Chapter 1 : The Institute for Christian Teaching

Any belief that undermines, belittles, or weakens the Bible doctrine of creation thereby undermines, belittles, or weakens faith in the existence and nature of God and the Bible as God's word. This is true, not just of evolution, but of any view that weakens the doctrine of creation.

This article also explains how the Central Store is used to store and to replicate Windows Vista policy files in a domain environment. More Information Overview Windows Vista uses a new format to display registry-based policy settings. In Windows Vista, these registry-based policy settings are defined by standards-based XML files that have an. In Windows Vista, Administrative Template files are divided into. The changes that are implemented in Windows Vista let administrators configure the same set of policies by using two different languages. Administrators can configure policies by using the language-specific. A policy file uses approximately 2 megabytes MB of hard disk space. Because each domain controller stores a distinct version of a policy, replication traffic is increased. Therefore, domain controllers do not store or replicate redundant copies of. Note If you use a client that is running an earlier version of Windows to modify a policy that is created or administered on a Windows Vista-based computer, the client creates the ADM folder and replicates the files. For more information, click the following article number to view the article in the Microsoft Knowledge Base: The Central Store is a file location that is checked by the Group Policy tools. The Group Policy tools use any. The files that are in the Central Store are later replicated to all domain controllers in the domain. To create a Central Store for. For example, to create a Central Store for the Test. The PolicyDefinitions folder on the Windows Vista-based computer stores all. For example, English United States. When you have copied all. Note When you copy the. Also, make sure that the most recent Administrative Template files are replicated. This advice also applies to service packs if applicable. Additionally, earlier versions of Windows cannot use the new administrative format. Therefore, client computers that are running earlier versions of Windows cannot administer new policies that are included with Windows Vista. We recommend that you use computers that are running Windows Vista or later versions of Windows to perform Group Policy administration. Updating Administrative Template Files In Group Policy for versions of Windows earlier than Windows Vista, if you change Administrative template policy settings on local computers, the Sysvol share on a domain controller within your domain is automatically updated with the new. In turn, those changes are replicated to all other domain controllers in the domain. This might result in increased network load and storage requirements. In Group Policy for Windows Server and Windows Vista, if you change Administrative template policy settings on local computers, Sysvol will not be automatically updated with the new. This change in behavior is implemented to reduce network load and disk storage requirements, and to prevent conflicts between. ADML files when edits to Administrative template policy settings are made across different locales. To make sure that any local updates are reflected in Sysvol, you must manually copy the updated.

Chapter 2 : The Integration of Faith and Learning

They send them to good schools with good teachers to prepare them for good jobs. But who is really responsible of the learning of the student? The student himself, the schoolteachers and administrators or the parents? James Coleman , in the classic study of American schools noted that: In contrast, Heyneman and Bibby and Peil indicated that family factors have a small or random relationship to student learning at least in nonindustrialized societies. Their position implied that school authorities in nonindustrialized nations play a very important role in preparing students for academic success, and occupational attainment. The current position of many educators is that the home and school play an independent and significant role on student learning even though the impact may be different. The integration of faith and learning is a deliberate and systematic process of approaching the entire educational enterprise from a biblical perspective. Its objective is to produce students who have internalized biblical values and a view of knowledge, life, and destiny that is Christ-centered, service-oriented, and kingdom-directed. Ellen White says that the efforts of the best teachers must often bear little fruit, if fathers and mothers fail to act their part with faithfulness. Fundamentals of Education p. She is supported by Gaebelein who indicated that education is more than teachers and courses. Hence the involvement of parents in this process is imperative to achieve this objective. The purpose of this paper is to examine how the home and the school can work together for the effectiveness of the integration of faith and learning in Adventist secondary schools. Previous essays on integration of faith and learning more or less covered the role played by teachers in the classroom. This paper will focus more on other partners. Sigel provided a conceptual framework that includes social and cultural concepts needed for studies of family background. See Figure 1 for relationships between the nuclear family and its environment. The nuclear family and its environment. From "Commentary" by E. Sigel,, Human Development, 31, p. This model supports E. White writing in the book of Education: According to Coleman, family background can be analytically separated into three components: It provides the potential for a cognitive environment for the child that aids learning e. Social capital refers to the interrelationships between people who live or work together. It refers to relationships between parents and children, between employers and employees, between teachers and students and between students themselves, etc. Coleman further broke down social capital into three components: As physical and human capital facilitate productive activity, social capital does as well. For example, a group within which there is extensive trustworthiness and trust is able to accomplish more than a comparable group without trustworthiness and trust. Information channels as social capital are the potential for the information that inheres in relation and, as such, are important in providing a basis for action. As Coleman said, information is costly; at a minimum, it requires attention, which is always in scarce supply. Concerning norms and effective sanctions, when a social norm exists and is effective, it generally constitutes a form of social capital. For example, a child can belong to a family in which members are well educated, wealthy, and generally capable, but for a variety of reasons such as divorce, alcohol abuse, more involvement in business activities, or exclusive attention to self development , the resources of the adults are not available to aid the psychological health and the social and educational development of the children. The children are therefore likely to become low achievers if other institutions such as schools and churches do not intervene. Dormitory Deans Dormitory deans are important partners of this educational enterprise for dormitory students. Many of these children are uprooted from their homes at the age of twelve. Dormitory deans will not achieve their objective if the whole school team teachers, administrations does not support them playing the role of the extended family network. The role of other social and community institutions such as the church and other parents should not be neglected. If Jesus is the head of every dormitory room, the work of the teachers and administrators would be much easier. Most of these support the writings of Ellen G. White about two hundred years ago. Strong family and dormitory leadership and parental involvement According to Brophy , schools

