Orthodox churches acknowledge seven ecumenical councils before the Great Schism of , while the Roman Catholic Church also claims as ecumenical subsequent councils in the West, such as the Council of Trent and the two Vatican councils. The meaning of the word ecumenical was thus extended beyond the theologically neutral notion of "the inhabited world" to include both an understanding of the church in its worldwide sense and expressions of belief that have universal ecclesiastical acceptance. After a period of relative neglect, the word ecumenical reappeared in the twentieth century, with new meanings appropriate to a new situation. Many church bodies, disturbed by their divisions from one another, which were made particularly apparent by the competitive nature of nineteenth-century missionary activities, began to look for ways to overcome their diverse histories. Following a world conference of missionary societies in Edinburgh in , the word ecumenism began to be used to signify a concern to reunite the divided Christian family. These twin poles of unity and mission have characterized what has come to be referred to as "the ecumenical movement. Concerns about world hunger, racism, or political oppression are thus frequently described as "ecumenical concerns" and are often focal points of common action not only among Christians but in conjunction with all people of goodwill. The Birth of Modern Ecumenism: Edinburgh, The fellowship of those who have been made "one in Christ" has almost always been marred by institutional division. The church at Corinth was particularly notorious in this regard. The creedal controversies in the early councils were attempts to set boundaries to the faith, and they provided canons for exclusion of heretics as well as inclusion of believers. In a radical division, the Great Schism , culminated the separation between Eastern and Western Christianity, and in the sixteenth century the Western church was further divided into the many separate denominations that resulted from the Reformation. It is to the credit of the groups thus divided that they continued to believe that their divisions were "sinful," but not until the nineteenth century, with its missionary advance from Europe and North America to the rest of the world, was the situation recognized as intolerable. The efforts to "make disciples of all nations" Mt. It is therefore significant that the first major attempt to begin a healing of the divisions within Christianity originated in the missionary societies. In , a number of missionary societies held a conference in Edinburgh, Scotland, that by common consent is described as the birth of the modern ecumenical movement. The purpose of the conference was to develop a common missionary strategy that would not only avoid the scandal of the past but provide for a more creative and collaborative use of resources in the future. The Three Streams Flowing from Edinburgh As delegates to the Edinburgh conference looked ahead, they saw that some kind of structure would be necessary if the goals of the conference were to be accomplished. A continuation committee was established, and by it was clear that three concerns would need attention, continuing reflection, and structural implementation: During its forty-year life, the council held five conferences that dealt with the impact of secularism on the life of the church Jerusalem, ; the relationship of the Christian religion to other world religions Madras, ; the need to see missions as a two-way street on which the so-called younger churches would now be giving as well as receiving Whitby, ; the imperative need for Christian unity, if mission was to retain its credibility Willingen, ; and recognition that the time had come for missionary concern to be related structurally to those Christians already grappling with questions of unity and service Ghana, The last conference translated into a decision to merge with the already established World Council of Churches , a decision that was implemented in Recognizing that organic reunion was years if not light-years away, members of this commission sought to develop a consensus on matters to which divided churches could relate.

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

A second Conference on Life and Work, held in Oxford in 1937, drew delegates from 40 countries and denominations who discussed church and state, church and community, and the church and its function in society, while small groups dealt with education, the economic order, and the world of nations. Two realities loomed behind the Oxford discussions. The other was a realization that service could not adequately be discussed apart from considerations of doctrine. Consequently, the delegates voted that the Life and Work Commission should seek to merge with the Faith and Order Commission, the third outgrowth of Edinburgh. This third structure provided a place for the doctrinal issues that divided the churches to be explored. The members, adopting the name Faith and Order, held an initial conference in Lausanne in 1948, with over 200 delegates from churches, including not only Protestants but Eastern Orthodox representatives as well. The report of the conference exemplified a descriptive process called "comparative ecclesiology," which sought to pinpoint and describe doctrinal differences as well as similarities, without as yet attempting to resolve them. However, the commonly shared conviction at Lausanne that "God wills unity" led the delegates to project a second conference, which was held at Edinburgh in 1961, with delegates from participating bodies. Unanimous agreement was reached on a statement about "the grace of our Lord Jesus Christ," although in other areas, such as church, ministry, and sacraments, awesome divergences remained. Members of the Faith and Order Commission realized that doctrine involves action and service, and they voted at Edinburgh in complementarity with a similar action taken by the Commission on Life and Work that the two groups should merge. Delegates from both groups therefore met in 1968 at Utrecht to work out proposals for "a world council of churches. Many denominations established international bodies, such as the Lutheran World Federation and the World Alliance of Reformed and Presbyterian Churches, so that global concerns could receive greater attention. National ecumenical agencies were created, such as the British Council of Churches and the Federal Council of Churches in the United States, which later became the National Council of Churches of Christ, providing vehicles through which Protestant groups could work cooperatively on many issues. Another ecumenical impetus reminding Christians that "the world is too strong for a divided church" was the rise to power of Hitler, whose policies were bent on the extermination of the Jews, the suppression of any Christian groups opposing Nazi claims, and the extension of racially based totalitarian rule. The Barmen Declaration of the Confessing Church in Germany was a theological "no" to Hitler that brought Reformed and Lutheran groups together for the first time since the Reformation. Christians living under persecution from 1939 to 1945 discovered that in concentration camps or occupied territories their unity far outweighed their differences. In 1948 the International Missionary Council joined the WCC, thus completing the structural reunification of the three areas of concern originating at Edinburgh. During World War II, a skeleton staff in Geneva engaged in refugee relief and found various ways for Christians to communicate across the national barriers created by the war. The person most responsible during these interim years, W. D. P. The issue of membership in the WCC has been a delicate one. All churches accepting the basic affirmation of "Jesus Christ as God and Savior" have been welcome to apply for membership, and at each world assembly held every five or six years new churches have joined, so that after the Vancouver world assembly there were three hundred member churches representing around four hundred million Christians and including almost all the major Protestant and Orthodox bodies in the world. Membership in the WCC, however, does not imply that member churches believe that their own doctrine of the church is inadequate, nor does it mean acknowledging that other members are "fully" churches. At the New Delhi assembly in 1961, a more fully developed basis for membership was approved. A brief description of the structure as it existed after the Vancouver assembly will indicate the wide variety and scope of WCC commitments. There are three major foci of concern in the WCC, identified as "program units. In its new guise, Faith and Order has continued to have an active history since the formation of the WCC, dealing with issues related to the visible unity of the church and preparing reports on such topics as accounts of Christian hope; the theology of baptism, Eucharist, and ministry; the relationship between church and state; and the unity of the church in relation to the unity of humankind. The subunit on World Mission and Evangelism is clearly the repository of many of the concerns of the earlier International Missionary Council and deals with

