

Chapter 1 : Top 7 Things Parents Struggle With | Family Matters

"When bad men combine, the good must associate; else they will fall one by one, an unpitied sacrifice in a contemptible struggle." — Edmund Burke, Thoughts on the Cause of the Present Discontents and The Two Speeches on America.

The Suffering of the Righteous and the Success of Sinners Introduction My first occasion to preach from Psalm 73 resulted from a tragedy within our church family. The telephone awakened me in the early hours of the morning. The voice on the other end of the line was that of a friend, whose words were enough to shock me out of my slumber. There was no apparent cause for her death at the time, nor has there been any medical explanation to this day. He said something like this: Many Christians today seem to think that faith in God comes with a guarantee of freedom from adversity. In fact, too many of our evangelistic appeals are tainted with the false promise implied or stated that coming to faith in Christ will deliver men from their trials in life. When young Christians come to the realization that this is not so, their faith is sometimes severely shaken. The suffering of the saints and the prosperity of the wicked is an issue which is frequently addressed in the Word of God. We find the Book of Job dealing explicitly with this matter. We come face-to-face with it again in Psalm In each passage of Scripture the issue is considered from a slightly different perspective. The second is a failure to understand righteousness, so far as it relates to the saint, the true child of God. In answer to the problem of pain, this psalm forces us to take another look at our definition of good, lest we accuse God of being the author of evil by allowing us to suffer. Let those who suffer look to this psalm for a word of instruction. Psalm 73 divides nearly evenly into two parts. Surely God is good to Israel, To those who are pure in heart! And is there knowledge with the Most High? In one sense, verse 1 is the conclusion of the matter. Asaph believed that God existed, that He was good, and that He was sovereign. How can God be good to the pure in heart if observation convinces us that sinners succeed and saints suffer? This is a serious spiritual issue and one that has precipitated widely diverging explanations. The atheist answers by explaining that there is no God. The cynic says that there is a God, but denies that He is good. The liberal believes that there is a God who is loving, good, and kind. He explains suffering by denying the sovereignty of God. God is all-good, but not all-powerful. A biblical faith does not require nor permit us to deny any of the attributes of God. We maintain not only that God exists, but also that He is good and great, a rewarder of the righteous and a judge of the wicked. How, then, do we explain the problem of the suffering of the saints and the success of sinners? The psalmist takes us through the steps of his personal struggle in verses , from the low point of his doubts and protest to the pinnacle of his renewed devotion and praise. The first concerns the apparent departure of God from His covenant promise to bless the righteous and curse the wicked. The first problem which Asaph describes in verses 2 and 3a is his personal spiritual turmoil. In poetic terms Asaph describes his frame of mind and heart as precarious: The spiritual stability of the psalmist had been shaken. Everything the psalmist saw, and over which he agonized, was colored by his own sinful attitude of envy. It is one thing for us to observe sinners who are arrogantly flaunting their prosperity, and for us to be vexed by their wickedness. But Asaph was consumed with greed, not grief. Asaph was not distressed so much by the sin of the successful as he was by the success of the sinful. We can easily deceive ourselves by becoming distraught over the wrong things. Besides this, we can be grieved by the right thing sin for the wrong reasons envy, rather than purity. It is indeed difficult to see life clearly through our own tears of self-pity. Even though the wicked do seem to prosper in this life, the description which follows in verses is a distorted one. It was not correct for Asaph to conclude that all the wicked prospered or that all the prosperous were wicked. Not all the wicked are wealthy, and not all the wealthy are wicked. People with sinful attitudes are hardly able to judge others objectively. As our Lord put it, those with a plank in their own eyes have trouble seeing a speck of sawdust in the eye of another Matt. Shalom implied wholeness and harmony, not only a mere absence of hostility. It was thus used to describe harmonious relationships e. Often shalom was used of physical well-being, that is, of good health. It is in this context that it became used both as a greeting and a farewell e. The priests, for example, were instructed to pronounce this blessing on the people: For to us a child is born, to us a son is given, And the government will be on his shoulders. Of the increase of his government and peace there will be no end Isa. But

