

DOWNLOAD PDF CATEGORIES : DISABILITY CONTRA THE HOLY AND THE REAL

Chapter 1 : Accessibility: VTA Paratransit Service

Impairment and Disability in the Hebrew Bible and in Biblical Studies Method and Overview of the Project Chapter 2 Categories: Disability Contra the Holy and the Real Disability Contra What?

Such is the clear teaching of Sr. It is something which needs to be repeated not just in First Communion preparation but also from the pulpit. However, this is undermined by real confusion concerning the metaphysical implications of the doctrine of the real presence. To support a coherent approach in sermons and catechesis, it is important for this to be resolved. Counselling against "inquirpng] too curiously" he concludes: Christ is really but invisibly present in this sacrament. We will argue that we do actually see Jesus upon the altar, but not that He physically winces in pain at the fraction. Our key will be to remember that the vocation of the physical flesh of Christ differs in at least one important respect from the physical flesh of us human creatures - His flesh is our nourishment for eternal life, our Bread of Life - a vocation and a Body which encompasses the physicality of his pre-crucifixion life, as well as of his glorified Body. Briefly we will suggest that Edward Holloway offers a way forward. We believe in the real presence of Jesus in the Eucharist because Jesus has said it and his word is Truth, and the Catholic Church, the body of Christ, faithfully transmits this truth to us. But what is the manner of this presence? We first of all turn to the words of Jesus. John invokes the Incarnation by using the Greek word *Sarx* for flesh. It is the same Greek word used at the beginning of the Gospel, "the Word became flesh and lived among us" Jn 1: The most straightforward way to interpret this, and the one which, we would affirm, has been the preference of the magisterium, is to assert an identity between the earthly presence of Christ 2, years ago and the Eucharist in their whole respective existential realities. Here it is in full: In John the verb is used four times in the second half of the Bread of Life discourse. The change in vocabulary marks a change of focus and emphasis, from the necessity of faith to the consumption of the Eucharist. The graphic and almost crude connotation of this verb thus adds greater force to the repetition of his words: This real food is the Incarnate God, the Word made flesh. The body of Christ is to be concretely, historically, physically, wholly present to men down the ages and across the globe. The Council of Trent said that Christ is present in the sacrament, "truly, really and substantially". The Catholic teaching is that it is not faith that makes Jesus present, but the proper performance of the rite by a duly ordained minister. The key consideration for this article is the meaning of the belief that Jesus is present substantially in the Eucharist. In the Council of Trent, the definition of transubstantiation was thus: It used the word *substantia* "for two reasons: While Trent says "the true body of our Lord and His true blood together with His soul and divinity exist under the species of bread and wine", this in no way implied that Jesus was present "in the bread and wine". The council emphasises the completeness of this change by affirming that Christ is present "whole and entire *totus et integer Christus* " [5] under both species. Yet because that body is the real body of Christ the substance of his body must imply and include all that is substantially one with Him. So for example in communion under one kind, the faithful receive the whole Christ, body, blood, soul and divinity. Greco-Thomistic Explanation We have seen the literalist character of the teaching of Christ, speaking to his followers, and of the teaching through the Church concerning transubstantiation. Through the lens of the traditional substance-accident and form-matter distinctions some prominent Catholic philosophers depart somewhat, I would suggest, from such literalism. When Jesus referred to us "chewing Me" the personal pronoun cannot refer to the existential accidents of bread, let alone exclusively so. No, I do not. Nevertheless we do not see Christ". As rehearsed numerous times in these pages his metaphysics of matter has come under justifiable pressure from our modern understanding of matter-energy. This dynamic has had in recent times unfortunate repercussions for describing transubstantiation. Jesus, for Thomas, is really present in the Eucharist, and is the perfective principle of all the sacraments. Not only that, he indicates that for Christ to be close to us it must be through the flesh. And because it is the special feature of friendship to live together with friends [The former, material realm is the object of sensation, the latter of the intellect and of the act of faith.