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

problems raised in proclaiming the faith today, discerning the true missionary congregation, and developing ways for churches throughout the world to share their resources, both material and spiritual. The subunit on Church and Society is one of the continuing vehicles for the concerns of the earlier Commission on Life and Work; the WCC has held important conferences in this area, most notably a conference on "The Church in the Social and Technical Revolutions of Our Time" Geneva, , which included worldwide representation and set a new direction for Church and Society concerns. There have also been subsequent conferences on the uses of nuclear energy and issues in medical ethics. The subunit on Dialogue with People of Living Faiths and Ideologies has been a vehicle for widening contacts far beyond the Christian arena. The subunit on Theological Education seeks to make resources available for training for ministry in as ecumenical a context as possible. Program Unit II is concerned with Justice and Service, another place where certain Life and Work emphases continue to be manifest in concrete ways. The subunit on Inter-Church Aid, Refugee and World Service has been a conduit for specific, practical, and immediate help to people in need. The Program to Combat Racism, through separately solicited funds, gives financial support to groups of racially oppressed peoples so that they can work for their own liberation. The Christian Medical Commission engages in programs of community health care and education, particularly in areas that are without adequate hospitals or professional medical assistance. Program Unit III is concerned with Education and Renewal and is oriented to new thinking about Christian education and its impact on parish life. The subunit on Education sponsors programs to develop leadership, educational curricula for churches, and Bible study. The subunit on Renewal and Congregational Life provides resources for local congregations and other Christian groups. The subunit on Women is helping the entire Christian family to rethink the roles of women in both church and society. A similar subunit on Youth gives special attention to the needs of young people. It directs ongoing attention to theological reflection in the context of the contemporary world Program Unit I , specific actions in various projects of service Program Unit II , and ongoing attempts at renewing the mind for the life of the people of God Program Unit III. In addition to a staff of about persons to administer these various activities, the WCC has a Central Committee, composed of about members, chosen proportionately from among the member churches, which meets annually to determine the ongoing tasks of the WCC between assemblies. At the world assemblies, member churches meet to discuss their common task and to work on problems that have emerged since the previous assembly. From to , six assemblies were held: Small grants have occasionally been given to "freedom" groups, particularly in Africa, occasioning protest from others who feel that such gifts will foster violence. The Development of Roman Catholic Ecumenism.

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

Chapter 5 : Ecumenical Movement | racedaydvl.com

The following is the second of three excerpts published in Massage & Bodywork from the newly released text, The Ethics of Touch, by Ben Benjamin and Cherie Sohnen-Moe. (SMA Inc., Tucson, Ariz.,).

