

Chapter 1 : Reclaiming (Neopaganism) - Wikipedia

Mix - reclaiming the spirit - sarah hopkins YouTube Study Music Alpha Waves: Relaxing Studying Music, Brain Power, Focus Concentration Music, ♫ - Duration: YellowBrickCinema.

I believe that this was the original intent behind IEPs. And yet IEP meetings can be clouded by worry, lack of trust, too many forms, and way too much jargon. How do we reclaim the profound purpose of IEPs? Our year-old adult son, Micah Fialka Feldman, who has an intellectual disability, was the first student to be fully included in his elementary and secondary schools, and later in his college. The stacks of saved IEPs easily fill three drawers of the old metal file cabinet in our basement. Together, we offer two ideas to reclaim the intended spirit of IEPs. We developed a one-page planning tool [click here](#) that is fairly jargon-free and visually interesting with three or four photos of the student in action. The photos of the student can be placed at the top of the page or scattered about. The five categories listed on the page are: A blank copy of the IEP One-Pager can be shared with families and students prior to the meeting with encouragement to think about their responses. As students and their families share responses, the tone of the meetings will shift from report language to rapport language, which focuses more on conversation and sharing and less on tackling the form. Later on, when the legal and many-paged IEP form is used, the One-Pager is an easy reference guide, especially when clarity and conciseness is needed. One family indicated they enjoyed posting the completed IEP-One Pager on their refrigerator, as a guide and celebration! No form alone can result in better communication. Listening, without rushing to solutions, is a key ingredient to strengthening communication and trust, but the right tool can help build a sturdier partnership among educators, students, and families. Involve the student with the disability and their peers at the IEP and pre-planning meetings. With the full permission and comfort of the student with the disability, peers can be a wonderful support to prepare and participate in the IEP meeting. Beginning in sixth grade and with the support of his teacher, Micah invited a couple of his friends to help him think about what he had accomplished during the year, what he liked learning, what helped him learn, and what skills he wanted to strengthen. Together, they discussed these areas and then created a simple PowerPoint presentation with photos for the IEP meetings. The youth brought renewed energy, honesty, and enthusiasm to meetings, along with innovative and unique ideas. One meeting explored the issue of Micah disrupting the class. One of his friends explained that Micah was not alone in sometimes feeling bored in the class. The friend surmised that the real issue was that Micah did not know how to "fake paying attention" the way most of the other students did. The team chuckled, maybe a bit nervously! Although Micah liked the paraprofessional, he really liked the idea of having his friends more involved. Youth often have the most authentic understanding of what is happening in and outside of the classroom. We miss an opportunity to learn from them when we do not involve them, and we strengthen their sense of camaraderie and community when we invite them to participate. Summary You may not wear party hats to your next IEP meeting, but you can find creative ways to rekindle the authentic spirit of IEPs and their meetings. Our family offers these two suggestions based on years of experience. And if wearing a party hat seems too silly, there is nothing wrong with bringing a party treat to the meeting. In our home, after so many meetings and treats, we have actually renamed brownies. They are now and forever only referred to as IEP-brownies! National speaker on issues related to disability, inclusion, and relationship building between families and professionals.

Chapter 2 : Reclaiming The South Lands of The Holy Spirit | Jennifer LeClaire Ministries

Reclaiming Spirit God's spiritual nature is directly related to the claim that God is the creator of all things, space and time included. He is not like Zeus, Thor, or Buddha—“which is some powerful or enlightened figure within the cosmos.

Yet, as biblical and Trinitarian Christians, we should know what the Bible teaches about Him and how He works in our daily lives. Then, I will focus on what this looks like in practice for Christians. In so doing, I will interact with the writings of two eighteenth-century theologians whose writings on the Spirit are especially important—Jonathan Edwards and John Wesley. So, Who is the Holy Spirit? The Holy Spirit is the third person of the Trinity. As such, He is a person, and He is God. First, the Holy Spirit is a person [1]. Like a person, He has names, characteristics, abilities, and even a personality. Characteristically, He has a will, a mind, and great knowledge. He can be blasphemed, grieved, insulted, lied to, quenched, and resisted. He has the abilities to command, commission, guide, intercede, love, restrain, speak, and teach—among others. Second, He is God. The Bible gives Him divine names and attributes. For example, it refers to Him as God and Lord. It also testifies that He is eternal, holy, life, omnipotent, omnipresent, omniscient, sovereign, truth, and wise. These doctrines are crucial. Without them, Christianity is devoid of its content. Christianity is much more than this! If the Holy Spirit is God, why is it that we know so little about Him? Being the third person of the Trinity, the Holy Spirit works. However, and significantly for us, His present and future work is seen in our justification and sanctification—in a word, our salvation. The Fruit of the Spirit The Holy Spirit works to complete our salvation, both in an immediate and ultimate sense. On the one hand, He has saved us, here and now 1 Cor. On the other hand, He is still saving us, for our salvation is not yet complete 1 Jn. In this sense, therefore, justification and sanctification are not separate doctrines, but two aspects of the same movement of redemption in which there is essential continuity cf. So, salvation is not only something that has happened; it is something that is happening. Wesley proceeds, explaining that the Spirit witnesses to and with believers concerning their salvation [5]. So, what does the Holy Spirit do? In our day-to-day lives, He works out our salvation! As we keep the kids, shop for groceries, go to work, serve the church, read books and watch films, and so on, the Holy Spirit is there working out our salvation, achieving in us His fruit. For example, just because someone exhibits love or patience does not mean that he is a believer. According to Edwards, this will produce two characteristics among true believers: First, true believers will persevere in the faith. To be certain, Wesley gives more emphasis to the question of human responsibility than Edwards. As to whether all true believers will persevere to the end, or whether some might otherwise forfeit their faith, these authors and their traditions disagree. However, each agree that true believers will have persevered in the end; or to state it another way, those who persevere will have been true believers. Put simply, true, religious affection is holy or moral living. Properly, it is not raw emotion in worship. That difference is sanctification, the work of Holy Spirit. In our pre-salvation lives, we walked according to the flesh Gal. However, in our post-salvation lives, we walk according to the Spirit Rom. This is certainly what Edwards and Wesley taught. Against modern Baptist trends, we should emphasize Him more in our teaching and lives. After all, it is He Who works out our salvation on a daily basis—in our celebrating, crying, drinking, eating, hurting, laughing, loving, mourning, praising, remembering, and shouting. With Saint Patrick c. Like a person, he has names, characteristics, abilities, and even a personality. For example, the Bible refers to him as Comforter Jn. Characteristically, he has a will 1 Cor. He can be blasphemed Mt. He has the abilities to command Acts 8: Second, he is God. The Bible gives him divine names and attributes. For example, it refers to him as God Acts 5: It also testifies that he is eternal Heb. Oxford University Press, , And his present and future work is seen in the doctrines of justification and sanctification Jn. See also John E. Wipf Publishers,], 15, Indirectly is generally undisputed, directly is disputed; so Wesley suggests a plain reading of Romans 8:

Chapter 3 : Reclaiming the spirit [music] : for solo cello / Sarah Hopkins. - Version details - Trove

Reclaiming the Spirit of the IEP The brilliant idea that a student's gifts, abilities, and needs should be regularly understood, identified, and supported is simply common sense and best practice. I believe that this was the original intent behind IEPs.

Jenifer LeClaire Ministries Published on: Feb 8, Categories: I have had many encounters in the last few months where the Lord has shown me this is a significant time for these nations. The Lord is calling His people to prepare the way for He is coming with fire to heal and transform nations. They will be known as the South Lands of My Spirit. No eye has seen and no ear has heard and no mind has imagined the things I have prepared for these lands. The foundations for the coming move of My Spirit and the release of My fire have been laid. I am shaking those things that can be shaken and removing those things that are not of Me. I am preparing the ground for harvest in these nations. My messengers have announced the time for this region. My intercessors are being called to take up their positions on the wall like never before to call forth My will in the nations. A harvest is coming for what has been sown. These nations are linked in the spirit as they are My South Lands. There will be a domino effect seen as My fire spreads through their lands. Those who have heavenly sight to see the new thing I am doing and those who allow My Spirit to move with freedom will be used. I am releasing revelation and understanding of the spiritual inheritance over these nations. My people are rising up and using their kingdom authority to call forth the destiny over these nations. I am connecting people across nations like never before. I am aligning those with the same vision and mandate for the South Lands. These nations will rise up and lead the charge. It is a charge to bring forth My plan and establish My will in these days. You will see My people from these nations who have been hidden in Me rise up for such a time as this. They are surrendered to Me and obedient to the leading of My Spirit. I am connecting My people, even across nations, for assignments I am releasing at this time. They have the same mandate from Me and much will be accomplished for My kingdom as they co-labour together and use their gifts in harmony. I am releasing greater heavenly sight and perspective to many at this time as this is the hour I am revealing the next step in My plans for individuals, regions and nations. Many will grow in their understanding of the spiritual heritage and inheritance over these nations and My intercessors will call forth the destiny over these nations of the South Lands. I am breathing over the waters of the South Pacific and this is causing a whirlwind to form in the spirit around these nations. This whirlwind will increase in intensity as My people pray in line with revelation they have received and words I have spoken over these nations. It is not a time to sit back but a time for My people to stand up and be counted. The fire of My Spirit will be seen across these lands as My people step into the next assignment I have for them and partner with Me. It is not just Australia, but the whole region that holds that name and these nations are connected in the spirit. This is a significant time for these nations. The Lord has an assignment for this whole region and His fire will spread through these nations. These nations as a region have a spiritual destiny as the South Lands of the Holy Spirit. The Lord is calling the body of Christ to prepare the way and get ready for a move of His Spirit that is coming. The angels have already announced a shift in the spirit and the Lord is calling His intercessors to pray and His people to prepare. The Lord is calling His people in these nations to arise and shine and step into their destiny. He thought he had landed on the large land mass in the southern hemisphere yet to be discovered which is now Australia however he actually landed on what is now Vanuatu. I, take possession of all this part of the South as far as the pole in the name of Jesus. The Lord is highlighting this important point that the region of Australia, New Zealand, and the nations of the South Pacific have the name of the South Lands of the Holy Spirit and the same spiritual inheritance in this regard. They live on the Tweed Coast of Australia with their four children. Bring the Fire Ministries is about bringing revival fire to the nations. Aaron and Katie travel nationally and internationally to minister as the Lord leads and God is moving powerfully through their ministry. Katie has a heart to encourage believers into a deeper relationship with the Lord and see them walk in the fullness of their identity and inheritance in Christ. Her desire is to see believers understand their kingdom authority and position, use the spiritual gifts they have been given and impact their areas of influence for the kingdom of

God. She also has a heart for revival and to see the body of Christ united and awakened.

Chapter 4 : Reclaiming the Spirit () - Plot Summary - IMDb

The quest for an integration of homosexuality and spirituality is the focus of Reclaiming the Spirit. Shallenberger asks how individuals can balance both a gay and a religious identity, whether coming out is a spiritual experience, and how coming out affects an individual's relationship to a traditional religious community.

Reclaiming Jesus A Confession of Faith in a Time of Crisis We are living through perilous and polarizing times as a nation, with a dangerous crisis of moral and political leadership at the highest levels of our government and in our churches. We believe the soul of the nation and the integrity of faith are now at stake. It is time to be followers of Jesus before anything else—nationality, political party, race, ethnicity, gender, geography—our identity in Christ precedes every other identity. When politics undermines our theology, we must examine that politics. When that role is undermined by political leadership, faith leaders must stand up and speak out. Martin Luther King Jr. We do so here with humility, prayer, and a deep dependency on the grace and Holy Spirit of God. This letter comes from a retreat on Ash Wednesday, In this season of Lent, we feel deep lamentations for the state of our nation, and our own hearts are filled with confession for the sins we feel called to address. The true meaning of the word repentance is to turn around. It is time to lament, confess, repent, and turn. In times of crisis, the church has historically learned to return to Jesus Christ. That is our foundational confession. It was central for the early church and needs to again become central to us. If Jesus is Lord, then Caesar was not—nor any other political ruler since. If Jesus is Lord, no other authority is absolute. Our faith is personal but never private, meant not only for heaven but for this earth. The question we face is this: Who is Jesus Christ for us today? What does our loyalty to Christ, as disciples, require at this moment in our history? We believe it is time to renew our theology of public discipleship and witness. What we believe leads us to what we must reject. Therefore, we offer the following six affirmations of what we believe, and the resulting rejections of practices and policies by political leaders which dangerously corrode the soul of the nation and deeply threaten the public integrity of our faith. We pray that we, as followers of Jesus, will find the depth of faith to match the danger of our political crisis. That image and likeness confers a divinely decreed dignity, worth, and God-given equality to all of us as children of the one God who is the Creator of all things. Racial bigotry is a brutal denial of the image of God the imago dei in some of the children of God. Our participation in the global community of Christ absolutely prevents any toleration of racial bigotry. Racial justice and healing are biblical and theological issues for us, and are central to the mission of the body of Christ in the world. We give thanks for the prophetic role of the historic black churches in America when they have called for a more faithful gospel. We, as followers of Jesus, must clearly reject the use of racial bigotry for political gain that we have seen. In the face of such bigotry, silence is complicity. In particular, we reject white supremacy and commit ourselves to help dismantle the systems and structures that perpetuate white preference and advantage. Further, any doctrines or political strategies that use racist resentments, fears, or language must be named as public sin—one that goes back to the foundation of our nation and lingers on. Racial bigotry must be antithetical for those belonging to the body of Christ, because it denies the truth of the gospel we profess. In Christ, there is to be no oppression based on race, gender, identity, or class Galatians 3: The body of Christ, where those great human divisions are to be overcome, is meant to be an example for the rest of society. When we fail to overcome these oppressive obstacles, and even perpetuate them, we have failed in our vocation to the world—to proclaim and live the reconciling gospel of Christ. We lament when such practices seem publicly ignored, and thus privately condoned, by those in high positions of leadership. We stand for the respect, protection, and affirmation of women in our families, communities, workplaces, politics, and churches. We support the courageous truth-telling voices of women, who have helped the nation recognize these abuses. We confess sexism as a sin, requiring our repentance and resistance. Our proclamation of the lordship of Jesus Christ is at stake in our solidarity with the most vulnerable. We confess our growing national sin of putting the rich over the poor. We reject the immoral logic of cutting services and programs for the poor while cutting taxes for the rich. Budgets are moral documents. We commit ourselves to opposing and reversing those policies and finding solutions that reflect the wisdom of people from different political parties

