

**Chapter 1 : HereYou Consulting Â» 20 Biggest Grant Making Foundations for Christian Organizations**

*"This book offers the first full analysis of the long-neglected and controversial subject of female infanticide in China. Drawing on little-known Chinese documents and illustrations, noted historian D. E. Mungello describes the causes of female infanticide and its persistence for two thousand years."--BOOK JACKET.*

It is bounded on the north and the east by Brazil, on the west by Peru and Chile, on the south by Argentina, and on the southeast by Paraguay. The low, hot lands of the east are dominated by tropical rain forests; the west by the cordillera of the Andes mountains, which traverses one-third of Bolivia. The Andean section includes a high plateau known as the Altiplano Boliviano, and a sierra broken by small protected valleys. This region contains the principal centers of population and economic activity: The northern and eastern plains are used for tropical farming and forest industries, yielding crops such as barley, wheat, rice, sugar cane, coffee, and coca leaves, the last of which is smuggled to Colombia for processing into cocaine. The rich petroleum fields of eastern Bolivia have been exploited by government agencies and U. Made part of the Incan civilization in , Bolivia eventually came under the jurisdiction of the Audiencia de Charcas, which lasted almost years under the colonial rule of Spain. In a revolt against this regime started a bloody war that lasted until , when Bolivia proclaimed independence. As a result of the War of the Pacific, Bolivia lost its sea coast to Chile in , and territorial disputes continued to shadow its history into the 20th century. The growth of a nationalist movement prompted the fight for independence, which was granted on Aug. The country is named after famed revolutionary leader Simon Bolivar , who worked to free Hispanic America from Spain. With Hernando Pizarro, who conquered the region in , came Catholic priests entrusted with the parochial ministry among the Spaniards and the evangelization of the native peoples. The first synod held in Bolivia was convoked in For the most part, priests, both secular and religious, were of European origin; most were born in Spain but some were of mixed race. One exception was the bishop of La Plata, Fernando Arias de Ugarte 30 , who said he was an aborigine and signed his pastoral documents "Fernando indio arzobispo. Development of the Missions. They learned the languages and won the natives over to Christianity, although some aspects of their indigenous religions—such as rituals and superstitions surrounding harvests and luck—remained entwined in their spiritual beliefs. Unlike the Aymaras and Quechuas, the natives on the plains were warlike nomads who resisted foreign domination. It took many years of work by Jesuit missionaries working among the Moxos and Chiquitos and Franciscans working among the Chiriguanos to bring them into the missions. About the middle of the 18th century, evangelization among the Moxos and Chiquitos reached its peak with 22 missions, under the care of 45 missionaries. When the Spanish crown expelled the Jesuits in and secular priests took charge, the missions declined. Whites and mestizos came to live in the communities, which were transformed into diocesan parishes. The Franciscan missions among the Chiriguanos reached their acme in about , with 16 towns. Unfortunately, during the war of independence that soon began, guerrilla bands, opposed to everything Spanish, destroyed the missions. By the close of the fighting in only a few missions remained and the diocesan authority converted them into "curatos doctrineros. They also established new missions in the region, and extended their efforts into the territory of the Guarayos and in the regions of the northwest among the Amerindians of the forest. The mission of the Chiriguanos in the province of Cordillera was secularized in , and that among the Guarayos in , thus ending the accomplishment of centuries of work. Many natives returned to the forests, and the old mission towns disappeared. By the s, the few missions left were attended by Austrian and Spanish friars. During Spanish rule, monasteries and residences were established by Franciscans, Mercedarians, Dominicans, Augustinians, Jesuits, and the Hospitallers of St. The Franciscans and Jesuits worked mainly in the Amerindian missions, while the Mercedarians and Augustinians cared for parishes among the Quechuas and Aymaras in the cities and rural towns. The Dominicans took as their main work the parishes among the people of European origin, while the religious of St. John of God served in hospitals. Jesuits in urban residences took up the work of education and established the Universidad Mayor de San Francisco Xavier in La Plata in In the 18th century some of these congregations took charge of the education of children and the care of orphans. In colonial times