The front courtyard and the central courtyard call to mind. Private open space is really no more than another room in the private domain - roofless perhaps, but within the private domain, and not part of the protective-presentational boundary. In the central courtyard house the court is a plein-air living room; in the front courtyard house the court is either a plein-air entry hall or living room, depending on the floor plan and the occupants. The fora, too, may have been more restrictive than sometimes assumed - current conjecture seems to be that the Romans were more than the Greeks in the habit of limiting entry to their fora by profession and class. It will be helpful to start this analysis with a relatively simple form of urban agglomeration, and to identify some of its key spatial and territory-defining elements. With this understanding we will be able to think more clearly about relative territorial position, and about some more complex urban forms which build on the logic of the simple village. A typical single-street agricultural or trading village is constructed along a roadway. And the space defined by these buildings becomes the public space of the town. The protective presentational boundary. The image which comes to mind when thinking about this boundary will vary with different cultures and with different historical periods. In all cases, on one side of the boundary is public environment " where anonymous people come and go - and on the other side of the boundary is a domain which is controlled. Those on both sides of the boundary understand the system. When we are in public areas we know where we belong, as do those who are in the more controlled " or private " realm. With this clear and universally understood system of physical relationships and signals we gain an immense benefit " whichever side of the boundary we are in: Because the model is clear and legible, we move easily within it. We understand the protocol " almost subconsciously " and we are psychologically comfortable. If we are in the public realm we understand where we are entitled to be, and we can move and act comfortably. The act of penetrating the protective presentational boundary to enter either the private realm or the public realm! And in a traditional urban environment the signals and spatial relationships are all in legible, comprehensible place. Not many of us, of course, live in single-street villages, and it is interesting where the model we are exploring leads as we rise in complexity, density and size of urban form. Topology is a discrete " and rather arcane " field of high-level mathematics and geometry which deals with relationship rather than with visible dimension and form. This paper is by no means high-level mathematics " but it is a study of relationship rather than form, and therefore it is a topological analysis. The discovery and proof that the Moebus strip is a 3-D object with only one side is topology " and all Moebus strips are topologically the same " no matter how large, of what colour, or what material. The reason for this aside is to remind that this is a review of relationship " not style nor historic period " and, more importantly, to lead us to the next step: Thus far we have explored some basic relationships. The guiding proposition of this essay is that with these basic relationships the entire fabric of the historical city was made. The intertwining of these relationships is endemic to all pre-twentieth century towns, villages and cities. Here the protective presentational boundary follows the streets and continues to create the continuous boundary between public and private realm. And this public domain exists not only as routes for movement, but as parks and markets " the open space of the city: Up to this point in this investigation the geometry of relationships is pretty straightforward, and the key insight has more to do with understanding the territory-clarifying function than with demonstrating complex geometric patterns. When villages reach a scale where they cannot simply stretch ad infinitum as single street, nor T-street, nor multi-branched streets " they have to achieve another generation of geometry. This next generation of geometry is the logical next step. Many islands together surround and define the streets and plaza of historic cities, and it is this symbiotic relationship which is the basic building block of larger urban agglomerations. The protective-presentational boundary is intermediary

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

between the public network and the private domains: The pattern which emerges is of course familiar. It is a pattern of city blocks. And the city block, seen in this way, can be defined as a private domain, or set of private domains, surrounded by a protective-presentational boundary and bounded in turn by the public network. This definition does not limit the city block to endlessly repeated rectangular pieces of property, nor does it dismiss the block as a convenient means of sub-dividing property. Instead it allows us to see the city block as an essentially territorial model for city-building, whose shape can vary almost infinitely, as those blocks in Lima demonstrate: Note in particular the large, extremely complex, block indicated with cross-hatching. The protective-presentational boundary, in all of its meanderings, remains a consistent intermediary between the public and private domains. Once this model of territory-defining city blocks with a continuous edge of protective presentational boundary becomes the lens for looking at pre-twentieth century cities, the consistency of the model is astounding. As bold as it may sound, there are no exceptions to the model in pre-twentieth century non-tribal permanent settlements. A city block is often thought of as a rectilinear tool for selling and developing land. The apparent contortions of the outline of some vernacular blocks have a strong resemblance to illustrations of fractal geometry! However, there are many historic examples of single-entity blocks with continuous protective presentational boundary around their entire perimeter. The most obvious of these are cultural, religious or institutional entities – temples, government buildings, university buildings, etc. In terms of our development model, the important distinction is that such single-owner-controlled domains really do have a protective and presentational boundary around all sides and do not expose an un-protected nor un-presentational, nor non-bounding boundary anywhere along their perimeter. And explicitly pointing out this concept leads to two important asides: Adult Musk Oxen famously face outward in a circle and herd their young and frail to the centre of the circle when being attacked by wolves. Though the anonymous public is not analogous to threatening wolves, there are real similarities, and it is architecturally interesting to equate a bunch of shaggy manes, huge horns and snorting nostrils to an architectural version of the protective presentational boundary! Spaces between buildings and friendly gestures are easily compatible with the urban function of the boundary: Its main urban duty is to make legible the edge between public and private. It can be the domain of an individual family, or a number of families; or it can be the domain of institutions or businesses. Institutions such as government or church are more public than are families. However, in relation to the real public domain of streets and open space they are relatively private: One who enters recognizes restrictions which do not apply to movement in the public network. These increased restrictions are supported by tradition and sanction, and often by physical barriers and schedules. Churches, law courts, corporate headquarters, office buildings, or museums are all buildings of quasi-public character. They are open to the average citizen, but they are the domain of a set of initiates: They are entered only under certain circumstances, and on entering one recognizes his move from the public network into a private domain. And this private domain requires a certain etiquette different from the etiquette of the public network. These public buildings which are private domain sit in the urban fabric just as the more private domain of housing. They often have more elaborate facades, or in our developing language, their protective-presentational boundaries are more powerful more inviting, more forbidding, more grand, more decorative, or even more austere. And they often constitute an entire city block. However, these are not differences in structural relation to the city: The protective-presentational boundary is still the intermediary between the public network and the private domain. Whether public buildings make up all or only part of a city block, a continuous protective-presentational boundary exists between private domain and public network. It is made up, too, in greater or lesser degree, of open space. There are two kinds of private open space. This may be understood if we look at a typical row-house with its front and back yards: The front yard is in fact not so much private open space as it is a constituent element of the protective-presentational boundary: All exist to establish the relationship of the private domain with the public. The back yard, on the other hand, is what we should properly call private open space. It has three characteristics which are common to all private open space in the urban environment: Private open space is not always behind the building; it can also be in the