that elicit strong achievement gains show more of the following characteristics: Leone and Richards reported that increased study time was associated with better academic performance. Concerning parental involvement, they indicated that the homework done with a parent or a family member present was associated with the highest attention levels and better academic performance. Concerning parental involvement on a high school level, Henderson indicated that the effects of parent-involvement are particularly strong at the early levels but significant benefits can be derived from involving parents in the intermediate and high school years. According to Ellen White, parents will not criticize and censure the school management, which encourages insubordination in the children, or justify their children in their wrong-doing if they are involved in the training of their children Education p. She added that one of the greatest difficulties with which teachers have had to contend, is the failure on the part of the parents to cooperate in administering the discipline of the college Testimonies vol. Helping students do their homework can be extended to help them appreciate and study the word of God including giving bible studies to non-Adventist students in school dormitories. Integration of home and school culture Coleman indicated that private school educators see themselves as extensions of the family they serve. They have the continuity of values between home and school which reinforces a child educational experience. Ornstein and Levine indicated that the difference of punishment between the home and the school makes it difficult for many low working-class students to follow rules and procedures when sanctions are not consistent with those imposed at home. According to their findings, one would say that, in a boarding school, investment in social capital has a higher return to students whose home social capital matches the one available at the school. Parenting style Parenting style also is a powerful predictor of student achievement as Dornbusch cited by Henderson found that authoritarian styles are associated with low achievers, permissive styles with the next lowest achievers, and authoritative firm but open to discussion and negotiation associated with high achievers. This statement supports Ellen White when she says that: None who deal with the youth should be iron-hearted, but affectionate, tender, pitiful, courteous, and companionable; yet they should know that reproofs must be given, and that even rebuke may have to be spoken to cut off some evil-doing" Education p. Peer-group characteristics and parental concern Mickelson found that peer-group characteristics predict grades and that the proportion of friends planning to go to College is a powerful predictor of student GPA grade point average. Walberg cited by Hanson and Ginsburg found that parental concern and encouragement were twice as predictive of high school academic learning as was family SES Socio-economic status. Diprete also cited by Hanson and Ginsburg found that students who report that their parents monitor their school work and whose parents almost always know where they are and what they are doing have been found to behave better both in and out of school. Hardworking and strong work ethics Hanson and Ginsburg also indicated that a number of studies suggest that students who rate themselves as hardworking, having a strong work ethics and having considerable control over their environment do better in school than others who score lower on these values. Reglin and Adams in their study on why Asian-American high school students have higher GPA and SAT Student Aptitude Test scores than other students found that the Asian-American students attributed academic successes and failures primarily to effort and not ability. Ellen White says that these values should be taught to children when they are still young. Teach them how to work with their hands. Talk, play, and work with children As it has been indicated by Ellen White and many other studies, talking, to children, playing and working with them has a positive effect on their learning. Ellen White says that: If thev would oftener gather the children about them, and manifest an interest in their work, and even in their sports, they would gain the love and confidence of the little ones, and the lesson of respect and obedience would be far more readily learned; for love is the best teacher". To ensure that students from Christian schools have freely internalized biblical values, more parental involvement is necessary and a model to regulate the partnership is needed. How about the following? A pamphlet containing basic biblical values of Christian education will facilitate the task. Let them ask questions, let them understand that it is for the benefit of the student and of the society. CONCLUSION The process of integrating faith and learning is not a responsibility of either the school or the home alone, but of both institutions in a partnership

as each plays a positive and significant role in student learning. Since many secondary school students are uprooted from their homes, dormitory deans are recognized as new parents of these youngsters. Sociology of Education, 47, Research linking teacher behavior to student achievement: Educational Psychologist, 23, Equality of Educational opportunity. Public and Private High School: The impact of Communities. Social capital in the creation of human capital. American Journal of Sociology, 94, SS The Integration of Faith and Learning. American Education Research Journal, 25, Phi Delta Kappan, 70, Influences on academic achievement: A comparison of results from Uganda and more industrialized societies. Sociology of Education, 49, A reassessment of the effect of family and schooling in America. Classwork and homework in early adolescence: Journal of Youth and Adolescence, 18, Black attitudes versus black achievement. Phi Delta Kappan, 72, Social class, race and school achievement: Journal of Teacher Education, 40, Why Asian-American high school students have higher grade point averages and SAT scores than other high school students. The High School Journal, 73, Human Development, 31, Pacific Press White, E. Counsels to Parents, Teachers and Students. Testimonies, California, Pacific Press.