two sanctuaries were prominent in the religious life of the country, and these became centers of national pilgrimage. In the town of Copacabana, situated in the Altiplano on the shores of the historic lake Titicaca, is venerated the image of the Virgin Mary, carved by Tito Yupanqui in the middle of the 17th century in circumstances that bordered on the miraculous, as popular legend has it. On the eastern plains in the town of Cotoca, a small image of the Mother of God is venerated. Legend says that the image was found in a dense forest within the trunk of a tree by some humble farmers in the middle of the 18th century. Both sanctuaries draw large crowds of the devout, especially on their respective feast days. Though people of all classes come there, the poor are in the majority. Also unlike the rest of Spanish America, the Church made no official pronouncement on the independence movement when it grew in strength at the turn of the 19th century. In general the hierarchy and the higher ranks of clergymen remained loyal to the Spanish government, while the majority of priests took part in the struggle for independence. After a brief alliance with Peru, Bolivia battled Chile over rights to a coastal region, then lost this land altogether in the War of the Pacific in 1882. After a succession of military coups, a stable democratic regime lasted through the first decades of the 20th century. This state of flux of political affairs did not bring a substantial change in the Church. The patronato real, which had been exercised by the king of Spain, was passed on to the president; eventually, through the Concordat of 1904, the right to regulate church-state relations would be granted to the Holy See.

**Focus of Church Outreach.** Religious vocations, which had been numerous during the colonial period, diminished somewhat during the first century of independence. Still, during the 19th century a number of charitable institutions were founded in the newly independent Bolivia, growing to more than 50 by 1880. Most were in the charge of religious congregations of women, such as the Sisters of the Good Shepherd, Sisters of St. Lay institutes and religious congregations maintained hospitals, homes for the aged and for foundlings, and first aid stations. The commitment to education also increased notably in the course of the republic, particularly religious orders or congregations such as Jesuits, Christian Brothers, Franciscans, Sisters of St. Ann, and Sisters of the Sacred Hearts. Most of the grammar schools were free, particularly those in rural areas. In the mid-19th century a press was established in La Plata. The law of Oct. 1825 Catholic universities established during the colonial period were by now integrated into the national system of state universities by liberal politicians who severed their ties with the Church and closed the faculties of theology and canon law. Such policies drew increasing opposition from a vigorous group of Catholic-based thinkers by the early 1850s. In a military coup ousted the last of the liberal presidents, reformist Daniel Salamanca, and installed a military regime. In a second coup occurred, leading to the deaths of 1,000 people and bringing to power the left-wing Movimiento Nacionalista in the person of President Victor Paz Estenssoro. Estenssoro nationalized the tin mines, extended voting rights to all adults, and distributed large blocks of formerly Spanish-owned lands among the lower classes. A military government ousted him from power in 1966. Poverty Prompts Civil Unrest. During the 1960s and 1970s Church-run charitable institutions such as hospitals and medical stations reached deeply into the life of the country and sought to combat the appeals of communism, which had taken root in Central and South America. The effect was especially visible in mining centers, such as Catavi, Llallagua, and Corocoro, where communist agitators were most active. The pressure for change and social justice in Bolivia and throughout Latin America from the mids onwards coincided with efforts to implement reforms called for by the Second Vatican Council. The conciliar awakening among Catholics heightened the sense of responsibility of service to the poor and the native peoples and gave direction to social reform. This document recognized as official the Catholic religion and granted the Church state support. Religious education was made obligatory in primary and middle schools, and the teachers received special income.

**Resurgence Follows Vatican II.** Missionaries from North America and Europe had a significant role in the postconciliar renewal. Maryknoll priests and sisters from the United States had begun their first mission to assist the Bolivian Church in 1863, and they were soon joined by others from not only the United States but Italy and elsewhere in Europe. Lay men and women joined in the mission efforts through such programs as the Papal Volunteers. In all, over 30 countries and dozens of religious communities sent missionaries to Bolivia in the years after Vatican II, although by the 1980s their numbers would be reduced as the reforms took root in the Bolivian Church and new theologies of mission began to develop. The CELAM meeting at Santo Domingo in 1992 signaled a new direction for Latin America and Bolivia with its