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

centre of a private domain, as in the typical court-house of early Greece or Pompeii: Or it can be at the front of the private domain as in some Greek and Mexican villages: This is not a very common model, and it makes unusual demands on the protective-presentational boundary. And with surprising frequency the private domain is made up only of building - with no privately-owned open space at all. Residential examples can be found in most of old Amsterdam and in a number of Italian villages. Private open space can be behind, in the middle, or in front of the building - or it can be non-existent. These diagrams show private open space as an element in low or medium density housing. There is a parallel development of private open space in higher density housing and for non-residential buildings. The main difference is that the greater the number of people who use a private open space, the stronger must be the boundary between private open space and its attendant building. In fact it is often no more than a colonnade separating the rooms from the courtyard; the courtyard serves as both garden and circulation space for the house. In Seville, on the other hand, there are apartment houses with large garden-courtyards. These courtyards are used by a larger number of people than are those of the Greek single-family house. The higher density use demands a stronger wall separating the building from its private open space. This stronger separation remains a boundary within the private domain, and is not equivalent to the protective-presentational boundary between public and private. We can transfer these diagrams to plans of city blocks. When we do, five basic city block patterns emerge: The first is the city block with no private open space. As mentioned above, this pattern is surprisingly common. It is especially common for non-residential buildings. In some cases the entire city block has extensive private open space which is the domain of a single family group ², as in the Palazzo Farnese in Rome. A related pattern is that with a number of enclosed courts ³. Examples of Greek courtyard houses and Seville apartments have already been mentioned. The first of these patterns is common in London, Boston, and many contemporary low and medium-density housing developments. The service lane pattern was built as early as the fifth century B.

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

Chapter 6 : Drones and Surveillance in Our Brave New World - racedaydvl.com Blog

In this paper we take a close look at current interdisciplinary modeling practices in the environmental sciences, and suggest that closer attention needs to be paid to the nature of scientific practices when investigating and planning interdisciplinarity.

Pinterest There are more arguments for separation, for difference, in a world less separated and different than ever before. The Light Helmet is one piece in a set of architectural thesis work produced by Jessica Hanzelkova examining cultural identity in the contemporary era. The helmet is imagined as a manifestation of commonality, a collective experience of individual existence. Within an era of hyper-globalisation, where boundaries are consistently blurred and the pace of sharing is accelerated, it is important that individuals acknowledge their own experience and comprehension of cultural change. This is so that an ethical and conscious navigation of personal and client bias, and context can be made in the design process. Reducing a production of architecture which unknowingly romanticizes or plays-down elitist or paternalistic tendencies; remnants of colonialist ideologies that continue to propagate in society. As culture continually evolves and as boundaries become increasingly fluid, what kinds of hybrid and blurred forms will emerge to contend with a transcultural future? What kinds of universalising concepts will be referenced to create designs which engage all? What does an architecture of commonality instead of difference look like? How will transcultural identity affect design in the future? Five Culture-to-Architecture Assumptions The basis of this research seeks to combine the field of architecture with cultural studies. It is important to note assumptions about the role of architecture made by the author, which form the basis of the research. Architecture is influenced by and can influence culture; prioritizing the social, cultural, and political agency a building has, and realizing that this reciprocal relationship is pertinent in an increasingly globalised world. Globalisation is a phenomenon that has been occurring for centuries – only recently accelerated. Architects are obsessed with material culture, that objects or artifacts can come to embody or represent entire rituals or ways of life. Individual Background There are physical and metaphysical boundary conditions which exist on my face. In turn, becoming a tangible site of continual analysis, judgement, and often confusion. The head, throughout history and cross-culturally, has persisted as the site of identity, and of judgment; but also as the site of story-telling, of ritual, of individuality. The helmet is a small scale prototype which begins to consider more collective and universal approaches to design, ones which are not fixated on differences or preservation, but instead embrace flux, transience, and the individual. It looks for deeper methods of representation that go beyond outward appearances, trends, or categorization; ones which do not shroud their meaning behind layers of jargon, and analogies. The helmet is symbolically simple, it is meant to transcend cultural boundaries as it obliterates the face and projects the most basic component of life onto itself. In answer to the question: The helmet answers by asking: Historical Archaeology, 30 2

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

Chapter 7 : Newest Questions - Mathematics Stack Exchange

These platform exchanges often cross boundaries into false and even heretical territory. Consequently, these celebrities become an endorsement of false teaching to the masses of low information evangelicals who are fans of these various Christian celebrities.