A key focus of a Christian university is the integration of faith with learning and living in its teaching and scholarship. Faith, heart, soul, and intellect must function synergistically to empower students fully.

By using the reasoning powers of our minds we can come to know that there is a God, who created the wonderful world in which we live. This is true even for those who do not have the gift of faith. The great apostle Saint Paul reminded the Christians of Rome about this truth: Everywhere in the universe we find order and design. To explain order and design as the results of "chance" is really quite foolish. For example, consider an ordinary wrist watch. Do you really believe that it just happened to come into existence? That the metal out of which it is made happened to form itself into the shape of a watch? Even more astonishing, could the numbers on its face "just happen" to arrange themselves in the proper order and with just the right amount of space so as to keep perfect time? Then consider the many wondrous things in the universe, a million times more complex than a watch: Do you think that these all just happened without anyone commanding and directing their creation? Along with knowing that God exists, we are able to learn a little about him through the study of creation. By seeing the great power of the ocean with its waves and tides, we learn that its Maker must be great and powerful as well. The beautiful aromas and colors of spring flowers tell us that their Creator must be pleasing and beautiful too. Learning about Ourselves through Reason Just as we can come to know about God by the use of our reasoning power, so we are able to learn about ourselves by examining our own selves, our desires, and our actions. One of the first things we notice is that we have a body much like some animals. We have legs in order to walk and eyes with which to see. When we look at the differences between us and the animals, however, we soon see that we are greater. We have control over our actions and are able to decide or choose what we will do. Someone discovers this poor dog and bring him some food. When this nourishment is placed in front of him, the dog must eat it; he has not choice. The urge for nourishment will force him to jump at the bowl and chomp at the food until it is gone. A dog acts on instinct alone. It has no free will. Now consider this same cruel treatment being done to a man, as was the case with many prisoners of war. If nourishment is brought to the prisoner as a bribe to get him to betray his country, he may freely choose to give in and eat. Or he can refuse to betray his homeland and remain without food. He has the gift of free will by which he is able to decide for himself what he will do. This freedom shows us that we are very different from the rest of the animal world; we have a spiritual part of us that can think, choose, and decide. We call this spiritual part the soul. Thus we can learn that human beings have a physical body and spiritual invisible but real soul. Human Reason and the Gift of Faith As wonderful as the mind of man is, it can only go so far in learning about God and the purpose of human life. To know more about these mysteries we need the help of God, who gives us the gift of faith. This gift is the firm belief that something is true because God has revealed it to be so - and the sure knowledge that God cannot deceive us. Faith can also mean the set of truths we believe as Catholics. As we have seen, reason can show us that God exists and let us know something about ourselves, but it cannot give us this firm belief in the truths of our faith. But reason can help us to see that the teachings of Jesus are true. By looking at the great miracles he worked. Reason tells us that no mere man could do such things as turn water into wine, give sight to the blind, and, especially, rise from the dead! Revelation Perfects Our Knowledge of God We saw earlier, that God must be powerful and beautiful because he has created such wondrous things in our world. We learned this from using our minds in the study of creation. But we can learn so much more about God by studying Bible, which is one of the ways he reveals himself to us. Revelation God making himself known to mankind makes our knowledge of him more perfect and complete. From revelation we learn that God is present everywhere and to every person. God is a spirit: The Bible reminds us of this mystery: Where can I go from your spirit? From your presence where can I flee? If I go up to the heavens you are there; if I sink to the nether world, you are present there. If I take the wings of the dawn, if I settle at the farthest limits of the sea, even there your hand shall guide me, and your right hand

hold me fast Ps We also learn that God knows everyone and everything; all that ever was, all that is, and all that ever will be: He plumbs the depths and penetrates the heart; their innermost being he understands. The Most High possesses all knowledge and sees from of old things that are to come: Jesus revealed the greatest truth about God: We call this the mystery of the Trinity. From the Scriptures we receive the beautiful revelation that God is love 1 Jn 4: Used with the permission of The Ignatius Press

-- What are the components of faith and learning? -- Interpassage: stimulating the dialogue -- Why is creation central to the faith-and-learning enterprise? -- What is the mind-set of the Christian in the physical sciences?