emphasis on relating the faith to local cultures and ending missionary colonialism. In another effort toward renewal, the Holy See sponsored a program by Church leaders to translate the Bible into Quechua, an Andean native language, as part of Jubilee. After Vatican II the bishops, who had met periodically during the s, formalized their gatherings. Because of their pastoral emphasis, they avoided the doctrinal and theological conflicts that beset other Latin America countries. In , a group of lay Catholics began publishing the daily secular newspaper *Presencia*. By the late 20th century it had become an influential voice for the poor and indigenous peoples of Bolivia. It opened a department of religious studies to offer graduate and postgraduate degrees not previously available in the country. The archdiocese of La Paz and the archdiocese of Santa Cruz also began campus ministry programs at state universities and teacher colleges around the country to instruct Catholic students in higher education. Churchrun primary and secondary schools were estimated to educate 14 percent of the entire student population by the s. From the mids onward, military governments succeeded each other in quick succession, a situation that would continue until , when exiled former president Paz Estenssoro returned to Bolivia and took power. This period was characterized by repression, violence, and religious repression, as governments attempted to hold onto political power in a nation with severe economic problems. On their hunger strike to restore democracy they were joined by Luis Espinal, SJ, as well as many other priests, religious, and lay people. President Banzer relented and called for free elections. However, on March 22, , Espinal was murdered by paramilitary forces. His death had a tremendous influence on young people; 70,000 people of all walks of life attended his funeral, and many schools, institutes, libraries, and youth centers now bear his name. The Church became a target of particular repression a few months later, during the July coup of General Louis Garcia Meza, when over 50 priests, women religious, and lay missionaries were put in prison, exiled, or expelled from the country. He remained in the office until , when the civil unrest resulting from a sustained economic downturn prompted voters to seek a new approach. By the s radical feminists within Bolivia were actively lobbying for abortion rights, reflecting a worldwide move toward a liberal social agenda. In the early s thousands of native peoples marched on La Paz seeking to reclaim their rights to land, language, and culture. The Church supported their demands and mediated the conflicts with peaceful results, although not always with significant legal changes. Such social and religious ferment continued to inspire Catholics across the region to seek reform and, in some cases, even revolution. Into the 21st Century. At the beginning of the 21st century, the Church oversaw over hospitals, clinics, and parish health centers, mostly in poor or rural areas. Because of the national extension of these Church programs, there were many projects of technical and financial collaboration between church and state.

Chapter 2 : Christian mission - Wikipedia

*Drowning girls in China by Christian mission efforts to aid foundlings: Seventeenth-century efforts to save exposed children: Eighteenth-century Christian.*

The Forum serves as a clearinghouse of information and a town hall on issues of religion and public affairs. We are supported by The Pew Charitable Trusts, and we are very grateful for that support. We worked hard to find a day on which this great group of experts could come together to discuss this issue. As you know, many of them work abroad, so that was no easy trick. Amidst the deep gratitude that I know we all shared over the fact that these missionaries were safe and free, eventually, many wanted to know more about these young women “who they were, what motivated them and what they were doing in Afghanistan. Our country has a long and rich tradition of aid groups, including many religious aid groups, traveling around the world to reach those most in need, and they often do their work with little fanfare or attention. But that has changed to some degree in recent months. The sensitive dynamics between Christians and Muslims and current world affairs have increased our interest in these issues and underlined their importance. What kind of work do these religious groups do? What is the range of services that they provide? What are the philosophies and theologies that underlie the provision of these varied services? Some Christian aid groups, as was noted in the invitation, offer only humanitarian services and discourage evangelism in certain situations and, in certain ways, while others permit or encourage sharing their Christian faith in Muslim countries. How do these Christian groups arrive at these different positions, and how do they draw the line on these issues? How do they enforce the policies that they create? From an ethical standpoint, of course, there are many questions on the table today. What are the general and specific concerns that religious groups should be aware of and consider as they provide aid in majority Muslim countries, and particularly in Iraq? How do Muslims perceive Christian missionary activities and other Christian aid activities? What are the rights and responsibilities on all sides? How will Christian missionary activity affect the accomplishment of U. What role, if any, should the government play on this sensitive issue? What is the range and advisability of government action in this area? Many of you are experts on this issue, and I want to get to your questions very quickly in this dialogue this morning. Let me now go ahead and call on our first speaker, Bruce Wilkinson. Bruce has served as senior vice president for international programs of the U. Bruce, please tell us just a little bit more about World Vision, because some here may not know the history of the organization. Wilkinson has spent most of his career abroad in Africa and Europe. You have his bio in your packet. Good morning, and thank you, Melissa. I will give a little brief on World Vision. We do work in relief and development situations. We also work with the church, support the church, as well. I think the dialogue and the question and answer time will probably be most useful to us all, so let me set the tone this morning by being brief in my opening comments. The topic of Christian mission and humanitarian aid is one that World Vision has regularly examined since its origin 53 years ago in predominantly Buddhist South Korea. As our relief and development programs expanded throughout Asia, and now to almost countries, we continue to wrestle with the same core question. How do we best express our Christian faith, which is our motivating factor for ministry to hurting people, while being sensitive to religious and cultural differences? The recent debate over co-joining humanitarian aid and Christian evangelism in Iraq is largely an American phenomenon brought on by the publicized comments of some high-profile conservative Christian leaders associated with humanitarian organizations. It appears that this controversy is not an issue for the people of Iraq, of Afghanistan or of any other predominantly Muslim country around the world that is receiving humanitarian aid from Christian humanitarian organizations. When confronted with humanitarian emergencies, suffering people, no matter their religion, welcome aid from all sources as long as it is appropriate and delivered in a dignified manner. A significant proportion of aid by Christian organizations, both humanitarian and developmental, is delivered to people in countries where the Christian faith is a distinct minority. Rarely has aid been rejected because of its origin, either if its origin was a Christian agency or a congregation. World Vision is operational in predominantly Muslim countries throughout Asia, West Africa, North Africa, the Middle East and the Balkans, and in almost all cases World

