

The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its ministry is motivated by the love of God.

Redemptive Suffering A Summary: We believe God loves mankind so much that He made Himself human in Jesus in order to redeem mankind. Each religion has a different answer. In Hinduism, suffering is seen as the result of karmic debt owed from a prior incarnation. Buddhists believe they suffer in life because of their desires that can be relieved by good meditation and prayers. In Judaism, suffering is seen as everything from senseless to positively willed by God as a result of Jewish disobedience. For some brands of Protestantism, suffering is always the result of personal sin. Every human being undergoes pain, and we all want it to have meaning and so not despair. Amidst this, always remember: The Catechism of the Catholic Church encourages and reminds us of our vocation: The Value and Meaning of Redemptive Suffering: Notice the key elements: Ask yourself these questions: How can I intensely merge my sufferings with Christ i. How can I more readily blend my trials with Him i. How can I consistently entwine my difficulties with Him less sporadically? The Bible and Suffering: There are many verses in the Bible referring to redemptive suffering. The following verses are a few of those most quoted: For this momentary light affliction is producing for us an eternal weight of glory beyond all comparison. It is now no longer I that live but Christ Who lives in me" Gal 2: And if sons, heirs also; heirs indeed of God and joint heirs with Christ: The sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us. We know that all things work for good for those who love God For I am convinced that neither life nor death At the Mass, we consciously, silently, and privately offer ourselves up, along with the Son, to the Father during the Offertory. Informally, we "offer it up" by simply asking God in our own words to use a suffering as it occurs; we often do this for specific intentions ex. We might follow the example of the young St. In mental or physical pain? Drop something on your toe? Putting up with a co-worker who is making your life a living Hell? Enduring the constant ache of arthritis? Standing in line at the grocery and hating every minute of it? Accept these things in peace, and ask God to use them for the good of the Church or for a more specific intention close to your heart. It should be remembered, though, that while it is most definitely good to tell someone to "offer it up," it is also easy -- and that we are called, too, to comfort those who are suffering, to feed the hungry, to give drink to the thirsty, to care for the sick, etc. Telling someone to offer it up without also helping him to deal with the temporal and emotional effects of whatever he is going through is not the fully Christian response. Even Our Lord was helped while carrying His Cross: Simon of Cyrene helped Him bear the Cross itself. And always help the suffering to retain or regain hope that his suffering is not in vain. Assure him that he will partake of "the consolation": The Ultimate in "Offering it up": Suffering for the sake of love is their vocation, and such suffering is willingly accepted for the benefit of the Church. The attitude and plea of the victim soul is summed up by this prayer of St. Pio of Pietrelcina Padre Pio were three other such souls, and there have been many more. Often, but not necessarily, these souls receive the stigmata on the palms of their hands or on their feet, the wounds left by the crown of thorns, wounds in their sides as if made by a lance, stripes on their bodies as if caused by scourging, and other bodily phenomena that recall His Passion. Yves Conger, French priest-theologian.

2: The Salvation Army Family Stores | Donation Valuation Guide

Claudia Andrus is the author of Passion and Value of Salvation (avg rating, 1 rating, 0 reviews), 40 Passions of Christ in Poetry (avg rating.

You have gifted to us free will. We pray for wisdom, that we will use our free will righteously and courageously towards protecting the weak, and pulling down the wicked oppressors who in vain presume to judge others by choosing what groups will live and what groups will die. They think they are fit to rule the world. They call themselves elite. They plot the death of your children, Oh Lord. They mock the Lord God. They are empowered by fallen angels. We pray for guidance, Lord. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Here is that simple gospel, by which the most ignorant may be saved. Here are profundities, in which the best-instructed may find themselves beyond their [We are seeking not to expound a thesis but to represent a point of view and to raise a question. The point of view is from within the church, is that of churchmen who, having been born into the Christian community, having been nurtured in it and having been convinced of the truth of its gospel, know no life apart from it. It is, moreover, the point of view of those who find themselves within a threatened church. The world has always been against the church, but there have been times when the world has been partially converted, and when the church has lived with it in some measure of peace; there [But if you asked almost any of the great Christians of old he would have replied, Love. You see what has happened? A negative term has been substituted for a positive, and this is of more than philological importance. The negative ideal of Unselfishness carries with it the suggestion not primarily of securing good things for others, but of going without them ourselves, as if our abstinence and not their happiness was the important point. I do not think this is the Christian virtue of Love. The New Testament has lots to say about self-denial, but not about self-denial as an end in itself. We are told to deny [There is perhaps nothing we modern people need more than to be genuinely shaken up. Where life is firm we need to sense its firmness; and where it is unstable and uncertain and has no basis, no foundation, we need to know this too and endure it. We may ask why God has sent us into this time, why he has sent this whirlwind over the Earth, why he keeps us in this chaos where all appears hopeless and dark and why there seems to be no end to this in sight. The answer to this question is perhaps that we were living on Earth in an utterly false and counterfeit security. And I have had to stop myself quite a few times from saying, um, what are you talking about? And I have wondered. Where do people get such ideas? They get them from their bodies, of course. We as mortal, vulnerable, humbly created, frail, and at times feeble humans, without really knowing it, always put our bodies first in our [I wondered what you thought of it. The paragraphs were short, and even down to one sentence much of the time. Sort of like the writing in a blog. And even the typeface, a sans serif style, let the reader know that this was not a book to be taken all that seriously. Just a quick read about a subject the author clearly took very, very lightly. And, from the very [

3: Salvation – The Value of Sparrows

The Sorrowful Passion was an act of love made in humility, so the eyes as the windows of the soul, are specifically focusing on Christ's great humility in this act, and especially in this scene, just before his last breath, his humility in faith and trust that God will do all He has said.