We seem, in this vision, physically to sense bread but understand and believe Christ to be present. He clearly sees transubstantiation as a unique incidence of what scholastic philosophy termed substantial or formal change. The accidents in the real presence have a unique status: And this is indeed possible by divine power. The substance is that which exists, and the accidents inhere in the substance. In this case, after the consecration accidents which remain have existence [This is explained in this way: When Thomas considers whether the species can nourish he comes to the conclusion that it is the species of bread, and not the body of Christ that can satisfy hunger and inebriate. And this is reasonably done by Divine providence. First of all, because it is not customary, but horrible, for men to eat human flesh, and to drink blood. It thus becomes very difficult to affirm that we "chew" upon Jesus, or upon his animated sarx. The life that is present is spiritual and not in any sense organic. It would seem however that for St. Thomas the "species" is more than just the appearance of bread and wine. We see, touch, and taste the existential accidents of bread. At the level of sensation we do not encounter Christ. The real presence can be better explained, as St Thomas himself does, as a spiritual, non-visible presence, by the power of the Spirit. Contemporary Presentations This is the position succinctly summarised by Cardinal Dulles in the quotation at the beginning of this piece. Raniero Cantalamessa, recent preacher to the Papal Household, also took such a view, in his Good Friday homily at St. In this context it is more than miraculous but positively unintelligible to separate the substance of the Eucharist from its existential material properties. Paradoxically to state that the accidents have miraculously the status and power of the substance of bread might lead an assiduous modern Catholic to a consubstantial view of the Eucharist. It suggests that the nature which confers identity to the matter-energy of the Eucharist is not that of Jesus but of bread. The inner reality is Jesus, but what we see, touch, and feel is bread. Cantalamessa is not wedded to the Thomistic view. With the view that transubstantiation is a one-off special case of there being formal change without material change after the consecration, it would also seem difficult to see the Eucharist as a true extension of his Incarnation. In the Incarnation we have Jesus: And how can a union with God through the Eucharist be seen as a fully human union, when there is no real material union with the body of Christ? With such a view it would seem that the fact that we are matter-energy is not fundamental to the meaning of the Eucharist. The Eucharist surely has a fundamental place in the plan of God for man. If accidental matter, in its own fundamental, existential reality, is just a sign but not the reality of Christ, then one can question the real meaning of the matter of man in his fulfillment. Are we just fallen angels, with the real nature and vocation of Man applying only to his spiritual soul? As has been discussed in these pages before, in the Greco-scholastic definition of substance there is a lack of the sense of the essential place of matter-energy relationships. Fr Holloway attempts to provide this and so offers a development in the explanation of the doctrine of transubstantiation. This vision manages to avoid naive realism as well as, doing justice to the realistic understanding of the Eucharist given to us in the scriptures and the magisterium. As Aquinas brought out, for our union with God to be fully human, we must receive his body to eat, and his blood to drink. It is the vocation of the flesh of Jesus to be food for our souls. He really is the Bread of Life for human beings on earth. There is no space to develop that here, fortunately for this writer. We would refer to our September editorial for aspects of the realignment we offer of scholastic hylomorphism. Suffice to say here that for Holloway the identity of any physical entity is intimately linked to its environmental relationships, and what it does for and receives from that environment. This is all controlled and directed by the Mind of God. When the Divine Mind uttered "Let there be light" He created and organised matter-energy relationships. When He says "This is My Body" He develops upon this in a completely harmonious manner The Holy Eucharist as our food of life does something radically greater and different than what bread does. This Gift is to be one with the very nature of the flesh of Christ from the Annunciation up to its glorified fulfillment in heaven. It is now Him, and we mean no qualification whatever of that literalness. Holloway summarises what we have tried to outline thus: Did they not think rather that in all simplicity, they saw what the Master named and promised - Himself, in all that they saw and touched and took? This is not a capricious point, for the development of the notion of a doctrine of Faith should not belie the first simple apprehension of