Vision has been invited to serve in these countries because of our services and our technical assistance. Moreover, in some Islamic countries, our Christian identification has actually enhanced our work and our ability to interface with local communities and national governments. Unlike Western society, which separates the spiritual from the physical, Islamic societies integrate the spiritual into every aspect of their lives and societies. The same is true with most other non-Western societies. For this reason, the values of Christian organizations that integrate their faith in the service that they provide parallel the Islamic rationale for humanitarian assistance. For example, here are the five motivating principles shared both by Christians and Muslims for their charitable work. The first is a God-centered worldview. The second, a holistic worldview which affirms the spiritual as crucial to human life. Thirdly, solidarity with the poor leads to responsive action and advocacy for the oppressed. Fourth, charity is a religious obligation. And, fifth, witness of faith in a way of life and expression is an obedience to God. While most American and European policymakers may hold a secular worldview, much of the developing world lives in one of the great religious traditions. In a seminal book, in , Religion: The Missing Dimension of Statecraft, author and editor Douglas Johnson filled an enormous gap by documenting the many positive contributions that religious and spiritual influences have brought and can bring in regard to peacemaking. I would like to just quote a very brief paragraph at the beginning of that book: Such persons are often better equipped to reach people at the level of the individual and sub-national group, where inequities and insecurities are most often and keenly felt. I was with the prime minister of the country, we had just been on television, and after the television event, we moved off to the side. Here was the prime minister, and here we had just signed a protocol which in the first line says World Vision is a Christian humanitarian organization. The prime minister was well aware of who we are. For me, it was a time of deep reflection, of a bit of congratulations for the team that was working in that country, because we had effectively established relationships which rise above the traditional religious divides. And, again, I would just encourage us today, as we are thinking about this, it is a question of relationship first, and policy implications second. So, thank you, and I look forward to the question and answer time. Thank you so much. That was really a great introduction to not only some of the theoretical things we need to explore – the fear of evangelism versus the fear of secularism, for example – but also of the practicalities of how this is done. We welcome you this morning, Professor. Feel free to come up to the podium and tell us a little bit about the issues as you see them. Good morning to everyone. But these are all Iraqis from Iraq, and we had the Christian denominations, and the Muslims representing the Sunnis and the Shias from Iraq. And we were both listening and guiding, because it was important for us to build a consensus in the faith communities and how they can work together in order to improve the situation. As we know, there is a crisis of humanitarian services at the moment, and there are different groups working on it. In the midst of all this, there is a lot of suspicion about mission works and missionaries working. I was educated in St. The only unfortunate part was that they were somehow connected with the colonial powers. They supported them, they helped them, they protected them. And there was the superiority complex that I used to hear, even in Kinshasa, for example, that the Christian missions staffed by the whites did not usually look very favorably at the black traditions, at black Africans. So, there was this resentment in Africa especially. When you come to the Middle East, also, you find similar things happened. By the way, some of the best Arabic grammars were written by the Catholic schools in Beirut. So, you really know that they have made lots of contributions to the development of Middle Eastern societies, but they were also supported by the French government, for example. The Catholic mission was always under the protection of the French government in Lebanon itself. So, you really have this unfortunate connection with the colonial powers and what they did to the peoples. And that has repercussions all over the Middle East, because it is seen as another period of a kind of neo-colonialism entering the scene. It was debated greatly at this meeting in Amman. Would they be controlling the minds of the people who are vulnerable as it is? It is perceived, erroneously in my opinion, that the present occupation and situation has been created in the Middle East by an anti-Muslim, anti-Islamic stream in the U. And, therefore, America does, I think, in their perception, stand out as a Christian nation, as a Christian nation that is anti-Islamic at the moment. Moreover, I think everything is being transmitted into Arabic. They do say these are the enemies of Islam, they are insulting the Prophet, they are insulting the Koran and all these things. So these are the

perceptions that play out in the society. And I think the missions are confronted with that kind of situation, of how to undo the colonial period, how to rewrite the history so that they appear as neutral parties who are interested in humanitarian aid only. There are also competing missions within Islamic communities themselves. The government has utterly failed. So, you have parallel systems. There is a group of Muslim physicians, a group of women Muslim physicians, who are working with the people. So, you have this competing element between the Christian mission work, which is also geared to providing those kinds of humanitarian services, and they appear to be trying to win the souls over. Theological traditions are very exclusivist, including Islam and Christianity. Sachedina, this book condemns you to hellfire. So, these questions are also very commonly discussed by the Muslims. We are the only people who will enter Paradise at the expense of all other human beings.