Many managers think they can create better products just by improving the development process or adding new tools. They want to learn how lean principles and practices can improve their ability to innovate while reducing costs and improving quality. So we recruit and hire the top people from the best universities and get out of their way. More than anything, it requires cultivating an aptitude and an expectation for continuous improvement within every employee. They are created by developers working with better knowledge and supported by good design processes. The final design, including the product, manufacturing, and supply chain specifications, is the product of a complex network of interrelated technical decisions. How developers interact in the decision-making process â€" everything from framing problems, choosing ideas, and negotiating constraints to testing prototypes â€" is what shapes the product. In more transactional systems such as manufacturing or accounting, good processes usually produce a good outcome. The natural response is for managers to blame the process and then to add more best practices, increase the number and rigor of checkpoints, and change their flowcharts. Yet more often than not, the results continue to fall short. Until organizations view people as central and leaders act accordingly , the risk that development process improvement efforts will not improve anything is frighteningly high. In the s, an MIT study found that Japanese automotive companies followed practices that were profoundly different from those of other auto manufacturers, from the factory floor to new product development to supply chain management. About the Research This article draws on our collective research and experience in lean manufacturing and lean product development over the past two decades. This work codified many of the foundational ideas underpinning current models of lean product development. Sobek continued to develop the concepts through experiments and observation in academic and industrial settings. The ideas presented in this article are intended to assimilate our collective knowledge from research and practice into a useful framework. In new product development, lean is about advancing developer skills 7 through technical training and methods of collaboration so that each developer is able to design, develop, and deliver better products and services. Lean product development hinges upon having developers achieve individual mastery as the essential building block for better products â€" not delegating the overall responsibility to the human resources department. Companies can promote individual mastery by repeatedly asking three fundamental questions: What do we need to learn about our customers, products, and production processes to design better products? From this perspective, a product such as Apple Inc. Thinking in terms of a stream of products has significant impacts on the design process. In some cases, the initial product provides a way to test an idea, which can be refined based on the response. The aim of the first Prius was to prove that hybrid engines made sense. With the second Prius, Toyota wanted to make the technology acceptable to mainstream users. Now there is a stream of Prius models with significant market share, with hybrid technology being used in other car segments, including sport utility vehicles and minivans. In an existing value stream of products, some product features will change, but many will not. The development challenge within a value stream, then, is not about creating the killer product that will overtake the market but improving the value proposition of existing solutions so that current customers are motivated to upgrade and potential customers are compelled to buy the product for the first time. Increasing the value involves learning about three main aspects of the product design upfront: A good place to start is fixing problems with the existing product. Just as a company doing lean manufacturing will attempt to solve quality issues in the current product, development teams applying lean fix whatever quality issues exist now and make improvements for future products. Take, for example, a company that manufactures gasoline dispensers, which succeeded in doubling unit sales over just a few years. Previously, engineers accepted recurrent customer complaints about rust on metal panels as a fact of life when machines are exposed

to moisture. But they decided to tackle each issue one by one, improving product quality. The process led to a popular new product that has helped sustain growth in sales and market share. Building in quality in engineering means conducting a value analysis of how products can be improved and then figuring out which features customers would like in a new product. With lean product development, the idea is to look at products as evolving value streams and each product release as an opportunity to learn about where the market is going. How do we learn what we need to know? Just as important as what developers need to learn is how they learn. Improving each new product in the value stream depends on individual or team competence in being able to solve the immediate technical problems and to interface with what others are doing. This, of course, is a tall order, requiring both knowledge and rapid learning. The faster a development team is able to learn and the more knowledge the team has access to, the leaner and more productive the result. The educational process in which people work and learn together by grappling with real issues is known as action learning. In fact, the goal is to postpone key decisions as much as possible to avoid hitting unforeseen barriers later on. By making these determinations early, engineers know where they have flexibility and where they must operate within fixed constraints. Tackling the fixed and the flexible require different approaches. Standards apply to the fixed elements. They are most powerful when they are based on experience with previous products, because the impact of specific decisions is known, and not following them may lead to problems. In their most elaborate form, standards inform developers about the known performance limits and trade-offs. Standards help developers make good decisions quickly because learning passes from one project to the next; there is no need to invest time and resources to learn the same things again. At the same time, new team members quickly acquire experiential knowledge by learning and applying it to their first projects, while experienced developers use standards to scaffold their own learning and transfer that learning to others. Creative Problem-Solving Areas identified as flexible or to which current standards do not apply require creative problem-solving. The aim is to fully understand the design space underlying the problem in order to find a solution that works before committing to it. Whereas applying standards is a convergent thinking process intended to solve a problem rapidly by reusing existing knowledge, set-based concurrent engineering is a divergent thinking process that encourages developers to generate differing theories about a specific situation and test them until they are disproved or a clear winner emerges. Both thinking processes are essential for creativity, but they can be misapplied if fixed and flexible are confused. Developers need to know how to move seamlessly between the two modes, and leaders must recognize when to force the appropriate mode of thinking. It went beyond simply using the same processes and sequences across several products; based on experience, Toyota process engineers identified the key elements required to set a world-class standard for manufacturing excellence in all of their manufacturing processes for example, limits on machinability of specific materials and geometries, or locations of grab points for material handling, part location, etc. As new products were designed, the same processes and equipment could be used as long as the product designs complied with the standards. From the early stages in the process, the process engineers knew that the product design either could or could not be produced. In special cases where the need for expanded manufacturing capability arose, Toyota assigned a high-powered team to coinnovate new products and new processes as one integrated system. Testing Models The nature of development work requires developers to use models as representations of what they hope to build â€" anything from sketches and hypotheses to 3-D models and computer simulations. Most engineers recognize that engineering problems get solved through a mixture of going back to first principles and tinkering with concrete solutions. However, lean thinking has taught us that the quality of the models contributes enormously to both the quality and the speed of the solutions. Simulating solutions and testing them against existing standards, whether digitally, through analytical modeling, or even by trying things out with cardboard and tape, is central to learning for developers. Models are incredibly important tools, because they are the medium of expression of new ideas and the means of assessing the suitability of ideas without creating the actual thing â€" making it feasible to look at many more ideas and to learn about them quickly and efficiently. Indeed, problems can arise when decisions are made with an overreliance on models. A design