he was pierced for our transgressions, He was crushed for our iniquities; The punishment that brought us peace was upon him, And by his wounds we are healed Isa. As seen from the theological perspective of the Old Testament saint, we can understand why Asaph would have been perplexed by the prosperity of the wicked. From his point of view the covenant blessings of God were being poured out on the wicked, while divine chastening was the lot of the righteous. As he saw it, sinners were being blessed and saints cursed. It was as though God had turned His covenant upside-down. No wonder Asaph was puzzled! The Success of Sinners vv. Let us consider these three characteristics and how they caused Asaph to contemplate a course of action vv. With regard to their physical well-being, the wicked are described as having sleek and healthy bodies v. Depending on the correct reading of the text, we find that while the wicked are not exempted from death, even their passing appears to be relatively free from struggle and pain. The affluence of the wicked enables them to care for their bodies so that they are almost immune to the maladies common to mankind. In general, the wealthy wicked seem to live above the trials of life, which are nevertheless the plight of the righteous v. The psalmist was not an ascetic who believed material prosperity was evil and therefore to be avoided. The Old Testament frequently promised prosperity to the pious cf. On the basis of these promises, the psalmist expected that he should have been one of those described in verses 4 and 5, rather than the wicked. Here is where the envy of Asaph is evident cf. His protest was therefore two-fold: In verses it is the wickedness of the wealthy which troubles Asaph. If he had difficulty with the comfort and well-being of those described in verses , he was even more distressed because the wealthy were also wicked. Perhaps they reasoned that He was not able to do anything about it. The result was that pride and evil plans were promoted. The pride of the wicked was openly displayed. The psalmist described it as a necklace which was worn in the Ancient Near East as a sign of status cf. In the Old Testament, as in the New, wealth was not only a blessing, but a stewardship. The wealthy had an obligation to the less fortunate. The wicked wealthy whom Asaph observed had none of the compassion which was to be expected. Instead of using their success and status as a means of helping others, the wicked used it as a tool for gaining even further riches, at the expense of the poor. The psalmist looked at the callousness of the wealthy and saw that they were not content with what they had but continually schemed to gain more and more v. Compassion was set aside and oppression was the rule of the day v. The pride of the wicked was not merely reflected in their attitudes and actions toward men. The wicked became so bold that they openly blasphemed God by elevating themselves to god-like levels v. As Kirkpatrick put it, The wealthy were not only wicked, they were also popular and prominent. Verses 10 and 11 are difficult to interpret, consequently there is disagreement among Bible students as to exactly what is said. While the specifics of the expressions used here may be uncertain, the overall activity is clear and, I think, a matter of general agreement. Does the Most High have knowledge? He had concluded that the wicked were prospering not only materially and physically, but also in numerical growth. With Elijah-like reasoning, Asaph concluded that the righteous were being outnumbered. Until now, I had always thought of them as pagans—Gentiles. The wicked, I thought, were ungodly foreigners who surrounded the Israelites, who persisted in their sinful ways, and who not only got away with it, they got ahead with it. I have now come to the conclusion that this is not the case. Let me point out some of the reasons why this cannot be. The kings of the earth take their stand And the rulers gather together Against the Lord and against his Anointed One Ps. The blessings and the cursings of Deuteronomy 27 and 28 are primarily directed toward Israel, not others. When would a pagan refer to only one God, as opposed to many gods? From the superscription to this psalm we learn that Asaph is its author.

Chapter 2 : Struggle | Definition of Struggle by Merriam-Webster

Struggle definition is - to make strenuous or violent efforts in the face of difficulties or opposition. How to use struggle in a sentence. to make strenuous or violent efforts in the face of difficulties or opposition; to proceed with difficulty or with great effort.

But for Saharawi children, getting an education may require making tremendous sacrifices, including prolonged separation from family and loss of culture and language. One day I asked myself, what had impacted me the most as a person. The answer is both simple and heartbreaking. The answer is my journey to get a good education. This journey has made me sacrifice the most precious things in my life; my family, friends and culture. However, it has made me a young woman of dignity. Education has given me a purpose in life by opening the doors of unexpected opportunities. I was born in one of the largest refugee camps in the world. It is located in the Southwestern Algerian desert, where the temperature can reach up to degrees Fahrenheit. It was there where my family and I, as victims of a three-decade-long dispute between Western Sahara and Morocco, took shelter. It was there where knowledge about the outside world was lacking, but where there was hunger for learning and the determination to improve the rate of literacy. Growing up, all I knew were the hardships of the desert, mud-brick houses, and the UNHCR tents made of thick, green canvas. Nevertheless, my life took a turn in a new direction when I was selected for a special program that takes children who lost their fathers in the war to spend the summer with a Spanish host-family away from the hardship and the heat of the refugee camps. It was at the age of ten when I made the decision to stay in Spain to begin my education. It was not an easy decision to make after leaving behind my most beloved ones for the next twelve years. This decision made me miss the births and the most important stages in the life of my four younger sisters. Not only has this decision made me sacrifice my family, but also my culture, language and values. However, this sacrifice has taught me the most important principles that have helped me to learn how to live in different cultures and to respect their peoples. In addition to that, I built my character and strengthened my beliefs as an independent young woman. These principles have helped me to be the young woman of dignity that I am today by giving me a purpose and a hunger to know more. This hunger is the root of my passion and dream of being one of the first female ambassadors of my nation to help my people in their fight for freedom. This purpose has given me a sense of belonging that makes me appreciate my own ethnicity, culture and language despite the fact that I have not lived with my people for a long time. It has also helped me maintain my language and culture throughout these years. My determination has opened the doors to unexpected opportunities, making the impossible a reality: This summer, I had the opportunity to read one of my poems in the presence of dozens of congressmen and senators in a reception on Capitol Hill. Not only have these opportunities allowed me to meet many ambassadors and representatives from around the world, but also allowed me to have a Saharawi diplomatic-traditional tea and make connections with the Saharawi ambassador to the UN. In fact, when I asked him at the end: No, I do not regret the sacrifice of being away from my family, or any other sacrifices because they are what have given me a purpose to pursue my dreams and the opportunity to live an extraordinary life with a unique story to tell. Moreover, my journey and the determination to get a good education will have a positive impact on my people in the refugee camps as well as others of different nations. Saharawi child, sit closely by your elders and listen carefully to the wisdom; this is what will come to your rescue. Saharawi child, open your mind to understanding. Let wisdom be your best friend. Let wisdom be your professor. Let wisdom be your Father your Mother and your Brother. Let wisdom embrace you; its path will never let you down. Saharawi child, open your eyes to the world around you; choose your friends wisely, let every choice be guided by a good counselor. Saharawi child, share your seat with justice and reconciliation that you may become the turban of peace. Saharawi child, let truth be the foundation of your dignity.