Geographic setting[edit] Detail of the Inglewood Oil Field, showing its position relative to nearby cities. Active oil wells are shown as black dots; blue dots are active water injection or disposal wells. The hills are cut by numerous canyons, and include a central depression along the east side of which is a scarp representing the surface trace of the Newport–Inglewood Fault. The hills terminate abruptly on the north, east, and west, and slope gradually down to the south. Surface drainage from the hills is generally south and west, with runoff from the oil field going into six retention basins which drain into the Los Angeles County storm drainage network, and then into either Centinela Creek or Ballona Creek. The field contains both native and non-native vegetation, primarily on hillsides and in the narrow areas between drilling pads, tank farms, and work areas, as the field is densely developed. Surrounding land use is residential, recreational, commercial, and industrial, including high-density housing. Most other oil fields in the entirely urbanized parts of Los Angeles, such as the Beverly Hills and Salt Lake fields, hide their pumping and drilling equipment, storage tanks, and other operations in large windowless buildings disguised to blend in with the urban landscape. Several large oil and gas fields have accumulated along the fault zone where motion along the fault has positioned impermeable rock units in the path of hydrocarbon migration, forming structural traps. The field is within a layer-cake of Pliocene - and Miocene -age sediments, with multiple producing zones stacked vertically, each zone within a permeable rock layer separated from the others by impermeable layers. Since the hills are higher than the adjoining plains, groundwater would necessarily move outward from the hills and the oilfield area. Not far from the Inglewood field, the La Brea Tar Pits are a surface expression of the Salt Lake Oil Field ; crude oil seeps to the surface along a fault, biodegrading to asphalt. The native inhabitants of the region used the tar for many purposes, including as a sealant, and the first European settlers found similar uses. In the mid-19th century, oil had become a valuable commodity as an energy source, commencing a period of exploration and discovery for its sources. By the 1890s, prospectors were drilling for oil in the basin, and in the first large field – the Los Angeles City Oil Field , adjacent and underneath the then-small city of Los Angeles – became the largest oil producer in the state. Oil companies began finding other rich fields not far away, such as the Beverly Hills and Salt Lake fields. In the 1920s drillers began exploring the long band of hills along the Newport–Inglewood Fault zone, suspecting it was an anticlinal structure capable of holding oil, and they were not disappointed, as the huge fields along the zone were discovered one after another: Development of the field commenced rapidly but in a more orderly way than was usual for a Los Angeles Basin oil field. Production increased briefly in the war years of the 1940s before declining again. In cyclic steaming, another enhanced recovery technique, began, resulting in a bulge in production through the 1950s before entering a period of steady decline that persisted until after 1970. On the afternoon of December 14, 1969, the dam collapsed , sending a wall of water north through the neighborhoods, roughly along Cloverdale Avenue, killing 5 people, destroying 65 houses and damaging hundreds more. Chevron, the sole operator remaining on the field, having absorbed or bought out all the smaller operators over the years, sold it to Stocker Resources in 1982 at a time when many of the major oil companies were divesting their onshore assets in California. Stocker was acquired by Plains Resources, Inc. This would allow Baldwin Hills and the other nearby communities to create a 1,000-acre urban park, the largest urban park in the United States to be created in over 50 years, a greenspace in an area otherwise almost devoid of parks. The resulting gas cloud, released from the top of the drilling rig and enhanced with fragrance from contaminated drilling mud, drifted over the houses to the south, resulting in the midnight evacuation of the Culver Crest neighborhood, residents having been alarmed by the foul smell. A month later another noxious gas release from the field further outraged area residents. In the case of Baldwin Hills, that meant curtailing or

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

mitigating noxious impacts from the oilfield operations. The various parties settled the suit in , agreeing on scaled-back field development, greater noise and air pollution protection, and in addition, PXP was required to commission an outside consultant to do a thorough study of the potential effects of hydraulic fracturing on the oilfield and surrounding communities. The hydraulic fracturing report was published October . Its findings were principally in line with what PXP had originally said, that hydraulic fracturing would have no adverse impact on the communities; however this was criticized vigorously by community organizations, who alleged, among other things, that some of the consultants were not sufficiently independent of the oil company. In , California Senate Bill 4 required the California Department of Conservation to produce a draft and final Environmental Impact Report on the statewide use of the technique. The final EIR was certified July 1, . Produced water “ water pumped up from the formation along with the oil “ is reinjected into the formation by means of a series of water injection wells scattered throughout the oilfield. Gas is processed onsite to remove hydrogen sulfide and other contaminants, and once it is of marketable quality is sold to the Southern California Gas Company. Oil after processing is temporarily stored in tank farms onsite and moved by pipeline to the sales facility in the northeastern part of the oil field, immediately south of the Community Center at Kenneth Hahn State Recreation Area. I , Vol. II , Vol. Inglewood Oil Field information pp. PDF file available on CD from [www. Department of Oil, Gas, and Geothermal Resources](http://www.DepartmentofOilGasandGeothermalResources.ca.gov). California Department of Conservation. Retrieved January 1, Retrieved January 3, Retrieved January 4,