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its generalised meaning before development of the content of the doctrine. We are called to look back at the Last Supper, and acknowledge the true faith of the apostles, and thus keep our understanding of the Eucharist in relation to it. Reply to Objection 2. Also see "From bread and wine to flesh and blood", by Roy Abraham Varghese. Bread has not had the words of Christ "This is my Body", uttered by Christ over it through His minister in whose hands the Sacred Host is held. Even its physical relationships are then changed by being in and under an ecclesial intentionality and within a Tradition that goes back to the Word made flesh in Palestine. A New Synthesis, Faith Keyway ,

Chapter 2 : The Holy Family by Marx and Engels

Intellectual disability refers to significant limitations in learning, thinking, solving problems, making sense of the world, and developing everyday life skills. All people with intellectual disabilities are capable of learning and can live a worthwhile and happy life.

History[edit] Both the theological and material history of how intellectually disabled persons have participated in the sacrament of Eucharist is available to researchers. Unfortunately, due to the limitations of printed text and challenges of translation, that theological and material history is generally unfamiliar to non-specialists. Nevertheless, advances in the digitization of rare texts has allowed for an unprecedented rediscovery of Ancient, Medieval, and Early Modern Christian practices and teaching on how persons who "lack the full use of reason" participate in the Christian sacraments. Roman Catholicism[edit] Thomas Aquinas maintained that all cognitively impaired Christians have a right to the Eucharist and that the sacrament should not be withheld from such persons, except in the most extreme of circumstances STh III. According to Aquinas, the extreme circumstance that warrants withholding the Eucharist from a cognitively impaired Christian is if the Christian is entirely incapable of expressing their desire to receive the Eucharist. The worry of Aquinas is that the Eucharist would be forced upon someone who does not want to participate in the sacrament. The Code of Canon Law of the Roman Catholic Church and those bodies in full communion with it has official policy about how the sacraments should be administered in the case of adult Christians who lack the use of reason. The rationale is developed on the understanding that persons who lack the use of reason, like infants, need the assistance of others to participate in the sacraments of the Church. Thus, ecclesial care for infants provides the principles for the ecclesial care of intellectually disabled persons. The administration of the Most Holy Eucharist to children requires that they have sufficient knowledge and careful preparation so that they understand the mystery of Christ according to their capacity and are able to receive the body of Christ with faith and devotion. The Most Holy Eucharist, however, can be administered to children in danger of death if they can distinguish the body of Christ from ordinary food and receive communion reverently. For example, in the section regarding preparation for First Communion: Children who are mentally retarded are to be admitted to the Eucharist when they express a desire for the sacrament and in some way manifest their reverence for it. In cases of profound retardation, the Eucharist may be shared without further requirements, as long as the child is able to consume the sacred elements. Pastors are encouraged to consult with parents, those who take the place of parents, diocesan personnel involved with disability issues, psychologists, religious educators, and other experts in making their judgment. If it is determined that a parishioner who is disabled is not ready to receive the sacrament, great care is to be taken in explaining the reasons for this decision. Cases of doubt should be resolved in favor of the right of the baptized person to receive the sacrament. The existence of a disability is not considered in and of itself as disqualifying a person from receiving the eucharist. Similar to the Roman Catholic view, Eastern Catholic Churches which practice infant communion , favor the right of intellectually disabled Christians to receive the Eucharist. Orthodox Christianity[edit] Orthodox Christianity makes Communion available to all baptized and chrismated church members who wish to receive it, regardless of developmental or other disabilities. The theory is that the soul of the recipient understands what is being received even if the conscious mind is incapable of doing so, and that the grace imparted by Communion "for the healing of soul and body" is a benefit that most especially should not be denied in such cases. This is consistent with the practice of Infant Communion in Eastern Orthodoxy. Orthodox Christians typically receive the Sacrament of Confession before receiving the Eucharist see Eucharistic discipline. However, for those who are either mentally incapable of recognizing or recalling their sins , or who are mentally or physically incapable of communicating their sins to a priest , this requirement is dispensed with, just as it is for very young children. Protestantism[edit] The Church of Scotland says this regarding those with learning difficulties: Before Communion in these churches, the policy

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is usually verbally outlined and the decision is left up to the individual.

