

Chapter 1 : Lesson 5: Jesus Christ Showed Us How to Love Others

It's a wonderful promise and I have seen God work in my life to give me some of those things that my eye had not seen, nor my ear heard, neither did it ever enter into my heart the amazing provision from my loving wonderful Father in Heaven through His son Jesus Christ Our Lord.

We are born to love. But how do we do it? Are there certain keys to loving to help us love more effectively, and most importantly, get the love we want? Clients tell me that they will do almost anything to be in a loving relationship. They long for this. And then these same people get in a relationship and find themselves unhappy, and often debating whether to leave or stay. They have valid complaints about their partners. Things are not just working out as planned. What is going on? Although we are born to love, we all get caught up in old beliefs, old stories, that make loving challenging and often impossible. These ingrained stories go back to our early childhood experiences with our fathers and mothers and brothers and sisters. I encourage most of my clients to attend our emotional healing retreats. At these events we work to change these old stories that create unhappy patterns in our lives. We learn how to free ourselves from the past and learn to give and receive love in the present. We experience the joy of loving in an intentionally loving community. And we learn how to create more love in our lives so that we return with tools that can help us. Learning how to apply these skills in our lives, these keys to loving, is a big part our retreats. Another perspective on learning to love is from the work of David Richo, a psychotherapist influenced by mindfulness and the work of Carl Jung. Yet even if we did not receive much attention as a child we can learn to attend to others in the present moment without fear or anxiety. We can welcome others by paying attention to them. Meditation practices are one way to begin to heal ourselves. We learn to attend to our parts with unmet needs, including those parts that crave attention. For more on meditation go to my benefits of meditation page. Acceptance When we experienced acceptance as a child we felt okay, validated, approved of. We felt that we were good and our sense of self got stronger. We were able to relax, enjoy life, and breathe more deeply. We can respect who they are. As we learn to do this in relationships we increase intimacy with our partners. Appreciation When children are appreciated, their self confidence grows even more than with acceptance. Appreciation is a loving energy that helps us grow into ourselves. As an adult we can give this key of loving, the gift of appreciation, to our partner which helps them feel safe, relaxed, home. We all bloom when appreciated. This naturally leads to Affection When we received affection we felt we were lovable, worthy of receiving love. This could set up a life time of hiding from potential love, living on the edges of life rather than embracing it. As an adult we express loving through affection, which offers this gift to another. Allowing When we were allowed to be who we were as a child we felt validated to explore our own values and needs. Our sense of self grew deeper. If we grew up in a more rigid household we may have learned to deny aspects of ourselves, suppress them. Our task in becoming a loving adult may be to learn to explore, accept and allow parts of our nature that have been in hiding! We may discover that our lives need to go into a whole new direction and take the time to develop self confidence in a new career or lifestyle. As an adult we can give the gift of allowing to others, allowing them to be who they are without rigidity. Allowing is the opposite of controlling, which can smother relationships. Each one of these skills can be learned and practiced in our relationships. They help create an environment for intimacy, for healthy loving and caring. If we receive too much affection, for example, we may feel smothered and want our own space. Allowing can balance affection. And we can use these same skills with ourselves to free ourselves from past patterns of relating that keep us trapped in the pain and loss of old stories. Practicing these keys to loving with ourselves can be a first step towards developing healthy relationships with others. We project these unfinished needs onto present relationships, and repeat old patterns. We expect our partners to solve the issue for us, to solve our loneliness or hurt or grief. Instead of two adults being in relationship, it is often two children struggling to learn to love and be loved. Growing up itself is not necessarily painful. The process is one of opening to the suppressed pain of not being seen and heard by others. We love can ourselves, breaking the spell of the old stories, so that we can live into a richer more fulfilled life. We find that we hold the keys to loving, that they are within us. For more information about my counseling and retreats send me a

message using the form below.

Chapter 2 : 5 Keys To Loving

but just as it is written, "things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love him." Jubilee Bible But as it is written, That which eye has not seen nor ear heard neither has entered into the heart of man is that which God has prepared for those.