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

Chapter 8 : "STAGE MANAGED" • ECUMENICISM VIA CONTEMPLATIVE PRAYER : Apprising Min

Boundaries of the Land - The LORD spoke to Moses, saying, "Command the people of Israel, and say to them, When you enter the land of Canaan (this is the land that shall fall to you for an inheritance.

Drones and Surveillance in Our Brave New World Butler Shaffer Posted on November 4, Modern technology has become a total phenomenon for civilization, the defining force of a new social order in which efficiency is no longer an option but a necessity imposed on all human activity. On the one hand, I regard the Industrial Revolution as, perhaps, the most important period in our known human history; having allowed us to both understand and act within social systems that maximized our capacities for the production and exchange of the material values that sustain life. The earlier advances provided by the agricultural revolution, combined with industrialization meant that our nutritional menus were no longer confined to the bugs, berries, and tree barks from which our hunting-and-gathering ancestors made their daily dietary selections. On the other hand, while technologies have largely been created by individuals, they generally end up being financed by and housed within institutions. We become attached to the technologies we associate with the quality of our lives. If Congress, or an imperious president, were to announce that we could keep our Internet connections only if we allowed the state to monitor all our communications; how many of us would reject the proposal? And how many would eagerly accept, lest we lose access to the machinery we believe necessary for our material well-being? Men and women desirous of living in a world of peace and individual liberty need look no further than to discover whether the principle of privately owned property is respected. Societies in which thinking is dominated by the promotion of material wealth tend to allow this essential civilizing principle to erode in the face of supposedly "pragmatic necessities. The failure of respect for the inviolability of the property principle does not find expression only in such well-organized slaughter. In lesser " but nonetheless troublesome " ways, our habit of treating the preeminence of institutional interests as the default response in our thinking is evident. Once a new technology is created and manages to surmount corporate-state anti-competitive barriers to entry in the marketplace; varied responses occur. The novelty of the new creation will provide amusement " or even fear " as we contemplate how our daily lives might be affected by it. The Amish culture, on the other hand, has approached technological change intelligently. Machines " such as cars and tractors " are not dismissed as the work of the devil; but are analyzed from the perspective of whether their introduction into the Amish community would diminish the spiritual values of that culture, and cause their society to become dominated by a technological imperative that made them dependent upon the external world. The Amish example is one to which each of us should pay close attention. Most of us are so attached to our institutionally-structured, technologically-dominated culture that we fail to ask the question: The toy-like character of drones may cause us to dismiss the implications they have for violation of the property principle. When thought of alongside other aerial playthings such as kites or July 4th skyrockets, we may consider their challenge to the property concept as an exaggeration. The legal doctrine is expressed in the Latin as *Cuius est solum, eius EST usque ad coelum et ad inferos*. Think of your parcel of land as a giant slice of pie: This long-standing doctrine was quite useful in resolving many real property disputes, but was put to the test when new technologies, such as hot-air balloons and, later, airplanes, came into being. If one of these devices flew over your land, was there an actionable trespass for which damages or injunctive relief might be available? At any given " albeit brief " moment, the planet Neptune might be crossing the boundaries of your land, a matter having only theoretical rather than practical considerations. The processes of legal reasoning have long been abetted by the use of "legal fictions," i. The long-held rule that defined the boundaries of real property ownership was an example of such a fiction. In much the same way that major paradigm shifts occurred in the history of the sciences e. The creation of technologies that challenged the premises upon which earlier property boundary doctrines were grounded, was one such instance. The courts were forced to reexamine the older legal concept, not so much for the purpose of destroying it, but to see if, indeed, it was truly consistent