**Chapter 3 : Mission, Vision and Values | U.S. Agency for International Development**

*The Christian Aid Ministries is a foundation based in Berlin, Ohio. Having an international gift giving scope, the Ministries seeks to "provide spiritual and material assistance such as food, clothing, medicine, and Christian literature to needy people in various countries."*

Bring fact-checked results to the top of your browser search. The contemporary social, religious, and intellectual world Many Palestinian Jews appreciated the benefits of Roman rule in guaranteeing peace and order. The Roman government tolerated regional and local religious groups and found it convenient to control Palestine through client kings like the Herods. The privileges of Roman citizenship were possessed by some Jewish families, including that of the Apostle Paul. In his Letter to the Romans , Paul affirmed the providential role of government in restraining evil. Christians did not need to be disaffected from the empire, though the deification of the emperor was offensive to them. Moreover, although the church as an agency of social welfare offered much to the downtrodden elements in society, the Christians did not at any stage represent a social and political threat. After the example of their master, the Christians encouraged humility and patience before wicked people. Even the institution of slavery was not the subject of fundamental Christian criticism before the 4th century. However, the church was not lost in pious mysticism. It provided for far more than the cultic liturgical needs of its members. Inheriting a Jewish moral ideal, its activities included providing food for the poor, orphans, and foundlings; care for prisoners; and a community funeral service. Christianity also inherited from Judaism a strong sense of being holy, separate from idolatry and pagan eroticism. As polytheism permeated ancient society, a moral rigorism severely limited Christian participation in some trades and professions. At baptism a Christian was expected to renounce his occupation if that implicated him in public or private compromise with polytheism, superstition, dishonesty, or vice. There was disagreement about military service , however. The majority held that a soldier, if converted and baptized, was not required to leave the army, but there was hesitation about whether an already baptized Christian might properly enlist. Strict Christians also thought poorly of the teaching profession because it involved instructing the young in literature replete with pagan ideals and what was viewed as indecency. Acting and dancing were similarly suspect occupations, and any involvement in magic was completely forbidden. The Christian ethic therefore demanded some detachment from society, which in some cases made for economic difficulties. The structure of ancient society was dominated not by class but by the relationship of patron and client. In antiquity a strong patron was indispensable if one was negotiating with police or tax authorities or law courts or if one had ambitions in the imperial service. The authority of the father of the family was considerable. Often, Christianity penetrated the social strata first through women and children, especially in the upper classes. But once the householder was a Christian, his dependents tended to follow. The Christian community itself was close-knit. Third-century evidence portrays Christians banking their money with fellow believers, and widely separated groups helped one another with trade and mutual assistance. Women in ancient societyâ€™ Greek , Roman, or Jewishâ€™ had a domestic, not a public, role; feminine subordination was self-evident. Paul, however, Christian faith transcends barriers to make all free and equal Galatians 3: Of all ancient writers, Paul was the most powerful spokesman for equality. Nevertheless, just as he refused to harbour a runaway slave, so he opposed any practice that would identify the church with social radicalism a principal pagan charge against it. Paul did not avoid self-contradiction 1 Corinthians His opposition to a public liturgical role for women decided subsequent Catholic tradition in the East and West. Widows and orphans were the neediest in antiquity, and the church provided them substantial relief. It also encouraged vows of virginity, and by ce women from wealthy or politically powerful families acquired prominence as superiors of religious communities. It seemed natural to elect as abbess a woman whose family connections might bring benefactions. The religious environment of the Gentile mission was a tolerant, syncretistic blend of many cults and myths. Paganism was concerned with success, and the gods were believed to give victory in war, good harvests, success in love and marriage , and sons and daughters. Defeat, famine, civil disorder, and infertility were recognized as signs of cultic pollution and disfavour. People looked to religion for help in mastering the