Struggle, we teach in Kawaida, is a defining feature of what it means to be human, to be alive and to assert oneself in free, righteous and rewarding ways. And the struggle for liberation and to expand the realm of freedom is part of our being human, being ourselves as Africans and engaging and transforming the world in life-enhancing and.

The War Within Romans 7: Joni was only 15 when she was permanently paralyzed from the neck down as the result of a diving accident. She was rushed to the hospital for extensive tests and x-rays to determine the extent of her injury. As she lay unclothed on a hospital cart, the sheet covering her slipped to the side leaving her partially exposed. In her modesty, Joni desperately wanted to cover herself, a small task easily and quickly accomplished before her accident. But now, as much as she wanted to make her arms and hands move, they simply would not respond. Joni knew in her mind exactly what she wanted to do, but her body was totally unresponsive. My body generally does what I ask it to do nowadays, although to my chagrin, it does it slower and not nearly as well. It is threatening that some day it might not even respond to my requests at all. Paul describes in the Book of Romans a much deeper frustration—one with which only Christians can identify and one with which all Christians can identify. Those things which we as Christians despise we find ourselves doing. Those things which we as Christians desire we fail to accomplish. No matter how much we may wish to serve God in our minds, we find ourselves sinning in our bodies. As Paul describes his frustration in Romans 7, with his mind he desires to serve God. He agrees with the Law of God and rejoices in it. He wants to do what is right, but his body will not respond. That is the frustration of Paul in Romans 7. Every Christian who reads Romans 7: Who will set me free from the body of this death? We are confronted with a dilemma as we try to live righteously. If there were no answer for this question, we would hardly dare to press on. But there is an answer! Thanks be to God, there is a solution! For the truths taught here could be taken as the most depressing and hopeless realities of our lives. But Paul does not dwell on the weakness of our flesh in order to discourage us. Rather, Paul exposes the weakness of our flesh as the root problem which prevents Christians from living the kind of lives God requires and which we, as Christians, desire in our innermost being. If Romans 7 takes the Christian to an all time low, Romans 8 takes us to a refreshing high. The Context Paul lays down his argument in Romans as he builds to three peaks. The first peak is found in Romans 3: God has provided the righteousness which all men lack and which God requires for eternal life. Rather than citing the Old Testament Scriptures here, Paul refers to his own experience as we read of his final cry of despair in Romans 7: The darkest hour of Romans comes just before the dawn of Romans 8. Romans 5 begins by assuring the Christian of the certainty of salvation and of its many blessings in which we boast. The basis for our struggle with sin in Adam, as well as the basis for our victory over sin in Christ, is exposed in the last half of chapter 5. Romans 6 stresses the necessity of living righteously, not in sin as we once lived before our salvation. Now, in Romans 7: Observations This portion of Scripture is fraught with problems and different interpretations, and even some would say that this is a description of Paul as an unbeliever. Many of us are uncomfortable with the fact that Christians struggle, and yet it seems that one must begin by saying this is the struggle of a Christian. In the Book of Romans we are not in the salvation section but in the sanctification section. Christians and non-Christians alike struggle, but they struggle with very different things. His distress and troubles are a manifestation of the wrath of God. We were born in our transgressions and sin; we were at enmity with God—sin is not the problem. For the Christian, sin is the enemy. And that changes only at conversion so that the struggle Paul is describing is his personal struggle with sin as a believer. This change strongly suggests as other evidence will confirm at least to my satisfaction that while Paul speaks of his experience as a non-Christian in verses, he is now speaking of his experience as a Christian in verses Paul begins by stating that the problem is not with the Law of God but with his own flesh verses He then goes on to show that the real culprit is sin and not the flesh verses Sin is evil; the flesh is weak. We have little difficulty believing that we struggle with sin or that others like Peter struggled, but Paul somehow seems above it all. It is a war within. It is a war which results from his conversion, a war which did not exist until he was saved. Baker had no quick and easy explanation either for his breakdown or for his recovery. Paul tells his