The video below contains the entire film, which I will be discussing scene-by-scene below: The darkness and fog covering the garden is indicative of sin covering the world: All images are high-quality, so please click on any that you might want to study in greater detail and they will enlarge to full-scale and resolution. Before we see the lonely figure of Jesus praying alone, we see a tall tree, in full bloom with leaves, and it both invokes the Tree of Knowledge from which Eve and Adam partook of the Forbidden Fruit, and that being the whole purpose of why the Divine Economy had to account for the Sacrifice of Jesus, but also how the bare Tree of the Cross would impart new knowledge to us and make us fruitful in our own journey to salvation. His cloak is red, the color of love and martyrdom; His robe is white, the color of purity, and in this case, utter Purity of Obedience. The second Peter hears His Voice, Peter and the others awaken, just as, in the spiritual life, when we hear Him call our name, we awaken. But Peter asks what has happened to you? The roles have been reversed: He endured the entire Passion in His human form with no consolation from His Divine nature, just as we have no consolation in our dark hours. Is Jesus telling them to watch for Judas coming? Why does Jesus not want the others to see Him in this state? No, because that is how it is in the spiritual life: The area separating Judas from the High Priest reminds us, instantly, of the special treatment which Judas has received in being one of only twelve in the entire history of humanity to travel with Jesus and be His intimate friend and numbered among the Apostles. Thirty pieces, as St. Augustine would point out, is the multiplication of 3 honoring the Trinity and 10 the number for the fullness of Grace. Long time readers of this blog should be thinking about the links we have made since October between the defeating of werewolves by anything silver, for the reasons given above, because the man who has become enslaved to his sexual appetites can only be saved by the Word of God, that is, something silver. For more, please see *The Bright Autumn Moon*: Before anyone speaks, Judas looks behind him; Satan is with him. When Jesus conducted the Last Supper, and Satan could feel the Divine Power transubstantiating the Bread and Wine, Satan knew then that he was about to be defeated; whereas Satan had been using Judas to try and destroy the prophet Jesus of Nazareth, even Satan could see that if Jesus was handed over to suffer and die, He would defeat Satan forever. Why does the priest toss the bag of money to Judas? Judas being a thief, then, is juxtaposed against St. In the original narrative, we are told that an angel comes and comforts Christ; instead, Gibson has Satan come. Knowing that Judas is bent on doing what Judas will do, the devil now tries to tempt Christ away from His Path, but there is another reason this works, too. When the clouds of darkness the Great Cloud of Unknowing, as the saints call it pass over the moon and shroud Christ in darkness, a part of His Face is drowned out, while the other part the right half can still be seen; this happens often within the film, because even though Christ is fully human, and His Divinity has been suspended so He will suffer fully as we humans suffer, there is a part of His Pure, Undeified soul that we do not have access to because of our own sin; great saints such as Mary and Joseph, John the Baptist and St. Because of the Eternal Worm that will never stop gnawing upon souls in Hell; in not knowing who Christ is still trying to get it out of Him, Satan reveals who he is, the one in rebellion against the Father. As the camera travels down Satan towards the ground, we see the nails upon the fingers typical of monsters and evil personages in general; they are long, dirty and sharp. When Jesus stands back up, He finds what He did not find earlier when He reached out for the tree and the three Apostles had fallen asleep: His Hand touches the Rock the He Himself is for us when we are weak, and like us, He grabs for the sure Rock of solid Faith like David before Him and, finding it, is able to overcome His weakness. It demonstrates, like Judas looking behind him when he received the money from the priests, that his initial impulse is good, but then he undermines it. Judas has total control of his free will, we should not doubt that, but the way Gibson decided to utilize the camera angles, and the speed of the shots communicates to us the Eternity of this moment, how this moment is different from all other moments in history. Why does Judas kiss Jesus? Jesus quietly following