forces of nature rather than to achieve moral improvement. Individual gods cared either for specific human needs or for specific places and groups. The transcendent God of biblical religion was, therefore, very different from the numerous gods of limited power and local significance. In Asia Minor Paul and his coworker St. Barnabas were taken to be gods in mortal form because of their miracles. To offer sacrifice on an altar seemed a natural expression of gratitude to any dead, or even living, benefactor. Popular enthusiasm could bestow divine honours on such heroes as dead pugilists and athletes. In the Roman Empire it seemed natural to offer sacrifice and burn incense to the divine emperor as a symbol of loyalty, much like standing for a national anthem today. Traditional Roman religion was a public cult, not private mysticism, and was upheld because it was the received way of keeping heaven friendly. To refuse participation was thought to be an expression of disloyalty. The Jews were granted exemption for their refusal because their monotheism was an ancestral national tradition. The Christians, however, did everything in their power to dissuade people from following the customs of their fathers, whether Gentiles or Jews, and thereby seemed to threaten the cohesion of society and the principle that each group was entitled to follow its national customs in religion. If ancient religion was tolerant, the philosophical schools were seldom so. Platonists, Aristotelians, Stoics, Epicureans, and Skeptics tended to be very critical of one another. By the 1st century bce an eclecticism had emerged, and by the 2nd century ce there had developed a common stock of philosophy shared by most educated people and by some professional philosophers, which derived metaphysics involving theories on the nature of Being from Plato, ethics from the Stoics, and logic from Aristotle. This eclectic Platonism provided an important background and springboard for early Christian apologetics. Its main outlines appear already in Philo of Alexandria, whose thought influenced not only perhaps the anonymous writer of the Letter to the Hebrews, traditionally held to be St. Paul, in the New Testament but also the great Christian thinkers St. Clement of Alexandria, Origen, and St. Because of this widespread philosophical tendency in ancient society, Christians could generally assume some belief in Providence and assent to high moral imperatives among their pagan contemporaries. Platonism in particular provided a metaphysical framework within which the Christians could interpret the entire pattern of creation, the Fall of humanity, the Incarnation, redemption, the church, sacraments, and last things.

**Chapter 4 : Drowning Girls in China : D. E. Mungello :**

*Baron's study should be read by anyone interested in the history of Western Christian mission efforts in the Middle East generally and Egypt specifically, as well as by anyone examining how childrenâ€”from low-income families in particular and especially orphansâ€”have been a focus of Protestant missionary efforts.*

On behalf of the American people, we promote and demonstrate democratic values abroad, and advance a free, peaceful, and prosperous world. Agency for International Development leads the U. Our objective is to support partners to become self-reliant and capable of leading their own development journeys. We make progress toward this by reducing the reach of conflict, preventing the spread of pandemic disease, and counteracting the drivers of violence, instability, transnational crime and other security threats. We promote American prosperity through investments that expand markets for U. We stand with people when disaster strikes or crisis emerges as the world leader in humanitarian assistance. We each contribute uniquely in advancing our mission, whether by working in different sectors or by supporting global operations and management. We continually seek to improve our operations and increase our impact. We take pride in our work and our accomplishments. We are ethical in all that we do. We are fair with colleagues, partners, and those we serve, building relationships of trust. We recognize and acknowledge the strength that comes from diversity. We value all people equally and treat others as we would like to be treated. We consistently demonstrate professionalism and respect in our communications and in our behavior. We seek to ensure that all voices are heard. We strive to strengthen the voices of the marginalized and vulnerable. We value every team member and seek to ensure everyone can fulfill their potential. We support programs that engage people across societies and benefit whole communities and countries. We value every member of our team, learn from their experience, and foster their active engagement. We advance equality, foster equal opportunity and address inequality within our Agency and in our work. We design and assess programs with an eye towards constant improvement. We recognize that professional development is fundamental to team satisfaction and success. February 16, Share This Page News.

*The topic of Christian mission and humanitarian aid is one that World Vision has regularly examined since its origin 53 years ago in predominantly Buddhist South Korea. As our relief and development programs expanded throughout Asia, and now to almost countries, we continue to wrestle with the same core question.*