reader that he does not understand what he is doing verse We tend to think of Paul as the man with all the answers. If anyone can understand sin and our struggle with it, it would be Paul. But in our text Paul is the one struggling, and he does not offer a quick and easy explanation. This is because sin cannot be understood. We try to rationalize our sinful actions to make it appear that we have reasons, good reasons, for our sin. But there is no good reason for sin. Sin is an irrational act which has no easy, rational explanation. The struggle is described in Romans 7. Drastic situations require drastic measures. This situation is drastic, as are the measures God outlines in chapter 8. The Law Is Spiritual: But I Am of Flesh 7: In verse 14, Paul makes a very significant statement: Both need explanation and clarification. God was the Author of the Law. It also anticipates and bears witness to the righteousness of God as revealed in the person of Jesus Christ. The Law is spiritual; it therefore requires the Spirit to interpret it to unspiritual men. Paul tells us that he is the problem. His fleshly nature is hostile toward God and friendly toward sin. Nothing good dwells in his flesh. His nature impairs not only his ability to comprehend the Law of God but inclines him to disobey it even if he did understand. Imagine that I had been stricken with a fatal ailment, and I would soon die. I learn that an Hispanic doctor has discovered a cure€”if only I can contact the doctor, my cure is certain. But there are problems: I live far away and speak only English. Because of this, the standards set by the Law are not met. Those things which the Law requires, Paul finds himself failing to do. Those things which the Law prohibits, Paul finds himself practicing. He does the very things he hates verse Paul hates those sins which the Law condemns. Thus Paul is in agreement with the Law. Paul wishes to do what the Law commands. Paul is, once again, in fundamental agreement with the Law. The Law is not the problem; Paul is. Paul recognizes his fundamental agreement with the Law. As he has shown, this testifies to his own appraisal of the goodness of the Law verse But the problem goes even farther than this. His agreement with the Law shows that the source of the problem is not Paul, but the strength of sin. In one sense, Paul is a prisoner of his own flesh. He desires not to do that which the Law calls sin. He is almost schizophrenic in his spiritual life. He is being held as a hostage by sin, in his own flesh! What he is doing, he is doing against his own will! Paul has been taken prisoner by sin. Sin has taken advantage of the weakness of his flesh and has perverted the Law to entice men to sin, rather than to keep them from sin. Wretched man that I am!

Chapter 4 : Struggle | Define Struggle at blog.quintoapp.com

*A righteous struggle: A chronicle of the Ahmedabad textile labourers' fight for justice [Mahadev H Desai] on blog.quintoapp.com *FREE* shipping on qualifying offers.*

Women often find it harder than men to shed excess pounds. But in some cases the problem can be traced directly to certain habits and lifestyle traps - including many that can easily be remedied. Here are 10 weight-loss traps to watch out for: When you have a cup, are you really having one cup? Most drinking glasses hold about three cups. By the end of the day, it all adds up. And snack not on cookies and other sweets, but on healthy, filling natural foods. Nuts and raisins are a great option - in part because nuts help keep you feeling full for a long time. All sorts of prescription medicines can cause weight gain, including steroids, which are commonly used to treat asthma and other inflammatory conditions, and certain antidepressants. If you think a drug might be contributing to your weight problem, ask your doctor. Having a Heavy Mom Did your mother gain a lot of weight when she was carrying you? If so, that might explain your own struggle with weight. Studies show that women who are overweight or obese during pregnancy are more likely to have overweight babies - and the problem often persists into adulthood. But try not to blame mom. Most experts, including scientists at the American College of Sports Medicine, recommend 60 minutes of exercise each day. Strength training boosts body metabolism a lot longer than does aerobic exercise. Skipping Breakfast Your metabolism is like a car. And skipping breakfast helps ensure that your fat-burning metabolism never gets out of the driveway. Marisa Sherry, RD, a registered dietitian in private practice in New York City, recommends eating breakfast one hour after waking up. Oatmeal with berries and crushed walnuts is a great choice. More like to calories. To lose weight, you might have to lose the habit. And recent studies suggest that sleep deprivation can lead to increased levels of cortisol, a so-called stress hormone that seems to stimulate the appetite. Seven hours a night seems to be the magic number. Thyroid Trouble Some women have trouble losing weight because of a hormonal problem. The thyroid gland, located in the neck, pumps out hormones that control body metabolism. If you think thyroid trouble might underlie your weight-loss difficulties, a doctor can test your hormone levels via a simple blood test. If you have a deficiency, effective treatment is available. Oprah Winfrey is just one of many celebrities to suffer from hypothyroidism. She wrote that the condition "slowed down my metabolism and made me want to sleep all the time. Most people gain weight. Instead of eating, what can you do when you feel stressed? Go for a walk or take a series of deep, relaxing breaths. Not Eating Enough Some women have trouble losing weight not because they eat too much but because they eat too little. Bumping the daily calorie count up a bit can speed weight loss.

Chapter 5 : The War Within (Romans) | blog.quintoapp.com

Even without understanding it in the depth that would come later, we were in, , a new generation building on centuries of sacrifice and struggles of all those who preceded us, those who.