Judas with His Prayers is the way Jesus will want His Followers to teach the Gospel, which brings us to the next incident. As Jesus says this, He no longer wears the red cloak, but the white tunic, putting Him in the role of the Lamb of God, the Pure and Faithful, led to the slaughter. Mary awakens the moment Jesus is struck with a chain. Jesus being struck with chainsâ€”which occurs numerous times throughout the filmâ€”reminds us the viewers of how Jesus is taking our sins upon Himself, entering into our bondage of slavery to sin and death so that He can deliver us from it, just as God delivered Israel from Egypt through Moses. John bursting through the door in such volume, the light shining into the room behind him, symbolizes our own minds and how the reality and brutality of what is to take place is suddenly bursting in upon us, like John into the room. The brief encounterâ€”the second encounter, technicallyâ€”of Peter and Malchus the first being Peter cutting off his ear mirrors the next scene, when Jesus sees Judas. Paul will talk about later, he has pursued the worldly, not the spiritual. Once Jesus has been brought into the courtyard, and the High Priests are gathering to press their charges, they pass Judas, hiding in a doorway with a small, grated window behind him, a light shining through. To hide their crime from you! Magdalen uses this language because this is exactly what happened to her when she was caught in adultery, and Jesus saved her, but Magdalen can now do nothing to save her Lord. Jesus engineering His table, in the next scene, reminds us of how He is the Divine Engineer of history, destiny and salvation, for each of us, and Himself. Mary peering through one part of the table and seeing Him Working is probably pretty accurate regarding the state of her soul; in my own devotions, I forget how human our Mother was, and focus, instead, on the Immaculate Conception, which I should not do when Jesus is washing His Hands and splashes some up on Mary, this is a reference to how she has shared in His Cleansing because she will share in His Work. This intimate moment in the life of Jesus and Mary, just before His real Work is about to begin, shows us how she knew more than any of us would have known, but she still is not God, and she still had to endure the great Cloud of Unknowing like all of us. Why can people not sleep when they should? As Caiphas hears the charges against Jesus, the defilement of the Temple, and why it can no longer be the Temple of God is graphically illustrated for us: Judas, standing off to the side and seeing what they are doing, rubs his mouth against the stones of the Temple; why? This is verified when Judas rubs his sinful mouth upon his own hand, the hand that accepted the money; so the hand is as sinful as the mouth; for these reasons, we see why, through the sin of Judas, we need Jesus, because He alone is the Purity that can wash away our sins. Then another comes forth and stands up for Jesus, and he too is thrown out of the court. What is Judas doing? Reaching out, as Jesus did in the Garden of Olives, for support, and, again, this is the correct first impulse Judas has, but then it will be followed by a lesser, evil impulse. Of all the answers which could be given at this point, this is the one given; why? When we are in the midst of the darkness of our own lives, we hope and look forward to something better, regardless of what they may be, and Jesus Hopes as well, and by verbalizing it, by articulating what it is that He Knows will come to passâ€”His Second Comingâ€”He is further strengthened to endure the darkness of his Suffering. A tear, as in ripping, is also a tear, as in weeping, and the tearing of the garment is also the tearing of the eyes of Jesus. In the next scene, Peter and Judas are weighed in the balance and an interesting picture about the development of the soul is found. Peter, first of the Apostles to recognize Jesus as the Messiah, has denied Him three times, as prophesied. So we would know, throughout the history of the Church, that the Pontiffs, the Successors of Peter are not chosen because they are perfect, they are chosen by the Divine Mystery of God why does Peter really deny knowing Christ? Because each of us do, every time we commit a sin, regardless of how small or great, and since Peter and the Apostles would be given the power to absolve the flock of its sins, they themselves would need to know how they could sin and themselves abandon the Lord, just as we would. Judas, on the other hand, wants to reach out to Christ in this moment, as usual, and does follow it up with trying to return the silver, but that act of penance is wholly inadequate: We all have a "inner-child," and that inner-child can either be good or bad: Against a wall, symbolizing his sin, and a pile of sticks behind himâ€”both the wood that would, in a few hours time become sanctified, but which all ready carry meaning because of Isaac carrying the wood of his own sacrificeâ€”Judas has scratched and gnawed away at his soul as his face is scratched. Mary knows where Jesus is without seeing Him because their Hearts are connected, in Love, in Suffering. She knows where Jesus is because she knows where the Greatest Pain is, and feeling where that greatest Suffering is, is where she

goes to join in it and unite herself to it. Jesus bound in the darkness, His Hands close together, symbolizes those who are still in the darkness and dungeon of sin. The inner-demons of Judas have chased him into the desert; unlike the desert of Moses where the aridity airs out sin like a swamp being drained, Judas is in the desert of damnation where there is no grace, no living water, to save him from his sin. What does the dead camel mean? Pilate is neither bad, nor he is good, and the weight of his own spiritual lethargy means he cannot move towards good, causing him to slowly slide towards evil. As Caiphus lists crimes Jesus has committed, a white bird, probably a dove, hovers over the scene which Jesus sees. Why does this happen? Pilate has big ears and short hair: We doubt whether we have done the right thing, or the wrong thing such as St. John of the Cross instituting reforms that caused his Brother Carmelites to lock him up; did he go too far in his reforms? Does Pilate bail out on his responsibility in sending Jesus to King Herod? Hair, of course, symbolizes our thoughts, the state of our thinking; that Herod wears a wig shows that not only does he not have any thoughts of his own his "yes" men in the court really think for him but his thoughts are artificial, and even unnatural. The world is still full of Herods today: Being separate from the court, the slave has the ability to see what truly is to be seen: Jesus, the Son Of God, and not a magician or trickster. Claudia says this, "You will not hear the truth," and she speaks correctly, and sometimes this one "little sin" is all it takes, because then your whole life is led astray by it. This example illustrates why there has to be a greater Truth over human beings and not just a truth that we each create in our own image. Why is the releasing of Barabbas so heart-breaking? Whereas the right eye of Jesus is swollen so He cannot see out of it, the right eye of Barabbas is blind so that he will never see. Because of his life or opportunity, whereas someone as Saint Dismas will do later realize, I deserve to die for my sins, but this man has done nothing wrong, I will die, let him go instead, Barabbas takes the free ticket and flees. When we see Claudia, her simplicity in offering the towels reminds us that God is at work; how else would this pagan woman know to do this, and how else but the merits being earned for all people right then by the shedding of the Divine Blood. When we see the devil with her child, a deep correlation is being constructed for us: We each have this choice to make, to be the child of Satan or the Child of God, but we are not both, and if we are not actively working on our spiritual life and choosing God every day, then we are by default the children of Satan. Why does Jesus wash the feet of the disciples? True humility so that their position with Him and Love for them does not make them proud. The feet symbolize humility, for Jesus to wash the feet means that He is giving them a truer, deeper humble approach to what He has called them to do so they do not become proud and can be turned away from their destiny by the pitfalls of sin. The word "perverse" means "turn upside-down," so we can see how perverse this scenario is: The guards turns weedy thorns into a crown for the God who crowned them with immortality, and people judge the God who will Judge them and sentence them to Eternal Life or Death. When Jesus had been dragged off and they put upon Him a Crown of Thorns, the guard pushing the thorns into the Head of Jesus says, "A beautiful rose bush," and unwittingly, he speaks the Truth, for each of us who suffer persecution wear a crown of thorns exactly to make the rose bush bloom. That is what it means to be a saint, a soul full of the roses of virtue hence the Biblical references to gardens. For her to think back when He set her Free, just as He is held in bondage, demonstrates her great spiritual love for Him. As I note below, no one knows what Jesus writes in the sand, but for myself, I would like to think that He lists all the good deeds she will do, all the acts of love, all the people who shall be converted to Himself because of her gratitude for the forgiving of this sin. What does Jesus write in the sand? With the embracing of the Cross, we see the greatest example for us in the true lesson of Humility and the embracing of our own own troubles and difficulties in life. Mary seeing the devil in the crowd as Jesus takes up His cross is no different than Jesus confronting the devil in the Garden of Olives: There is a wonderful devotion given to one of the saints: In terms of salvation history, these Drops of Blood might symbolize those who came before Christ but that He wanted to Save.