Chapter 3 : Faith and Theology: Ten propositions on the Holy Spirit

ROME—As part of the Holy Year of Mercy, Francis's attention this weekend was on sick people and those with disabilities. He called for the disabled to have access to the sacraments, and.

Jay Dyer has been an open opponent to Catholic apologetics, and he certainly shows a great deal passion in this direction. This is, of course, not new. Thank you Eastern fathers. Response However, the inference which is drawn is entirely false because there is a disconnection between it and your premises. Summarily, your premises do not match what the Catholic teaching of Filioque or Triadology is saying, and so the conclusion cannot possibly match either. For Aquinas, the essence of God is equal and the same between the three divine Persons, and thus the essential will of God is common to all three. I would expand on this subject, but due to intended brevity, I will point readers to a helpful summary published by ICU International Catholic University on the internal divine relations. Most readers who are faintly familiar with the theology of Aquinas, as well as the basic Triadology of the Latin tradition, understand that in God there is one single and equal essence, nevertheless real distinctions exist in God according to a differing mode of being, which are the relations Father, Son, and Holy Spirit. Aquinas summarizes as follows: For that reason, and that reason alone, we could entirely close up this argument as proceeding from a false premise. But we will continue. We could also add some extra strength to this by pointing to the fact that the intellectual generation of the Son from the Father does not entail passivity in the Son. Now, why is that? In the begetting-begotten dynamic, it is not 2 operations which exist, but 1 single operation seen from the distinction of paternity and filiation. Rather, it is a single operation of breathing in all three, where distinctions only exist according to the relational mode paternity, filiation, and spiration. When saying this, we must take care not to confuse the person of the Holy Spirit with the essential act of loving that is common to the three divine Persons. Augustine was well aware of this difficult. But if Catholic theology does not teach that the Spirit of God originates from the essential will of God i. When we say the Son of God is Wisdom begotten from the Father in his Wisdom, we are not saying that the Son is the product of a Wisdom which is common to the divine essence. Augustine drew fleshed this out by differentiating how human fathers generate sons. There is a physical biology and reproductive process. There is no physical body in God, nor reproductive process in this way. Augustine spoke of this begetting operation as an intellectual, rather than physical, for obvious reasons. Plus, the Scripture tells us that the Son is the Word of God, and so the analogy is that just as Words which proceed from the mouth are a product of the mind thinking itself out expressly, so the Son of God is generating analogously. Quite a separate thing than the essential will of the Trinity. However, on the condition that Jay thinks that Catholic theology has cleverly devised artificial and inconsistent logic so that it 1 attempts to posit a real distinction in God e. Trinity but 2 does not enjoy the right to do so because of said inconsistency, then we will have to at least first establish that this whole Arian-Subordination contra Filioque argument is not styled at engaging with the manifest teaching of Filioque, but rather what Jay thinks the Latin teaching on Filioque conceptually entails. That is something different. My next post will be on how the Thomistic equation of each divine Person with the divine essence does not abrogate any real distinction in God, and thus also showing the appropriateness of the theology of intellect and will love in the relational mode of being.

Chapter 4 : Home | Yahoo Answers

the criterion for reception of holy communion is the same for persons with developmental and mental disabilities as for all persons, namely, that the person be able to distinguish the Body of Christ from ordinary food, even if this recognition is evidenced through manner, gesture, or reverential silence rather than verbally.