Soon the separate character of Christianity was recognized, and it was freed from the requirements of Hebrew law. Paul, the greatest and the prototype of all missionaries, evangelized much of Asia Minor and the chief Greek cities and was also active in Rome. Because of his work and that of other missionaries, the new religion spread rapidly along the trade routes of the Roman Empire into all the great centres of population. By the time of Constantine reigned ad â€” , Christianity had spread to all parts of the Roman Empire, both East and West. Although paganism lingered, by about ad the population of the Roman Empire was predominantly Christian. The advance of Christianity slowed after as the Roman Empire, with which it had become identified, disintegrated. During this time, however, Celtic and British missionaries spread the faith in western and northern Europe, while missionaries of the Greek church in Constantinople worked in eastern Europe and Russia. From about to the conversion of Europe was completed, and Russia became Christian. From to Christianity suffered a serious recession. The old Eastern Christian churches declined; and in addition the Black Death killed hundreds of missionaries, who were not replaced. The Roman Catholic church, reformed and revitalized after the Council of Trent â€”63 , sent missionaries into the newly discovered and conquered territories of three Catholic empires: Spain, Portugal, and France. Jesuits established missions in Japan, China, and India. Central direction to the whole vast enterprise was provided by the establishment at Rome in of the Congregation for the Propagation of the Faith. From to was a period of decline: Subsequently, mission work by Roman Catholics revived, and native clergy and bishops were ordained to serve new churches in Asia, Africa, and throughout the world. A radical new direction was given to the missions by the second Vatican Council â€” The Protestant churches were slow to undertake foreign missions, but their emphasis on a personal gospel and their recovery of the Scriptures prepared the way for a massive outreach once the Protestant nations acquired colonies from the 16th to the 19th century. In the 19th and early 20th centuries there developed a great upsurge of Protestant mission activity, and many more agencies and boards were formed. Many were voluntary and unofficial, but most denominations also established official organizations for missions. Early missionary activities of the various denominations were often very competitive and even disruptive, but eventually a cooperative spirit developed that helped lead to the ecumenical movement. By the midth century, as former colonies won independence, the new states sharply restricted mission activities, often forbidding such efforts as conversions and permitting only nonproselytizing educational and medical serviceâ€”both of which had been important elements in most Christian mission programs. Missionary efforts in the Orthodox churches during the 19th and 20th centuries were limited to the Russian church, and this activity ceased with the establishment of the Soviet regime in Russia. Learn More in these related Britannica articles:

**Chapter 6 : TEAM | International Christian Missions**

*Mission: Mission,, in Christianity, an organized effort for the propagation of the Christian faith. During the early years, Christianity expanded through the communities of the Jewish dispersion.*

Whether a Jewish proselytism existed or not that would have served as a model for the early Christians is unclear, see Circumcision controversy in early Christianity Jewish background for details. Soon, the expansion of the Christian mission beyond Judaism to those who were not Jewish became a contested issue, notably at the Council of Jerusalem. The Apostle Paul was an early proponent of this expansion, and contextualized the Christian message for the Greek and Roman cultures, allowing it to reach beyond its Hebrew and Jewish roots. From Late Antiquity onward, much missionary activity was carried out by members of religious orders. Monasteries followed disciplines and supported missions, libraries, and practical research, all of which were perceived as works to reduce human misery and suffering and glorify the Christian God. St Patrick evangelized many in Ireland. St David was active in Wales. During the Middle Ages , Ramon Llull c. Medieval[ edit ] During the Middle Ages Christian monasteries and missionaries such as Saint Patrick , and Adalbert of Prague propagated learning and religion beyond the boundaries of the old Roman Empire. In the seventh century Gregory the Great sent missionaries, including Augustine of Canterbury , into England. The Hiberno-Scottish mission began in Their travels took them as far as China in an attempt to convert the advancing Mongols , especially the Great Khans of the Mongol Empire. Catholic missions after [ edit ] Main article: Catholic missions One of the main goals of the Christopher Columbus expedition financed by Queen Isabella of Spain was to spread Christianity. The most active orders were the Jesuits , Augustinians , Franciscans and Dominicans. The Portuguese sent missions into Africa. These are some of the most well-known missions in history. In both Portugal and Spain, religion was an integral part of the state and evangelization was seen as having both secular and spiritual benefits. Wherever these powers attempted to expand their territories or influence, missionaries would soon follow. By the Treaty of Tordesillas , the two powers divided the world between them into exclusive spheres of influence, trade and colonization. The proselytization of Asia became linked to Portuguese colonial policy. Catholic missions in Asia[ edit ] Main article: Catholic missions Portuguese trade with Asia rapidly proved profitable from onwards, and as Jesuits arrived in India around , the colonial government in Goa supported the mission with incentives for baptized Christians. Later, the Church sent Jesuits to China onwards and to other countries in Asia. For over a hundred years, occupied by their struggle with the Catholic Church, the early Protestant churches as a body were not strongly focused on missions to "heathen" lands. In North America, missionaries to the Native Americans included Jonathan Edwards â€” , the well-known preacher of the Great Awakening ca â€” , who in his later years retired from the very public life of his early career. He became a missionary to the Housatonic Native Americans and a staunch advocate for them against cultural imperialism. This pattern of grudging acceptance of converts played out again later in Hawaii when missionaries from that same[ which? In the course of the Spanish colonization of the Americas , the Catholic missionaries learned the languages of the Amerindians and devised writing systems for them. Then they preached to indigenous people in those languages Quechua , Guarani , Nahuatl instead of Spanish, to keep Indians away from "sinful" whites. An extreme case of segregation occurred in the Guarani Reductions , a theocratic semi-independent region established by the Jesuits in the region of the future Paraguay between the early 17th century and From onwards the Moravian Church began sending out missionaries. His interest grew to a furious sort of "backwards homesickness", inspiring him to obtain Baptist orders, and eventually to write his famous pamphlet, " An Enquiry into the Obligation of Christians to use Means for the Conversion of Heathen ". It inspired a movement that has grown with increasing speed from his day to the present. Protestant missionaries from the Anglican and Lutheran and Presbyterian traditions starting arriving in what was then the Ottoman Empire in the first half of the 19th Century. The mainstream of the Baptist denomination, however, supported missionary work. After spending time in the newly formed United States of America strengthening the infant Methodist Church alongside Episcopal colleague Francis Asbury , the British-born Coke left for mission work. During his time in America,