may seem great on paper, but a detailed review by one or more experienced designers can identify potential weaknesses. Design reviews provide an excellent opportunity to make the actual progress of development visible and to train younger developers. When conducted with cross-functional partners, such reviews can lead to tremendous learning at the intersections of disciplinary boundaries. Building a prototype may be the best way to get a preliminary glimpse at how the item can be built. Developers relying solely on mental or virtual visualizations often overlook critical details that can make a huge difference in manufacturability. Physical testing should be done early and often to determine how well the concept meets requirements and to understand the design trade-offs. What organizational structures and routines will support the learning? Given that the ability to develop successful new products depends on learning, what structures do managers need to establish to extend the reach of learning? One important structure is the development process itself. From a lean development perspective, the best processes encourage learning and teamwork rather than demanding adherence to a rigorously detailed workflow. With that in mind, an effective lean development process consists of five overlapping phases: A preliminary design, or study, phase where the main flexible domains are explored for alternative solutions and functional departments seek agreement in how to realize the desired concept at the subsystem level. A detailed design phase that is based on applying standards. A preproduction phase for ironing out how to organize the manufacturing system and supply chain to produce the new product. A tooling and prototype phase that involves interacting with suppliers. The different phases reflect the inherently creative nature of product development. Based on this learning, developers can create product concepts or draft product brochures to share with expert groups. Then, based on discussions, the team will make decisions about which aspects of the concept will conform to the standard which may require changes to the initial concept and which areas are flexible where products may need to go beyond existing standards, requiring innovation. Phase 1 concludes with a sharply defined product concept, timeline, and resource plan that all cross-functional partners agree to support. At Toyota, concept approval is a board-level event. Phase 2, which is essentially a study phase, focuses on aspects of the product that are viewed as flexible. The idea is to consider several alternatives for each subsystem, to test and weed out the weak ideas, and to ensure compatibility with interfacing subsystems and with manufacturing capability before committing to a given solution. The process continues until the design converges on a solution that works from every relevant perspective. For example, a new car concept might be based on significant amounts of weight reduction while simultaneously having high levels of torsional stiffness for better handling and new standards for pedestrian protection. Manufacturing engineering and the designers of interfacing parts for capability with existing systems would review the various options. The alternatives that best meet the system of standards and constraints would be selected for further refinement. Making the study phase lean requires pursuing the minimum information needed to kill an idea and holding off on detailed design and product simulation until the last possible moment. Developing detailed designs too quickly only to abandon the idea later is wasteful if the necessary information could just as easily be obtained from a quick sketch or mock-up. Lean development teams eliminate risk by having a backup solution ready to go if the new ideas do not pan out. The study phase goes beyond simply determining whether a concept meets requirements to understanding the design limits and the nature of trade-offs. Having a deep understanding enables the team to make good decisions and limits the number of iterations required in later phases. Phase 2 concludes with a realistic architectural plan for each subsystem and major component, along with preliminary standards for novel designs that will be adopted. If Phases 1 and 2 are appropriately resourced, 18 the subsequent phases should run reasonably smoothly and not require the level of rework that often plagues conventional development processes.

Chapter 5 : The Teachings of the Catholic Church

--Interpassage: stimulating the dialogue --Why is creation central to the faith-and-learning enterprise? -- What is the mind-set of the Christian in the physical sciences? -- Christian implications in the physical sciences -- How do we look at art through Christian eyes?

