

1: Spirited Social Change | Change with Heart

Social Gospel movement: a Protestant Christian intellectual movement that was most prominent in the late 19th century and early 20th century. The movement applies Christian principles to social problems, especially poverty, liquor, drugs, crime, racial tensions, slums, bad hygiene, poor schools, and the danger of war.

Ihsan Yilmaz -3 1 , European Journal of Economic and Political Studies Utilization of Social Capital for Sustainable Development and Peacebuilding in Global Conflict Zones by Faith-Based Movements Ihsan Yilmaz1 Abstract Sustainable development is a pattern of resource use which tries to meet human needs without dramatically harming the environment so that future generation can also benefit from these resources. This paper focus- es on how volunteer organizations can contribute to social equity and also economic prosperity in multi-ethnic societies and global conflict zones. Civil society can play a positive role in maintaining sustainable peace as civil society is a critical space where diversity and pluralism could be cherished and fostered. Social network of informed and responsible cit- izens furthers pluralism, democracy and peacebuilding. Essential Need for Social Equity and Fairer Society for Sustainable Development An important contribution of peace studies is the emphasis on structural analysis of a conflict Galtung as a means of identifying underlying causes of social inequity and discrimination in society Abu-Nimer An active civil socie- ty can create social capital, that is, trust, cooperation over ethnic, religious, and other divi- sions, inclusiveness, and open debate which is conducive to peace and harmony between sections of society see Putnam Interaction over ethnic and religious boundaries and inclusiveness in ways of organizing and associating can serve to prevent violence Varshney Civil society can play a positive role in maintaining sustainable peace as civil society is a critical space where diversity and pluralism could be cherished and fostered Hampson Social network of informed and responsible citizens furthers pluralism, democracy and peacebuilding. In recent decades, there has been a growing realization of the damage to the envi- ronment and a widening global gap between the rich and the poor. It is becoming more obvious that the way the modern world develops is not sustainable. Sustainable develop- ment is a way to improve our quality of life while living within our environmental limits and ensuring a fair society. According to the document, in , states facing stability challenges contained over 1. In the past, efforts have concen- trated on dealing with consequences of instability and responding to crises but more effective responses to reduce instability and prevent crises are possible. Long-term sus- tained investment in boosting country capacity and resilience to manage risks and deal with shocks in ways which boost rather than undermine natural and human capital are the 3 http: As countries that are democratic, respecting human rights of and are responsive to the needs of their people are more likely to achieve sustainable development, the focus should be on promoting human rights, democracy and good polit- ical, environmental and economic governance Defra Encouraging civil soci- ety and broader public participation in decision-making; promoting freedom of informa- tion; and promoting access to justice and the rule of law are also essential in conflict pre- vention and thereby sustainable development endeavours Defra A cycle of degradation and poverty, with a consequent lack of community pride, poor environmental quality and health, high crime and unemployment levels, and multiple inequalities are grave dangers for sustainable communities where deprived communities and socially excluded groups experience poor quality of life, including poor local environ- mental quality and poor access to services such as education, healthcare and transport. The importance of education and human capital formation is highlighted in the "Human Development Reports" of the United Nations Development Programme as variables, deter- mining positively the development outcome. From this perspective, the activi- ties of the faith-based movements gain importance as they are volunteer civil society move- ments and their educational and charity projects do not cost anything to the public purse. To understand these dynamics, we now need to look at the concept of social capital, if very briefly. Bourdieu used the term to refer to the advantages and opportunities that people accrue, stemming from their membership of certain communi- ties. Coleman used the term to describe a resource of individuals that emerges from their social ties and relations Bourdieu In other words, Bourdieu and Coleman utilized the concept as an analytical tool to describe the added economic

and social value of relationships Morrow , The work of Robert Putnam on the importance of social relations and networks of trust for the successful functioning of the economies of Northern Italy was also influential. His work shows that a sense of belonging and the concrete experience of social networks bring tangible benefits to communities including lower crime rates, better health, higher educational achievement and better economic growth. The norm of trust and reciprocity create social pressure for participation and responsibility and the experience of trust and reciprocity means that the transaction costs of doing business were reduced to a minimum while the activity of joining encourages civic virtues like tolerance, less cynicism and more empathy Morrow , Civic Institutions in Modern Italy Thus, Putnam introduced a qualification on his earlier argument in a study of social capital in the USA. Recognizing that not all social capital is democracyâ€™or pluralismâ€™friendly, he distinguished an exclusive or bonding social capital from an inclusive or bridging variant Putnam , 22â€™ The movement has been successful in employing its social capital to empower the civil society and to expand the democratic space available for the periphery Ugur The open dialogue and reconciliation that takes place in Abant demystifies social problems that were seen as intractable. This in turn depoliticizes social problems. In the global arena, the movement employs a similar inclusive discourse with regards to several different religious, ethnic and ideological groups and claims to promote the religio-national interest of the host country Ugur In this context, the movement has been able to convert its social network and spiritual capital into creative, especially educational, projects Kucukcan It is not only confined to mosque nor is it only confined to secular schools. It also includes family education, child upbringing, educating religious scholars, educating by Ihsan Yilmaz example and not only in classrooms etc. If dissension or internal conflict is the third major enemy, then, dialogue, tolerance and mutual understanding are the remedies to tackle this conflict. Moreover, the movement has not only mobilized Turks, but also Kurds, Arabs, and Assyrian Christians in the city to cooperate on challenging their common problems such as the ensuing insecurity, infrastructural and socio-economic deprivations resulting from the clashes the Turkish security forces and the terrorist organizations such as the Marxist PKK and the pro-violence radical Islamist Hizbullah, that also deepened the ethnic and to lesser extent religious fault-lines Kalyoncu In this socio-political and economic context, the movement has encouraged people from different ethnic and religious backgrounds to establish educational, cultural and civic institutions that have changed the attitudes and practices of the ethno-religious groups in Mardin Kalyoncu The educational institutions run by Turks, Arabs, and Kurds together have minimized, if not eradicate, the perception of Turk-Kurd enmity through which PKK has garnered popular support. These institutions, be they college preparation courses or reading halls, took the unemployed youth off the streets, who constituted otherwise the main recruitment resource for both PKK and Hizbullah. Thousands of students in the country have received a quality and modern education Keles Despite their common ethnic identity, and more or less, similar political cultures due to their common Yugoslavian background, these three different communities had as recently as a decade ago engaged in the bloodiest conflict due to nationalistic aspirations. Afghanistan is another example of community which is highly diversified with various ethnic groups such as Pashtun, Tajik, Hazara, Uzbek, Aimak, Baluchi, Kyrgyz, Turkmen, Nuristani and Pamiri among other small ethnic groups and in this country there are several movement schools including the ones solely for girls Kalyoncu Another country where the movement schools operate is Philippines which is an example of a community stigmatized with an enduring Muslim-Christian fighting See in detail Michel After the end of the colonialism, the conflict in Philippines has transformed into an enduring one between the Muslim minority and the Christian majority. The schools bring together both Christian and Muslim students together under the same roof. There are two movement charity organizations operating in Kenya: Northern Iraq is a unique case with highly fractured community along the ethno-religious differences. The community composed of Kurds, Sunni Arabs, Turcoman, Shiites, and Assyrian Christians experiences conflicts along the line of these ethno-religious differences. There are currently 10 Turkish schools -ranging from nursery level to university- in Iraq. Eight of these schools are in the Suleymaniye 3 , Arbil 5 and Kirkuk 2. In that sense they can serve as mediators between the nation-state Turkey and the semi-autonomous Iraqi Kurdish federal region. The schools in the region are spreading the concept of tolerance, dialogue, democracy, and pluralism that are essential for a cohesive and sustainable

society. The faith-based Turkish schools movement, by focusing on good and quality education in either poor areas or global conflict zones and multi-ethnic, multi-religious environments, is contributing towards establishing and maintaining sustainable communities. As it is a faith-based volunteer movement, it has successfully directed social capital towards its sustainable-development related projects. While the activities of the movement do not cost anything to the receptive states as it utilizes social capital, by offering good quality education they help stability, peace and long-term sustainable development of the countries where they operate. Nonviolence and Peace Building in Islam: University Press of Florida. The Idea and Practice of Conflict Prevention. Journal of Peace Research. Islam in the Age of Global Challenges: Toward a Culture of Prevention: Statements by the Secretary-General of the United Nations. Carnegie Commission on Preventing Deadly Conflict. Social capital in the creation of human capital. American Journal of Sociology, Vol. Securing the future delivering UK sustainable development strategy: Peace, Violence and Peace Research. Gender Empowerment and United Nations Peacebuilding. Why peace processes succeed or fail. Modernity and the Remaking of Muslim Politics. Ihsan Yilmaz et al eds Muslim World in Transition: Leeds Metropolitan University Press. Contributions of the Gulen Movement. The Impact of Conflict Prevention Policy: Hakan Yavuz and John L. Esposito eds Turkish Islam and the Secular State: Fighting Poverty with Kimse Yok Mu? Sustainability in a Divided Society: Civic Traditions in Modern Italy. The Collapse and Revival of American Community. New York, Simon and Schuster. An Islamic Approach to Peace and Nonviolence: The Muslim World, Vol 95 July. Implications from a Global Model. Religion as a Source of Social Capital? Averting or mitigating cultural collision. International Journal of Educational Development, Vol. Ethnic Conflict and Civic Life: Hindus and Muslims in India. Turkish Islam and the Secular State: Muslim world in transition:

2: Utilization of Social Capital by Faith-Based Movements | Ihsan Yilmaz - www.enganchecubano.com

Faith and social movements have been separated like church and www.enganchecubano.com questions come to the surface - have faith-based movements adequately acknowledged their role in the colonization of Canada?

As a product of the Word of Faith movement in the early s, I will forever be indebted to the books and teachings of Kenneth Hagin Sr. Osborn and the like. These were holy men of integrity who turned the world upside down with their faith and teaching. In reading many biographies of Smith Wigglesworth, I have always been challenged by his utter consecration to Christ and to walk in the light of His Word whether in or out of the pulpit. I shudder to think where I would be right now if not for being influenced by these men and this movement. That being said, as I continued to grow in the Lord and His Word, I saw several flaws in the teaching and in the movement in general. For example, this has happened with the hypergrace movement, as well as the view of hyperfaith. From an overemphasis on outward holiness, we get legalism. However, I will go on record saying that I would much rather be with people attempting to walk in faith and victory than be hanging out with depressed saints filled with unbelief and doubt. Also, like most other movements, the Word of Faith movement restored to the body of Christ a biblical truth that was neglected by the church—and in doing so, overemphasized it. Perhaps influenced by our Jeffersonian heritage of individual rights in America, the way the gospel is applied to individuals in the Word of Faith movement is based on personal rights in Christ. Although this is partially true, the New Testament balances our rights in Christ with our responsibility that goes along with these rights. Their dispensational belief precludes the role and importance of the Old Covenant in the New Covenant age. I heard Brother Hagin brag several times in his teaching sessions that he did not read the Old Covenant because we have a new and better covenant now in Christ. The challenge with that teaching is that he did not understand the relevance and role of the moral and civic law of God found from Exodus to Deuteronomy—especially the Ten Commandments that were repeated over and over again either exactly or in principle by the New Testament writers. Without the moral law of God, we have no standard for holiness and will lack the conviction of sin the moral law gives as our standard of holiness and ethics. Furthermore, Hagin and others like him would only quote the Old Testament when convenient—when it comported to his view of faith. Thus, healing for the Jews included not only claiming a promise of God but also staying away from unclean food. In my opinion, walking in physical health also involves having a healthy diet and lifestyle—or else we are tempting God by intentionally violating His natural laws and then expecting Him to heal us. They have a semi-gnostic dualism regarding their view of God. Word of Faith preachers have a simple view of God: Everything that is good is of God, and everything bad is from the devil. While I totally agree God is a good God, sometimes He has to bring judgment or allow things to take place that in our natural minds may be interpreted as bad. What do Word of Faith preachers do with passages like Isaiah Or 2 Samuel What about the book of Job, where God allows Satan to afflict Job physically with boils as well as bring disaster to other areas of his life? Also, without the book of Job, we have nothing to say to Christians who unexpectedly lose a loved one or experience great personal challenges and loss. Job is comforting to me as a pastor because it shows me that God is sovereign over all things—in both the good and the bad—even when it is hard to explain and understand in the natural. Furthermore, God never gave Job an explanation for why He allowed disaster to strike. This does not go along with the simple dualism they teach. But those in the Word of Faith movement have such a narrow view of the Word of God that they do not have any explanations for mysterious things that happen to us that challenge our faith. It is not always true that something bad happened to a person because they had sin John 9: Positive confession sometimes leads to dishonesty and superficial Christianity. I have been around many believers who are afraid to be honest and admit they are struggling with their faith. This brings people into bondage and even a form of superficial religion. Positive confession is good and biblical Prov. Their view on prosperity is only based on giving. God can only bless in proportion to our ability to manage what He gives us! In the kingdom of God, the church is called to have a more empowering and holistic approach in regard to prosperity and breaking cycles of poverty. They have faith in their faith as a principle rather than it emanating out of the person of Christ. I have found in many

instances where this movement presented faith almost as an impersonal force, like the law of gravity. The more I get to know a person, the more I can trust them. Faith is not a force. It is a result of growing in simple trust based on growing in an experiential knowledge of the Lord. It is not an impersonal force. Osborn, Smith Wigglesworth and the like were not typical pastors called to oversee a flock. Thus, they were able to preach based on their primary assignment, which was faith and healing. A pastor needs to preach on healing but also holiness; faith but also tests and trials; moving mountains but also marriage; giving financially but also stewardship and hard work. I love preaching on faith and healing, but as a pastor I often had to preach subjects I really did not have a great passion for but knew others needed to hear to fully mature in the Lord. It can put guilt and bondage on believers. I have heard of many people who walk around in guilt because they are not healed or because they are struggling financially. See again the book of Job. It can produce independent, narcissistic believers. When the Word of Faith movement went from a stewardship-centered gospel to a rights-centered gospel, it also attracted many self-focused people—people who used God as an excuse for their lavish lifestyles and who frowned upon those living in simplicity. Unfortunately, this teaching often appealed to the narcissistic tendencies in all of us, and many large ministries were built more upon the American Dream of having a nice house and a nice car than upon taking up our cross and following Jesus. Last but not least, the Word of Faith movement did not go far enough. Instead of limiting faith to merely believing for individual healing and health, the Word of God teaches that our faith should also transform whole cities and subdue kingdoms! The gospel is a blueprint to disciple and baptize whole people groups, not just individuals Matt. It not only deals with individual sinners but systemic evil. However, regarding the community of believers, faith is also based on the corporate culture and anointing of a congregation. The Word of Faith movement in general separated the gospel from the kingdom and, in doing so, made it more about individual prosperity than societal transformation. When you separate the gospel from the kingdom, you tend to become more self-focused because the Good News gets disconnected from our responsibility to steward the earth. With the gospel of the kingdom, we believe in individual, congregational and societal transformation! All of us only know in part and see through a glass darkly—even the apostle Paul 1 Cor. Consequently, it often takes years for the body of Christ to discern how to have balance when old truths are restored. One of the keys to life is balance—and biblical balance cannot come until we attempt to embrace the whole counsel of God!

3: Germany's Faith-Based Sanctuary Activists Have Created a National Movement | The Nation

A faith-based movement potentially able to provide momentum to a new movement for social justice.

Faith healing by Fernando Suarez , Philippines Regarded as a Christian belief that God heals people through the power of the Holy Spirit , faith healing often involves the laying on of hands. It is also called supernatural healing, divine healing, and miracle healing, among other things. Healing in the Bible is often associated with the ministry of specific individuals including Elijah , Jesus and Paul. Cherry views faith healing as a pathway of healing in which God uses both the natural and the supernatural to heal. When you are healed rests entirely on what the sovereign purposes of the Healer are. Proponents of faith healing say it may come later, and it may not come in this life. Please help improve this article by adding references to reliable secondary sources , with multiple points of view. September Learn how and when to remove this template message Parts of the four gospels in the New Testament say that Jesus cured physical ailments well outside the capacity of first-century medicine. One example is the case of "a woman who had had a discharge of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was not better but rather grew worse. Be cured from your illness. Jesus endorsed the use of the medical assistance of the time medicines of oil and wine when he told the parable of the Good Samaritan Luke Jesus then told the doubting teacher of the law who had elicited this parable by his self-justifying question, "And who is my neighbor? Jesus also told his followers to "cure sick people, raise up dead persons, make lepers clean, expel demons. You received free, give free". Jesus used miracles to convince people that he was inaugurating the Messianic Age. At the beginning of the 20th century, the new Pentecostal movement drew participants from the Holiness movement and other movements in America that already believed in divine healing. By the s, several faith healers drew large crowds and established worldwide followings. The first Pentecostals in the modern sense appeared in Topeka, Kansas , in a Bible school conducted by Charles Fox Parham , a holiness teacher and former Methodist pastor. A former English plumber turned evangelist who lived simply and read nothing but the Bible from the time his wife taught him to read, Wigglesworth traveled around the world preaching about Jesus and performing faith healings. Branham has been credited as the initiator of the post-World War II healing revivals. Because of this, Branham has been recognized as the "father of modern faith healers. My parents believed very strongly in medical science and we have a doctor who takes care of our children when they get sick. I cannot heal anyone â€” God does that. Also in this era, Jack Coe [33] [34] and A. Allen [35] were faith healers who traveled with large tents for large open-air crusades. His former pilot, Kenneth Copeland , started a healing ministry. Pat Robertson , Benny Hinn , and Peter Popoff became well-known televangelists who claimed to heal the sick. Kuhlman influenced Benny Hinn, who adopted some of her techniques and wrote a book about her. Intercession of saints The Roman Catholic Church recognizes two "not mutually exclusive" kinds of healing, [38] I,3 [39] nn2â€”3 one justified by science and one justified by faith: Catholic magazine, "Even in this skeptical, postmodern, scientific ageâ€”miracles really are possible. Pope Francis tightened the rules on money and miracles in the canonization process. While the popular conception of a miracle can be wide-ranging, the Catholic Church has a specific definition for the kind of miracle formally recognized in a canonization process. Vermeersch identifies ambiguity and equivocal nature of the miraculous cures as a key feature of miraculous events. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. Christian Scientists believe that healing through prayer is possible insofar as it succeeds in correcting the distortion. The chapter "Prayer" in Science and Health with Key to the Scriptures gives a full account of healing through prayer, while the testimonies at the end of the book are written by people who believe they have been healed through spiritual understanding gained from reading the book. Latter-day Saints believe that the Priesthood of God, held by prophets such as Moses and worthy disciples of the Savior, was restored via heavenly messengers to the first prophet of this dispensation, Joseph Smith. Brigham Young stated this effectively, while also noting that the ultimate outcome is still dependent on the will of God. It appears consistent to me to apply every remedy that comes within the range of my knowledge, and to ask my Father in Heaven, in the name of Jesus Christ, to sanctify

that application to the healing of my body. According to my faith, ask the Lord Almighty to heal the sick. This is our privilege, when so situated that we cannot get anything to help ourselves. Then the Lord and his servants can do all. But it is my duty to do, when I have it in my power. Relevant discussion may be found on Talk: Please help to ensure that disputed statements are reliably sourced. April Konkhogin Haokip has claimed some Muslims believe that the Quran was sent not only as a revelation, but as a medicine, and that they believe the Quran heals any physical and spiritual ailments through such practices as Reciting the Quran over water or olive oil and drinking, bathing or anointing oneself with it. Placing the right hand on a place that is in pain, or placing the right hand on the forehead and reciting Sura Al-Fatiha. These methods are referred to as ruqyah. Ron Hubbard in Dianetics: The Modern Science of Mental Health and other writings. Studies on intercessory prayer Nearly all [a] scientists dismiss faith healing as pseudoscience. I have also visited Epidaurus in Greece and Pergamum in Turkey, healing shrines of the pagan god Asklepios. The miraculous healings recorded in both places were remarkably the same. There are, for example, many crutches hanging in the grotto of Lourdes, mute witness to those who arrived lame and left whole. There are, however, no prosthetic limbs among them, no witnesses to paraplegics whose lost limbs were restored. These patients would have improved just as well even had they done nothing. The second is the placebo effect, through which a person may experience genuine pain relief and other symptomatic alleviation. In this case, the patient genuinely has been helped by the faith healer or faith-based remedy, not through any mysterious or numinous function, but by the power of their own belief that they would be healed. According to the American Cancer Society: One review published in looked at cases of deaths among children treated by faith healing instead of conventional methods. These researchers estimated that if conventional treatment had been given, the survival rate for most of these children would have been more than 90 percent, with the remainder of the children also having a good chance of survival. A more recent study found that more than children had died of treatable illnesses in the United States over the past thirty years because their parents relied on spiritual healing rather than conventional medical treatment. The American Medical Association considers that prayer as therapy should not be a medically reimbursable or deductible expense. The first is widely termed the "open-but-cautious" view of the miraculous in the church today. This term is deliberately used by Robert L. Saucy in the book *Are Miraculous Gifts for Today?*. The most common form of abuse is the view that since all illness is directly or indirectly attributable to the devil and his works, and since Christ by his cross has defeated the devil, and by his Spirit has given us the power to overcome him, healing is the inheritance right of all true Christians who call upon the Lord with genuine faith. Commonly referred to as cessationism, its adherents either claim that faith healing will not happen today at all, or may happen today, but it would be unusual. In his book *Perspectives on Pentecost* [89] Gaffin states of healing and related gifts that "the conclusion to be drawn is that as listed in 1 Corinthians 12 vv. Park [78] and doctor and consumer advocate Stephen Barrett [3] have called into question the ethics of some exorbitant fees. Miracles for sale[edit] TV personality Derren Brown produced a show on faith healing entitled "Miracles for sale" which arguably exposed the art of faith healing as a scam. In this show, Derren trained a scuba diver trainer picked from the general public to be a faith healer and took him to Texas to successfully deliver a faith healing session to a congregation. For example, in at a Jack Coe revival service in Miami, Florida, Coe told the parents of a three-year-old boy that he healed their son who had polio. Lewis, Coe was arrested and charged on February 6, with practicing medicine without a license, a felony in the state of Florida. Except with respect to the withholding of medically indicated treatments from disabled infants with life threatening conditions, case by case determinations concerning the exercise of the authority of this subsection shall be within the sole discretion of the State. Thirty-one states have child-abuse religious exemptions. Of these, Idaho is the only state accused of having a large number of deaths due to the legislation in recent times.

4: Civically Engaged Faith-Based Organizations in Los Angeles | Center for Religion and Civic Culture

Category People & Blogs; Song Still; Artist Hillsong Worship; Album Ultimate Worship Vol 1; Licensed to YouTube by Hillsong (on behalf of Hillsong Music and Resources LLC); Adorando Brazil, ASCAP.

Gilley The fastest growing segment of professing Christianity today is the Word-Faith Movement, also known as the Positive Confession or simply "Faith" movement. Its growth is at least partially due to the massive amounts of money the leaders are able to extract from the faithful. This influx of cash allows for huge buildings and extensive ministries, and more importantly, wide exposure on television, which translates into numerical growth. Not only do many Word-Faith preachers broadcast their services and campaigns, but Word-Faith adherents, Paul and Jan Crouch, own the largest Christian-based television network in the world. Beliefs Faith Is a Force As is implied by the title "Word-Faith," the supporters of this movement believe that faith works like a mighty power or force. Through faith, we can obtain anything we want -- health, wealth, success, whatever. However, this force is only released through the spoken word. As we speak the words of faith, power is discharged to accomplish our desires. In the opening chapter, titled "Jesus Appears to Me," Hagin claims that while he "was in the Spirit" -- just like the apostle John on the Isle of Patmos -- a white cloud enveloped him and he began to speak in tongues. He then instructed him to "Write down: The formula is simply: Step number one is "Say it. According to what the individual says, that shall he receive. Step number two is "Do it. According to your action, you receive or you are kept from receiving. Step number three is "Receive it. Step number four is "Tell it so others may believe. Kenneth Copeland states the faith formula this way: Paul Yonggi Cho , borrowing from the occult, has developed what he calls the "Law of Incubation. Then incubate it into reality, and finally speak it into existence through the creative power of the spoken word" Christianity in Crisis, pp. If a positive confession of faith releases power, then according to Word-Faith, a negative confession can actually backfire. Capps says the tongue "can kill you, or it can release the life of God within you. Hagin informs us that if you confess sickness you get sickness, if you confess health you get health, whatever you say you get. It is easy to see why the title "Positive Confession" is often applied to this group. As one might guess, the teachings of the Faith movement are very attractive to some. If we can produce whatever our hearts desire by simply demanding what we want by faith, if we can manipulate the universe and perhaps even God, then we have our own personal genie just waiting to fulfill our wishes. Price wastes no words when he writes: But God has to be given permission to work in this earth realm on behalf of man. You are in control! So if man has control, who no longer has it? When God gave Adam dominion, that meant God no longer had dominion. So, God cannot do anything on this earth unless we let Him or give Him permission through prayer" Prayer: The Word Study Bible, p. The Deification of Man Faith teachers like to teach, based upon serious mishandling of passages such as John All right, are we gods? We are a class of gods! Benny Hinn declares, "God came from heaven, became a man, made man into little gods, went back to heaven as a man" Christianity in Crisis, p. Earl Paulk wrote, "Until we comprehend that we are little gods and we begin to act like little gods, we cannot manifest the kingdom of God" Satan Unmasked, p. Copeland also declares "Adam was the copy, looked just like God. If you stood Adam beside God, they looked just exactly alike. If you stood Jesus and Adam side-by-side, they would look and sound exactly alike" Christianity in Crisis, p. Many of the Word-Faith teachers also embrace a heresy known as Tritheism, which in essence teaches that there are really three separate Gods. Hinn, under supposed inspiration, explains: Holy Spirit, take over in the name of Jesus. God the Father, ladies and gentlemen, is a person; and He is a triune being by Himself separate from the Son and the Holy Ghost. Say, what did you say? Hear it, hear it, hear it. But each one of them is a triune being by Himself. Huh, what did you say? God the Father, ladies and gentlemen, is a person with his own personal spirit, with his own personal soul, and his own personal spirit-body. You say, Huh, I never heard that. Hinn, under fire, later retracted his remarks, only to reaffirm them two years later. Jesus supposedly told Copeland, "They crucified me for claiming that I was God. The Distortion of the Cross Four atonement-related errors on the part of the Faith teachers can be documented: To put it in Faith vernacular, Jesus took on the very nature of Satan himself. Practices While many, even within the Word-Faith churches, are unaware of some of

the doctrinal heresies of the movement, none can plead ignorant of the strange and bizarre practices and emphasis of its leaders. The following things are standard occurrences in virtually every one of their television broadcasts, evangelistic campaigns, and church services. A Prosperity Gospel Nothing will create more euphoria in the average person than the promise to make them wealthy, and this the Word-Faith leadership knows very well. Robert Tilton is normative. On a Trinity Broadcasting Network program in he said: Fred Price on a similar broadcast explains how it works: Of course, the road to prosperity somehow always leads to the offering plate of the Word-Faith Movement. Give one airplane and receive one hundred times the value of the airplane. A Health Gospel The "name-it-and-claim-it" pundits are not content with mere wealth; they want to feel well enough to enjoy their prosperity. So do most of their listeners. So while you are giving away wealth, why not dispense health as well? The Word-Faith teachers, as is true of many other charismatics, believe that Christ provided for physical healing at the cross. As a result, not only are Christians saved from sin, they are promised a life of health. You are a child of God and a joint-heir with Jesus. Consequently, you are entitled to all the rights and privileges in the kingdom of God, and one of their rights is health and healing" p. But, if healing is part of the atonement, why do Christians get sick? Lack of faith, as Benny Hinn explains: God is not going to heal you now -- he healed you 2, years ago. All you have to do today is receive your healing by faith" Rise and Be Healed, p. Of course reality, in the form of sickness, has to be faced even by the Word-Faith leaders. Kenneth Hagin brags that he has not had a headache, the flu, or even "one sick day" in nearly 60 years, but he has had four cardiovascular crises. How are these things explained away? Predictably, by blaming them on the devil. Sickness in the Word-Faith camp is usually seen as satanic attacks that must be repelled by words of faith i. Experiences The faith leaders make some amazing claims. Hagin, for example, has visited so he says both heaven and hell as well as had out-of-body experiences Christianity in Crisis, p. He has had many visits from Jesus and angels. He boasts of the ability to heal, cast our demons, and levitate people p. Hinn opens his best selling book with these words: The sun was still rising on that cold, misty Toronto morning. Suddenly He was there. The Holy Spirit entered my room. He was as real to me that morning as the book you are holding in your hand is to you. For the next eight hours I had an incredible experience with the Holy Spirit. It changed the course of my life Rise and Be Healed, p. Hinn speaks of frequent personal visits from the Lord, the first being at age eleven: He was wearing a robe that was whiter than white and a deep red mantle was draped over the robe. I saw his hair. I looked into His eyes. I saw the nailprints in His hands. There was a numbness that felt like needles -- a million of them -- rushing through my body. And then the Lord stood before me while I was in a deep, deep sleep. He looked straight at me with the most beautiful eyes. He smiled, and His arms were open wide.