4: PASSION CD - SALVATION'S TIDE IS RISING () - NEW UNOPENED - CHRISTIAN | eBay

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Here at Passion City Church we are guided by certain foundational beliefs and shaping values. We believe in the accuracy, truth, authority, and power of the Holy Scriptures as the Word of God. We believe in a personal God who has revealed Himself as One. We believe Jesus Christ to be the virgin born Son of God who lived in flesh, died for the sins of the world, was buried, rose again, and ascended to the Father according to the Scriptures. We believe that the death of Jesus Christ was the final and complete sacrifice for the sins of humanity. Salvation is obtained by grace through faith in Jesus Christ. All who repent of their sins and receive Jesus Christ as Savior and Lord are born again into eternal life as children of God. We believe that life on earth is to be lived in the power of the Holy Spirit, who indwells believers, enabling them to live distinctive lives in the life and power of Christ, making famous the Father in heaven. The Knowledge of the Holy. Created by and for God, we seek to passionately pursue an intimate relationship with God in response to His great love for us. To know God is the ultimate treasure of the soul. More than outward forms, theologically informed worship must encompass our entire existence, whereby in all circumstances our words and actions bring glory to God. We echo and affirm the Westminster confession: The worldwide Body of Christ function best in localized communities of believers. Thus we seek to plant churches that amplify His fame, strengthen the lives of people and repair communities so that all people can know the healing power and grace of the Savior. Jesus is our lead story He is preeminent in our hearts and central in all we do. We believe Jesus is unrivaled in history and eternity. He is God and He is good, glorious both now and forever. His name is the only name that saves. His power is the only power that can raise us from the dead. Our goal is not just to get people to church. Ultimately, we want people to meet Jesus. The Gospel is Central We believe that Jesus, who was God in human flesh, erased our debt on the Cross and lives to be our life. Jesus did what we could never do to allow us to experience what we could never have apart from Him. The gospel we celebrate is not that our sin made us bad people and somehow Jesus might make us better. We believe our situation was far worse than that. Our sin left us spiritually dead and separated us from a perfect Father. Our good news is this: Jesus came to bring us from death to life. All we do and say is anchored in the gospel story. Worship is a Lifestyle The world is broken. In so much of earth " disease, injustice, poverty, and neglect win the day. God wants justice for the poor and oppressed. We believe worship and justice are two sides of the same coin. Our best worship is the song we sing as we reach out to those in need. And we believe there is no division between the sacred and the secular. Worship is doing everything we do to the fullest potential, using our unique gifts and opportunities to magnify Jesus everywhere, all the time. Generosity Is Normal We are the recipients of the greatest gift the world has ever known " the love, grace and mercy of God. At no cost to us, yet at the highest cost to our Savior, we are free and forgiven forever. Our destiny has changed. Our identity is brand new. Our guilt is vanquished. Our eyes are opened. Having freely received, we freely give. We believe Jesus is a giver and not a taker. Not only has He given us life and breath, by His death and resurrection He defeated the sin that would rob us of both. So, when it comes to giving, we believe percentages are a thing of the past and obligation is the wrong approach. Giving is worship " and our worship is a response to the extravagant grace and glory of God. Generosity is not so much about our wealth, as it is our hearts and our confidence in God over money. Generosity is not only for those with great net worth. We believe even what seems small can do great things when placed in the hands of God. We are Family We want to be organized for maximum impact, but we believe church is more than an organization you join; it is a family to which you belong. That makes us family"brothers and sisters placed in a household called the Church. We pitch all we have and are into the House, root our lives within our family, and walk with each other through thick and thin. Our church may have many rooms, but there is just one House. No room elevates itself above another, but together we build our House for His fame. We are a family on mission in our cities and the world. We-ism triumphs and makes