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

with the property principle itself. Such an inquiry must begin by examining the nature of property ownership, which consists of the following elements: Do helicopters, airplanes, and drones fly within an area that can be said to be part of the ownership claim of a surface owner? In my years of teaching property law, I found a surprising number of students who could not contemplate the idea of "space" — such as what exists above the surface of land — as being subject to private ownership. Perhaps this is to be expected in a culture grounded in the preeminence of material values. Even the briefest study of astronomy should convince a student of how order in the universe is dependent upon massive quantities of space. But to what heights might such "empty space" rise, so as to provide a surface owner with grounds for legal protection against trespasses? Does an airplane flying thirty feet above your house violate your property interests? What about a plane flying thirty-five thousand feet overhead. The old common law rule would find an actionable trespass in both cases. But more modern courts would recognize that the fiction contained an element that was incompatible with the real-world nature of property ownership: But how is this height to be determined? Supreme Court case, *United States v. Causby* [US], effectively disposed of the ancient common law rule, while providing insight as to how air rights would be defined for constitutional purposes. When planes took off or landed from this government facility, they flew from 63 to 85 feet in the air space above the Causby land. Causby brought an action, alleging that the US government had taken an easement through his airspace. In holding for Causby, the Supreme Court reasoned that "if the landowner is to have full enjoyment of the land, he must have exclusive control of the immediate reaches of the enveloping atmosphere. Otherwise, buildings could not be erected, trees could not be planted, and even fences could not be run. A fiction that was grounded in real property boundaries measurable only in dimensions of light-years, hardly qualifies as a standard to be applied to modern human action in a physical world. The success of political systems depends upon confused and hazy definitions of "property. For this reason, the state — with the help of its allies in the courts, the media, and academia — needs to introduce and enforce vagueness regarding "property" questions. With the modern state enjoying an increased use of tools with which to wiretap, spy upon, or otherwise surveil telephone conversations, computer files, or other personal conduct or communications; the private property violations implicit in such intrusions is transformed from objectively-described trespasses into amorphous and vague questions as to whether a property owner had a "reasonable expectation of privacy. But let us suppose that A painted his house in a two-tone fuchsia and chartreuse coloration, for which B sought legal redress. The court would be free to decide, based upon hazy, subjective, and emotionally-driven standards, whether A — who has confined his decision-making to his land — has nevertheless legally offended B. In a culture whose foundations embrace the technological imperative as a first principle, I suspect that drones will soon find themselves to be additional beneficiaries of the further erosion of the private property principle, in favor of a state-favored standard of "reasonableness. Likewise, the use of drones to help retailers make deliveries of goods to customers will be judicially defended as a way of reducing the costs of doing business. That this same argument was advanced on behalf of firms externalizing i. So, when property owner A sees a delivery drone flying some feet above his property, on its way to deliver a package to neighbor B, he will likely be unable to rely on the Causby case for support for his "trespass" claim. He will be told that this intrusion did not "unreasonably interfere" with his use and enjoyment of his property, nor did it deprive him of an "unreasonable expectation of privacy.

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

Chapter 9 : Nature Self And History In The Works Of Guillaume Bude | Download eBook PDF/EPUB

Consider this: since the early common law, the boundaries of real estate were not confined to the surface of land, but extended downward to the core of the earth, and outward into boundless space. The legal doctrine is expressed in the Latin as Cuius est solum, eius EST usque ad coelum et ad inferos.

These vision-casting celebrities are in effect acting as power brokers in forming ecumenical coalitions. They are willing to exchange their platforms and pulpits with other celebrities of like class and clout. These platform exchanges often cross boundaries into false and even heretical territory. Consequently, these celebrities become an endorsement of false teaching to the masses of low information evangelicals who are fans of these various Christian celebrities. The opportunity for these maneuvers is that classical evangelicalism as a theologically descriptive word is becoming near meaningless. Gregory Thornbury, now president of Kings College, states: These new media leaders have launched their own media outlets replete with fully equipped transportable entourages. These efforts are the beginnings of a back door ecumenism, an unpublicized ecumenical convergence. A sort of reverse ecumenical big bang is upon us. This phenomena is unreported and even mostly an unspoken practical ecumenism. There is a handy deniable component built into this in that it is promoted by sharing a stage or platform. These coalition partners promote each other by inviting other celebrities to their platform of their megachurch or stadium conferences. It is that, but more so, their presence together on a platform shouts for all to hear a guilt by endorsement. It is like forming a shadow government. This ground level ecumenism is not the product of denominational leaders. In fact, denomination leaders in this postmodern era have been essentially relegated to the sidelines as the sheeple the sheep as people blindly follow their celebrities. They pay little or no attention to their unknown denominational leaders. Beyond that, many denominational leaders also join right in. The sheeple are out there and they easily can be organized to follow their leaders. Indeed, sheep follow other sheep. One can actually trace this back many decades. The seeds planted earlier are now are maturing. The media mega stars are now stage managing , not only huge stadium filled extravaganzas, but in the process they are engineering a major ecumenical event without even using the term. Sorry, but it was in effect giving away a baby to a stranger. The Charismatic Renewal The Charismatic Renewal, of which I was a part, had the unintended experiential effect of promoting ecumenism. The best way I can describe this is the spectacle of Father Pearson pleading with the Virgin Mary to help a seeker be released in tongues. This did more to endorse Romanism than any words could convey. What a sight when Roman Catholic nuns in full habits spoke at Full Gospel business meetings speaking in some unknown tongue. This is ecumenism beyond any denominational sanction or effort. One could write page after page of the how we have gotten to where we are today. But now we have to consider some the very recent events that point to more ecumenical chickens coming home to roost. Richard Foster and his seminal book Celebration of Discipline has been an attempt to fashion a Roman Catholic-style Contemplative Prayer experience for Protestants. The source of Contemplative Prayer, unquestionably, is Roman Catholicism. But ironically there are probably more evangelicals pursuing this prayer method than Roman Catholics themselves. In recent times Roman Catholic monks Thomas Merton and Henri Nouwen have devoted their entire lives to this prayer method and now many evangelicals are devoting themselves to apostate gurus like Merton and Nouwen. But entering the silence is not easy; and so, an innovative Roman Catholic monk Thomas Keatingâ€™a close friend and associate with the late Mertonâ€™employed a Centering Prayer technique of repeating a chosen word known as a mantra. In the silence one supposedly finds God living deep in their unconscious being. The rub is this. This internal God is also believed to be deeply buried in the unconscious of every other human alive today on the planet and even actually inhabits all created things. So this form of pantheistic meditative ecumenism eventually connects the contemplative not only to Roman Catholicism but all of creation. The fact is, this practice of Contemplative Prayer only serves to blur the line between Roman Catholics and Protestants. Peter Scazzero, senior pastor of New Life Fellowship Church in