Learning from Abraham about the Life of Faith Article contributed by www. All except Abel and Enoch are descendants of Abraham, the man of faith. In this chronicle Abraham is given almost half the space, twice that allocated to the law-giver, Moses. Likewise in Genesis, the story of Abraham and his family is spread over the book from chapter 11 through chapter 50, while only two chapters are given to the entire story of creation. What was there in the life of Abraham that distinguished him as a man of faith? The life story of Abraham begins in Ur of the Chaldeans where Abraham lived in a comfortable home and in pleasant circumstances. Archaeology has disclosed that Ur, located not too far from Babylon, was a prosperous city with lovely homes, beautiful parks and public buildings. Abraham was comfortable and secure in Ur, but it was also a wicked city where pagan sacrifices â€" including human sacrifices â€" abounded. According to Genesis Abraham started out with his father and his nephew, Lot, and got as far as Haran. Only when his father died did Abraham move on to the promised land with Lot. In the captivities, Israel was carried out of the land only to come back after seventy years as God had predicted. Finally after the destruction of Jerusalem in A. In the last half of the twentieth century they came back, probably the beginning of the final regathering of Israel which will be completed at the second coming of Christ. For Israel, the land is the place of blessing. While free to pray for changes in our physical circumstances, a Christian is willing to accept by faith the place God appoints for his service and testimony. In his daily walk Abraham learned to trust the Lord. Abraham had hope for this life, but he also had hope for a life to come. Our Possessions Are Always Temporary How important it is for those who live by faith to recognize that earthly possessions are always temporary, and only that which is eternal abides forever. God has not exhausted His grace in providing for us in this life. For the Christian, there is also the hope of the blessing of our eternal home, the New Jerusalem, the central feature of the new heaven and the new earth. Abraham, despite his great faith, had one great frustration. For most of his life he and Sarah, his wife, had no children. How could the promises of many nations coming from him, and of his descendants inheriting the land, be fulfilled if he had no children? Sarah, too, though she is commended for her faith in Hebrews But this was not the plan of God for the line of faith that would culminate in Jesus. When Abraham was already ninety-nine years old and Sarah was ninety, there was really no human basis for hope that Sarah would bear a son. Nevertheless God said, "Sarah, your wife, shall bear you a son, and you shall call his name Isaac" Gen. Hebrews records it, "By faith Abraham, even though he was past age â€" and Sarah herself was barren â€" was enabled to become a father because he considered him faithful who had made the promise. And so from this one man, and he as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand of the seashore" Heb. Abraham by faith believed that God would supernaturally give him a son. Abraham Believed God â€" Do You? In like manner, we today by faith believe that God has given His Son, born of a virgin, one who died on the cross and rose again. And like Abraham, we are justified by faith. Of Abraham it was said, "Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what He promised. This is why it was credited to him as righteousness" Rom. Fiery tests of faith which occur early in life sometimes climax in much greater tests of faith in a time of spiritual maturity. So it was with Abraham. When Isaac had reached his early teens, God told Abraham to do a strange thing. One day God said to Abraham, "Take now your son, your only son, whom thou lovest, Isaac, and go to the land of Moriah; and offer him there as a burnt offering on one of the mountains of which I will tell you" Gen. What an astounding command! Abraham was to take the promised son on whom all the promises of God for the future of Abraham depended, and offer him as a human sacrifice upon an altar on a distant mountain. Even though Abraham had

been accustomed to human sacrifices in his pagan life in Ur, how could this possibly fit into the plan of God? What was to happen to all the promises that depended on Isaac? While Abraham early in life manifested the human tendency of incomplete obedience and incomplete faith, there is no scriptural record of any wavering. Early the next morning the journey began. Sarah apparently was not even informed. It would have been too much to expect her to understand. Taking two young men with him, his son Isaac, and wood for the offering, Abraham began the journey that on the third day brought them near to the place of sacrifice. When Isaac asked the searching question, "Behold, the fire and the wood: Abraham replied, "God will provide for Himself the lamb for the burnt offering, my son" Gen. When they came to the place, Abraham apparently had to tell what he was about to do. And Isaac, being a strong young man, had to be willing to be bound on the altar as God had directed Abraham. Just as Abraham took the knife to take the life of his own son, God stayed his hand, and told him to offer instead a ram caught in a thicket nearby. How Mature Is Your Faith? As stated in Hebrews, "Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death" Heb. Abraham had such confidence in God that he believed that out of the ashes of the sacrificed Isaac â€" consumed as a burnt offering â€" he would be restored in resurrection to his father to fulfill the promises of God. In a similar way Christians can point to the empty tomb and the resurrected Christ, and believe the miracle of the power revealed on that resurrection morning. As Abraham pinned his hope on a son who in a figure was resurrected from the dead, the Christian can put his trust in one who literally died for his sins and literally rose from the grave. Our Christian faith today stands upon the same foundation. Like Abraham, we are called to live by faith in the living God who will accomplish for us in time and eternity all that He has promised in His love and grace. Used by permission of Zondervan. Use of either trademark requires the permission of International Bible Society. Walvoord, long-time president of Dallas Theological Seminary, was one of the most prominent evangelical scholars of his generation. John is perhaps best known for his bestselling work on Bible prophecy, Armageddon

Chapter 6 : Knowing God through Creation

For provosts, academic administrators, professors, college and graduate students, and everyone interested in the state of education, Faith and Learning on the Edge offers insights that are illuminating, convincing, and convicting.

