

Chapter 1 : Andy Stanley and Antinomianism | Bible Thumping Wingnut

The child care crisis: the thinking parent's guide to day care / Fredelle Maynard ; with a foreword by Burton L. White. HV C2 M39 A study of child care services at Canadian universities / E.M. McLeod.

Polemics is a Reformed calling. This calling is explicitly commanded in Scripture: In carrying out this calling the church is faithful to her king, Jesus Christ, who is a warring Christ. He came to crush the head of the Serpent and all his seed. He speaks of his own resolve to carry on polemics and his purpose with those polemics in Psalm Polemics by the church is the work of Christ who carries on this warfare in and through His church. Since Christ is a warring Christ, the church must be a warring church. Doing polemics the church earnestly contends for the truth of the Word of God against all heresies that militate against it. This behaviour is akin to the disgraceful behaviour of the soldier who is armed for warfare, but stays on the back lines and never engages the enemy. Doing polemics is also contrasted with the deceitful practice of those who cover their refusal to do polemics with a vain show of polemics by means of many words and definitions about polemics without ever actually engaging in this hard, painful, and bloody spiritual warfare. The difference between merely talking about polemics and the practice of polemics is as big a difference as merely writing about warfare at the military academy at West Point and actually engaging in warfare on the beaches of Normandy. Reformed polemics is not only a Reformed calling, but a Reformed practice. Martin Luther, the greatest polemicist since the Apostle Paul, wrote about this reality: That should be the motto of every Reformed believer in his polemics. The believer practices precision in spiritual warfare. That precision serves not only the destruction of the precise form of the lie that threatens the church, but also serves the development of that specific doctrine under threat so that by means of that precise polemics the truth is brought to a higher state of development. Such controversy always takes places under the sovereign direction of the Lord who will not only have the lie defeated but the faith of the church established more and more. The practice of polemics practically, then, involves naming names. The Reformed believer in his polemics is not only opposed to false ideas and heresies, but also to those that teach and promote them. The purpose of naming names is so that others may be warned and that those who teach those false doctrines may have opportunity to repent of their errors, or at the very least that they may be warned that they oppose the truth of Christ and the Reformed believer freed from their blood in the day of Christ. Luther explained his great zeal for polemics as in part motivated by this consideration: This knowledge of the enemy is not merely a general recognition and acknowledgement that they fight with Satan, but also includes knowledge of the tactics of this enemy. One word more than any other describes his tactics: Belonging to his deception involves the fact that Satan rarely comes against the church nakedly revealed as the Great Red Dragon. He came in the garden as a subtle serpent. He came to Jesus under the form of his dear disciple Peter who casually took him aside to whisper in his ear that he need not go to the cross. He comes yet today under the form of articulate, winsome, learned, and popular men. This reality is the point of the Apostle in his warning to the church in Ephesians 6: The church in her warfare fights against flesh and blood. The errors, lies, and false doctrines come through the instrumentality of men. The faces of men are the faces of the threat. This can lead the church to believe that she fights only with men. But the church must ever keep in mind that standing behind those men and motivating them is Satan, the inveterate enemy of God, Christ, the church, and all that is good. The real enemy always is the spiritual forces of the Prince of Darkness grim. Martin Luther constantly reminded his readers of this fact. Indeed, I am heartily sorry for the man. But dear God, they are not their own masters; the spirit has blinded and taken them prisoner. The word of God is her weapon. By means of the careful study, explanation, and application of that word to the controversy the lie is defeated on the field of battle. Besides the recognition that Satan comes behind men, the church must also recognize that the men that Satan uses are deceptive with all the arts of the prince of deception. The purpose of false teachers is to deceive and to entrap the believer and church in the lie. The false teacher is a like a card shark who is adept at fooling his audience with his tricks. He plays hocus pocus with the word and truth of God. By this means he entraps with the lie. The goal of the church in her polemics may not merely be formal victory in an argument, to overcome an opponent, or to