us strong. We want our bench to be deep and our brand to be Jesus. We believe everyone has a role to play and a story to tell. For us, there is no they We are just we. We take ownership in our House, even if we are not making all the decisions. We squash gossip and champion those around us. Because we is greater than me. Culture is what you make it Culture is one of the things each of us can decide about our lives. Ultimately, we choose how we shape the values, attitudes, language, expectations, motivations and atmosphere in which and from which we live. Every company, organization, school, and family has its own unique way of doing things. Because we are a collection of many people from various places, backgrounds, and stories, we believe culture-making is essential for unifying our House around shared vision and galvanizing our hearts as we carry the message of Jesus to the world. Words Matter Language is essential. With our words we create the world in which we live. We seek to create and shape our culture by using words and phrases that accurately reflect the people we want to be and the things we endeavor to do. We currently meet in multiple locations but we will always be one House. We believe the church is not a building, but its people. Every sign, place, communication, decorationâ€”every inch of our space is designed. We do not believe our design needs to be ostentatious. But we do believe everything needs to be designed. And because God is in the details, we design down to the smallest level. We value creativity because it points us back to the Creator of all. Regular, ordinary, and usual are not on our list of values. Design affirms that we are current and helps us usher His unchanging message to a rapidly evolving world. Before most people hear us, they see us. We want what they see to be inviting, interesting, inspiring, excellent, and compelling. So if this is not your strong suit, our design team and others are always happy to help. Because order communicates purpose, and attention to detail reflects beauty, we pay attention to our surroundings. We displace clutter, wipe counters, straighten pillows, pick up paper towels that miss the trash can, create welcoming spaces, and leave environments looking better than when we arrived. That We May When it comes to serving God and people, we want to leave obligation in the dust. We were lost and dead when the love of God came and found us. Now we are alive and free. We serve because we may. We are followers of Jesus, therefore our desire to serve is big and no role is too small. We bring our best. We are proactive, and we take initiative. Because Jesus brings change, we embrace flexibility. Serving is not optional for Jesus people. Serving is the Jesus way. Set The Tone Because we carry the light of Jesus, we want to lift the atmosphere everywhere we go. We may not be in control of every environment, but we want to inject positivity and life into every situation. We believe in more than hype; we want to keep it real.

5: Purpose, Passion, Values, Vision – What’s the Difference? | Building Better Beliefs

The Salvation Army Mission Statement. The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible.

Related Media 1 John 5: God has given us eternal life, and this life is in his Son. The one who has the Son has this eternal life; the one who does not have the Son of God does not have this eternal life. The question is, how can a person have the Son of God? According to Romans 5: Why did Christ have to die for us? Because Scripture declares all men to be sinful. In other words, our sin separates us from God who is perfect holiness righteousness and justice and God must therefore judge sinful man. The Futility of Our Works Scripture also teaches that no amount of human goodness, human works, human morality, or religious activity can gain acceptance with God or get anyone into heaven. The moral man, the religious man, and the immoral and non-religious are all in the same boat. After discussing the immoral man, the moral man, and the religious man in Romans 1: Added to this are the declarations of the following verses of Scripture: No amount of human goodness is as good as God. God is perfect righteousness. Because of this, Habakkuk 1: In order to be accepted by God, we must be as good as God is. Before God, we all stand naked, helpless, and hopeless in ourselves. No amount of good living will get us to heaven or give us eternal life. What then is the solution? Because of His love and grace, He has not left us without hope and a solution. This is the good news of the Bible, the message of the gospel. The one who does not believe has been condemned already, because he has not believed in the name of the one and only Son of God. This means we must each come to God the same way: If you would like to receive and trust Christ as your personal Savior, you may want to express your faith in Christ by a simple prayer acknowledging your sinfulness, accepting His forgiveness and putting your faith in Christ for your salvation. If you have just trusted in Christ, you need to learn about your new life and how to walk with the Lord. So if you do not see your language listed below, please translate it and send us a note to <http://> We will reply with an email address you can send attachments to. To help us create translated graphics, here is a document with the words from the graphics. Translate these words and we will make new graphics for your translation of the text.

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We value the community of the local church and the gifts each individual has been given to fulfill our destiny and come to full maturity. We Value Family, Children, and Community It is in families and community that we grow in love, compassion, and spiritual maturity.