Only in the aftermath of Nicaea, mainly as a result of Basil of Caesarea duking it out with the Pneumatomachi, did the Holy Spirit get some extended cred at Constantinople in Then there was the domestic bust-up between East and West over the filioque clause from the 9th century, leading to the messy divorce of In the 20th century the Pentecostal and charismatic movements foregrounded the Spirit in the Western church, but, again, not without controversy. No doubt about it: The Holy Spirit is God. But immanence is always ominously imminent: The Holy Spirit must never be confused with, collapsed into, or commandeered by the human spirit or the church. What about the filioque? Too much ink, let alone blood, has already been spilt on this contested issue for me to add to it. There are good biblical as well as patristic grounds for positions both pro and contra. The pneumatological advantages of a double procession include: The pneumatological advantages of a single procession include: Of course the Western church, with its unilateral action, must take most of the blame for the Great Divorce. Is the Holy Spirit feminine? None of the Trinitarian personae is gendered. Thus the idea that taking the Spirit to be feminine would provide a maternal balance to masculine and patriarchal Father-Son imagery rests on a mistake at source, quite misunderstanding the nature of trinitarian imagery and theological language. The Holy Spirit is neither he, she, nor it. What, then, does the Holy Spirit do? In the Old Testament, the Spirit is the divine dynamo that quickens life, empowers people, and inspires prophets. In the synoptic gospels, the Spirit quickens, empowers, and inspires Jesus. It is Luke, in particular, who highlights the intimate connection between the Holy Spirit and Jesus " in his birth, his baptism, his temptations, his Nazareth manifesto, his healings, his prayer-life, his passion " to which Paul adds his resurrection. Rogers picks up this theme in *After the Spirit: A Constructive Pneumatology from Resources outside the Modern West* , and extends the discussion to the resurrection and ascension " and to Pentecost and beyond. The Spirit rests on material bodies in the economy, because she rests on the Son in the Trinity. The church is itself a body-politic, instituted by the ascended Christ, constituted as the koinonia of the Holy Spirit. Interestingly, however, koinos unclean is the exact opposite of hagios holy. The Holy Spirit gathers the church " in order to send the church. Mission, however, transcends monological evangelism. On the contrary, a I find the exclusivism-inclusivism-pluralism paradigm confused and unworkable; and b I resist a purely conversionist missiology precisely on the basis of a high Christology, a cosmic pneumatology, and a robust ecclesiology. Being a Christian is being held to that question in such a way that the world of religious discourse may hear it. The Holy Spirit is the divine glorifier. After Moltmann, both Pannenberg and Robert Jenson find a direct connection between pneumatology and eschatology. Both accord an ontological priority to the future and link it to the Spirit: Although there are philosophical Hegelian problems with this vision, and theological dangers too, there is an awesome boldness, beauty, and grandeur to it. In the eschaton, the Holy Spirit is stage centre, cover of anonymity blown, face-to-face in the faces of all the redeemed in their infinite diversity Vladimir Lossky. The end is doxology.

Chapter 5 : Intellectual Disability | Understanding Intellectual Disabilities

Put otherwise, when one designates the Holy Spirit as Charity or Love in Person in the Trinity, one seeks to signify the 'property' of the Holy Spirit without confusing it with the Love that is an attribute common to the three Persons" (The Trinity, page).