show the logic of her arguments in contrast to the fallacies of the opponent, but the goal must be the victory of the truth. The goal must be that the truth stands out clearly and victoriously over the lie in order that the truth be esteemed and glorified as the word of God. That love of the truth is the esteem of the truth as precious and dear to her. It is also her firm resolve to keep communion with that truth at all costs, including the loss of her earthly friendships, standing, and ultimately of her own earthly life. In this love for the truth she speaks it, confessing with her mouth what is in her heart. Through this speaking the love of the truth is also strengthened by her continual acquaintance with the truth through the pure preaching of that truth. Loving the truth as precious and dear she defends it with all her might. Loving the truth, she hates the lie and wills its defeat. Scripture speaks of this reality in 2 Corinthians And no marvel; for Satan himself is transformed into an angel of light. Belonging to this aspect of the deceptiveness of the false teacher is the fact that the false teacher is almost always one of the most pleasant and likeable person the believer will ever meet. All of this serves the purpose to disarm the believer and to deceive the church. Further, the church may not be ignorant of the object of Satan in his warfare. In short the warfare of the church is total war. This warfare cannot be waged by half-measures, or half-heartedly, but requires an equal determination on the part of the church not merely to defeat the lie, but to destroy it. Praying for that, she must be zealous in that purpose and work of Christ and do polemics wherever the battle rages. To do polemics requires that the Reformed believer be engaged. He must first all be engaged in the battle with sin in his own heart and life. Daily the believer must put off the old man and put on the new man, a kind of personal polemics. Second, the believer must be engaged in the church. This involves his knowledge of the issues that currently face the church, especially at the broader assemblies. When the agendas for the assemblies come out, then it is perfectly proper and good for believers in the pew to ask for them in order to know what is on the agendas, to discuss the agendas, and to follow the deliberations of the items on the agendas on the floor of the assemblies. The agendas are not private documents, but public as are the discussions on the floor of the church meetings that follow from them. The broader assemblies must encourage this engagement by the believer by treating as little in closed session as possible and only where absolutely necessary. The believer has the right and the duty in his capacity in the office of believer to know and to follow these developments in the church. Another example is that many societies in the churches have the practice of discussing the agendas of upcoming classical or synodical meetings. All this belongs to the necessary engagement of the believer in the life and struggles of the church of God. More than likely one or more of these issues will also confront his church sooner or later. Such an engaged believer is the believer that will also be prepared spiritually and intellectually to engage in polemics. Churches full of such believers will also be polemical churches engaged actively in the warfare of Christ their king. Being engaged they will not only talk about polemics, but do it for the glory of God and the defence of the truth they love. Nathan Langerak Issue 48 Advertisements.

Chapter 2 : Journal of Child and Youth Care: 2/2

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The Politics of the Cross Resurrected "Even the cross. For the Judge was set up in the middle with the thief who believed and was pardoned on the one side and the thief who mocked and was damned on the other. Already then he signified what he would do with the living and the dead: Augustine Tractates on the Gospel of John Augustine City of God, Brigitte Pelerin, over at ProWoman ProLife summarizes an article in the Daily Mail on a study of what women really want with regard to work and family. Her comments are in green. More than a third of working mothers want to quit their jobs to look after their children, research suggests. A further six in ten would like to reduce their hours to spend more time with their young ones, the Government-backed study found. Less than a fifth said they would choose to increase their hours if there was good affordable childcare available. The findings fly in the face of Government claims that women would want to go back to work if they could find decent childcare. Mothers disagree with politicians and child-care activists. How annoying for the child-care activists. I am positively loving it. Here in Ontario, the government wants to integrate full-day care into the school system so children can be in "school" all day from as early as 7 am from age four onward. This is "choice" all right, just not the choice most women would make. Why will the government not try to support, rather than penalize through the income tax code, the choice of women to stay at home with young children? Why are big corporations in search of cheap labour so supportive of universal, government-sponsored day care? Could it be capitalism destroying families in search of cheaper labour costs and higher profits? Could it be that talk of day care prevents any need to talk about the moral imperative for employers to pay a "living wage" for men supporting families? Who gets to make these choices?