In the same way, the Gospel of John at chapter 10 says: In the context of salvation, the resurrection is referred to as the " atonement ". While some of the differences are as widespread as Christianity itself, the overwhelming majority agrees that Christian salvation is made possible by the work of Jesus Christ, the Son of God , dying on the cross. At the heart of Christian faith is the reality and hope of salvation in Jesus Christ. Christian faith is faith in the God of salvation revealed in Jesus of Nazareth. The Christian tradition has always equated this salvation with the transcendent, eschatological fulfillment of human existence in a life freed from sin, finitude, and mortality and united with the triune God. This is perhaps the non-negotiable item of Christian faith. What has been a matter of debate is the relation between salvation and our activities in the world. Jesus as Saviour Different theories of atonement have been proposed for how Christian salvation can be understood. Over the centuries, Christians have held different ideas about how Jesus saved people, and different views still exist within different Christian denominations. The main paradigms of salvation that have been proposed are: Moral influence theory of atonement The moral transformation view was the predominant understanding of salvation among Christians during the first three centuries AD , [9] [10] [11] [12] [13] and continues to be held by some denominations such as the Eastern Orthodox today. In this view, Jesus saved people from sinfulness through his life and teachings, thus transforming their character to become righteous. This salvation is seen as undeserved, since God graciously sent Jesus to save people when they were unrighteous and did not in any way deserve such a favour. In the moral transformation paradigm, a person is saved from sinfulness by faithfully following the teachings of Jesus, and the example he set of how to live. Perfection is not required, and mistakes are forgiven after repentance. Jesus achieved salvation for people by defeating the powers of evil, particularly Satan. This view has been dated in writings of the Church Fathers up to the 4th centuries AD, although it remained popular for several centuries. In the conquest of Satan version, writers such as Eusebius of Caesarea depicted Jesus defeating Satan in a great spiritual battle that occurred between his death and resurrection. The Christus Victor view is not widely held in the West. Often, the death of Christ plays an important role in this rescue. The view appears to have arisen during the 3rd century, [16] in the writings of Origen and other theologians. As a consequence, Satan lost his authority completely, and all humanity gained freedom. Another idea is that Jesus came to teach how not to sin and Satan, in anger with this, tried to take his soul. The ransom theory is not widely held in the West. Satisfaction[edit] In the 11th century, Anselm of Canterbury rejected the ransom view and proposed the satisfaction theory of atonement. He allegedly depicted God as a feudal lord recently, this claim has been criticized as a Straw man [17] whose honour had been offended by the sins of humankind. In this view, people needed salvation from the divine punishment that these offences would bring, since nothing they could do could repay the honour debt. When Anselm proposed the satisfaction view, it was immediately criticised by Peter Abelard. In the legal system, offences required punishment, and no satisfaction could be given to avert this need. Penal substitution thus presents Jesus saving people from the divine punishment of their past wrongdoings. However, this salvation is not presented as automatic. Rather, a person must have faith in order to receive this free gift of salvation. In the penal substitution view, salvation is not dependent upon human effort or deeds. The penal substitution paradigm of salvation is widely held among Protestants, who often consider it central to Christianity. However, it has also been widely critiqued. Catholic Church A crucial difference between the Catholic and Calvinist understanding of salvation is that, unlike Calvinism, Catholicism believes that, after the Fall , humanity did not become totally corrupt as per " total depravity ", which precludes humanity from any merit in salvation , but was only "wounded by sin," and "stands in need of salvation from God", nevertheless, "it is human nature so fallen, stripped of the grace that clothed it, injured in its own natural powers and subjected to the dominion of death, that is transmitted to all men Christ is God incarnate , bringing about redemption from

sin, for "all salvation comes through Christ. Christ can work apart and before the sacrament of baptism, as desire for eventual baptism is grace enough to be saved, since God is not tied to work by means of his instituted sacraments. It is to them that the sacrament of Penance offers a new possibility to convert and to recover the grace of justification. The Fathers of the Church present this sacrament as "the second plank [of salvation] after the shipwreck which is the loss of grace. This is why the Catholic Church teaches that Christians outside of the Church can be saved, since in many cases other Christian denominations do not possess the priesthood instituted from Jesus Christ and thus lack access to the "binding and loosing" that priests of the New Covenant practice through the sacrament. The Catholic Church declared in the ecumenical Council of Trent that, "If anyone says that the sinner is justified by faith alone,[] meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema. By his death he has conquered death, and so opened the possibility of salvation to all men. They also recognize and accept other sacraments within their own Churches or ecclesiastical [Protestant] communities They also share with us in prayer and other spiritual benefits. Likewise we can say that in some real way they are joined with us in the Holy Spirit, for to them too He gives His gifts and graces whereby He is operative among them with His sanctifying power. Some indeed He has strengthened to the extent of the shedding of their blood For the Spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Church For God is always wonderful in His works and worthy of all praise. On account of their fathers this people remains most dear to God, for God does not repent of the gifts He makes nor of the calls He issues. But the plan of salvation also includes those who acknowledge the Creator. In the first place amongst these there are the Muslims, who, professing to hold the faith of Abraham, along with us adore the one and merciful God, who on the last day will judge mankind. Those also can attain to salvation who through no fault of their own do not know the Gospel of Christ or His Church, yet sincerely seek God and moved by grace strive by their deeds to do His will as it is known to them through the dictates of conscience. Nor does Divine Providence deny the helps necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God and with His grace strive to live a good life. Whatever good or truth is found amongst them is looked upon by the Church as a preparation for the Gospel" [35] However, Judaism and Islam cannot be seen by the Church to be satisfactory in themselves. Catholics must call all people to the Christian faith, since it is Christ who must save them in the end. As noted above, whatever truth is found in Judaism and Islam is used as a "preparation for the Gospel. In explicit terms He Himself Jesus Christ affirmed the necessity of faith and baptism and thereby affirmed also the necessity of the Church, for through baptism as through a door men enter the Church. Whosoever, therefore, knowing that the Catholic Church was made necessary by Christ, would refuse to enter or to remain in it, could not be saved. As Pope John Paul II stated in his encyclical *Redemptoris Missio* , "The universality of salvation means that it is granted not only to those who explicitly believe in Christ and have entered the Church. Since salvation is offered to all, it must be made concretely available to all. But it is clear that today, as in the past, many people do not have an opportunity to come to know or accept the Gospel revelation or to enter the Church. The social and cultural conditions in which they live do not permit this, and frequently they have been brought up in other religious traditions. For such people salvation in Christ is accessible by virtue of a grace which, while having a mysterious relationship to the Church, does not make them formally part of the Church but enlightens them in a way which is accommodated to their spiritual and material situation. This grace comes from Christ; it is the result of his Sacrifice and is communicated by the Holy Spirit. It enables each person to attain salvation through his or her free cooperation. In it he puts forward the "satisfaction theory" of the atonement in salvation. Fallen humanity is incapable of making adequate satisfaction. Anselm wrote, "This debt was so great that, while none but man must solve the debt, none but God was able to do it; so that he who does it must be both God and man. So God took human nature upon himself so that a perfect human might make perfect satisfaction and so restore the human race. His foundational work is seen later in Calvinism and Arminianism. Eastern Christianity Eastern Christianity was much less influenced by the theological writings of Augustine. It asks different questions, and it generally views salvation less in forensic terms e. It views salvation more along