May 26, at 1: Thanks a lot for this post. January 16, at I used to write well and everyday, sometimes all day. This in itself flusters me because I used to have no problem sitting down and writing. Now I sit down when I have the time, andâ€nothing. I get so aggrivated and angry and stressed out because it never used to be like this!!! Why is this so hard now? Then AFTER all that, I face the sense of excitement getting any writing published I tend to push myself into it again and find any old piece of writing that maybe I can publish. This is not wise of course and can lead to bad quality writing and not teaching myself self-discipline and to be patient. Thenâ€after excitment of publishing comes the fear critics! I just write for those who would enjoy my work. Critics will be there but I need to learn not to fear them. So happy to have found this site and to see that I am not alone. March 31, at 5: A long document can be totally frustrating when it comes to deciding which facts are important and which are not, and where to put them. Everything before that point can feel like torture at times. October 18, at 9: June 21, at 6: August 6, at 6: They procrastinate and I get frustrated, because I am not a great writer myself. I tend to ramble on and not tie things together. I want to know, if anything. I can do to motivate them. April 4, at 7: I have these short bursts of ideas, but maintaining the course before other important issues come up has been my struggle. Therefore, I end up writing blog posts and short articles, rather than completing my books.

Chapter 6 : What Does the Bible Say About Struggle?

Struggle, for me, is the most inspirational thing in the world at the end of the day - as long as you treat it that way. Skylar Grey Life, Inspirational, Failure, Day, World.

Hard times, health, loss of a job, divorce, abuse, financial burdens—the list is endless when it comes to personal struggle. It is a false teaching that claims that when you become a Christian you will never have upset in your life. Jesus had upset in His life: He never promised that life would be easy for us, but He gave us His promises in scripture to help us when we struggle, whatever the struggles we face may be. I pray that these verses will truly encourage you as you face the challenges of life. He maketh me to lie down in green pastures: He restoreth my soul: Yea, though I walk through the valley of the shadow of death, I will fear no evil: Thou preparest a table before me in the presence of mine enemies: Surely goodness and mercy shall follow me all the days of my life: Be strong and courageous. Do not be afraid; do not be discouraged, for the Lord your God will be with you wherever you go. For when I am weak, then I am strong. The Lord is the stronghold of my life—of whom shall I be afraid? When the wicked advance against me to devour me, it is my enemies and my foes who will stumble and fall. Though an army besiege me, my heart will not fear; though war break out against me, even then I will be confident. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal. Those who know your name trust in you, for you, Lord, have never forsaken those who seek you. They will be like a tree planted by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always green. It has no worries in a year of drought and never fails to bear fruit. I will strengthen you and help you; I will uphold you with my righteous right hand. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it. I warn you, as I did before, that those who live like this will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Praise the Lord, my soul. I will praise the Lord all my life; I will sing praise to my God as long as I live. Do not put your trust in princes, in human beings, who cannot save. When their spirit departs, they return to the ground; on that very day their plans come to nothing. Blessed are those whose help is the God of Jacob, whose hope is in the Lord their God. He is the Maker of heaven and earth, the sea, and everything in them—he remains faithful forever. He upholds the cause of the oppressed and gives food to the hungry. The Lord sets prisoners free, the Lord gives sight to the blind, the Lord lifts up those who are bowed down, the Lord loves the righteous. The Lord watches over the foreigner and sustains the fatherless and the widow, but he frustrates the ways of the wicked. The Lord reigns forever, your God, O Zion, for all generations. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do all this through him who gives me strength. Let perseverance finish its work so that you may be mature and complete, not lacking anything. These have come so that the proven genuineness of your faith—of greater worth than gold, which perishes even though refined by fire—may result in praise, glory and honor when Jesus Christ is revealed. But this happened that we might not rely on ourselves but on God, who raises the dead. I will instruct you and teach you in the way you should go; I will counsel you with my loving eye on you. All rights reserved worldwide.

Chapter 7 : God's Struggle – Righteous Foundations

Get this from a library! A righteous struggle: a chronicle of the Ahmedabad textile labourers' fight for justice. [Mahadev H Desai].

I have seen hundreds of parents over the last 28 years. If I had to list every struggle, the list would never end – parenting is hard! So, I figured the best thing to do would be to group challenges by category. Not surprisingly, modern parents struggle with roughly the same things their parents struggled with in the past. Today, they just give it a different name, maybe to feel a bit more modern or advanced. Same struggle, different shape. Parents need to take on a management role as soon as they have kids. Unfortunately, not everyone is a good manager and parents struggle with it often. If they were lucky enough to learn it from their own parents, cool! If not, they may struggle with it as a parent. Unfortunately, people spend more than 16 years of their lives in educational institutions that are obsessed about teaching them to manage their homework but not any other part of their lives. School does not teach us to manage our time, our emotions, our friends or relationships, our physical body, our money or a budget. So it is no surprise that people struggle with it in their teens and then they struggle with it as adults raising kids. Here are the 7 main challenges parents experience:

Parents struggle with managing themselves emotionally. They get stressed to the max and this stress projects onto their kids, leaving not much space for enjoyment in life. Parents can struggle with social pressure. We live in a society that constantly portrays the message that fitting in is more important than being yourself. Parents often experience doubt about what is right and wrong and can be very influenced by media. Those who have good social skills and strong emotional stability can develop their own opinion about the newest gadgets for example, the functionality of the mobile phone rather than the need to be trendy, or buying the next new gadget, house or car. Being preoccupied with status is a sign of giving in to social pressure. Parents who are not preoccupied with status are better able to raise kids that are leaders, rather than followers. These kids learn to use critical thinking and have their own opinions which they will not compromise just to fit in. Parents struggle with an overload of information. They reach a paradox of choice – too many choices. This overload quickly makes them feel inadequate and makes them doubt their parenting style. They do not know how to sift through the loud noise of information to reach the essence. They end up feeling more confused and in doubt, which they then model to their confused kids. Without learning to manage emotions, the modeling will continue in a never ending cycle. Parents struggle with money management. They have a core belief that they need money in order to be good parents. Their focus on earning money diverts them from realizing that love, caring, joy, shared experiences and even learning requires very little or just basic funds. Most parents do not know how to manage themselves financially. In their minds, earning more is the only way to be a good parent so that they can provide for their families. Parents struggle with ineffective time management skills. They often do not value their time and can be inefficient. That is why they can get easily stressed by having too many things to do and not enough hours in the day to do them in. Successful time-managers can do amazing things with the same 24 hours days. Good time management is essential to a successful and happy household. Unfortunately, we are not born good time managers. It is a learned skill that requires a teacher. If kids do not learn it from home, they are at the mercy of what life throws at them. Another struggle parents have is managing their relationships. Kids and their parents are in relationships their entire lives. They are in relationships with their teachers, friends, family members, colleagues, bosses, neighbors and even people they meet for a short time. What they do is relate to others in the only way they know how. Being in a relationship is an art form. It is a learned skill that will determine many aspects of our lives. Relationships challenges are some of the reasons why we have so many divorced parents, single parents or mixed families. Many parents struggle with managing their physical body. They lack sleep; they lack nutrients and clarity of mind. Many parents eat unhealthy food, drink too much alcohol, smoke, and some even use other substances to manage day to day life. Parents neglect their body – the vehicle in which they travel through life. If the vehicle is run down, it is hard for them to help their kids take care of their own bodies. The way parents manage their bodies is the way their kids will manage their bodies as well. In order to manage themselves better and make their

parenting more successful, happy and enjoyable parents need to learn management skills. Every small thing they master will improve their parenting. In fact, there is no end to how parents can improve their own time , relationships , money management , emotional and social skills. You know how they told you in school that learning is a lifelong endeavour? Life is a quest that continues long after the kids leave the nest and start their new lives away from home. Parenting can be the most wonderful experience if parents develop the right management skills. Maybe you did not learn them from your parents, but it is never too late to learn something new! Join me next week for tips on managing the 7 challenges of parenting.

Chapter 8 : 25 Encouraging Scripture Verses for those Facing Struggle | Lynn Dove's Journey Thoughts

My point is that whatever there may be to struggle with there is nothing to be afraid of. Of the world as it is the outstanding fact is the necessity for struggle. I have not meant to say that even with one's refuge in God there is nothing left to struggle with.