Chapter 3 : Portal:Current events/December - Wikipedia

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I look forward to meeting you in glory. I am not doing what Andy is doing and to say I am is over the top and calling me a heretic. I follow and believe all scripture as II Tim 3: I regard it all. If I or someone else gets a little off or confused it does not necessarily rise to the level of heresy. We all see dimly, but when we see him we will know him fully. He died, was buried, and was raised on the 3rd day. He ever lives to intercede for me and His other children and He is coming back to judge the quick and the dead. Some will reign with Him others will not. Jesus said it was finished. My hope is in Him not whether or not I use the word covenant correctly each time I use it. Jesus is patient and accepting of us who believe in Him. He patiently and graciously corrected his disciples while on earth when they misunderstood a truth and when they sinned. We all need to be careful about harshly judging each other as our Lord taught in Matt 7. The thought of you being a heretic never entered my mind A. Again, you cannot correct the un-Biblical to say the least teachings of Andy Stanley with like errors of your own, which, it appears, you are now making excuses for. If they are not kept, upheld and honored II Tim 3: It is not the Church, or the doctors, or the fathers, or the brothers. It is the voice of God. Let us hear this and follow it. How am I to know that I am in my right position, and pursuing my right path? Nothing but this will stand amid the shiftings and shuntings and dark sidings of Christendom; and in the face of ten thousand blind guides and incompetent authorities. In one concluding sentence, The word of God is the only basis of my individual peace, and the only authority for my individual path. You cannot correct the un-Biblical to say the least teachings of Andy Stanley with like errors of your own. We know that the scriptures do not use the term trinity to describe The Godhead, but the idea is there. The main focus and purpose of the podcast was to expose Andy Stanley for the heretic he is. That is the take away. He should be marked and avoided since he speaks against II Tim3:

Chapter 4 : Holdings : Day care : | York University Libraries

It is concluded that the polemics over staff-infant ratios in day care centers can only be resolved by scientific research into day care center conditions, and surveys of staff and parents of children served in the centers under consideration.

Home Happy Evangelical Environmentalism Day! The teach-in was a central part of that strategy. It was the teach-in that brings Gaylord Nelson first into the origins of Earth Day, as Nelson was one of the chief masterminds and proponents of the teach-in. But from the very beginning, it was recognized by even the casual observer that Earth Day was not just about the environment, but about a progressive, liberal and yes, in some cases, Marxist agenda. This clip is from the New York Times in its first-ever coverage of Earth Day, April 21, click graphic below for hyperlink to article. You will be assimilated. When Earth Day first began, it received resistance not only from evangelicals, but from capitalists. The liberal, America-hating and socially-progressive womb from which the teach-in movement began, and which eventually gave birth Earth Day, was and is intrinsically tied to the labor movement. The UAW donated much money, printed and mailed the fliers, and provided logistical support. It sure is interesting that unions “ that exist to protect their employees jobs in theory “ have been the biggest supporters of an environmentalist movement that, if successful, would kill American industry. So why is that? And, well“there is that. We recognize propaganda when we see it. But nonetheless, some evangelicals are eager to prove that there is no bandwagon they will not jump on in the name of Jesus. The United Method Church was the first to jump on the alternative energy-powered bandwagon: Why Should Christians Care? Since , April 22 has been dubbed Earth Day, a day of global emphasis and celebration of environmental stewardship. Moore then goes on to make all the same arguments that have been made before by those mainstream Protestant denominations that went down this road thirty years ago. Essentially, Moore asserts that God made the world, and so as stewards we should protect the world and its resources. The contemporary environmentalist movement has often been flawed and clumsy and sometimes evil, as any movement made up of fallen sinners tends to be. But, at the core of it, is a concept Christians ought to recognize. It is that of creatureliness, and dependence, and longing for the permanent things. And in the face of an earth often ravaged by human sin and rapaciousness, Christian creation-care can be a call to the kind of ultimate accountability that only makes sense in a Christian story of the universe. What Moore seems to overlook is that Christians can care about conservation and stewardship neither of which are sinister or inherently Marxist or socially progressive, but Biblical without celebrating this not-so-secular holiday with wicked origins and an even-now anti-capitalist, socially-progressive and anti-human agenda and being championed and celebrated by those who are anything but enemies of our liberties. Environmentalism, more than any other mantra or agenda, is used to curtail and diminish our individual civil liberties. Of this term, the Dictionary of Christianese says: No stretch of the imagination there.

Chapter 5 : Happy Evangelical Environmentalism Day! | Polemics Report

The World Day of Prayer for the Care of Creation will take place again this year on September 1st. It is a day where the Church asks everyone to give thanks and prayer to God for the protection of.

Day care involves three very important, interlocking functions: When one or more of these functions is ignored, any day care service is seriously deficient. Day care can and should be a social service for working parents; at the same time, that care should be of high quality, and meet the cognitive and emotional needs of children. Day care has economic value for both employers and government, and adequate subsidy for good day care, accessible to all, should be provided. From all indications, parent education programs are moving from a more didactic, interventionistic process to a more facilitative exchange between professional educator and parent. This paper presents a review of past and present parent education efforts. Child care workers are generally not being equipped to respond effectively to the counselling demands presented by a single parent and child counselling situation. Finally, a model of functional communication appropriate for a worker involved in counselling a single parent and child is proposed.