Mark Bertrand, Re thinking Worldview: How Should a Christian Think? Servant Books, , Kenneth D. Boa and Robert M. Paternoster, Roy A. Clouser, The Myth of Religious Neutrality: Reclaiming a Christian World View. Geisler, and William Watkins, Perspectives: Greene, Science, Ideology, and World View: Essays in the History of Evolutionary Ideas. Teach Services, Arthur F. Holmes, Contours of a World View. InterVarsity Press, Ronald H. Nash, Worldviews in Conflict: Choosing Christianity in a World of Ideas. Zondervan Publishing House, David K. The History of a Concept. Eerdmans Publishing Company, David A. Noebel, Understanding the Times. Summit Ministries, W. Gary Phillips and William E. Liberating Christianity from Its Cultural Captivity. Crossway Books, James W. Sire, Naming the Elephant: Worldview as a Concept. InterVarsity Press, James W. Sire, Discipleship of the Mind: Sire, The Universe Next Door: A Basic Worldview Catalog, 3rd. InterVarsity Press, Glenn S. Zondervan, Brian J. Richard Middleton, The Transforming Vision: Shaping A Christian World View. Faith in the University. Baylor University Press, Stephen T. A Field Guide for Educators. Eerdmans Publishing Company, Joel A. Carpenter and Kenneth W. Christian University Press and William B. Zondervan, David S. InterVarsity Press, David W. Essays on Religion and Higher Education. Eerdmans Publishing Company, Stephen R. Haynes, Professing in the Academy: Faculty and the Future of Church-Related Colleges. Baylor University Press, Douglas V. Henry and Bob R. Eerdmans Publishing Company, Arthur F. Holmes, Building the Christian Academy. Holmes, The Idea of a Christian College, revised edition. Eerdmans Publishing Company, Richard T. Scholarship and Christian Faith: Eerdmans Publishing Company, V. An Education that Goes Beyond. A Guide to Students. Faithful Learning and Christian Higher Education. Palmer, The Courage to Teach: Jossey -Bass Publishers, Parker J. Education as a Spiritual Journey. Theological Perspectives and Current Issues. Pacific Press, Jon H. Perspectives, Models, and Future Prospects. An Approach to Distinctively Christian Education. Essays on Christian Higher Education. The CCCU provides to member institutions access to several videos dealing with discipline-related themes. Cunningham, Reading Is Believing: Brazos Press, Delmer Davis, Literature: A Seventh-day Adventist Approach. The Foundations of Christian Higher Education. James Gibson, and Humberto M. Christians and Environmental Care. Adventus, Frank E. Problems of Integration in Christian Education. Moody Press, , L. James Gibson and Humberto M. Answers to Questions on Faith and Science. Pacific Press, Robert A. Harris, The Integration of Faith and Learning: Harold Heie and David L. The Reality of Christian Learning: Strategies for Faith-Discipline Integration. Christian University Press and William E. Light and Life Communications, Warren A. Nord and Charles C. Teaching at the Intersection of Faith and Learning. Baker Academic, Humberto M. Rasi, Compiler, Christ in the Classroom: Adventist Approaches to the Integration of Faith and Learning, 38 vols. Sire, How to Read Slowly: Reading for Comprehension, Reprint. Shaw Books, Arthur L.

Chapter 7 : God's language is math |

the doctrine of creation in chirst as the ground for integration of faith, learning and vocation rev. gary w. deddo, ph. d.

September 11, Original Date: July 1, A key focus of a Christian university is the integration of faith with learning and living in its teaching and scholarship. Faith, heart, soul, and intellect must function synergistically to empower students fully. The Christian university derives this focus from the most important principle given to the Church: Students must drive out fear of their minds before they will allow full development of them. Before they come to the university, many students have been warned by well-meaning friends, "Do not get so much education that you lose your faith. And it is not only some members of the Christian subculture who suffer from such a perceived split. Many academics on secular campuses appear to believe that faith and learning are incompatible also, to such a degree that they take it upon themselves to attempt to "liberate" entering students from their faith. Faith is often represented by these people as an obstacle to the modern world of "facts" by which they often mean secularized interpretations of facts. If we want our students to love truth and pursue it freely, we must liberate them from this fear of learning by showing them that learning can strengthen and extend their faith. They must come to understand that not only does truth belong to God, meaning that there is no need to fear it, but that the spiritual battle for the modern world is taking place in a sophisticated intellectual and philosophical marketplace that requires well trained and well informed minds to engage the combat. We are told to do no less than ready our minds: When students become aware that the mind just as with heart and soul can be an ally of faith—that they can strengthen their faith by strengthening their minds—they will see the importance and priority of mind training and take their academic work more seriously. As evidence of this, about 50 or 60 Vanguard students read J. This book promotes the use of reason and intellect in building Christian faith and as a tool in the philosophical battles of the modern world. In their written evaluations of the book, virtually all students reported being profoundly influenced by the realization that their minds were valuable instruments and that a well developed intellect was necessary for the best service to God. Many students reported forming resolutions to work harder in their studies. Advertisement For a how-to book about integrating faith and learning, get my recent work, Faithful Mind, Thoughtful Faith: Integrating Faith and Learning. See the ad above. The book is designed to give faculty and students practical advice on how to perform integrative work. Christian faith in relation to learning must be understood not as just an "added bonus" or appended item to standard scholarship from a secular worldview, but instead as a more comprehensive and more rational epistemology than, say naturalism or materialism. Christianity, as a knowledge structure, is a standard of truth, providing an objectively critical approach for making corrective assessments in scholarship and intellectual work. In other words, Christianity should be an anchor and a touchstone for the analysis of culture and political structures rather than merely a point of view or another source of commentary on morals and manners. Eerdmans, argues that Christianity can provide "graced master insights" to approach the truth and that "learning itself can be an act of piety" Burtchael says that Christians should provide a "thoughtful critique of the world and its cultures" from a faith that serves as a "critic and corrective in the very business of scholarship" Christianity is central to the shared enterprise of community learning at a Christian university. What does Jesus say? Christianity must therefore be seen not as a private emotion, not as a co-existing idea with little connection to reality, not as an "added plus" to an otherwise secular existence, not a balance in opposition to reason, but as a integrating truth that provides the world with meaning and coherence. What does Integration Involve? Integration itself is embodied in such thinking and processes as the inclusion of the whole person—heart, soul, and mind—in all activities, worship, work, thinking, feeling, studying, deciding, interpreting acknowledging the reasonableness and truth of Christianity recognizing that Christianity is not a viewpoint imposed on world knowledge, but an epistemic foundation competing with lesser epistemes that provides a clarifying platform for engaging all knowledge applying the standards and worldview of Christianity to thought and behavior a call to cultural