The fruit of that reading, and at the same time the criterion of the earnestness with which it was undertaken, is Article No. In this article Absolute Criticism, which has never freed itself from the cage of the Hegelian way of viewing things, storms at the iron bars and walls of its prison. Who annihilated the dialectics of concepts, the war of the gods that was known to the philosophers alone? Feuerbach, and only Feuerbach. And he did more. It is true that in so doing it takes the only road to salvation that has remained for frightened and persecuted theological inhumanity. The new cannot be made into a phrase, separate turn of speech cannot be borrowed from it. It has "be it noted! Is not Absolute Criticism therefore genuinely Christian-Germanic? How immense is the wealth of history that is exhausted in the relationship of humanity to Herr Bauer! Let us leave purely spiritual socialism an instant for politics! Herr Riesser maintains against Bruno Bauer that his state i. Herr Riesser is right. Having confused political emancipation with human emancipation, he had to be consistent and confuse the political means of emancipation with the human means. But as soon as Absolute Criticism is told the definite meaning of its deductions, it gives the answer that Schelling once gave to all his opponents who substituted real thoughts for his phrases: It had not the will! It had not the right to go beyond its narrow conception of the Jewish question! But what would it have done had it had the will or the right? Society behaves just as exclusively as the state, only in a more polite form: Basically, the state does not behave otherwise, for it does not exclude anybody who complies with all its demands and orders and its development. In its perfection it even closes its eyes and declares real contradictions to be non-political contradictions which do not disturb it. Besides, Absolute Criticism itself has argued that the state excludes Jew.. The Critic is indignant at the impertinence of this juridical demand. This definition can be interpreted in two ways. Let us consider its content according to both readings, beginning with the first. In order to complete its deductions on society, all that now remains for Absolute Criticism to do is to go On to fractions, to extract the square root of society, and so forth. If, on the other hand, we take the second reading: In a word, this society is nothing but the Critical heaven from which the real world is excluded as being the un-Critical hell. See by what a complicated detour Absolute Criticism arrives at the present historical movement " namely, by the detour of theology. The following illuminating oracle shows us what great results Criticism achieves in this way: The one essential thing is clear: Criticism, of which destiny is the work, is, like God, almighty. But if Criticism, like God, is almighty, it is also, like God, all-wise and is capable of combining its almightiness with the freedom, the will and the natural determination of human individuals. Let us steel ourselves for the third campaign! But how could it make its adversary, the.

Chapter 6 : Sacramental bread - Wikipedia

The Story of Hosea and What It Teaches About God and Holy Matrimony Msgr. Charles Pope â€œ July 10, We are currently reading from the Book of the Prophet Hosea at daily Mass.

This was a bold statement by a group of Christian Palestinians which told the truth about the tragic situation in their country under Israeli occupationâ€¦. The decision-makers content themselves with managing the crisis rather than committing themselves to the serious task of finding a way to resolve it. Religious liberty is severely restricted; the freedom of access to the holy places is denied under the pretext of security. Jerusalem and its holy places are out of bounds for many Christians and Muslims from the West Bank and the Gaza strip. Even Jerusalemites face restrictions during the religious feasts. Some of our Arab clergy are regularly barred from entering Jerusalem. Jerusalem is the heart of our reality. It is, at the same time, a symbol of peace and sign of conflict. While the separation wall divides Palestinian neighbourhoods, Jerusalem continues to be emptied of its Palestinian citizens, Christians and Muslims. Their identity cards are confiscated, which means the loss of their right to reside in Jerusalem. Their homes are demolished or expropriated. Jerusalem, city of reconciliation, has become a city of discrimination and exclusion, a source of struggle rather than peace. Also part of this reality is the Israeli disregard of international law and international resolutions, as well as the paralysis of the Arab world and the international community in the face of this contempt. We also declare that the Israeli occupation of Palestinian land is a sin against God and humanity because it deprives the Palestinians of their basic human rights, bestowed by Godâ€¦. We declare that any theology, seemingly based on the Bible or on faith or on history, that legitimizes the occupation, is far from Christian teachings, because it calls for violence and holy war. We believe it is necessary to challenge the deafening silence of most churches in the face of the continuing injustice of dispossession and denial of basic human and political rights. We support Palestinians in their non-violent resistance to Israeli injustice and oppression. We endorse their call for boycott, disinvestment and sanctions BDS and other forms of non-violent direct action. We call on Christians to put pressure on governments and the European Union to demonstrate a commitment to justice for Palestinians and security for all people. The former had been seeking a just and lasting peace in the region based on the realisation of full human and political rights for all. The latter supported the Sabeel Theology Centre in Jerusalem, encouraged the Christian community in the Holy Land in their life and witness, and raised awareness in the UK of Christians in the Holy Land and promoted links with them. Let us hope the marriage bears fruit. At the same time, the American embassy was relocated to Jerusalem in violation of international law. The transgressor is the great power that should call on others to respect international law. The West Bank must be liberated and the people in it regain their freedom and complete equality must be ensured for all inhabitantsâ€¦. This is the 70th year of this painful truth: We call upon churches to be the conscience of humanity and hear the cry of the oppressed in the Holy Land. We call upon them to condemn the Christian Zionists whom we saw in these days contradicting the Gospel of love and peace, by supporting oppression and injustice, under the pretext of prophecies, and standing with the powerful of this world in their injustices. We call upon it to exert every pressure, even sanctions if necessary, to force Israel to follow the path of peace and justiceâ€¦. Sabeel is inviting local and international individuals and organizations to join and work as a united force. The Kumi project, they say, is founded on these three values: Its aim is to raise awareness about Palestine and exert pressure on the powerful decision makers of the world to do what is right and end the occupation. With their deep knowledge they have drafted as good a discription of the dire situation as I have seen: The ugly reality of the present situation has created a feeling of hopelessness for many Palestinians. In our attempt to stand firm in the face of oppression, many believe that we have no chance of success and rightfully feel that we have reached rock-bottom. From global to local levels, we are disheartened by the current reality. First, at the highest level, the United Nations continues to prove that they are not capable or willing to implement their own resolutions when it comes to Palestine, nor are they able to pass