DOWNLOAD PDF ECUMENICISM AND ITS LIMITS : THE BOUNDARY LOOKS OUTWARD

Queens NYC, is an evangelical and graduate of Gordon-Conwell Seminary, who is a leading teacher among those evangelicals introducing this long neglected spirituality to mainstream evangelicalism. He also attends a Trappist monastery in Massachusetts each year. Scazzero has also made available a skimmed down version of a Benedictine Daily Office for evangelical devotional use. No one knew what it was all about but it did seem a little strange to a few. For our purposes, Contemplative Prayer has proved to be a very effective ecumenical tool. You see, since it originates with Roman Catholic monastics, it inevitably tends to legitimize Romanism. In fact, I have an article that can be accessed on the net via Google at Plumblin Newsletter Archive called: Along this line, Dr. Gary Gilley informs us even the mystics who practice Contemplative Prayer are aware of the dangers of this type of deviation: Merton demonstrates that there is much to fear when we try to mix truth with error. Merton saw that Buddhism, a religion with little interest in theology or truth, offered the same mystical experiences that contemplative Christianity did. They both used similar methods. In the end Father Merton came to the idea that because doctrine did not matter and only experience did, Buddhism and his understanding of Christianity was offering the same thing. This is precisely the problem; Christian discipleship, according to the Bible, is found in the teaching of its Holy Scripture. Someone described it as prize fight. Television provided everyone with a ring side seat. These episodes were full of hipster coolness. It appears that the real elephant in the room was an apparent disregard for the fear of the Lord. At various times the one person of God appears as a different mode or manifestation. McDonald and Driscoll, however, merely lobbed Jakes slow toss softballs and Jakes was allowed to say he believed in the Trinity but preferred to explain it with the term manifestations rather than persons. Driscoll and McDonald could have simply asked Jakes one simple question: I have no idea what McDonald and the other celebrities actually had in mind when they staged the Elephant Rooms. Jakes his favorite pastor. Hagin actually based his views on the writings of E. But now, rather than a close parallel movement, it has essentially gained full acceptance within the mainstream of the visible Christian church. In the fall of Adam lost his divinity and the human race lost the potential of divinity. Jesus then descended into hell and was tormented by satanic beings for three days. As the aforementioned Gary Gilley states: But a web search can rather easily find this teaching in almost all of them; for example: To put it in Faith vernacular, Jesus took on the very nature of Satan himself. Once again, a simple question will do the job: Later Palmer became a bishop in an Anglican charismatic group of churches. In this video message we witness pope Francis pleading in tears with those Pentecostal and charismatic pastors for a unity of brothers in Christ. Copeland later reported of the meeting: What Jesus asked the Father for in John Sadly, it as Rev. There are two major forces within the Church today; that of the Roman Catholic Church 1. The Pope himself is a sign-gift enthusiast as well as being a member of the Jesuit order. These two groups comprise the majority of the visible Church. Not many days after the papal visit Bishop Tony Palmer was killed in a motorcycle accident in England. May God grant his family special grace. These assorted media episodes are very visible and loudly, without words, they shout out: All of these events noted above appear to have little specific planning, at least as far as we know. Indeed the megachurches are all about becoming bigger and more visible in the culture. But, in any case, the sheeple are just going along for the ride wherever the celebrity pastors and authors will take them. Unfortunately, the sheeple are undergoing reconditioning thus preparing them to be ready to follow their false brethren. But still Paul called them anathema accursed. They only wanted to add circumcision to the salvation message. Seems small compared to praying to Mary, and re-offering Christ as a sin offering each time in the Roman Catholic Mass. But a little leaven leavens the whole loaf. What is happening today in platform ecumenism is the leavening of false teaching into an ecumenical loaf. This despite the warning of God the Holy Spirit I just referenced; specifically "A little leaven leavens the whole lump Galatians 5: After Francis was chosen, self appointed celebrity New Apostolic Reformation prophet Kim Clement would give his oracle: