

1: RE - Jesus' Mission in Today's World - Westcourt iCentre - LibGuides at Ambrose Treacy College

*One great example of such work is Christian theologian John Stott's book *Christian Mission in the Modern World*. Originally released forty years ago, it was recently republished as *Christian Mission in the Modern World: Updated and Expanded*, with added reflections from Christopher J.H. Wright, a friend and colleague of Stott.*

In the theology of the day, conversion implied baptism and membership of the visible Church as the only means of salvation. Christian missionary strategy was equally clear: The model of Church being reproduced was predominantly European and worked well where Christian mission was aligned with Western colonization. All this changed with events in the twentieth century which challenged assumed European cultural supremacy. Witness the rise of post-colonial independence movements, the resurgence of local and Indigenous cultures, and the awakening of non-Christian religions such as Hinduism and Islam. To this we could add the impact of secularization and the decline of Christian belief and practice in the West. This gave rise to theological challenges encapsulated in the title of a book: *The Gospel is not Western*. Demographically speaking, Christianity has already become a non-Western religion; yet, most churches remain European in their structures, laws, liturgical rites and theologies. Other challenges were more fundamental still: If not, some asked, does the Church even have a mission? The Council affirms the missionary character of the Church locating it in the mystery of the Trinity: Since the Trinity is the source, origin and goal of Christian mission, what then is the role of the Church? Missionary activity is now described in terms of witness, solidarity, mutual encounter and enrichment. AG Through dialogue, we learn to speak the Gospel in ways the modern world will understand. The diverse situations in which the Church is called to live out its evangelizing mission are enunciated by John Paul II *Redemptoris Missio*. He distinguishes three distinct types of mission: More specifically, he calls for new methods and expressions of evangelization. Base Christian communities can also be a force for evangelization, especially in the younger churches. Missionary Metaphors There are three metaphors which help us draw together these various threads for contemporary mission. It is based on solid biblical foundations: This gives priority to evangelization through direct proclamation of the Gospel. The emphasis is on evangelization through witness, worship and fellowship. Solidarity manifests itself in dialogue with cultures and religions, option for the poor, work for peace and reconciliation, respect for creation and care for the earth. Ideally, these three missionary images should co-exist in every local Church. Other insightful images for mission are instructive. As educator, the missionary seeks to capture the imagination of others, to invite them to reflection and action arising from their own life experiences. The missionary also comes as a guest, especially when working in other cultures. Other images of the missionary as stranger, partner and migrant worker present themselves. Finally is the image of the missionary as a friendly ghost who appears and then disappears leaving the local people to take full responsibility for their own way of responding to the invitation of the Gospel. Missionary Strategies If the goal of mission is now understood in terms of the broader concept of evangelization, this does not eradicate the importance of conversion and Church planting as specific missionary strategies. This is affirmed by Vatican II and subsequent Church documents. However, there are important caveats. There is no place for intrusive proselytizing or forced conversions: If the Church is to take root there, this will be through the action of the Holy Spirit enabling the message of Christ to be freely received and genuinely inculturated in local soil. It is a work to be done on the basis of authentic witness, true dialogue and genuine solidarity with the people. In this way, inviting people to convert to Christianity, and implanting the Church where it does not yet exist, retain their validity in context of the wider agenda of evangelization. Three steps are required. The first is to accept the challenge of Christian self-renewal: Second, new methods are required to establish contact, let alone create vital relationships for dialogue, with emergent alienated groups and cultural sectors of contemporary societies. The third step grows out of increased commitment to Christ and the Gospel step one as well as meaningful encounter with secular cultures step two. It produces new expressions of evangelization capable of engaging the political, moral, social, economic and scientific questions of our time. At this point, it may be helpful to reflect on the distinction between mission and ministry. The mission of evangelizing belongs to the whole Church and is the

responsibility of all Christians. Ministries, on the other hand, belong to individuals in particular churches. As well, members of church communities with expertise in such fields as science, economics, politics or the environment should be encouraged to see their work in the secular field as expressions of Christian mission. These could also be validated as forms of Christian ministry. Not everyone, nor even every local Church, can do everything. Yet, through prayerful discernment, each local Church is challenged to develop appropriate evangelizing strategies and ministries in accordance with the particular needs of local situations. This also requires the establishment of missionary priorities. Priorities for Mission Here I suggest seven missionary priorities. While the task of discernment belongs to each local Church, it should be done through reflection on the Word of God, openness to the vision and voices of those speaking for the universal Church, and attentiveness to the demands of the situation in which the Church is called to live out its evangelizing mission. Women stand in solidarity with Jesus at Calvary; they are the first to witness and proclaim the resurrection of Jesus. Women are also prominent in leadership roles in the first Christian communities. We recall that if the Church is to be an agent of evangelization, it must first of all be evangelized itself. For many churches, this requires significant re-thinking in regard to the role of women in mission, ministry and Church life. Interreligious Dialogue Dialogue with Jews and Muslims, fellow-followers of Abraham, is important religiously and politically: In the increasingly globalized world we also acknowledge the importance of dialogue with the mystical traditions of the East such as Hinduism, Buddhism and Taoism. Yet, they will be the first to tell us this dialogue cannot be exercised outside of the acknowledgement of their suffering at the hands of colonization. This may also have a political dimension of which Church involvement in defending Indigenous Land Rights is one expression. In his own ministry, Jesus sides with the poor and opposes the unjust powers of his day. Consequently, Christians have a double responsibility: This occurs when churches join with other community groups or agencies in providing hospitality, education, pastoral care and legal advice to migrants or by challenging government policy toward refugees. We should also recognize the need for liberation within the Church as part of its call to constant renewal. They may be dictatorial in suppressing voices of legitimate dissent. We might also consider the treatment of gay and lesbian people or the divorced and remarried. As we know, homosexuality and divorce are contentious issues. While there are no easy solutions, there is the challenge to rethink how the Church may best express its evangelizing message of human liberation to those at the edges of the Church as well as at the margins of society. Reconciliation The Church is called to make its message of hope and reconciliation a priority for our time. We know we live in a world where violence and oppression know no bounds, where war is often the first rather than the last resort, where five year olds are forced to become boy-soldiers and girl-prostitutes, where sexual abuse and exploitation are rife, where suicide bombers and terrorists kill innocent people at will, and where market forces require billions of people to be cheap fodder for global capitalism. It is a divided world in economic, ethnic, political and religious terms. The Church acknowledges it is no innocent bystander through its historical association with colonial powers. By apologizing to Jewish and Indigenous peoples, John Paul II demonstrates that reconciliation must begin with our own acknowledgement of sin and guilt. More recently, the Church has apologized for sexual abuse scandals. So the work of reconciliation is a task the Church cannot avoid. It is nonetheless a task in which the message of the Gospel offers victims and perpetrators alike the possibility of healing and salvation. Ecumenism Healing divisions among the Christian churches is an important and urgent expression of the work of reconciliation. Second, the division is blight on the one mission we all share as members of the one Body of Christ. Healing these divisions therefore belongs to the very essence of Christian faith. They must also acknowledge their wounds of division and seek reconciliation among themselves as a Gospel priority. While significant steps have been made, the major work of ecumenism remains profoundly challenging. Integrity of Creation With the advent of global warning, the Church must give priority to its mission of safeguarding the created world. Christian theologies of salvation have relegated theologies of creation to the realm of an afterthought. Christians will learn about their own repressed theology of creation through dialogue with Indigenous traditions where respect for the Creator Spirit and Mother Earth provide hope and the promise of healing. Dialogue with Secular Culture Dialogue between the Gospel and culture is an essential component of Christian mission. How then does the Church engage in religious dialogue

with the secular world? This problem is compounded by two realities: We can no longer begin this dialogue on the basis of shared religious language given that belief in God itself is now considered a dubious proposition. Nonetheless, as we enter the new phase of post-modernity, there is genuine awakening to the need for spirituality and spiritual experience. In fact, secularity can be defined as a spirituality which focuses on the ultimate values of freedom and justice. Christians can certainly enter this dialogue with significant resources. Perhaps the place to engender more effective dialogue is spiritual experience. The focus is not on belief or doctrine, but on the spiritual needs we share in connecting to some greater cosmic power. Christians celebrate this connection through prayer, sense of sacred space, various rites of passage and use of symbols. Meditation is taken up by many people today who do not espouse a specific religious belief. If they turn to religious guidance in the practice, it is normally to the Eastern traditions. These are just some examples of where Christians need to recover spiritual connection to their own tradition as a way of entering into dialogue with their secular contemporaries. Given the complex nature of evangelization, each local church needs to establish specific missionary goals and strategies. In the past, and no doubt today, there are instances where the Church actually impedes the divine mission.

2: Mission in Today's World by Donal Dorr

Mission in today's world 30 November, Donal Dorr SPS begins with the idea of mission as dialogue between Christianity and other religions, spiritualities and value systems.

Neo-Evangelical Missiology and the Christian Mission to Islam Bassam Madany During the last two decades, some severe criticisms have been leveled at the missionary work which has been undertaken since the days of William Carey. We are told by these critics, for example, that missions among Muslims have been a failure. Most of the missionaries of the past, so the critics say, were not good at "cross-cultural communication. In this paper, I refer to evangelical missionary theorists who have espoused and propagated this way of looking at the modern missionary enterprise as the neo-evangelical missiologists. I would like to examine their thesis about the alleged failure of missions among Muslims from three inter-related perspectives: I - The Historical Perspective In attempting to work out a new methodology of missions, several neo-evangelical missiologists base their endeavors on their own interpretation of the history of missions in the last years. This is specially the case when they are re-thinking the Christian mission to Muslims. They seem to be oblivious of the fact that the Christian-Muslim encounter began almost fourteen centuries ago! The difficulties we face as we seek to reach Muslims with the gospel are embedded in history long before the rise of the Protestant missionary enterprise. To put all the blame on the messengers of the gospel during the last years not only ignores history, but dishonors the testimony of countless Christians who lived under Islam and who were not ashamed of their Lord and Savior Jesus Christ. We must never forget these points of history: In the Islamic tradition, the whole system of Christian doctrine has been judged as inferior and corrupt. Islam alone is the final and complete faith. As some Muslims remind me in their letters, the preaching of the Christian faith is anachronistic. Rather than to indulge in too much introspection as we survey the history of missions to Muslims during the last two centuries, we must bear in mind that, as far as Muslims are concerned, there is no need to consider seriously the claims of the Christian message. The true gospel, the Injeel, no longer exists, for the Christians have corrupted it. In any case, the Quran has superseded and supplanted the gospel. The majority of the peoples conquered by the Arab armies in the initial days of the conquest were Christian. Their Christianity was not pure. Some were Chalcedonian, while others entertained erroneous teachings concerning the two natures of Jesus Christ. But in all fairness to these Eastern Christians, we must not write them off as if they presented no Christian testimony to the invaders. Granted that they were weak in the areas of biblical anthropology and soteriology, they all confessed their faith in the triune God, the deity and sonship of Jesus Christ, His atoning death on the cross, and the complete trustworthiness and final authority of the Bible. It is very surprising to read the contents of their apologetical and polemical works. Many Christians worked in the courts of the caliphs in Damascus and later on in Baghdad. They conversed freely about points of difference between the two religions. Some neo-evangelical missiologists seem to forget that the core of the Christian message was adequately defended by the conquered Christians of the Middle East. The hardening of the attitude towards the Christian faith among Muslims happened before the conversion of the ancestors of many European and American missionaries! Having referred briefly to the role played by the Christians of the conquered lands, we may consider the record of some of the pioneer Protestant missionaries who worked in the Arab world. I am better equipped to deal with this part of the Muslim world, since my pre-seminary education took place within the Arab world. Furthermore, my own involvement in the Muslim world has continued because of the very nature of my ministry. I have had the privilege of corresponding with thousands of Arabic-speaking listeners, both Muslim and Eastern Christian. Thus, my knowledge of Islam is neither purely academic nor archaic. Does the historical record uphold the charge that the pioneer missionaries who labored among the Muslims were intent upon spreading their culture as well as the gospel? Let us take the history of the American University of Beirut. This institution of higher education is considered the most powerful academic institution in the entire Middle East. But it was not founded as an American cultural mission. Its original name was the Syrian Protestant College and was founded by Presbyterian missionaries in The founders planned to teach all the subjects in Arabic. The Evangelical Church which they organized was an Arabic speaking church. Its

liturgy was simple, the Word of God was central, and every part of the worship service was in Arabic. When we think about the translation of the Arabic Bible, the names of some pioneer missionaries like Eli Smith and Cornelius VanDyck come to mind. Their wonderful work was accomplished with the help and cooperation of such Lebanese scholars as Yazigi and Bustani. One of these early missionaries, the Rev. George Ford, learned the language so well that he composed Arabic hymns which are still used today in the evangelical churches of the Arab world! Of course, one should not hide the fact that some of the later missionaries did attempt to foist Western concepts on the people of the Middle East through the instrumentality of educational institutions which were modeled after Western schools. This is a part of my personal experience as I have had the privilege to study and later on to teach in Roman Catholic and Protestant mission schools. But this later development took place after the triumph of religious liberalism in Protestant missionary circles. That this was a factor in the decline of missionary work among Muslims cannot be denied. But I am puzzled by the fact that neo-evangelical missiologists do not seem to take this sad fact into account. I am referring to the impact of liberalism on missions. Is history a lesser authority than the newer discipline of cultural anthropology? May we still maintain that Christian missions among Muslims have failed, when for more than a quarter of a century between the two great wars while the Middle East was under British and French colonial rule the gospel was seldom heard in most of the mission schools? I shall never forget many commencement speeches which were disgusting because they contained nothing biblically Christian, just plain platitudes. No wonder that some of the graduates of mission schools joined radical movements, including the Communist parties, of their respective countries! To sum up, a careful study of the history of Islam and the Christian presence in the Muslim world indicates that the thesis that missions to Muslims have failed and that this failure would not have taken place had the pioneer missionaries and those who followed them contextualized the gospel cannot be sustained. Islam from its beginnings had a built-in bias against the Christian faith. This strong anti-Christian motif has solidified across the centuries. Western culture has indeed invaded the Middle East and other Islamic countries. This took place primarily because of the triumph of Western imperialism among the followers of Islam. We cannot speak of the temporary setbacks of missions to Islam without taking into account the destructive role played by liberalism in the mission field. And finally, as we end this historical excursion, we thank God for the advent of radio missions and the awakening of many nationals to testify of their faith among their fellow citizens who follow the Muslim way. The gospel is being proclaimed without Western baggage, and equally without the novel methods of syncretistic missiologies.

II - The Theological Perspective

Neo-evangelical missiologists would like the church to embark on new ways in missions to Muslims, since they claim that the old methods of the last years have been faulty. As we have noticed in Part I of this paper, a careful study of the history of the Christian-Muslim encounter during the last years does not sustain the thesis of these missiologists. The difficulties in the Christian mission to Muslims are not to be located in the alleged wrong methods of Western missionaries but in the Muslim tradition itself. From its inception, Islam has been a consciously anti-Christian faith, and its basic motifs have been anti-redemptive. So, when we continue to study the reasons for this radical shift in the attitude of some Western missiologists towards Islam, we discover that the inspiration for the call to change did not come from a re-discovery of a thoroughly biblical theology, nor from a fresh appreciation of the rich Christian tradition, but from an inordinate fascination with the new discipline of cultural anthropology. I will now dwell on this important point. Neil began with these words: Throughout history, religion and culture have been inextricably connected. There has never yet been a great religion which did not find its expression in a great culture. There has never yet been a great culture which did not have deep roots in a religion. Culture was regarded as the important bridge which will enable us to reach the Muslims with the gospel of Jesus Christ. This novel attitude is in marked contrast with the approach of the pioneers. They did not merely confine their scholarly pursuits to the study of Islam, its history and its practices. They reflected theologically on Islam. Another classic is the monumental work of Prof. Sweetman, *Islam and Christian Theology*: This missionary scholar, who labored most of his life in India prior to its partition in , shows the extreme importance of a deep theological reflection not only on Islam but equally on Christianity in its relation to Islam. When we look at the contributions of scholarly men such as W. Montgomery Watt, we cannot escape noticing that the theological approach remains

very prominent. In his book, *The Formative Period of Islamic Thought*, whole sections of the book deal with such themes as: We include one more reference to a recognized historian, Bernard Lewis, who taught before his retirement both at the University of London and at Princeton University. His writings on the history of the Middle East are filled with deep theological insights. In trying to account for this lack of interest in the world of Christendom, Professor Lewis offers two principal explanations, one historical, the other theological. The second explanation theological for the Muslim attitude derives from the politico-religious character of Islam. For the followers of Muhammad, Islam is the final dispensation of a revealed truth. As such it logically engenders among the Muslim community a sense of ultimate fulfillment in being chosen to receive the final revelation from God through his Messenger the Prophet. As Professor Lewis suggests: After the initial impact of eastern Christianity on Islam in the earliest period, Christian influences, even from the high civilization of Byzantium, were reduced to a minimum. Later, by the time that the advance of Christendom and the retreat of Islam had created a new relationship, Islam was crystallized in its ways of thought and behavior and had become impervious to external stimuli, especially those coming from the millennial adversary in the West. For example, when Muslims attack the Christian faith, it is always done in terms of the so-called theological and doctrinal errors of this religion. Consciously or unconsciously, Muslims give theological grounds for their instant rejection of the gospel of Christianity. In the light of all the foregoing considerations, and having noticed how even secular scholars cannot but seek to understand Islam theologically, how are we to assess the words of the Rev. John Stott in his Foreword to *Down to Earth?* Writing about the meager results of missions among million Hindus of India and the million Muslims of the world, he remarks: Although different answers are given to these questions, they are basically cultural. The major challenge to the world-wide Christian mission today is whether we are willing to pay the cost of following in the footsteps of our incarnate Lord in order to contextualize the Gospel. Our failure of communication is a failure of contextualization.

3: Mission in today's world - www.enganchecubano.com

*Mission in Today's World [Donal Dorr] on www.enganchecubano.com *FREE* shipping on qualifying offers. At the heart of this book lies an ambiguity about the word "mission". At times the word has a rather restricted meaning where it refers mainly to work "on the foreign missions".*

When we think of missionaries and mission movements we often think of foreign works; however, missions is something that can be done in your own home town. Maybe the purpose of missions is needed in your own house to bring your family to Christ. Here are some thoughts on why we should support missions. Early Church – Our Example When Christ was ascending into Heaven after His resurrection from the grave, He told the crowd standing around that they should tarry in Jerusalem until the Holy Spirit came to indwell them Acts 1: After they had received the filling of the Holy Spirit whom Jesus had promised would be a comforter to them in John 14, they were to spread out in the area and around the world carrying the Gospel to those who had not heard. It was a direct command from Jesus for the early church to carry the good news to other places. New churches were established in the region and beyond by these early believers. Paul often talked about the church praying for missionaries Missionaries Are Dependent On Churches We often think of the financial dependence a missionary has on a church, but there is much more to it than that. Paul often talked about the church praying for missionaries so that the missionary could accomplish his work. He also said that the missionaries needed protection from the world and from wicked men. Paul implied that without the prayers of the churches he and his missionary team could not do the work God called them to do. Missionaries Work On Behalf Of Their Supporters In the book of Philippians the great missionary Paul wrote to the church in that city to thank them for their support for his ministry. In chapter four of the book Paul told the church that he knew that it was God who took care of him. Yet, God used the people in Philippi to be the agents of that provision. Paul thanked them for their part in the ministry. At the end of his letter he made sure the people understood he was not thanking them because he wanted them to give him more things. He already acknowledged that God would give him everything he needed, either with, or without the help of the church in Philippi. Because of the gifts of the Philippian believers, Paul said that God would put the fruit of his own ministry to the account of the church in Philippi v. His plan is that those who already know the Gospel share it with those around them. An individual can only do so much for spreading the Gospel in the world. Yet, through a church mission program we are privileged to pool our resources to help fund the spread of the Gospel throughout the world. God wants the world to know about Christ. He has chosen us as individuals and as churches to share that Gospel with others. Jesus could see a great harvest of souls. He knew that there were many people who were ready to hear and receive the Gospel. The harvest is plenteous. The work to be done is tremendously large. What is necessary are the people to go out and do the work. Jesus said that we should pray that the laborers would step up to the task and accept the challenge of carrying the Gospel to the people. Jesus knew the persecution that would soon come to the church in Jerusalem. He knew the believers were about to be scattered in the world. Just a couple of generations ago people were born, lived, worked and died in the same town or close to the same area. Today the world is such a mobile place. What we need to do now is teach what we know about the Lord. Paul wrote in Romans 10 that preachers were needed to carry the Gospel. Who will go to preach? Obviously those who are called to the ministry should be the ones preaching. Your Part What will your part in missions be? We should all be sharing the Gospel with those around us. But, does God want you to be more involved by committing to full-time ministry? Even if you are not called to be a missionary on a foreign field, you can help the cause of missions by supporting missions in your local church. This support can come by way of prayer, finances, or time and labor for the work of the ministry. If you liked this article, take a look at this related Missions article:

4: How Should 'Missions' Be Defined in Today's World?

Act Justly Acting Justly Means to work together for the greater good of the whole world and its inhabitants. Love Tenderly
» Loving Tenderly feels like being cared for and loved without expecting anything in return.

The choices you make—mission, education, marriage, career, and service in the Church—will shape your eternal destiny. Research shows that many resist organized religion. Many are in debt and unemployed. A majority like the idea of marriage, but many are reluctant to take that step. Without the gospel and inspired guidance, many are wandering in strange paths and losing their way. Fortunately, young adult members of the Church lag behind in these troubling trends, in part because they are blessed with the gospel plan. We need to tighten our grip on the rod that leads us back to Him. The choices you make—mission, education, marriage, career, and service in the Church—will shape your eternal destiny. This means you will always be looking ahead—looking to the future. As a pilot in the air force, I learned this principle: Instead, fly around it, take another route, or wait for the storm to clear before landing. You are the pilots. You are responsible to think about the consequences of every choice you make. If you choose not to take a drink of alcohol, you will not become an alcoholic! If you never choose to go into debt, you will avoid the possibility of bankruptcy! One of the purposes of the scriptures is to show us how righteous people respond to temptation and evil. In short, they avoid it! Similarly, He will help us know whether to fight, flee, or go with the flow of our unfolding circumstances. He will speak to us through prayer, and when we pray, we will have the Holy Ghost, who will guide us. We have the scriptures, the teachings of living prophets, patriarchal blessings, the counsel of inspired parents, priesthood and auxiliary leaders, and, above all, the still, small voice of the Spirit. The Lord will always keep His promise: Will we hear His voice and the voice of His servants? I testify that if you are there for the Lord, He will be there for you. Many of your generation are facing crushing debt. When I was a young adult, my stake president was an investment banker on Wall Street. Pay your tithing and then save! When you earn more, save more. Many young adults in the world are going into debt to get an education, only to find the cost of school is greater than they can repay. Seek out scholarships and grants. Obtain part-time employment, if possible, to help pay your own way. This will require some sacrifice, but it will help you succeed. Education prepares you for better employment opportunities. It puts you in a better position to serve and to bless those around you. It will set you on a path of lifelong learning. It will strengthen you to fight against ignorance and error. As Joseph Smith taught: Again, may I speak frankly? The track that leads to marriage passes through the terrain called dating! Dating is the opportunity for lengthy conversations. When you date, learn everything you can about each other. Are your goals compatible? Do you share the same feelings about the commandments, the Savior, the priesthood, the temple, parenting, callings in the Church, and serving others? Have you observed one another under stress, responding to success and failure, resisting anger, and dealing with setbacks? Does the person you are dating tear others down or build them up? Is his or her attitude and language and conduct what you would like to live with every day? That said, none of us marry perfection; we marry potential. They are the gateway to where you ultimately want to go. If you want to marry a wholesome, attractive, honest, happy, hardworking, spiritual person, be that kind of person. If you are that person and you are not married, be patient. Wait upon the Lord. I testify that the Lord knows your desires and loves you for your faithful devotion to Him. He has a plan for you, whether it be in this life or the next. Listen to His Spirit. Begin exercising your faith in every area of your life. Go to the temple regularly. Serve in the Church. In my young adult years, I sought counsel from my parents and from faithful, trusted advisers. One was a priesthood leader; another was a teacher who believed in me. Prayerfully select mentors who have your spiritual well-being at heart. Be careful about taking advice from your peers. If you want more than you now have, reach up, not across! Only your faith and prayers will cause you to lift yourself and have the mighty change of heart. Only your resolve to be obedient can change your life. The miracle that happened next is described in the scriptures with a simple phrase: In the Church, when important decisions must be made, we often hold council meetings. Family councils serve a similar purpose. Think about what is ahead. Where do I want to be a year from now? What choices do I need to make to get there? I testify that as you come to yourself, your

Heavenly Father will come to you. By the comforting hand of His Holy Spirit, He will help you along. I bear my testimony that God lives. I bear my special witness that the Savior loves you. Go forward and not backward. He will bring you up to your highest home. In the name of Jesus Christ, amen.

5: Resonate Global Mission |

the mission of the orthodox church in today's world The contribution of the Orthodox Church in realizing peace, justice, freedom, fraternity and love between peoples, and in.

Subscribe to the Voices Newsletter Engaging views and analysis from outside contributors on the issues affecting society and faith today. Opinions expressed are solely those of the author s. Sun 18 Mar Indeed, it often feels like at least half of all academic discourse consists of simply getting our terms straight, while the other half is working out the implications of whatever definitions we just nailed down. Discussing Christian life and theology is no different. We can hardly get anywhere without talking at length about what we mean when we use words such as grace, justification, sanctification, and all the rest. For this reason, any effort devoted to clearly and carefully defining such terms is invaluable and should be much appreciated. Originally released forty years ago, it was recently republished as *Christian Mission in the Modern World: Updated and Expanded*, with added reflections from Christopher J. Wright, a friend and colleague of Stott. The book seeks to elucidate the meaning of "mission" and four other words commonly associated with it: As Stott aptly points out, the words "mission" or "missionary" typically evoke a certain image: The missionary [is] often caricatured as standing under a palm tree, wearing a pith helmet and declaiming the gospel to a group of ill-clad "natives" sitting respectfully around him on the ground. Thus the traditional image of the missionary [is] of the preacher, and a rather paternalistic kind of preacher at that. Stott observes that this romantic image of mission implies that the primary, if not exclusive, function of mission is evangelism. However, in the past several decades an alternative view has held that mission should be defined solely as engaging in what is today commonly referred to as social justice – redressing economic disparity, oppression, racial inequality, and other social ills. As partners the two belong to each other and yet are independent of each other. Each stands on its own feet in its own right alongside the other. Neither is a means to the other, or even a manifestation of the other. For each is an end in itself. Both are expressions of unfeigned love. Evangelism and compassionate service belong together in the mission of God. Free sign up [cp newsletter!](#)

6: Importance Of Missions: 7 Reasons To Support Them

Welcome to the newly revised World Missions Today classroom series course. Rewritten by one of the original authors, this textbook provides an overview of missions which will inspire you to pray for, work for, and give to missions as well as compel others to do the same.

It speaks of Abraham, Sarah, Moses, Gideon and others cf. These witnesses may include our own mothers, grandmothers or other loved ones cf. Their lives may not always have been perfect, yet even amid their faults and failings they kept moving forward and proved pleasing to the Lord. The Book of Revelation attests to this when it speaks of the intercession of the martyrs: Each of us can say: This shows an exemplary imitation of Christ, one worthy of the admiration of the faithful. Nor need we think only of those already beatified and canonized. We are never completely ourselves unless we belong to a people. That is why no one is saved alone, as an isolated individual. Rather, God draws us to himself, taking into account the complex fabric of interpersonal relationships present in a human community. God wanted to enter into the life and history of a people. In their daily perseverance I see the holiness of the Church militant. But for the most part, the formative stream of the mystical life remains invisible. Certainly the most decisive turning points in world history are substantially co-determined by souls whom no history book ever mentions. Holiness is the most attractive face of the Church. All this is important. Yet with this Exhortation I would like to insist primarily on the call to holiness that the Lord addresses to each of us, the call that he also addresses, personally, to you: The Second Vatican Council stated this clearly: We should not grow discouraged before examples of holiness that appear unattainable. There are some testimonies that may prove helpful and inspiring, but that we are not meant to copy, for that could even lead us astray from the one specific path that the Lord has in mind for us. The important thing is that each believer discern his or her own path, that they bring out the very best of themselves, the most personal gifts that God has placed in their hearts cf. We are all called to be witnesses, but there are many actual ways of bearing witness. Indeed, in times when women tended to be most ignored or overlooked, the Holy Spirit raised up saints whose attractiveness produced new spiritual vigour and important reforms in the Church. But I think too of all those unknown or forgotten women who, each in her own way, sustained and transformed families and communities by the power of their witness. This should excite and encourage us to give our all and to embrace that unique plan that God willed for each of us from eternity: To be holy does not require being a bishop, a priest or a religious. We are frequently tempted to think that holiness is only for those who can withdraw from ordinary affairs to spend much time in prayer. That is not the case. We are all called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves. Are you called to the consecrated life? Be holy by living out your commitment with joy. Be holy by loving and caring for your husband or wife, as Christ does for the Church. Do you work for a living? Be holy by labouring with integrity and skill in the service of your brothers and sisters. Are you a parent or grandparent? Be holy by patiently teaching the little ones how to follow Jesus. Are you in a position of authority? Be holy by working for the common good and renouncing personal gain. Let the grace of your baptism bear fruit in a path of holiness. Let everything be open to God; turn to him in every situation. Do not be dismayed, for the power of the Holy Spirit enables you to do this, and holiness, in the end, is the fruit of the Holy Spirit in your life cf. When you feel the temptation to dwell on your own weakness, raise your eyes to Christ crucified and say: In the Church, holy yet made up of sinners, you will find everything you need to grow towards holiness. This holiness to which the Lord calls you will grow through small gestures. Here is an example: But she says in her heart: This is a step forward in holiness. Later, at home, one of her children wants to talk to her about his hopes and dreams, and even though she is tired, she sits down and listens with patience and love. That is another sacrifice that brings holiness. Later she experiences some anxiety, but recalling the love of the Virgin Mary, she takes her rosary and prays with faith. Yet another path of holiness. Later still, she goes out onto the street, encounters a poor person and stops to say a kind word to him. At times, life presents great challenges. At other times, we need only find a more perfect way of doing what we are already doing: It was unconditional and remained faithful. To love like that is not easy because we are often so

weak. But just to try to love as Christ loved us shows that Christ shares his own risen life with us. Each saint is a mission, planned by the Father to reflect and embody, at a specific moment in history, a certain aspect of the Gospel. That mission has its fullest meaning in Christ, and can only be understood through him. At its core, holiness is experiencing, in union with Christ, the mysteries of his life. The contemplation of these mysteries, as Saint Ignatius of Loyola pointed out, leads us to incarnate them in our choices and attitudes. To recognize the word that the Lord wishes to speak to us through one of his saints, we do not need to get caught up in details, for there we might also encounter mistakes and failures. Not everything a saint says is completely faithful to the Gospel; not everything he or she does is authentic or perfect. What we need to contemplate is the totality of their life, their entire journey of growth in holiness, the reflection of Jesus Christ that emerges when we grasp their overall meaning as a person. This is a powerful summons to all of us. You too need to see the entirety of your life as a mission. Try to do so by listening to God in prayer and recognizing the signs that he gives you. Always ask the Spirit what Jesus expects from you at every moment of your life and in every decision you must make, so as to discern its place in the mission you have received. May you come to realize what that word is, the message of Jesus that God wants to speak to the world by your life. Let yourself be transformed. Let yourself be renewed by the Spirit, so that this can happen, lest you fail in your precious mission. The Lord will bring it to fulfilment despite your mistakes and missteps, provided that you do not abandon the path of love but remain ever open to his supernatural grace, which purifies and enlightens. Just as you cannot understand Christ apart from the kingdom he came to bring, so too your personal mission is inseparable from the building of that kingdom: Your identification with Christ and his will involves a commitment to build with him that kingdom of love, justice and universal peace. Christ himself wants to experience this with you, in all the efforts and sacrifices that it entails, but also in all the joy and enrichment it brings. You cannot grow in holiness without committing yourself, body and soul, to giving your best to this endeavour. It is not healthy to love silence while fleeing interaction with others, to want peace and quiet while avoiding activity, to seek prayer while disdaining service. Everything can be accepted and integrated into our life in this world, and become a part of our path to holiness. We are called to be contemplatives even in the midst of action, and to grow in holiness by responsibly and generously carrying out our proper mission. Could the Holy Spirit urge us to carry out a mission and then ask us to abandon it, or not fully engage in it, so as to preserve our inner peace? Needless to say, anything done out of anxiety, pride or the need to impress others will not lead to holiness. We are challenged to show our commitment in such a way that everything we do has evangelical meaning and identifies us all the more with Jesus Christ. We often speak, for example, of the spirituality of the catechist, the spirituality of the diocesan priesthood, the spirituality of work. This does not mean ignoring the need for moments of quiet, solitude and silence before God. We are overwhelmed by words, by superficial pleasures and by an increasing din, filled not by joy but rather by the discontent of those whose lives have lost meaning. How can we fail to realize the need to stop this rat race and to recover the personal space needed to carry on a heartfelt dialogue with God? Finding that space may prove painful but it is always fruitful. Sooner or later, we have to face our true selves and let the Lord enter. This denatures our spiritual experience. Can any spiritual fervour be sound when it dwells alongside sloth in evangelization or in service to others? In this way, every minute of our lives can be a step along the path to growth in holiness. Do not be afraid of holiness. It will take away none of your energy, vitality or joy. On the contrary, you will become what the Father had in mind when he created you, and you will be faithful to your deepest self. To depend on God sets us free from every form of enslavement and leads us to recognize our great dignity. We see this in Saint Josephine Bakhita: But she came to understand the profound truth that God, and not man, is the true Master of every human being, of every human life. To the extent that each Christian grows in holiness, he or she will bear greater fruit for our world. Do not be afraid to set your sights higher, to allow yourself to be loved and liberated by God.

7: Let's Talk About Mission Critical Applications in Today's World - SUSE Communities

mission in today's world Download *mission in today's world* or read online here in PDF or EPUB. Please click button to get *mission in today's world* book now. All books are in clear copy here, and all files are secure so don't worry about it.

The Mission of the Church What is the mission of the church? What is its reason or purpose for being in the world? Just as the church had a divine beginning, even so it has a divine mission. The mission of the church is altogether spiritual. First, I want to state what the mission of the church is not. It was never the mission of the church to try to direct and control the affairs of state. Jesus taught that there is to be a separation of church and state. There is no justification for the church or any other religious organization seizing the reins of government and attempting to exercise control over men in government. The mission of the church is not to become a social institution. There are some who evidently feel that the mission of the church is to entertain people and please men. This has led some churches to build mammoth recreational programs, complete with kitchens and fellowship halls. Some have built gymnasiums and athletic facilities in the hope of luring people to become interested in Christianity. One church that I know about has a place of worship, which will seat about and a fellowship hall, which will seat Are we able to see where the emphasis is being placed? One preacher said it was getting so that when he heard the word "fellowship" he could smell the coffee! Well, if you use the word "fellowship" in a biblical sense, you will "smell no coffee. It may be the business of parents, mothers and fathers, to provide recreation, but it is not the duty or the mission of the church. When people feel they must provide recreation halls, kitchens, fellowship halls, gymnasiums, athletic facilities and what have you to induce people to come to church, they are telling the world that they do not believe that Christianity has the merit to attract the attention of serious-minded people. All of these circus-like attractions which are used to woo large numbers of people is only bribery. It is not a cut above the denominational group which recently initiated the practice of giving "trading stamps" to those who could secure the most new members for the congregation. Such is not the mission of the church! What is the mission of the church? The primary mission of the church is to preach the gospel. This is our paramount objective. Perhaps you remember that one of the first problems that the church faced in the first century was the complaint that the Grecian widows were being neglected, and that they were not being fed. What did the apostles do? Did they give up the preaching of the gospel and say, "Our first duty is to take care of these poor folks and feed them? They told the disciples to choose seven men to be appointed over the business of caring for the poor. They continued with their primary mission - preaching the gospel. They said, "It is not reason that we should leave the word of God, and serve tables" Acts 6: It is a worthy thing to give a poor beggar a bath and a new suit of clothes, but how much more important that he receive the bath of regeneration and put on Christ. How much better to preach the gospel to him, and fit him and prepare him to live forever with Christ and all the redeemed. Jesus compared the church to a householder who went out into the marketplace to hire laborers into his vineyard, Matthew Jesus also compared the nature of the kingdom of heaven to a sower who went forth to sow. The seed the sower was sowing was the word of God, Matthew The Bible says of the church at Antioch, "And when they had fasted and prayed and laid their hands on them, they sent them away" Acts The apostle Paul said in I Timothy 3: A pillar is a large stone colonnade or column, which supports the roof of a porch or a building, thus the church supports and upholds the truth of God. That is the mission of the church - to support and uphold the truth. The apostle Paul also identified the church as the institution, which is to make known the wisdom of God. Let me also point out that local congregations of the church were the medium through which this mission of the church was to be accomplished. God never intended for us to have some human society for the purpose of having rummage sales, garage sales, pie suppers, bingo games, and cake walks for the purpose of preaching the gospel. God intended for the church to do this work. Members of the church are to give their money on the first day of the week, and these funds are to be used for the mission of the church. What is the primary mission of the church? Its primary mission and central obligation is to preach the gospel. It is said that if you go to Palestine, the Holy Land, as it is called, and visit the Church of the Holy Sepulcher, the guide will take you to a red stone beneath the great dome of the church and state: Matthew stressed that same obligation but he

worded it just a little differently. He recorded Jesus as saying: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: He said, "Teaching them to observe all things whatsoever I have commanded you. Teaching those who are baptized, teaching the saved, teaching them to observe all things the Saviour commanded. Thus, Jesus named another mission of the church. When the church has made disciples, then it is the mission of the church to teach them what Jesus wants them to know. It is not enough to teach them the first principles and then leave them to their own devices - they must be taught to observe all things that Jesus commanded. Therefore, teaching the saved is necessary. When sinners hear the call of the gospel and become Christians, they have faith, but there is something else to be added. Peter said, "And beside this, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity" II Peter 1: One of the principal things to be added to the life of a Christian is knowledge. That was essentially what the apostle Paul was talking about when he spoke of "putting on the whole armor of God. And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit" Ephesians 6: All of these things are simply metaphorical references to the word of God. Many Christians are bareheaded and barefooted, so to speak, facing the enemy without defenses because they have no knowledge of the word of God. How can the church bring about this knowledge of the word of God? First, it is the duty of preachers, teachers, and elders of the church to teach the word of God, and feed the flock. In 2 Timothy 2: Also, the New Testament makes it clear that each Christian has a responsibility to other Christians. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. To Provide A Spiritual Atmosphere It is the mission of the church to provide the kind of place where spiritual life can flourish. The meetings of the church should be the kind of meetings where the spiritual man, the inner man, can be renewed. The services should be orderly and worshipful. The meetings should not be held and conducted with the end in view of simply attracting a great crowd and catering to the wishes and wants of worldly people. It is a great mistake for people to feel that they must put on a show to attract a crowd. Remember, the apostle in speaking of conduct in meetings said: It is not necessary to have the most eloquent speaker, or the most entertaining singing to build up the spiritual man. What does matter is to meet with a desire to worship and serve God in spirit and in truth, as Jesus instructed in John 4: Therefore, it should be the duty and mission of every member of the church to make it a place that is warm, friendly, receptive, and encouraging, and to show love for this world, even as Jesus loved the world and gave his life that he might redeem it from sin. To Reproduce The Character Of Christ Another mission of the church is to provide in its members the kind of person that Jesus wants to see. The objective of every church is to produce the likeness of Christ in the lives of its members. Is the church doing that for you? Do you have the humility that Jesus manifested while on earth? Can you turn the other cheek and go the second mile as Jesus did, and as Jesus taught that we should do? Do we stand for the things that Jesus taught? The apostle Paul commanded: That is the purpose of all our worship and work - to reproduce in our own lives the character of Jesus Christ. I once read the story of a preacher who went deep into the interior of China, to a village so remote that they could know very little about modern life. This preacher began to tell the villagers the story of Jesus - how he went about doing good, healing the sick and feeding the hungry, how he lived such an unselfish life in the interest of others, and the people said: He lived in our village. Come, we will show you his grave. This man had so exemplified the life of the Christ that when the people heard the story of Jesus, they immediately thought of the doctor. My friend, that is one of the purposes of the church - to reproduce the character of Jesus in its members. May it be said of every Christian, as it was once said of the apostles long ago, when they were brought in before the authorities, that they "took knowledge of them that they had been with Jesus. If you and I live so that people can take knowledge of us, that we have been with Jesus, that will be the most powerful influence we can ever have for the advancement of truth. To Bring Joy To Mankind Perhaps it could be said that the all-encompassing mission and purpose of the church is to bring joy and happiness to mankind. Not as

the world giveth, but as God giveth. Why is it that people attend worship?

8: The Mission of the Church

By Dr. Caroline Goulet, founding dean of the School of Physical Therapy. For me, the story of the Sisters of Charity of the Incarnate Word (CCVI) is a contemporary tale of faith, love, passion, determination and a little boldness!

For God so loved the world that he gave his Only Son, that whoever believes in him should not perish but have eternal life Jn 3: The Church of Christ exists in the world, but is not of the world cf. There shall be no more pain Rev Such hope is experienced and foretasted by the Church, especially each time the Divine Eucharist is celebrated, bringing together I Cor This foretaste of the new creationâ€”of a world transfiguredâ€”is also experienced by the Church in the countenance of her saints who, through their spiritual struggles and virtues, have already revealed the image of the Kingdom of God in this life, thereby proving and affirming that the expectation of a world of peace, justice, and love is not a utopia, but the substance of things hoped for Heb Finding constant inspiration in this expectation and foretaste of the Kingdom of God, the Church cannot remain indifferent to the problems of humanity in each period. On the contrary, she shares in our anguish and existential problems, taking upon herselfâ€”as the Lord didâ€”our suffering and wounds, which are caused by evil in the world and, like the Good Samaritan, pouring oil and wine upon our wounds through words of patience and comfort Rom The word addressed to the world is not primarily meant to judge and condemn the world cf. This mission must be carried out not aggressively or by different forms of proselytism, but in love, humility and respect towards the identity of each person and the cultural particularity of each people. All the Orthodox Churches have an obligation to contribute to this missionary endeavor. Drawing from these principles and the accumulated experience and teaching of her patristic, liturgical, and ascetical tradition, the Orthodox Church shares the concern and anxiety of contemporary humanity with regard to fundamental existential questions that preoccupy the world today. She thus desires to help resolve these issues, allowing the peace of God, which surpasses all understanding Phil 4: Regarding the human being, St. Gregory the Theologian characteristically emphasizes that: The purpose of the incarnation of the Word of God is the deification of the human being. Christ, having renewed within himself the old Adam cf. For just as the entire human race was contained in the old Adam, so too, the entire human race is now gathered in the new Adam: This teaching of the Church is the endless source of all Christian efforts to safeguard the dignity and majesty of the human person. On this basis, it is essential to develop inter-Christian cooperation in every direction for the protection of human dignity and of course for the good of peace, so that the peace-keeping efforts of all Christians without exception may acquire greater weight and significance. As a presupposition for a wider co-operation in this regard the common acceptance of the highest value of the human person may be useful. The various local Orthodox Churches can contribute to inter-religious understanding and co-operation for the peaceful co-existence and harmonious living together in society, without this involving any religious syncretism. This ministry is a commandment of God Mt 5: He who created man in the beginning made him free and self-determined, limiting him solely by the laws of the commandment Gregory the Theologian, Homily 14, On Love for the Poor, Freedom renders the human being capable of progressing toward spiritual perfection; yet, it also includes the risk of disobedience as independence from God and consequently the fall, which tragically gives rise to evil in the world. The consequences of evil include those imperfections and shortcomings prevailing today, including: These all create infinite anxiety for humanity today. Faced with this situation, which has degraded the concept of the human person, the duty of the Orthodox Church today isâ€”through its preaching, theology, worship, and pastoral activityâ€”to assert the truth of freedom in Christ. All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify. Freedom without responsibility and love eventually leads to loss of freedom. The very revelation of Christ is characterized as a gospel of peace Eph 6: This peace, which surpasses all understanding Phil 4: The reign of all these Christian principles on earth gives rise to authentic peace. It is the peace from above, for which the Orthodox Church prays constantly in its daily petitions, asking this of the almighty God, Who hears the prayers of those that draw near to Him in faith. From the aforementioned, it is clear why the Church, as the body of Christ I Cor To this, Basil the Great adds: I cannot convince myself that

without mutual love and without peace with all people, in as far as it is within my possibilities, I can call myself a worthy servant of Jesus Christ Epistle , 2. As the same Saint notes, this is self-evident for a Christian, for nothing is so characteristic of a Christian as to be a peacemaker Epistle The peace of Christ is a mystical power that springs forth from the reconciliation between the human being and the heavenly Father, according to the providence of Christ, Who brings all things to perfection in Him and who makes peace ineffable and predestined from the ages, and Who reconciles us with Himself, and in Himself with the Father Dionysius the Aeropagite, On the Divine Names, 11, 5, PG 3, AB. At the same time, we are obligated to underline that the gifts of peace and justice also depend on human synergy. These gifts of peace and justice are manifested wherever Christians strive for the work of faith, love, and hope in our Lord Jesus Christ I Thes 1: Sin is a spiritual illness, whose external symptoms include conflict, division, crime, and war, as well as the tragic consequences of these. The Church strives to eliminate not only the external symptoms of illness, but the illness itself, namely, sin. At the same time, the Orthodox Church considers it is her duty to encourage all that which genuinely serves the cause of peace Rom She suffers with all people who in various parts of the world are deprived of the benefits of peace and justice. Peace and the Aversion of War The Church of Christ condemns war in general, recognizing it as the result of the presence of evil and sin in the world: Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members? Every war threatens to destroy creation and life. This is most particularly the case with wars with weapons of mass destruction because their consequences would be horrific not only because they lead to the death of an unforeseeable number of people, but also because they render life unbearable for those who survive. They also lead to incurable diseases, cause genetic mutations and other disasters, with catastrophic impact on future generations. The amassing not only of nuclear, chemical, and biological weapons, but of all kinds of weapons, poses very serious dangers inasmuch as they create a false sense of superiority and dominance over the rest of the world. Moreover, such weapons create an atmosphere of fear and mistrust, becoming the impetus for a new arms race. The Church of Christ, which understands war as essentially the result of evil and sin in the world, supports all initiatives and efforts to prevent or avert it through dialogue and every other viable means. When war becomes inevitable, the Church continues to pray and care in a pastoral manner for her children who are involved in military conflict for the sake of defending their life and freedom, while making every effort to bring about the swift restoration of peace and freedom. The Orthodox Church resolutely condemns the multifaceted conflicts and wars provoked by fanaticism that derives from religious principles. There is grave concern over the permanent trend of increasing oppression and persecution of Christians and other communities in the Middle East and elsewhere because of their beliefs; equally troubling are the attempts to uproot Christianity from its traditional homelands. As a result, existing interfaith and international relations are threatened, while many Christians are forced to abandon their homes. Wars inspired by nationalism and leading to ethnic cleansing, the violation of state borders, and the seizure of territory are also condemned. In His Kingdom, reflected and present in His Church on earth, there is no place for hatred, enmity, or intolerance Is She believes that God has made from one blood every nation of men to dwell on all the face of the earth Acts Who is my neighbor? In so doing, He taught us to tear down all barriers erected by enmity and prejudice. The Orthodox Church confesses that every human being, regardless of skin color, religion, race, sex, ethnicity, and language, is created in the image and likeness of God, and enjoys equal rights in society. Consistent with this belief, the Orthodox Church rejects discrimination for any of the aforementioned reasons since these presuppose a difference in dignity between people. The Church, in the spirit of respecting human rights and equal treatment of all, values the application of these principles in the light of her teaching on the sacraments, the family, the role of both genders in the Church, and the overall principles of Church tradition. The Church has the right to proclaim and witness to her teaching in the public sphere. The Mission of the Orthodox Church As a Witness of Love through Service In fulfilling her salvific mission in the world, the Orthodox Church actively cares for all people in need, including the hungry, the poor, the sick, the disabled, the elderly, the persecuted, those in captivity and prison, the homeless, the orphans, the victims of destruction and military conflict, those affected by human trafficking and modern forms of slavery. Inasmuch as you did it to one of the least of these my brethren, you did it to me Mt This

multidimensional social service enables the Church to cooperate with various relevant social institutions. Competition and enmity in the world introduce injustice and inequitable access among individuals and peoples to the resources of divine creation. They deprive millions of people of fundamental goods and lead to the degradation of human person; they incite mass migrations of populations, and they engender ethnic, religious, and social conflicts, which threaten the internal cohesion of communities. The Church cannot remain indifferent before economic conditions that negatively impact humanity as a whole. She insists not only on the need for the economy to be grounded upon ethical principles, but that it must also tangibly serve the needs of human beings in accordance with the teaching of the Apostle Paul: By laboring like this, you must support the weak. Basil the Great writes that each person should make it his duty to help those in need and not satisfy his own needs. Moral Rules, A sustainable economy is that which combines efficiency with justice and social solidarity. Therefore, if concern over our own sustenance is a material issue, then concern over feeding our neighbor is a spiritual issue. Jm 2: Consequently, it is the mission of all Orthodox Churches to exhibit solidarity and administer assistance effectively to those in need. The Holy Church of Christ, in her universal body—embracing in her fold many peoples on earth—emphasizes the principle of universal solidarity and supports the closer cooperation of nations and states for the sake of resolving conflicts peacefully. The Church is concerned about the ever-increasing imposition upon humanity of a consumerist lifestyle, devoid of Christian ethical principles. Mass media frequently operates under the control of an ideology of liberal globalization and is thus rendered an instrument for disseminating consumerism and immorality. Instances of disrespectful—at times blasphemous—attitudes toward religious values are cause for particular concern, inasmuch as arousing division and conflict in society. The Church warns her children of the risk of influence on their conscience by the mass media, as well as its use to manipulate rather than bring people and nations together. Even as the Church proceeds to preach and realize her salvific mission for the world, she is all the more frequently confronted by expressions of secularism. The Church of Christ in the world is called to express once again and to promote the content of her prophetic witness to the world, grounded on the experience of faith and recalling her true mission through the proclamation of the Kingdom of God and the cultivation of a sense of unity among her flock. In this way, she opens up a broad field of opportunity since an essential element of her ecclesiology promotes Eucharistic communion and unity within a shattered world. The yearning for continuous growth in prosperity and an unfettered consumerism inevitably lead to a disproportionate use and depletion of natural resources. Nature, which was created by God and given to humankind to work and preserve cf. For the creation was subjected to futility, not willingly, but because of him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now Rom 8: As the gratification of material needs, greed leads to spiritual impoverishment of the human being and to environmental destruction. We are obliged to remember that not only present, but also future generations have a right to enjoy the natural goods granted to us by the Creator. For the Orthodox Church, the ability to explore the world scientifically is a gift from God to humanity. However, along with this positive attitude, the Church simultaneously recognizes the dangers latent in the use of certain scientific achievements. She believes that the scientist is indeed free to conduct research, but that the scientist is also obliged to interrupt this research when it violates basic Christian and humanitarian values. Paul, All things are lawful for me, but all things are not helpful I Cor 6: This perspective of the Church proves necessary for many reasons in order to establish proper boundaries for freedom and the application of the fruits of science, where in almost all disciplines, but especially in biology, we can expect both new achievements and risks. At the same time, we emphasize the unquestionable sacredness of human life from its conception. Over the last years, we observe an immense development in the biological sciences and in corresponding biotechnologies.

9: Mission In Today S World | Download eBook PDF/EPUB

The Mission of the Church: What is the mission of the church? What is its reason or purpose for being in the world? Just as the church had a divine beginning, even so it has a divine mission.

Human wholeness and ecological sensitivity Human Dignity: Rather there is a whole constellation of concerns, all of which are spiritual or religious. All of them are deeper aspects of our everyday interests and concerns. The various religions differ from each other mainly in the emphasis which they give to these major religious issues. I am being profoundly disrespectful to another religion if I am interested only in discovering its attitude to the religious questions or values which are the main concern of my own religion. I need to broaden my horizon to take in all the various values or needs outlined in the diagram and other values not mentioned explicitly there. Provisos I do not want to make a strict one-to-one correlation between each religion and one of the values listed on a segment of the circle in the diagram. This is because every religion focuses attention on more than one of these values; and also because there is a considerable overlap between the different values. Furthermore, different religions vary very much from one area to another and from one time-span to another. Another point to remember is that the differences between religions does not arise only from differences in the values they accentuate. There are also major differences in the rituals and symbols they use, in the way they are organised and governed, and in the fundamental beliefs they stand for. What I am at present suggesting is not a comprehensive comparison of the different religions under all these aspects. I want rather to look at the values which are given prominence in various non-Christian traditions, with a view to promoting greater understanding in ourselves of these different outlooks. This better understanding can help us to learn from them. It can also enable us to become more aware of where non-Christians might be interested in some of what the Christian faith has to offer them. I think it is quite likely that most readers who look at the diagram may say that the Christianity which they believe in is one which fosters all of the values in all the different sectors of the circle. Certainly, that is my own outlook. This raises the interesting point that at the present time one of the values which is most respected by many Western Christians is openness to the values of other religions whereas fifty years ago we tended to be quite hostile to other religions and would have been inclined to look askance at some of the values they stood for. So at this point we have to distinguish between what I may call our ideal Christianity including the values I believe Christianity should take account of and treasure and the actual reality of Christianity as it exists in a particular area in a given time-period. Each has a Gift Having noted these provisos, I still think it is a very useful exercise to compare the religions on the basis of the values which are promoted by each of them. In the next three chapters, I propose to look briefly at a variety of different religions and philosophies of life, and to identify, very tentatively, some of the religious values or concerns which lie at the core of each. In the third chapter I propose to explore the question of dialogue with the primal traditional religions. I am making the assumption that each of the great religions puts its adherents in touch with one or more profound religious values and may well do so in a manner or a degree that makes it unique. Furthermore, I assume that the uniqueness of each of these religions puts it in a position to offer a vital and perhaps irreplaceable contribution to the religious experience and understanding of people of other faiths. In other words, my starting-point is that each of the great religions of the world has a special gift to offer to the others. No religious believer has the right to say: As Christians, we are called by the Spirit to open ourselves, with eagerness and with humility, to engage in a dialogue of the head and of the heart with the followers of other religions. In this way we can work towards a far richer, deeper, and more rounded understanding of our own Christian faith than we have at present. Indeed, if we take this invitation seriously, it is not just our understanding of the faith which will deepen. Even our faith itself will grow and blossom in ways that we could never have guessed. In taking on this task of identifying key values in various religions I am very aware of my own ignorance and of the dangers of over-simplifying and even misunderstanding them. But I think it is worth while taking the risk of oversimplification, because otherwise the spiritual treasures of the various religions may be available only to a small number of specialist experts. My hope is that what I have to say here may help people to locate within themselves the deep needs or values that are being

responded to by the different religious traditions " and that this may lead them to a profound interior encounter with the core of these religions or worldviews. If you were not a Christian, what religion would you like to belong to? What do you consider to be central aspects of Christian belief which are not found in other religions? Is there any aspect of any non-Christian religion which you find very attractive and valuable but which you consider to be incompatible with Christianity? Christianity and the Encounter of World Religions, World Faiths and the New World Order, Making All Things New: The Masks of God: Primitive Mythology, Harmondsworth Penguin: Oriental Mythology, Harmondsworth Penguin: The Challenge of Eradicating Poverty in the World: Mission Spirituality Formation, Rome: Our Mission at the Service of Communion, Rome: Option for the Poor: The Social Justice Agenda: The Way of All the Earth: A World History of Christianity, The Kingdom of God: World Faiths and the New World Order: Toward an African Christianity: Inculturation Applied, New York Paulist: Hope, Anne and Timmel, Sally: God in Yoruba Belief London Longmans: Challenge to the Church: The Missionary and the Diviner: Introductory Booklet to Homer: An African Response, The Demands of Simple Justice: To Care For the Earth: The Greening of the Church, Maryknoll Orbis: Passion for the Earth: Sitting in the Fire: Seeds of a New Church, Dublin Columba: Clarke , Pieris, Aloysius: Church, Ecumenism and Politics: Salt of the Earth: Wesen und Auf trag der Theologie: Theology and the Church: Evangelization and Culture, London Chapman: Toward a Theology of Inculturation, London Chapman: Essays on Literature and Culture revised edition , London Methuen:

A century of growth, or, The Church in Western Maryland (A Heritage classic) Grants Cavalryman 2005
toyota 4runner manual Pt. 1. Sarcophagus to Accipiter Governments of the United States and of California
Introduction : guerrillas and comandantes Natural drills in expression, with selections The Thirty-Nine Steps
(Large Print) Hints to book agents A sermon concerning the excellency and usefulness of the Common Prayer
Woods Two years residence in the settlement on the English Prairie-June 25, 1820-July 3, 1821 . Of California
labor law digest 58th edition Kenneth E.F. Watt: Tambora and Krakatau. Partnerships and progress Dress of
the decades The Songstresses Of Scotland V2 The Lome Peace Agreement (Ratification Act, 1999 Wellsboro,
Pennsylvania The politics of control and the control of politics Samuel Krislov Law as a means of social
control Jack Chromatography; or, A treatise on colours and pigments A Great and Glorious Romance The
mushroom, or, A satyr against libelling Tories and prelatical tantivies Crowding, class size and school size
Lorraine E. Maxwell Science fiction toys models, v. 1 A complete catalogue of the works of Percy Grainger
Youre older-rejoice! Animal physiology eckert Duke Ellington (Black Americans of Achievement)
Emergency Incident Rehabilitation (2nd Edition) Lonely planet hawaii travel guide Bobby Kennedy marches
Counting book number two The fires of faith Ielts band score 8 book Disability adjuster study guide Tarot of
the Holy Grail Deluxe Models of metropolitan ministry Inch.My Heart Will Go On inch. and 21 Other Love
Songs Fiendish a twisted fairytale by meka james Amazing Nellie Bly.