In defining Black Power as an ongoing revolt, my intention was to pose and help shape it as a process and practice of righteous and relentless struggle, a sustained righteous resistance against White racism, cultural imperialism, domination, deprivation and degradation imposed on us and the world in all its violent and vicious forms. It was to suggest Black Power as a constant rising up in righteous resistance to all the ways the oppressor seeks to constrain, suppress and destroy us. In other words, it was meant to suggest that the Black Power revolt was a radical insertion into history against the established order in the interests of liberation and the acquisition of power to control our destiny and daily lives and forge a future worthy of the best of who we are. In addition, to conceive of Black Power as a righteous revolt was to reaffirm our right to rebel, to resist, and to stress its moral grounding and its morally compelling nature in the rightful pursuit of freedom, justice, equal treatment. The principles of self-determination, self-respect and self-defense, essential to the Black Power revolt and resistance Movement, spoke to both our central goals and the practice we had to engage in to realize those goals. For in the final analysis, as Kawaïda teaches, practice proves and makes possible everything. Self-determination requires the practice of controlling the space we occupy, control of our community in this country and the world African community, and thus our destiny and daily lives. Self-respect means engaging in practices that are culturally grounded and which affirm and honor our identity and dignity as African persons and people and legitimize the life we live, the work we do and the struggle we wage. And self-defense means affirming in practice our right and responsibility to defend ourselves against systemic and social violence and oppression by any means society compels us to take and by any sacrifices required of us. It was in the summer of in the Summit of Black Power in D. Indeed, they have played a key role in every major Black Movement since the 60s: The Black Power period of the Black Liberation Movement, which began in and lasted to approximately , was clearly defined by an increase in openly Black-centered local, national and international initiatives. The Watts Revolt of marked in fire and struggle the beginning of a new era and from that time with the founding of Us and the ideological and practical struggle that raged across the country and world, lessons of revolt and revolution were learned, practiced and shared. The year was defined by its revolts in Newark and Detroit; the first Black Power Conference; the founding of the Simba Wachanga of Us, The Young Lions, armed, trained, disciplined and engaged; and in the formation of numerous other groups which announced and explored differing and similar options of struggle. It thus represented the flowering of various schools of thought and ways to pursue resistance and achieve liberation. And again, all these initiatives constituted the Black Liberation Movement and offered lessons for Us and all those involved and observant. For the organization Us, the lessons of 50 years of struggle begin with the Kawaïda lesson and teaching that in the context of oppression, there is no remedy or effective response except resistance, no real or relevant strategy without the centrality of struggle. Struggle, we teach in Kawaïda, is a defining feature of what it means to be human, to be alive and to assert oneself in free, righteous and rewarding ways. And the struggle for liberation and to expand the realm of freedom is part of our being human, being ourselves as Africans and engaging and transforming the world in life-enhancing and dignity-affirming ways. Secondly, one of the most important lessons from our struggles is the centrality of the identity, idea and practice of Blackness, i. That is to say, Blackness is not simply color, but more definitively culture and consciousness that leads to liberated and liberating practices directed toward our flourishing, human good and the well-being of the world. We understood then as now that in order to free ourselves we must be ourselves and we cannot be ourselves, let alone come into the fullness of ourselves, if we doubt, deny, condemn and mutilate our Blackness. Indeed, this becomes a classic case of collaborating in our own oppression and allowing our oppressor to be our teacher. Surely, if we deny our existence as Black persons and a Black people, there is no injury of oppression and thus no need to struggle to end it. If we doubt our own identity, dignity and rights, then we give our oppressor an

evil opening to deny our humanity and human rights and violate both. If we condemn ourselves as Black people, we borrow and build on the language and illogic of our oppressor to indict ourselves and render ourselves the pathological threats he uses to oppress and kill us as a matter of public policy and socially-sanctioned practice. And if we mutilate ourselves in a vain attempt to look, sound and think like our oppressor and gain his approval, we exhibit willfully self-destructive practices and fail to reaffirm, recover and raise up our own paradigms of human excellence and achievement. And thus, we will contribute to one of the greatest human problems of our times, the progressive Europeanization of human culture and human consciousness. Thirdly, we learned from Min. This strengthening must begin with our family and community, but it can only be truly tested and tempered in confrontation with the oppressor in the test of wills, hearts, minds and practical struggles. For each person carries within himself or herself a vital part and possibility to strengthen or hinder the liberation struggle and therefore each and all must take it upon themselves to be themselves and free themselves and make their contribution to the liberation struggle, a liberated life and liberating ways of asserting themselves in the world. And as Harriet Tubman taught us, this liberation and the struggle to achieve it must be for and through community. Position and Analysis, ww. We are not responsible for any losses or damages that may have caused by using our services. EMF declines all responsibility for the contents of the materials stored by users. Each and every user is solely responsible for the posts. Posted by ethioforum on July 22, You can follow any responses to this entry through the RSS 2. Both comments and pings are currently closed. Walker November 7, Samuel C. The urgency and the thirst for unity in all parts of Ethiopia is palpable.

Chapter 9 : The Weight Loss Struggle - 10 Reasons Women Can't Lose Weight - Pictures - CBS News

Since I started to compile scripture and then posting verses here on Journey Thoughts to give encouragement to those who need peace, or those who are under stress, I have received numerous emails from people around the world who are facing all kinds of struggle.