Nursery Manual , 24â€”27 Introduction for the Teacher To prepare yourself spiritually to teach this lesson, please read and ponder the following: Jesus Christ set a perfect example of kindness and love. Throughout His earthly ministry, Jesus showed His love for others by blessing and serving the poor, the sick, and the distressed. Bring a copy of the scriptures. Learning Activities Begin with a gathering activity. Prayer Invite a child to give the opening prayer. Song Tell the children that when Jesus Christ lived on earth, He taught us to love others; He showed us how by the things He did. Invite the children to join you. Love one another as Jesus loves you. Tell them that in the scriptures we learn how Jesus showed love. Briefly tell the following stories: Many people had come to hear Jesus teach. They were there a long time and got very hungry have the children pretend to be hungry. There was only a little bread and fish to feed all of the people. Jesus blessed the food and told His disciples to give it to the people. Everyone had enough to eat, and there was a lot of food left over have the children pretend to eat. One day Jesus saw a man who was blindâ€”he could not see have the children cover their eyes. Jesus blessed the man so he could see have the children uncover their eyes. After Jesus was resurrected, He visited the Nephites. Because He loved the children, He blessed each one of them have the children hug themselves. Invite the children to sing and do the actions with you. Conclusion Share your testimony that we can love others as Jesus did. Prayer Invite a child to give the closing prayer. Children love things that they have seen and heard before. Sing songs or do activity verses from this lesson or previous lessons at any time during the nursery class. This review will help them learn the songs and remember the gospel principles you have taught. Before telling a story, read it several times to become familiar with it. As you tell the story, look the children in the eyes to help keep their attention. See Teaching, No Greater Call, â€” Young children may not be able to repeat this phrase. Find a piece of paper that is the same size as the picture or cut a piece of paper to the same size and cut the paper into three or four pieces to make a puzzle. For the scripture activity: Bring a copy of the Bible. For the illustration activity: Puzzle Cover the picture of Jesus with the puzzle pieces. Ask a child to choose a piece. Read the phrase on the piece and have all the children repeat it. Discuss one way we can love others say thank you, share, do what Mother or Father ask, put toys away, and so on. Repeat with each piece until the illustration is completely uncovered. Reinforce the concept that Jesus showed us how to love others. Scripture Tell the children that in the scriptures Jesus taught us to love one another. Open the Bible to John Jesus said love everyone; spread arms out wide Treat them kindly too. Ask the children questions about the illustration to remind them of the story you told them earlier. Can you see Jesus in the picture? To maintain active participation and learning, alternate listening with activities that involve movement. Keep the length of each activity to about two or three minutes. Nursery-age children enjoy repetition, and it helps them learn. If children are still interested and paying attention, repeat activities so that each child has a chance to participate.

Children should not speak among adults unless they are addressed; children should be quiet and well-behaved. My grandmother was always shushing us because she was of the opinion that children should be seen and not heard. Prov. Children should not speak in the presence of adults. (Often used as a

And, even, also, namely. He, she, it, they, them, same. From the particle au; the reflexive pronoun self, used of the third person, and of the other persons. Of Hebrew origin; Jesus, the name of our Lord and two other Israelites. Anointed One; the Messiah, the Christ. From chrio; Anointed One, i. The Messiah, an epithet of Jesus. Pulpit Commentary Verse 3. The parallel between the two writings must often be noted, especially between the Epistle and John Compare this verse with John Communion with Christians is shown to mean a great deal - no less than communion with the Father and with the Son. Communion with the one, so far from absorbing and canceling communion with the other, implies it as a separate bliss. It is we who are here described, we who are designated. Then let the blessedness take place in us, of which the Lord predicted that it should take place. Let us firmly hold that which we see not, because those tell us who have seen" St. Matthew Henry Commentary 1: The apostles had seen Him while they witnessed his wisdom and holiness, his miracles, and love and mercy, during some years, till they saw him crucified for sinners, and afterwards risen from the dead. They touched him, so as to have full proof of his resurrection. This Divine Person, the Word of life, the Word of God, appeared in human nature, that he might be the Author and Giver of eternal life to mankind, through the redemption of his blood, and the influence of his new-creating Spirit. The apostles declared what they had seen and heard, that believers might share their comforts and everlasting advantages. They had free access to God the Father. They had a happy experience of the truth in their souls, and showed its excellence in their lives. This communion of believers with the Father and the Son, is begun and kept up by the influences of the Holy Spirit. The benefits Christ bestows, are not like the scanty possessions of the world, causing jealousies in others; but the joy and happiness of communion with God is all-sufficient, so that any number may partake of it; and all who are warranted to say, that truly their fellowship is with the Father, will desire to lead others to partake of the same blessedness.