the lines of divinization or theosis , a seeking to become holy or draw closer to God by being united to him in will and operation as an extension of God in the world, a traditional concept taught in the Orthodox Church , the Oriental Orthodox Churches , and the Eastern Catholic Churches. It also stresses teaching about forgiveness. Philaret, [41] includes the questions and answers: To save men from what did the Son of God come upon earth? From sin, the curse, and death. How does the death of Jesus Christ upon the cross deliver us from sin, the curse, and death? That we may the more readily believe this mystery, the Word of God teaches us of it, so much as we may be able to receive, by the comparison of Jesus Christ with Adam. Adam is by nature the head of all humanity, which is one with him by natural descent from him. Jesus Christ, in whom the Godhead is united with manhood, graciously made himself the new almighty Head of men, whom he unites to himself through faith. Therefore, as in Adam we had fallen under sin, the curse, and death, so we are delivered from sin, the curse, and death in Jesus Christ. His voluntary suffering and death on the cross for us, being of infinite value and merit, as the death of one sinless, God and man in one person, is both a perfect satisfaction to the justice of God, which had condemned us for sin to death, and a fund of infinite merit, which has obtained him the right, without prejudice to justice, to give us sinners pardon of our sins, and grace to have victory over sin and death. Orthodox theology teaches prevenient grace , meaning that God makes the first movement toward humanity, and that salvation is impossible from our own will alone. However, humanity is endowed with free will , and an individual can either accept or reject the grace of God. The Orthodox Church further teaches that a person abides in Christ and makes his salvation sure not only by works of love, but also by his patient suffering of various griefs, illnesses, misfortunes and failures Luke Broadly speaking, Protestants hold to the five solae of the Reformation , which declare that salvation is attained by grace alone in Christ alone through faith alone for the Glory of God alone as told in Scripture alone. Some Protestants, such as Lutherans and the Reformed , understand this to mean that God saves solely by grace and that works follow as a necessary consequence of saving grace. Others, such as Methodists and other Arminians , believe that salvation is by faith alone but that salvation can be forfeited if it is not accompanied by continued faith and the works that naturally follow from it. A minority rigidly believe that salvation is accomplished by faith alone without any reference to works whatsoever, including the works that may follow salvation see Free Grace theology. Karl Barth notes a range of alternative themes: For various cultural reasons, the oldest themes honor and sacrifice prove to have more depth than the more modern ones payment of a debt, punishment for a crime. But in all these alternatives, the understanding of atonement has the same structure. Human beings owe something to God that we cannot pay. Christ pays it on our behalf. Thus God remains both perfectly just insisting on a penalty and perfectly loving paying the penalty himself. A great many Christians would define such a substitutionary view of the atonement as simply part of what orthodox Christians believe.

7: The Salvation Army USA Blog - The value of volunteers

We hear the words passion, purpose, values & vision tossed around a lot these days. We know we need to have them - but grabbing hold of what they really are can be challenging.

Posted on by Dr. We know we need to have them “ but grabbing hold of what they really are can be challenging. At the risk of being waaaaay too basic, I want to do a little defining here. So often these words are used interchangeably. That is a mistake. Getting clear on these four words can change your life. This may be basic “ but only like air, food and water are basic to life. What do you believe you were uniquely designed to accomplish? Passion is the fuel for purpose. Passion is the fire that burns and energizes you to pursue your purpose. What sparks your interest, fires up your emotions? Our passions keep us engaged with fulfilling our purpose. But unrestrained passion can burn us up or burn us out. Our values keep passion moving in a productive path toward fulfilling our purpose. Core values are those essential truths that you would live and die for. They are values because their worth is unquestioned. Integrity, empathy, respect, leadership are each values I am passionate about and keep me aligned with my purpose. Your vision is the culmination and combination of the other three. Your vision captures your heart and mind and takes you into the future where you have realized the fulfillment of passion, purpose and values. Your vision allows you to pursue the impossible, to dream big and achieve amazing results. Take some time “ write down your statements of purpose, passion, values and vision.