evaluation by Christian standards: We also understand that many textbooks and journals contain claims which come from a perspective that includes various metaphysical assumptions and philosophical interpretations in conflict with Christian truth. For example, some of the claims of naturalism and postmodernist thought are clearly at odds with what we believe to be more rational explanations. With integration, the student can recognize that certain aspects of secular learning are processed through such knowledge filters and interpretive spins, and that new information must often pass metaphysical litmus tests before being granted truth status. A highly educated Christian can expose these practices and challenge such claims by providing superior alternatives, based on better evidence, more reasonable interpretations, and revealed truth. With integration, the believer can more readily endure times of spiritual dryness that might threaten the emotion-based Christian. The Christian supported by thought and knowledge will be less "prone to wander" as the writer of "Come Thou Fount" says. A faithfully integrated heart and mind can discern the difference between a cultural step forward and a mere click of the ratchet of excess. What Happens without Integration? If students do not learn to integrate faith and learning during their undergraduate years, then it may not occur. In graduate school and professional life, students may adopt the current paradigms of the field without realizing that those paradigms include a set of metaphysical assumptions, often naturalistic and humanistic, that conflict with Christian truth—not because there is a conflict between faith and fact but because there is a conflict of worldviews, producing a conflict of interpretations and assumptions. Not knowing this, the student may incur a split between faith and mind, with faith weakening as the mind grows more and more into the subject. Without integration, Christianity tends to become an emotional commitment and response, relying exclusively on feelings which can change more easily than an intellectually grounded and reinforced belief. Personal feelings are more subject to doubt than intellectual commitment. Without integration, the students will risk compartmentalizing their faith, putting it in a box separate from their intellectual and working life. At the worst, the faith will become merely an emotional outlet, with God becoming a vending machine: It will become intellectually irrelevant and emotionally useful only as long as the blessings keep coming. Once God "lets them down," with an unanswered prayer, their faith will be at risk. Without integration, students will tend to exhibit a passive acceptance of current cultural values, lacking an active engagement and response to them, unable to separate entertainment values from moral and artistic values. Cultures with unfixed standards of reference move inevitably toward extremes, "pushing the envelope" without taste or decency. Such a one can recognize that many of the productions of modern culture are not contributing to a more humane, compassionate world where beauty and truth are celebrated, and that some entertainment products are harmful to such a vision. By realizing that, as Marcus Aurelius says, "The soul takes on the color of its ideas," the integrated person can choose cultural inputs more wisely and therefore be influenced more positively. Lifelong Integration Integration is a process, that must take place every day, because we are presented with new claims, new facts, new interpretations every day. This integration, this "faithful intellect," will guide and guard our students not just while at the university but throughout their journey through the postmodern sea, where they will face a lifelong barrage of demands for belief, indulgence, and consumption. Our role as faculty is to give them the tools they can hone and use both now and in the future. I wrote this principally for Christian college students, so that they could gain a context for their learning at the college or university they attend. However, it is appropriate for anyone interested in the issue of integrating faith with the knowledge and knowledge claims of the contemporary environment. Chapters include Backgrounds to Integration for example, what is the relationship between knowledge and belief? Scientific Naturalism, Postmodernism, and Christianity. The next chapter presents tools for evaluating worldviews factual adequacy, logical consistency, explanatory power, livability, knowledge claims and ideology, fallacies. Then concluding with three chapters about doing integration: Joining Faith and Learning general and specific approaches , integrative outcomes; A Taxonomy for Worldview Integration assumptions, methods, focus ; The Christian Touchstone Christophobia and the needed Renaissance in Christian worldview integration. Includes an extensive bibliography and a list of useful Web sites.

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Chapter 9 : Why Learning Is Central to Sustained Innovation

In summary, the simple truth of the creation story is that God is the author of creation. In Genesis 1, we are presented with the beginning of a divine drama that can only be examined and understood from the standpoint of faith.