47 Rapport and Relationships The Basis of Child Care Michael Burns Abstract: The smallest or the most basic aspects of child care are often overlooked or underestimated. The manner in which child care workers can approach each child as a separate and unique human being is a critical aspect of professional and humane practices. In relationships, understanding and rapport are based upon particular styles of perceiving the world. This paper presents to the child care worker a background of information useful in developing basic rapport and solid relations with children. It contains case presentations, highlighting the effective strategies and the common mistakes of care givers. One of the most disturbing outcomes associated with "drift" in care is the possibility that many children who move frequently gradually become unwillingly to invest themselves in close relationships with others. An Important Component in Total Child Care Child care, and its attendant disciplines and professional development should not be narrowly confined to work in residential centers for troubled children. Though such work is of key importance for child care professionals, the sphere of the profession is much broader than this. First of all, effective work with disturbed, difficult or learning disabled children must always include integrated practice with families. The Who Cares teenagers have been failed by social workers, not by child care workers. Foster parents often make the same point: Yet it is social workers who hardly know the child involved but who make crucial but often erroneous decisions about removal or transfer. Child care workers can, in fact, extend their role beyond the family and into the community from which "hard to serve" youth came from and return to, as a recent article by Perry and Ricks in the Journal has shown. Day care, both for "normal" children, and for children with special needs, is a crucial concern for the child care profession. Considerations of the process and wider implications of day care also involve a consideration of the needs of women and their families, and the role of both government and economic institutions, as Mahoney shows in her article in this issue of the Journal. This article summarizes her important memorandum of evidence to the Royal Commission of Inquiry on Equality in Employment. The importance of the child care profession for particular aspects of family functioning is stressed by Anglin in his article in the Journal on counseling single parents and their children. As Mullis, Mullis and Moore show in their article in this issue, parent education for effective child care is also a highly relevant part of professional child activity. All of these activities are part of total child care, a comprehensive and overarching discipline which incorporates and integrates the care and welfare of children in residential settings, hospitals, day cares, schools, families, and communities. The integrating thread in this discipline is a primary focus on the child and his or her needs in a variety of institutional contexts. As child care professionals we should work with these institutions family, community, residential and educational settings only to the extent that by doing so we can meet the needs of individual children. Child care is par excellence, a child-centered discipline, more so than education or social work. In fact, degree and diploma education in child care is an excellent professional basis for effective work both as a teacher and as a social worker. Ironically, since degree-level programs in child care are so few, teachers and social workers often seek employment in child care settings when posts in education and social work are in short supply. Setting child

care education in a school of social work a recent development at the University of Calgary should at least in theory, reverse this process! Working with the child first and then considering the wider range of individuals and social institutions affecting that child is an excellent sequence for the education child welfare workers who, in an ideal system, would have a primary interest in children. At present it is possible for an M. This is not an abstract notion: Mahoney in her article on day care policy in this issue does not deal directly with the effects of day care as such. However, if we can show that the effects of day care are positive and long-lasting, the argument for government and employer support of good day care will be much stronger. Some writers have argued polemically that day care is provided for the convenience and profit of adults, and is a totally inadequate substitute for good mothering Fraiberg, , or at last for good parenting Barker, The evidence, rather, shows that many forms of day care can have positive influences, especially when they are integrated with social and economic supports for families, and are provided within the framework of a comprehensive family policy Fein and Clarke-Stewart, ; Robinson et al. A leading child psychiatrist Rutter, in an appraisal of the evidence rejected the idea that day care was, in general terms, harmful to child development. This is especially true if the child is "exceptional" e. Suransky has given clear evidence that an overly bureaucratic and commercial organization of day care settings can significantly fail to meet the needs of children for spontaneous play and creative exploration of their environment. A very long period in the day care more than eight hours may adversely affect a mother-child relationship in younger children and infants Schwartz, However, for children over three, the day care experience seems to be overwhelmingly positive. Morrison in the most recent review of day care effects concludes that: A decade of research has demonstrated unequivocally that: Day care children show more distress when they are separated from their mothers than when they are separated from day care personnel. They are more likely to go to their mothers when they are upset. They appear more responsive to reunion with their mothers. Research on social behaviour has indicated that children with day care experience show a tendency to be more assertive and somewhat more aggressive; they are more at ease in social situations with other children; and they are less inhibited and more exploratory in novel situations. A good deal of psychological and educational research has demonstrated conclusively that group daycare, at least high quality group daycare, is not detrimental to the social, emotional or intellectual well-being of young children. Indeed, in the ease of low income families. A number of researchers have stressed that the positive effects of day care are linked to high quality programs with considerable professional input Rutter, ; Belsky and Steinberg, ; Clarke-Stewart, Probably the most harmful type of day care is that provided by unregistered, unsupervised and sometimes illegal care provided by poor people in their own homes Jackson and Jackson, Children in such situations are often understimulated, neglected and sometimes even abused Bagley, Most research on positive outcomes from day care have been carried out in professional centers with a positive commitment to research and evaluation. Epidemiological research of the effects of day care of various kinds on child development is rare. However, in a recent study in Calgary we followed a cohort of infants from birth up to their third year. Half of these infants were considered to be at risk in some way for developmental handicap. Follow-up when the children were in their third year of life showed that: It is instructive to consider the developments on day care policy in Alberta which have led to these largely positive results. Following the report of a Day Care Task Force Huntley, , various practices were consolidated by the Social Care Licensing Act of , which laid down operating standards for licensing day care centers. These standards prescribe the amount of space and equipment to be provided, and the ratio of workers to children 1: A proportion of these workers have to be professionally trained. A Provincial day care inspectorate administers the Social Care Facilities Licensing Act, and in theory at least this ensures the continued quality of care. Comparison with policy in other Provinces suggests that the Alberta day care policy, although by no means perfect, is one of the best in Canada McDougall, ; Joe, ; Millar, In Canada as a whole there is no national or integrated policy on day care, and standards and policies vary greatly from Province to Province. Standards, where they are prescribed, are always minimum standards, and the funding and subsidy basic for day care is often uncertain Millar, The most exciting and positive argument for the enduring, positive effects of quality day care and associated pre-school programs comes from the studies of the long-term effects of the U. Children enrolled in such programs are less likely to enter special education programs or drop out of high