5: Faith-Based Organizations | www.enganchecubano.com

Social Work Research on Faith-Based Programs: A Movement Towards Evidence-Based Practice KENNETH SCOTT SMITH, PhD Department of Rehabilitation, Social Work, and Addictions, University of North Texas.

Having sunk all of her resources into her kingdom assignment, she and her husband live in a double-wide trailer on Friendship Church Road. Declining church attendance, for one, has limited the reach of some faith leaders. Perhaps more problematic, however, is that religious donor bases have been historically tied to the fossil fuel industry or the political right—entities hardly eager to finance climate awareness. That often pushes activists toward more secular environmental groups, which in turn can put them in the difficult position of choosing between funding and their beliefs. One of the biggest challenges for religious environmentalists is convincing those who tend to make faith-based decisions to fully embrace the reality of global warming. Juan Herrero The problem is that many powerful Christian groups toward the right of the political spectrum are wary of—“if not outright hostile to—“creation care. At the center of the backlash to creation care is theology professor Calvin Beisner. Nevertheless, creation care appears to be adapting and growing. After the Evangelical Climate Initiative stumbled, leaders of the campaign realized they needed widespread, on-the-ground support. The group, he says, has since increased outreach efforts and grown from about 15, people to over , in the past six years. The aim is to reach 3 million within the next two. Public Religion Research Institute polling found, for example, that Hispanic Catholics are much more likely to agree that global temperatures are rising primarily as a result of human activity than their white counterparts 61 versus 40 percent. The creation care message is also much more likely to resonate with younger Christians. They have people on the ground in roughly a dozen states, with a focus on conservative swing districts. By starting from a Christian foundation, Lamb says, the organization is able to visit campuses like Oral Roberts University in Oklahoma unlikely to host traditional environmental groups. That Triggering Moment It was a youth group that convinced former Senator Bob Inglis to shift his stance on climate change: When they reached voting age, they asked the South Carolina Republican to reconsider the issue. Then, in the mids, he saw a screening of *The Great Warming*, a documentary that used both science and evangelical thinking to talk about the dangers of global warming. He now believes climate change is one of the most urgent issues he can address from the pulpit. Durley says faith was integral in proving that prediction wrong, and the lesson still applies today. Churches can be a powerful organizing tool, and religion offers a moral backbone and motivation to supporters. Another key, says Durley, is a flashpoint that brings a movement to the masses. A major catalyst in the civil rights movement, he notes, was the bombing of a black church in Birmingham, Alabama, that killed four young girls and injured numerous people. The incident led to national outrage, action and eventually change. Once people form a personal connection to the issue, religion can be a strong motivator, says Cybelle Shattuck, a University of Michigan researcher who has been looking at the factors that influence faith-based environmental action at the community level. These days, Christian environmental advocates like Keys are crisscrossing the country, hoping to bring about a similar shift in support for sustainability and conservation. That often means long stretches on the road, dwindling bank accounts and plenty of visits to Washington, D. A previous version of this article incorrectly implied that the Endangered Species Act was passed by Congress in the s. In fact, it was passed by Congress in

6: 10 Ways the Word of Faith Movement Went Wrong – Charisma News

Germany's Faith-Based Sanctuary Activists Have Created a National Movement But it's under growing pressure from politicians waging war on the right to asylum. By Caitlin L. Chandler Twitter.

Lawrence Green and Judith Ottoson, in *Community and Population Health*, state that improving the health of a community involves activating local organizations, groups, and individuals to cause changes in behavior or in rules or policies that influence health. Traditionally, empowering people has involved mobilizing schools, government agencies, health care professionals, and health-related organizations in communities. Faith-based organizations have often been left out of this process. Reasons for this omission range from the need for separation of church and state to the belief that religion and spirituality are not connected to health. A faith-based organization may be defined as a group of individuals united on the basis of religious or spiritual beliefs. Traditionally, faith-based organizations have directed their efforts toward meeting the spiritual, social, and cultural needs of their members. Communities are also realizing the value of inviting faith-based organizations to the community health planning table. Faith-based organizations are stable, enduring, and often the most trusted institutions in the community. They can be identified with almost every cultural and ethnic group and frequently serve as a point where large numbers of people regularly congregate. Finally, people often turn to their faith for strength in times of illness and stress. The impact of faith-based organizations in African-American communities may be even greater than in other ethnic groups. The church has historically been the center of spiritual, social, and political life for African Americans. According to a study by Mary Sutherland et al, the church in an African-American community is an essential component in the success of any health-promotion program because of its impact on the lives of entire families. Increasing numbers of African Americans and African Canadians follow the Muslim faith, so the mosque replaces the church for them. Many public health groups are beginning to develop policies that utilize the faith-based communities in promoting community health. The caucus will encourage health and faith partnerships that promote positive health behaviors among members of their congregations as well as individuals in the surrounding community. The World Health Organization held a meeting on tobacco and religion to explore this new type of partnership. Information was presented at that meeting on the spiritual dimensions of health and the ethical values underpinning public health actions. Faith-based organizations that have developed health ministries are often very successful in providing community health programs. In an extensive review of the literature, Lynda Ransdell et al. The researchers found eighteen frequently cited church-based health-promotion programs. Activities encompassed health screening, health-promotion and disease-prevention events, and risk-reduction programs. The African-American churches represented the largest number of churches included in the study. The church-based programs varied in their success. However, based on the diversity of programs offered and the number of people reached, most people would conclude that the church-based programs were successful. The study determined that health-promotion activities within faith-based settings are gaining broad-based support from representatives of religious institutions and public health officials. The Partnership for a Healthy Mississippi is an example of the public-private partnership concept. The Partnership, funded by money from the Mississippi tobacco settlement, utilized a network of community-youth partnerships and faith-based organizations to help change the culture of Mississippi from one of acceptance of tobacco to one that protects youth from the detrimental effects of tobacco. The Partnership found that the faith-based organizations were excited about their role in promoting healthful behaviors, were able to reach a large number of youth who would not otherwise be reached, and were advocates for policy changes to benefit the health of their communities. Faith-based organizations are essential in achieving the public health goals for healthier communities. The religious and spiritual connection with positive health behaviors makes faith-based organizations natural partners for planning and implementing health initiatives to improve the health of the community. *Community and Population Health. A Review of the Current Literature. World Health Organization* Cite this article Pick a style below, and copy the text for your bibliography.

7: Christian Social Movements | www.enganchecubano.com

The Role of Faith in the Progressive Movement served as the most complete statement of faith-based progressivism and offered a compelling argument for the social application of the Gospels.

Faith-based movements have much to learn from broader movements for justice and vice versa. We are bringing faith communities around the nation into coalition with broader efforts for change. We are a collaborative and willing demographic that is being mobilized at the grassroots level. We are training trainers, joining coalitions, doing anti-racist work and defending the rights of our LGBTQ folks. This is the church you never knew you needed to organize. Holly is a practicing writer and contemplative and a devoted mother of over pounds of numerous dogs. Panelists Macky Alston words: Macky Alston is Vice President for Strategy, Engagement and Media at Auburn Seminary, where he equips faith leaders to stand for justice through the media. A graduate of Union Theological Seminary, he comes from a long line of ministers in the American South and grew up exposed to the power of religion, politics and the media, as charismatic leaders on the Left and Right shaped history for generations to come. Jennifer Bailey is an ordained minister, community organizer, and emerging national leader in multi-faith movement for justice. As Founder and Executive Director of the Faith Matters Network FMN , Jennifer believes that people of faith can be game changers in the fight to build a more justice, compassionate, and peaceful world. She comes to this work with nearly a decade of experience combatting intergenerational poverty in her hometown of Chicago, and her adopted home, Nashville, Tennessee. Jennifer is currently a Nathan Cummings Foundation Fellow, an elite cohort of innovative leaders combatting issues of economic and social inequality with outside-the-box thinking. She has a passion for social justice and creating paths of wholeness for individuals and communities. Prior to moving to Arizona with her husband and daughter, she served churches in North Carolina and Georgia. She has also served as a missionary in Honduras and El Salvador, working with marginalized communities in urban and rural settings. Daniel Neyoy Ruiz Daniel Neyoy Ruiz entered sanctuary on May 13, , becoming the first person to enter sanctuary during the most recent phase of the sanctuary movement. He came to the US 14 years ago with his wife Karla and quickly became a valuable member of the Tucson community as a part of the work force and as a leader in his church. He and his wife have a son, Carlos who is 14 years old. In , Daniel was driving to work and was pulled over by the Department of Public Safety because his car was emitting too much exhaust and although he was never cited, Border Patrol was called and he was detained for one month and placed in removal proceedings. Daniel spent 28 days in sanctuary before being granted a stay. During that time he became a powerful voice advocating not only for his family but for all undocumented families and it was in part because of his leadership that the sanctuary movement was reborn.

8: The Word-Faith Movement - by Gary Gilley

are able to publish this report, "The Role of Faith-Based Organizations in Community Development." This report provides some useful guidance as this Administration's initiative moves forward. The report tells us some important, rudimentary information.

Religious[edit] The modern Prayer Movement: British Israelism or "Anglo-Israelism": The Christian belief that many modern descendants of British and European heritage are descended from the Ten Lost Tribes or directly from the Tribe of Judah and thereby the heirs of the covenants with Abraham Isaac and Jacob. Charismatic movement or "Neo-Pentecostalism": Pentecostal beliefs and practices spread to churches outside of the Holiness tradition. Pentecostalism beliefs and practices together with restorationist elements that reject denominationalism. Closely related to Latter Rain Movement. The promotion of unity or cooperation between distinct religious groups or denominations of the Christian religion. A label applied to a wide variety of loosely affiliated groups and churches with white supremacist beliefs. A movement which believes that God never intended for people to be ashamed of their bodies. Christian Zionism called "Christian Restorationism" until the mid-twentieth century: The belief that the return of the Jews to the Holy Land and the establishment of the State of Israel is in accordance with Biblical prophecy and is a necessary precondition for the return of Jesus to reign on Earth. There are several schools of creationist thought, but all include some belief in the divine creation of human beings over a short period of time distinguishing them from theistic evolutionists. A movement on the part of some particular Eastern churches to join in visible communion with the Bishop of Rome after the East-West Schism. A movement working on inter-church cooperation and increased Church unity Emerging church movement: Originally a reaction against Reformed soteriology making inroads in Dispensationalism , it has since developed away from some dispensational soteriology, like its understanding of repentance. A movement beginning in the s embracing the Mid-Acts position Dispensational system of Bible interpretation. Emphasizes the Jewish roots of Christianity and understanding Jesus and the New Testament in the light of Old Testament observances and Jewish tradition. Home church movement - A movement working on church growth via house churches Holiness movement: A Wesleyan movement beginning in the 19th century which emphasized a personal experience of holiness, and which gave rise to Pentecostalism and the Charismatic movement. Dominant faith in what is now the Czech Republic , The House Church or Simple Church movement is a worldwide shift of Christian expression in small groups rather than in formal institutionalized buildings. Jesus movement - The Jesus movement was an Evangelical Christian movement beginning on the West Coast of the United States in the late s and early s and spreading primarily throughout North America, Europe, and Central America, before subsiding by the late s. Members of the movement were called Jesus people, or Jesus freaks. Lesbian and Gay Christian Movement: Liberal Christianity Protestant or Modernism Catholicism: Mission movement - A movement working on church growth via cross-cultural missions and evangelism Missional Movement: A modern movement of Christianity that seeks to emphasize the call of the church towards a missions type of lifestyle focused on themes like social justice and inculturation. Phineas Quimby is generally considered the founder of New Thought. A nineteenth century movement to more closely align Anglicanism with its Roman Catholic heritage; part of Anglo-Catholicism , a movement that continues into the 21st century. Religious orders - Many religious orders in the Catholic Church began as reform movements. Restoration Movement , also known as the "Stone-Campbell movement": Revival movement - A movement aimed at promoting a work of the Holy Spirit in the conversion of large groups to become disciples of Jesus Christ. Political theology and Christianity and politics Christian anarchism: Christian anarchists believe that Jesus of Nazareth was an anarchist, and that his movement was reversed by strong Judaist and Roman statist influences. The Christian Democrats came out of this movement. It had broad influence in Latin America and explores the relationship between Christian theology and political activism , particularly in areas of social justice , poverty , and human rights. It gave priority to the economically poor and oppressed of the human community. Rexism A Belgian fascist movement derived from the Roman Catholic social teachings concerning Christus Rex , and it was also the

title of a conservative Catholic journal Social Gospel movement: The movement applies Christian principles to social problems, especially poverty, liquor, drugs, crime, racial tensions, slums, bad hygiene, poor schools, and the danger of war. Theologically the Social Gospel leaders were overwhelmingly post- Millenarian. Philosophical theology Christian asceticism: Christian churches, groups or communities teaching that Jesus was himself a pacifist who taught and practiced total nonviolence, and that his followers must do likewise. Wedding of the Weddings in Poland:

9: faith-based movements | Portside

Faith-based organizations that have developed health ministries are often very successful in providing community health programs. In an extensive review of the literature, Lynda Ransdell et al. have studied the extent and success of church-based health-promotion programs.

Spirited Social Change Spirited Social Change is committed to expanding the heart of social change work by: Faith and Social Movements You are here: Join Hilary Henegar, Shadae Johnson, Meharoona Ghani, Kai Nagata, and more bios coming soon , as we discuss the contemporary role of faith in movements for systemic social change. No need to pre-register. Faith and social movements have been separated like church and state. Many questions come to the surface – have faith-based movements adequately acknowledged their role in the colonization of Canada? What role do new immigrant communities, much more comfortable in the world of faith based movements, have to offer to the discussion of the development of social movements in Canada? Can we put aside disagreement on some topics, in order to work together on issues of common concern? She was the former Director of multiculturalism and anti-racism programs in the B. Today, as a published poet, she uses spoken word to express her views and connect with people. Before he ever considered a career in journalism, donned a white robe and carried a collection plate at Christ Church Cathedral in Vancouver. No longer a practicing Anglican, he nonetheless believes the Church should be a powerful ally in social and environmental justice movements. With the goal to empower others to make positive choices for themselves, their communities and the planet, she serves or has served such projects and organizations as Modo The Car Co-op, Fractured Land, Girl Gang, W2, CreativeMornings, Vancouver Foundation and Granville Magazine. She takes the long view and believes peace, love and creative expression are the ultimate solutions for broad, sustainable systems change, reduced suffering and the survival of human life on earth. As an organizer, Deborah has trained hundreds of community leaders and developed projects bringing together local faith and secular organizations around issues of common concern. Deborah has also been deeply involved in campaigning around low pay and living wage, helping to launch living wage campaigns in the UK and Canada. Longer bio coming soon. Posted on May 21, by Christine in Events About Christine Christine is a community organizer, activist, and communicator. In her other work, Chris leads strategic communications at the Columbia Institute and their Centre for Civic Governance. Chris regularly talks about feelings, practices yoga, worships food, contemplates purpose, nurtures plants, and preaches about the need to create social, political and economic systems that reflect our desire to care for one another. She actively believes that people are good.

Boy who didnt want to be sad The Biochemistry of archaea (archaebacteria) On the Way Home (Picturemacs) High-Speed VLSI Interconnections 4.5 Necessary Stability Conditions 128 Iata travel and tourism Satisfaction with life scale swls English for academic correspondence and socializing FERGUSON LANDSCAPE ARCH MAG IND 1910-87 Irish Saints in Great Britain Instituting genius : the formation of biographical art history in France Greg M. Thomas One thousand and one nights Teddy Bear Paper Dolls in Full Color The wedding march sheet music Argument of images 365: Aiga Year in Design 24 (365: Aiga Year in Design) The coffee lovers companion Zsuzsa not Zsazsa Applied quantum mechanics Tariff-based differentiated services networks A preliminary report on 120 cases of tuberculosis treated with the Friedmann vaccine Home Winemaking Chem 101 Winning Customers Problem of alcohol and its solution in Islam 64 small sided soccer games History of bihar The Little Terrorist Control Your Dreams/How Dreaming Can Help You Uncover Your Hidden Desires and Confront Your Hidden Fears To execute buffer overflow The Early Childhood Curriculum Ibooks keeps crashing opening Is lm model in hindi Harmful chemicals Memorial address, by Newell Dwight Hillis. The desert kings bejewelled bride Bright Ideas Science (Bright Ideas) Complete MCSE Networking Essentials Training Course A er on ing Intensive care anesthesia analgesia Tai-Shion Lee Biing-Jaw Chen Building material and construction book in