8: God's Plan of Salvation | www.enganchecubano.com

evidence of God's passion for His salvation to extend to the entire earth. According to Dr. Earley (Chapter 3), the first non-apostle who died for his attempt to share the gospel with fellow Jews was _____.

Jesus Died Crucified I. James could tell St. Paul, "How many thousands there are among the Jews of those who have believed; and they are all zealous for the Law. The personal sin of the participants Judas, the Sanhedrin, Pilate is known to God alone. We must regard as guilty all those who continue to relapse into their sins. Since our sins made the Lord Christ suffer the torment of the cross, those who plunge themselves into disorders and crimes crucify the Son of God anew in their hearts for he is in them and hold him up to contempt. And it can be seen that our crime in this case is greater in us than in the Jews. As for them, according to the witness of the Apostle, "None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. And when we deny him by our deeds, we in some way seem to lay violent hands on him. Peter explains to the Jews of Jerusalem in his first sermon on Pentecost: Paul professes that "Christ died for our sins in accordance with the scriptures. Peter can formulate the apostolic faith in the divine plan of salvation in this way: He was destined before the foundation of the world but was made manifest at the end of the times for your sake. No, for this purpose I have come to this hour. Like ours, his human nature is destined for eternal life; but unlike ours, it is perfectly exempt from sin, the cause of death. At the same time it is the offering of the Son of God made man, who in freedom and love offered his life to his Father through the Holy Spirit in reparation for our disobedience. He knew and loved us all when he offered his life. The existence in Christ of the divine person of the Son, who at once surpasses and embraces all human persons, and constitutes himself as the Head of all mankind, makes possible his redemptive sacrifice for all. Beforehand, during the Last Supper, he both symbolized this offering and made it really present: Francis of Assisi, Admonitio 5, 3.

9: THE FINE ART DINER: The Passion Of the Christ & the History of Salvation

WHAT WE BELIEVE. We live in shifting times but are rooted in eternal truths, the teachings of Holy Scripture. Here at Passion City Church we are guided by certain foundational beliefs and shaping values.

Allegory of Salvation by Antonius Heusler ca. This plan was conceived by God consequent on the Fall of Adam, the progenitor of the human race, and it would be completed at the Last Judgment, when the Second Coming of Christ would mark the catastrophic end of the world. Taken in its widest sense, as deliverance from dangers and ills in general, most religions teach some form of it. It assumes an important position, however, only when the ills in question form part of a great system against which human power is helpless. Salvation is made possible by the life, death, and resurrection of Jesus, which in the context of salvation is referred to as the "atonement". While some of the differences are as widespread as Christianity itself, the overwhelming majority agrees that salvation is made possible by the work of Jesus Christ, the Son of God, dying on the cross. Christian faith is faith in the God of salvation revealed in Jesus of Nazareth. The Christian tradition has always equated this salvation with the transcendent, eschatological fulfillment of human existence in a life freed from sin, finitude, and mortality and united with the triune God. This is perhaps the non-negotiable item of Christian faith. What has been a matter of debate is the relation between salvation and our activities in the world. The Old Testament part of the story shows that people are sinners by nature, and describes a series of covenants by which God sets people free and makes promises to them. His plan includes the promise of blessing for all nations through Abraham and the redemption of Israel from every form of bondage. Variant views on salvation are among the main fault lines dividing the various Christian denominations, both between Roman Catholicism and Protestantism and within Protestantism, notably in the Calvinist–Arminian debate, and the fault lines include conflicting definitions of depravity, predestination, atonement, but most pointedly justification. Therefore, according to Catholic apologist James Akin, the faithful Christian can say in faith and hope, "I have been saved; I am being saved; and I will be saved. Scripture is subject to individual and ecclesiastical interpretations. While some of the differences are as widespread as Christianity itself, the overwhelming majority agrees that salvation is made possible by the work of Jesus Christ, the Son of God, dying on the cross. The purpose of salvation is debated, but in general most Christian theologians agree that God devised and implemented his plan of salvation because he loves them and regards human beings as his children. Since human existence on Earth is said to be "given to sin", [Jn 8: Stagg writes that a fact assumed throughout the Bible is that humanity is in, "serious trouble from which we need deliverance". The fact of sin as the human predicament is implied in the mission of Jesus, and it is explicitly affirmed in that connection". By its nature, salvation must answer to the plight of humankind as it actually is. Therefore, salvation must be concerned with the total person. Plan of salvation Latter Day Saints According to doctrine of the Latter Day Saint movement, the plan of salvation is a plan that God created to save, redeem, and exalt humankind. The first appearance of the graphical representation of the plan of salvation is in the missionary manual entitled A Systematic Program for Teaching the Gospel. Islam and Jannah In Islam, salvation refers to the eventual entrance to heaven. Islam teaches that people who die disbelieving in God do not receive salvation. It also teaches that non-Muslims who die believing in the God but disbelieving in his message Islam, are left to his will. Those who die believing in the One God and his message Islam receive salvation. And whoever said, "None has the right to be worshipped but Allah" and has in his heart good faith equal to the weight of a wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allah" and has in his heart good faith equal to the weight of an atom will be taken out of Hell.

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