Chapter 4 : "Girls and women should be seen and not heard"

The other message the seen-and-not-heard motto send to kids is, "Stay quiet." She did that too. She didn't even use the call button available to her to get someone's attention.

Retired lawyer and columnist for Huffington Post and other web sites. Plato, The Republic At first reading I thought it was probably one of the many whimsical ideas that is going around the internet during this election season. Instead, it was a serious move to make women feel better. And it was almost certainly a resounding success. The process of selecting a new Secretary General has been underway for several months and was made necessary because the term of Ban Ki-moon of South Korea comes to an end on December 31 of this year, His retirement gave rise to the pressing question of who would replace him. On October 5 it was announced that the unanimous choice to be his successor was the former Portuguese Prime Minister, Antonio Guterres. It turns out that his selection was not without controversy but not for the reasons one might have expected. It was because of his sex. He is a man. Guterres was chosen from among the 13 candidates who were finalists and hoped to get the position. Of the thirteen, seven were women, all of whom who were considered to be highly qualified to hold that position. Their supporters hoped that at long last the United Nations, an organization that has promoted gender equality around the world for many years, would take the advice it had given others and choose a woman as its leader. Among the seven female contenders were a woman who heads the U. For a variety of reasons, however, none of the seven women was able to gather enough support from those making the selection to prevail in the contest. And the result was the selection of Mr. Women must now wait until Mr. Guterres, who has an initial 5-year term, retires. The powers that be at the United Nations knew that this selection would come as a disappointment to the many women in the world who had hoped that the gender barrier had been broken. Sensitive to the feelings of the distaff side of the United Nations, those in charge were determined to address their disappointment in a meaningful way. Accordingly, they named a woman to be the U. Ambassador of Gender Equality. As the name suggests, it is designed to address the situation that seems to have been overlooked in the selection of the new Secretary General and it is a post that is singularly appropriate to be occupied by a woman. Her appointment struck a blow not only for gender equality around the world and against gender-based violence, but served as a lesson to employers who frequently discriminate against women in the hiring process because of their ages. EB ,an organization that has evaluated all the comic book super heroes of the past, says that Wonder Woman is "bigger than Spider-Man or Batman. Nine of them went to men. Christopher Brauchli can be emailed at brauchli. For political commentary see his web page at [http:](http://)

Chapter 5 : Church attendees should be seen and not heardâ€not! | Open Our Eyes, Lord!

Sometimes God's children should be seen and not heard Cause when we answer in our defense They can see through the false pretense They want to see some evidence Love - Duration:

The Scottish kids I grew up with were more interested in soccer, boy-girl pop groups, and Furbys. So I found out Sheik was princess Zelda all along in the most organic way possible; by playing the actual game. Despite presumptuous male pronouns being thrown around, I was always very confused as to why people thought Sheik was a guy. Despite this obviously sexist attitude, Sheik has always been a cult icon for gamers. Tetra is the exception of course, she went through the entirety of *The Wind Waker* as her own boss, going by her own rules. Luckily we do see her return to her pirate self in the final scene of the game, but it still left a bad taste in my mouth and a question on my lips. Why do we act like Zelda, Sheik, and Tetra are different characters? Though I understand a race of people and a singular character are very different. Soâ€we have Impa, but no Sheik? Yet to include one Sheikah and deny the other makes very little sense to me. Apparently, Nintendo instead needed her to be a damsel in distress one more time. But in terms of characterization LOZ is still stuck in the late 80s. I posed such questions as: Most of my results stank of Reddit-Trolls, though there were a lot of positive responses that I both agreed and disagreed with to an extent. I agree that Sheik is a persona of Zelda, simply a costume if you will, but creative licence allows the writers to take vague concepts like Sheik and turn it into something more fleshed out and new. It allows characters like Sheik to become more than a costume. To become an identity. The entire series is based on that concept after all. I mean how many times have we seen the same characters be brought back and revamped? The writers are clearly writing each game with the characters already in mind. It makes complete sense in the canon for those games. All it is, is a new storyline, with an already established character. Just the fact that the respondents mentioned *Smash Bros* and *HW* also proves that people do want to see Sheik. The moves put forward by the player are more important than the lore of the characters, but they do add to the charm. Someone had to have liked Sheik enough for her to be included back in the N64 days, before her moves were even coded into the game. Not that I agree with this type of character creation, but icon status certainly sells to non-tournament players. Back to the survey, and back to one comment I wholeheartedly agree with. When asked if the respondent wanted to see Sheik again, someone answered: This to me seems like such a simple concept that was overlooked by the writers yet again. LOZ turned from a linear platformer with the same plot into a full blown RPG of sorts, and most fans are loving it. This tells us that the fans do embrace change, but god forbid that change utilizes a bigger focus on the development of female characters. Damsel Zelda is overplayed. She was original and such a helpful side character to Link well, in pirate form and for a moment or two with her Zelda bow anyway. And if you want to completely wipe the slate clean, forget the lore, make Zelda help herself for a change, make her the new Link. Hand her the sword, give her wings; literally anything will work because creative licence is always an option so long as you keep the game play and the tone of the game enjoyable. So many tasty angles mmmmmm [Sic]. *Breath of the Wild* does have a Sheikah costume that allows Link to appear similar to Sheik and may even have a Sheik costume through Amiibo usage but that feels like inadequate fan service. The hidden identity aspect is gone. To see Sheik again would be like seeing Spider-Man back in his disguise even though his identity had already been revealed to the public. But why does it need to be a disguise? This is what annoys me, the lack of creative licence and inability to re-vamp old concepts into something new. Why NOT make Zelda the hero and just use the same costume? Would it be such a huge effort to think of a story that suited this concept, or vice versa? This is why plot-first stories often have very dry and stoic characters, because in that case they ARE shoehorned in. But when you have your fleshed out character already written, you can find suitable plots, settings, and themes that make sense to that character. The character has the potential to be a walking metaphor for non-binary folk. At first she is mysterious, but she is revealed later to be Zelda. Zelda became Sheik in order to fight Ganon who had been oppressing her and the kingdom. She had real stake in the war she was fighting. Why is the mystery more intriguing than the truth? Mystery is fun, I admit. What I really want is a game called *The True Legend of Zelda*, which revolves around Princess Zelda

using her Sheikah skills to do everything Link has been doing for centuries. Just the fact that people were so excited to see old characters such as the Gerudo, Ganon, the King, and of course Link, shows that you can never have too much of an iconic thing. The only thing holding it back, is fear of change, and a mountain of misogyny. We essentially want her image, but not her story. I just think that if we finally give her a brand new story all of her own, fans will love her again just like they did when they were first glued to their N Back when they believed in magic and the power of heroes.

Chapter 6 : Seen Not Heard Quotes, Quotations & Sayings

Children should be seen and not heard definition is - "used to say that children should be quiet and well-behaved. "used to say that children should be quiet and well-behaved See the full definition.

Church attendees should be seen and not heard! In one of the only glimpses we have of an early church meeting, Paul observed: By contrast, the early believers did not meet as a megachurch, but as a network of house churches of fewer than people. When Paul describes a meeting, he envisions a worship service where everyone had the chance to participate, not just by singing and giving money, but by teaching, leading a song, or giving a supernatural message. Although in the first-century synagogue the women were generally not allowed to lead, still, a higher proportion of male attendees participated in leading the meetings than do Christian men today. The Plymouth Brethren with whom I have worked are partly successful, and the house church movement also might lay claim to some achievement in this area. But my quest is not a particular model of church, but a dynamic that any church ought to have. I have recently seen a striking example of multiple participation in leadership. We have taken a bone-rattling ride to a small building tucked away from the road. No, no the pleasure is mine! The sanctuary is a small cinderblock structure; it could seat about 100. It has a platform; a curtain across the front; a hand-made wooden cross of about 2 meters height. They had about 30 adults in attendance " 24 women, 6 men " plus 10 kids of various ages. No keyboard, but big speakers and a projector. There are two sections of five metal or wood pews. The service starts at 10am, but even before we enter there is recorded music with a video being played. After I take a seat, a street dog comes in and makes himself at home under my pew. As is typical in Latin America, the dog is not petted or paid attention. She reads it off of a pad and then sits. This will become a running motif throughout the 2-hour service. Another sister gives a testimony. That is, the worship, while thickly peopled, is not out of control. Someone leads us in singing from a dilapidated hymnal that is held together with tape and as fragile as an ancient manuscript. By this time the dog has wandered off. Then a third devotional, by a man, this time reading Psalm 138. Someone leads two more choruses. A man gets up to ask for other testimonies; there are four people who rise to speak one after another. A rooster crows outside. Yet another woman with a devotional. Then another leads in prayer. Then another leads a chorus with guitar " this is the only live music of the morning, and as with the other songs someone played the maracas. Then 5 kids get up to sing and lead us in a song. Then a baby dedication. The pastor reads a number of passages and he invites his co-pastor and myself to lay hands on the child, a boy of maybe 3 months. A dog the same dog? Finally, I am invited to come up to preach. They are a very nice audience to talk to, although there is a regular rustling " animals outside, people getting called to see to a child in Sunday School. I speak for maybe 45 minutes on the New Covenant and they seem quite pleased to hear it. The pastor gets up to give a few words at the end, to reinforce what I had said, then we sing and went out. Once outside, I remarked to the pastor that I was happy to see how so many people participated in leading worship. He was delighted that I noticed: My best guess is: The majority of the worshipers at this service were not just onlookers, audience, singers-along-with-the-band, or tithers. They contributed in some specific way. Women and men stood up to lead in rough proportion to their numbers. The next Sunday, I preached at another Cuban church in the same denomination; they clearly are following the policy of their sister church. The participation was even more dense " maybe 20 people out of 35 in attendance led the worship at some point. I do not believe in tricks, magic, models, gimmicks, or formulae to make our church experience perfect or historically authentic. Zondervan, , p. The earliest detailed description is probably that of Justin Martyr, in his First Apology, from around 160, that is, a fully century after 1 Corinthians. See his full statement here:

Chapter 7 : Women Should Be Seen And Not Heard | HuffPost

Lyrics to "Seen And Not Heard" song by Petra: Too many black sheep in the family Too many stones from a house of glass They've heard the stories.

A deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very. To make ready, prepare. From hetoimos; to prepare. The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the. To love, wish well to, take pleasure in, long for; denotes the love of reason, esteem. Perhaps from agan; to love. He, she, it, they, them, same. From the particle au; the reflexive pronoun self, used of the third person, and of the other persons. They are not to be found as here given anywhere in the Old Testament. It has therefore been suggested Origen that they are from some apocryphal book, or some book which has been lost, as is supposed many have been. Chrysostom also suggests that it may be a reference, not to a writing, but to historical facts, as in Matthew 2: None of these explanations would justify the use of that phrase, "it is written," with which these words are introduced, and which in the apostolic writings is confined to quotations from the Old Testament scriptures. It is not used where the words are taken from other sources see, e. Although the words given here are not to be found in the same sequence in any passage in the Old Testament, still there are phrases scattered through the writings of Isaiah see Isaiah This is not the only place in which St. Paul would seem to thus refer to the Old Testament scriptures see 1Corinthians 1: Pulpit Commentary Verse 9. The whole sentence in the Greek is unfinished. The thought seems to be, "But God has revealed to us things which eye hath not seen, etc. Eye hath not seen, etc. The Revised Version is here more literal and accurate. The quotation as it stands is not found in the Old Testament. It most resembles Isaiah It may be another instance of a loose general reminiscence comp. Chrysostom regards the words as part of a lost prophecy. Some regard the words as a fragment of some ancient liturgy. In a curious fragment of Hegeippus circ. The phrase, "As it is written," decisively marks an intention to refer to Scripture. Neither have entered into the heart of man; literally, things which have not set foot upon the heart. The quotation of these words as referring to heaven is one of the numberless instances of texts inaccurately applied. Matthew Henry Commentary 2: It is the mystery made manifest to the saints, Col 1: Jesus Christ is the Lord of glory; a title much too great for any creature. There are many things which people would not do, if they knew the wisdom of God in the great work of redemption. There are things God hath prepared for those that love him, and wait for him, which sense cannot discover, no teaching can convey to our ears, nor can it yet enter our hearts. We must take them as they stand in the Scriptures, as God hath been pleased to reveal them to us.

Chapter 8 : Children should be seen and not heard - Washington Times

Connect with Others. "Girls and women should be seen and not heard" Share Share women should be loved" and "men should be loving.

Chapter 9 : The Hypocrisy of our Love of Sheik: A Character to be Seen and Not Heard - New Normative

Loving Parents Understand the Proper Context Where All Children Should be Seen and Not Heard Loving parents always adopt a "children should be seen and not heard" attitude in many ways, such as: Teaching the child that adults are to be respected and listened to.