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new resolutions to protect the Palestinian people living under military occupation without being blocked by a veto from the United States. Second, the major players in the international community, including the European Union, UK, China, and Russia, have not shown real political will to help Palestinians achieve their rights. Third, the United States of America, considered the superpower of the world today, continues to disregard international law and ignores the call to stand for Palestinian rights. Both Democrat and Republican governments have failed to advocate for justice and lasting peace in the land. Fourth, Israel has become a captive of its own fears and fundamentalist views. Fifth, we Palestinians feel overwhelmed with what is happening in the Arab World. From the failure of the Arab Spring to bring true and lasting reform, the escalating sectarian wars, the disrespect of human rights, to the growth of religious extremism, we do not expect help from our Arab brothers and sisters. Sixth, we witness the lack of true coordination between human rights organizations in Palestine, Israel, and around the world developing a clear road map so that a solution based on justice and international law is achieved. Finally, the internal divisions and disputes among Palestinians have restricted our ability to resist as one united people. These divisions have not only broken our resistance but have also broken our spirits, making us feel completely helpless in the face of oppression. Thankfully, Sabeel-Kairos maintains credibility by managing to separate themselves from the usual religious windbags who shy away from politics. Oodles of interfaith dialogue there. At top level too. But it made no difference. Sacks revealed himself in his true colours especially when it emerged that he had been promoting and leading the notoriously provocative March of the Flags each year on Jerusalem Day, which is an out-and-out religious hate fest designed to terrorise Palestinians in their own homeland. This appeared in Haaretz last year: The march, largely attended by bussed-in yeshiva students, is associated with hate speech and violence. Oh, the irony of it. Israel, said Sacks, is the place where his people were born almost 4, years ago. Can he demonstrate ancestral ties to the ancient Holy Land? What Sabeel-Kairos says helps campaigners and civil society keep focus on some of the essential issues in the big struggle ahead. I pick out the following: Equality must be ensured for all inhabitants; The international community must shoulder its responsibilities and the UN must show itself capable or willing to implement its own resolutions or dissolve; Internal divisions have destroyed Palestinian resistance and undermined international support. The causes must be removed urgently.

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Chapter 7 : Saving the Holy Land - Veterans Today | News - Military Foreign Affairs Policy

In the eschaton, the Holy Spirit is stage centre, cover of anonymity blown, face-to-face in the faces of all the redeemed in their infinite diversity (Vladimir Lossky). The end is doxology. Labels: doctrine of God, ecclesiology, Holy Spirit, Kim Fabricius, Trinity.