Struggle Sentence Examples Every struggle is a victory. We had firm footing on which to struggle forward. He could easily overpower her in a struggle or outlast her in a chase. It hurt to watch him struggle this way. It was not without a struggle, and delay, far into the night. The struggle lasted for nearly two hours. The aristocratic origin of Rome, the struggle between the patricians and the plebeians, the laws of the XII. Maybe you think prisoners have it too easy serving time while their victims struggle to piece their lives back together. Their efforts in the struggle for the portfolio were the only sounds audible, but it was evident that if the princess did speak, her words would not be flattering to Anna Mikhaylovna. When she did give up the struggle, I first misinterpreted the news. Lana smiled, amused at such hardcore words from a woman whose frail frame would struggle under the weight of a laser shotgun. Still, in spite of the struggle, she welcomed each trip. Was he trying to struggle through this "€" and would things ever be the same for them? Nothing she had gone through in the last month had been more painful than watching him struggle to regain composure now. Maximilian did not, however, abandon the struggle in the Netherlands. Westlake twisted around the seat once more and after a struggle pulled out an old step pump. His face remained emotionless, but she sensed the struggle within his breast. In his struggle with the anti-pope, Honorius II. Her eyes had been shadowed since he met her, her own struggle with her new world taking a visible toll on her. In the one case as in the other, on both sides the struggle provokes passion and stifles truth. Something about him touched her on a level that left her feeling at peace, as if he, too, understood what it was to face death each day and struggle to see the light instead of the surrounding darkness. The struggle between them has been represented as one of a patriotic archbishop resisting the encroachments of the papacy on the Church of England. In changes in the school system unfavourable to the Roman Catholic Church led to a constitutional struggle, to which was due the defeat of the Federal ministry in It seemed to her that it was only a personal struggle between "Granddad" and "Long-coat" as she termed Bennigsen. It was the last spiritual struggle between life and death, in which death gained the victory. Something was placed over her nose and mouth and after a silent struggle; a stocky figure carried the child downstairs. Despite his demon powers, despite his wildness, despite his struggle to remain dutiful to their cause, he was a danger to anyone around him. In the early days of the Republican party, when the shameful scenes of the Kansas struggle were exciting the whole country, and during the campaigns of and , he became known as an effective speaker and ardent anti-slavery man. The vestibule was filled with the discordant sounds of a struggle and of a tipsy, hoarse voice. It was a time when, under able leaders, a great national party was beginning the struggle for reform against the stagnant Austrian government. An attack of the ague sent him home, and on recovery, having resolved to attend a high school and fit himself to become a teacher, he passed the next four years in a hard struggle with poverty and in an earnest effort to secure an education, studying for a short time in the Geauga Seminary at Chester, Ohio. In September he regained his principality; but the struggle with Tancred continued, until it was composed by Baldwin in The Venetians continued the struggle until October. The long struggle between the Company and the ministers of the crown for the supreme control of Indian affairs and the attendant patronage had reached its climax. In the struggle between Syracuse and Athens the city remained absolutely neutral. The inaction of Maximilian at this time is explained by the condition of affairs in Hungary, where the death of king Matthias Corvinus had brought about a struggle for this throne. In the struggle between Henry I. He acted as regent in , but he showed some incapacity in the struggle with Saladin, and was deprived of all right of succession. His strongest denunciation is directed against the religious practices of the time in Judea - the worship of the Canaanite local deities the Baals , the Phoenician Tammuz, and the sun and other Babylonian and Assyrian gods vi. The struggle between ethical religion and the current worship became acute toward the end of the 7th century. The Annales, which are in seven books, deal with the history of Bavaria in conjunction with general history from the earliest times

to , and the author shows a strong sympathy for the Empire in its struggle with the Papacy. The struggle for admission to college was ended, and I could now enter Radcliffe whenever I pleased. She stood very still for a moment, and it was evident from her face, which was flushed and troubled, that a struggle was going on in her mind. I would wake with a start or struggle frantically to escape from my tormentor. The little princess, like an old war horse that hears the trumpet, unconsciously and quite forgetting her condition, prepared for the familiar gallop of coquetry, without any ulterior motive or any struggle, but with naive and lighthearted gaiety. My wife--as she once was--did not struggle, and perhaps she was right. But in spite of this he continued to struggle desperately forward, and from between the backs of those in front he caught glimpses of an open space with a strip of red cloth spread out on it; but just then the crowd swayed back--the police in front were pushing back those who had pressed too close to the procession: Only when the victim ceased to struggle and his cries changed to a long- drawn, measured death rattle did the crowd around his prostrate, bleeding corpse begin rapidly to change places. Listening to the story of the struggle between love and duty, Pierre saw before his eyes every minutest detail of his last meeting with the object of his love at the Sukharev water tower. In Petersburg at that time a complicated struggle was being carried on with greater heat than ever in the highest circles, between the parties of Romyantsev, the French, Marya Fedorovna, the Tsarevich, and others, drowned as usual by the buzzing of the court drones. All that he now witnessed scarcely made an impression on him--as if his soul, making ready for a hard struggle, refused to receive impressions that might weaken it. The struggle between the old views and the new was long and stubbornly fought out in physical philosophy. Just as prolonged and stubborn is the struggle now proceeding between the old and the new conception of history, and theology in the same way stands on guard for the old view, and accuses the new view of subverting revelation. The two began their struggle anew. Supported by the influence of Louis Batthyany, after a keenly fought struggle he was elected member for Budapest in the new Diet. On his death the mother resigned, though not without a struggle, the care of Aurore to her grandmother, Mme. Again in the Netherlands, he made a treaty with Francis II. Novodvorsky, *The Struggle for Livonia*, Rus. St Petersburg, ; K. After a severe struggle this proposal was accepted; but the academic discussion on the constitution continued for weary months, and on the 20th of May, realizing the hopelessness of coming to terms with the ultra-democrats, Gagern and his friends resigned. During the negotiations which preceded the Peloponnesian War he did his best to prevent, or at least to postpone, the inevitable struggle, but was overruled by the war party. Then it occurred to me that it was useless to continue the struggle--I must do something to turn the current of her thoughts. It was strange to struggle against her own mind.