and philosophies to seek the common good. Protecting the poor is a central commitment of Christian discipleship, to which 2, verses in the Bible attest. Truth-telling is central to the prophetic biblical tradition, whose vocation includes speaking the Word of God into their societies and speaking the truth to power. The search and respect for truth is crucial to anyone who follows Christ. Politicians, like the rest of us, are human, fallible, sinful, and mortal. But when public lying becomes so persistent that it deliberately tries to change facts for ideological, political, or personal gain, the public accountability to truth is undermined. The normalization of lying presents a profound moral danger to the fabric of society. In the face of lies that bring darkness, Jesus is our truth and our light. We believe our elected officials are called to public service, not public tyranny, so we must protect the limits, checks, and balances of democracy and encourage humility and civility on the part of elected officials. We support democracy, not because we believe in human perfection, but because we do not. The authority of government is instituted by God to order an unredeemed society for the sake of justice and peace, but ultimate authority belongs only to God. We believe authoritarian political leadership is a theological danger that threatens democracy and the common good—and we will resist it. Disrespect for the rule of law, not recognizing the equal importance of our three branches of government, and replacing civility with dehumanizing hostility toward opponents are of great concern to us. Neglecting the ethic of public service and accountability, in favor of personal recognition and gain often characterized by offensive arrogance, are not just political issues for us. They raise deeper concerns about political idolatry, accompanied by false and unconstitutional notions of authority. Our churches and our nations are part of an international community whose interests always surpass national boundaries. We, in turn, should love and serve the world and all its inhabitants, rather than seek first narrow, nationalistic prerogatives. While we share a patriotic love for our country, we reject xenophobic or ethnic nationalism that places one nation over others as a political goal. Serving our own communities is essential, but the global connections between us are undeniable. Global poverty, environmental damage, violent conflict, weapons of mass destruction, and deadly diseases in some places ultimately affect all places, and we need wise political leadership to deal with each of these. The present crisis calls us to go deeper—deeper into our relationship to God; deeper into our relationships with each other, especially across racial, ethnic, and national lines; deeper into our relationships with the most vulnerable, who are at greatest risk. The church is always subject to temptations to power, to cultural conformity, and to racial, class, and gender divides, as Galatians 3: Jesus summarizes the Greatest Commandment: This is the first commandment. And the second is like unto it. You shall love your neighbor as yourself. Our urgent need, in a time of moral and political crisis, is to recover the power of confessing our faith. Lament, repent, and then repair. If Jesus is Lord, there is always space for grace. We believe it is time to speak and to act in faith and conscience, not because of politics, but because we are disciples of Jesus Christ—to whom be all authority, honor, and glory. It is time for a fresh confession of faith. He is the light in our darkness.

Chapter 5 : Reclaiming the Spirit of the IEP | SWIFT Schools

Reclaiming the Spirit 7min | Short, Drama, Family After coming to the realization that Christmas as he knows it will not arrive for his cash-strapped and foreclosed family, a young boy decides to take matters into his own hands.

Chapter 6 : Reclaiming the Spirit: Special workshop for TPPCers

Reclaiming the Spirit. Posted By Matthew Steven Bracey on Jan 23, |. Jesus stated the following concerning the Holy Spirit: "I will ask the Father, and He will give you another Helper, that He may be with you forever.

Chapter 7 : Reclaiming the Spirit () - IMDb

Sarah Hopkins (b.) is a unique Australian composer-performer, highly acclaimed for her visionary music and inspiring performances for cello, harmonic overtone singing, handbells, choir and.

Chapter 8 : Reclaiming the Spirit | Helwys Society Forum

"The Holy Spirit is fire; whoever does not want to be burned should not come near him." — Pope Benedict XVI From the earliest moments of Christian existence, organized and sustained by a Church born from the side of Christ as he hung upon the Cross, there appeared a body of catechesis.

Chapter 9 : Reclaiming the spirit by Sarah Hopkins : Work : Australian Music Centre

Reclaiming Spirit in the Black Faith Tradition provides an interdisciplinary interpretation of the function of African American Christianity. In this study, Derek Hicks emphasizes everyday religious practices that engage culture in an effort to reclaim the human spirit fractured by physical, political, spiritual, and social degradation.