The answer depends on your priority category and available resources. Current Order of Selection Declaration

Once you have been determined eligible, you will be given a disability priority score, called a Priority for Services Determination. This score places applicants into priority categories, which are used to ensure that persons with the most significant disabilities are served first. There are three priority categories: While you are on the waiting list, the DOR will provide you with information and referrals to other services that may help you reach your employment goal until you receive DOR services. The DOR will also: To remain on or be removed from the waiting list, you must fill out the form, print, sign and mail it to your assigned counselor at your local DOR office. To the extent possible, you should try to resolve your disagreements at a local level with your counselor or the Rehabilitation Supervisor. If your concerns are still not resolved to your satisfaction, you can request an Administrative Review of the situation by the District Administrator. They can also represent you at the review. If you do not want to have an Administrative Review, or having had one, if you are dissatisfied with the action or decision of the Administrative Review, you may request a Fair Hearing. Requests for a Fair Hearing must be made in writing and: Once your request for a fair hearing is received, you will get a response within two weeks indicating if your appeal has been accepted. If it has, a hearing will be scheduled within 60 days, unless you agree to a delay. When you receive notification that your case has been accepted, you will get a hearing confirmation form that provides detailed instructions. Copies of any evidence that supports your position need to be included with the confirmation form. At the hearing, you may: If you are not satisfied with the Fair Hearing decision, you have the right to file a petition, within six months, with the California Superior Court to review the matter. Mediation is another option for resolving disputes between you and the DOR. The goals of mediation are: If both you and the Department agree to mediation, a qualified, impartial mediator is available, at no cost to you, to help you and the Department find solutions. They can also represent you at the mediation meeting.

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Chapter 8 : Aquinas and Explaining the Real Presence Today - Faith Movement

The emphasis given to royalist types of behaviors, practices, and regulations in Catholic rituals, as Cardinal Sarah would have them, betrays Christ's own attitude at the very same meal where He.

Teaching Understanding Intellectual Disabilities Intellectual disability refers to significant limitations in learning, thinking, solving problems, making sense of the world, and developing everyday life skills. All people with intellectual disabilities are capable of learning and can live a worthwhile and happy life. Do not assume that a person has an intellectual disability because of the presence of another disability. Individuals with intellectual disabilities can still feel the influence of the Spirit. Some people may require support in only a few specific areas, and others require support in almost every area of life. Common causes include head injuries, Down syndrome, and fetal alcohol syndrome. Intellectual disability is often associated with other disabilities as well. Back to Top Ways to Help After consulting with family or caregivers, identify strengths, abilities, and learning style and offer specific praise for accomplishments and positive behavior. Provide opportunities to serve. Make eye contact and speak directly with kindness to the person using short, clear phrases. Allow for extra time to respond to a question or situation. Allow persons to perform tasks for themselves as much as possible. Always speak in kind ways, eliminating the use of derogatory or slang words, and help others to do likewise. Back to Top Teaching Tips Break down assignments or requests into small steps. For example, instead of asking someone to get ready for a prayer you might break the task into the smaller steps of folding arms, bowing head, and closing eyes. Be prepared to use repetition in teaching. Prayerfully select an opportunity for members with intellectual disabilities to participate in the lesson. Examples might be selecting the music, reading a scripture, holding a picture, sharing a testimony, answering questions, and so forth. Use teaching ideas such as role playing, object lessons, and other visual aids to illustrate difficult concepts. Break difficult concepts down into simple ones. Communicate using simple phrases, and repeat important ideas. Look for opportunities for students to work in small groups. Establish a consistent classroom routine where students feel comfortable participating. Know that Heavenly Father will provide inspiration as you prayerfully and faithfully seek that blessing. Teachers should not assume that a student with an intellectual disability has a need to be baptized or receive other ordinances.

Chapter 9 : Communion and the developmentally disabled - Wikipedia

The Holy Spirit has not been a main focus over the course of this blog; although the Spirit has been spoken of as part of the Trinity, and in relation to the Father and the Son, the focus of most of the posts has been on christology and theology proper, with only marginal attention to.