school. They are more likely to attend college or job training courses, and more likely to be employed and never to have applied for welfare. Breedlove and Schweinhart, The head-start programs promoted "social competence" rather than I. The associated health benefits from the head-start programs have also enhanced the social skills and long-term adjustment of the children enrolled. Zigler and Valentine, The head-start programs pioneered many practices which have become standard in day care. The ubiquitous and highly enjoyable Sesame Street is but one of the by-products. The clearly demonstrated advantages of various kinds of high quality day care programs for both exceptional children and with nonexceptional children. Kagan, should encourage us to be more vigorous both in pressing for better funding, control and support for such quality care from a variety of agencies; and in increasing the quality of our own professional educational programs for "total child care." Chris Bagley. References: Bagley, C. Achievement, behaviour disorder and social circumstances in West Indian children and other ethnic groups. Child welfare and the Native child: Perception, , September, in press. The effects of day care: Child Development, 49, Harvard University Press, Day Care in Context. Government of Alberta, In Defense of Mothering, New York: Polemics on Day Care, Toronto: Issues and evidence in daycare. The Child in the City, Toronto: University of Toronto Press, Status of Day Care in Canada, Ottawa: National Day Care Information Branch, The psychological consequences of day care. Journal of the Canadian Association for Young Children, , 9, in press. Hard to serve youths: Length of day-care attendance and attachment Behaviour in month old infants, Child Development, , 54, A World of Children: Journal of the Canadian Association for Young Children, , 9, Social-emotional consequences of daycare for preschool children.

Chapter 6 : Reformed Polemics for the Reformed Believer (II) | Salt Shakers

Importance of Polemics Polemics are important because they advocate for a cause and express strong opinions clearly and without ambiguity. We need polemics for arguing against things we see as major problems and for trying to bring about changes in the things we believe in.

Chapter 7 : calendrierdelascience.com - Day Care Daycare Childcare

Who are outraged when a day care center fires a veiled employee but say nothing when someone they know forces his daughter to wear the veil. They are a minority. But they are the standard to which you have chosen to align the identity of all of us.

Chapter 8 : Nyahâ€™s lesson # Nov. 5 â€™ Patâ€™s Polemics

Watching the weather is just part of the job for daycare providers. Planning for playtime, field trips, or weather safety is part of the daily routine. The changes in weather require the child care provider to attend to the health and safety of children in their care.

Chapter 9 : Pulpit & Pen â€™ Page 2 â€™ Theology â€™ Polemics â€™ Discernment â€™ Semper Reformans

[Vox] Conservative evangelical Christians put Donald Trump, of all people, in the White House because they believed that his administration would bring them big wins on the issues they care most about.