Coke worked vigorously to increase Methodist support of Christian missions and of raising up mission workers. Coke died while on a mission trip to India, but his legacy among Methodists – his passion for missions – continues. Missionary preaching in China using *The Wordless Book* A wave of missions, starting in the early 1800s, targeted inland areas, led by Hudson Taylor – with his *China Inland Mission* –. Taylor was later supported by Henry Grattan Guinness – who founded *Cliff College*, which continues as of [update] to train and equip for local and global mission. The missions inspired by Taylor and Guinness have collectively been called [by whom? Taylor, a thorough-going nativist, offended the missionaries of his era by wearing Chinese clothing and speaking Chinese at home. His books, speaking, and examples led to the formation of numerous inland missions and of the *Student Volunteer Movement SVM*, founded in 1888, which from 1888 to about 1914 sent nearly 10,000 missionaries to inland areas, often at great personal sacrifice. *British Empire* [edit] In the 18th century, and even more so in the 19th century, missionaries based in Britain saw the Empire as a fertile field for proselytizing for Christianity. All the main denominations were involved, including the Church of England, the Presbyterians of Scotland, and the Nonconformists. Much of the enthusiasm emerged from the Evangelical revival. Within the Church of England, the Church Mission Society CMS originated in [10] and went on to undertake activity all around the world, including in what became known as "the Middle East". The Methodists, led by George Whitefield, were the most successful and after the revolution and entirely distinct American Methodist denomination emerged that became the largest Protestant denomination in the new United States. Increasingly colonial officials took a neutral position on religious matters, even in those colonies such as Virginia where the Church of England was officially established, but in practice controlled by laymen in the local vestries. After the Americans broke free, British officials decided to enhance the power and wealth of the Church of England in all the settler colonies, especially British North America Canada. Tensions emerged between the missionaries and the colonial officials. The latter feared that missionaries might stir up trouble or encourage the natives to challenge colonial authority. In general, colonial officials were much more comfortable with working with the established local leadership, including the native religions, rather than introducing the divisive force of Christianity. This proved especially troublesome in India, where very few local elites were attracted to Christianity. In Africa, especially, the missionaries made many converts. Of the 21st century there were more Anglicans in Nigeria than in England. They established schools and medical clinics. Christian missionaries played a public role, especially in promoting sanitation and public health. Many were trained as physicians, or took special courses in public health and tropical medicine at Livingstone College, London. The rise of nationalism in the Third World provoked challenges from critics who complained that the missionaries were teaching Western ways, and ignoring the indigenous culture. The Boxer Rebellion in China in 1900 involved very large scale attacks on Christian missions and their converts. The First World War diverted resources, and pulled most Germans out of missionary work when that country lost its empire. The worldwide Great Depression of the 1930s was a major blow to funding mission activities. Mott, an American Methodist layperson, the conference reviewed the state of evangelism, Bible translation, mobilization of church support, and the training of indigenous leadership. The conference not only established greater ecumenical cooperation in missions, but also essentially launched the modern ecumenical movement. The next wave of missions was started by two missionaries, Cameron Townsend and Donald McGavran, around 1930. These men realized that although earlier missionaries had reached geographic areas, there were numerous ethnographic groups that were isolated by language, or class from the groups that missionaries had reached. Cameron formed *Wycliffe Bible Translators* to translate the Bible into native languages. McGavran concentrated on finding bridges to cross the class and cultural barriers in places like India, which has upwards of 4,000 peoples, separated by a combination of language, culture, and caste. Despite democratic reforms, caste and class differences are still fundamental in many cultures. An equally important dimension of missions strategy is the indigenous method of nationals reaching their own people. In Asia this wave of missions was pioneered by men like Dr G. The "two thirds missions movement" as it is referred to, is today a major force in missions. Most modern missionaries and missionary societies have repudiated cultural imperialism, and elected to focus on spreading the gospel and translating the Bible. Often, missionaries provide welfare and health services, as a good deed or to make friends with the locals. Thousands of schools, orphanages, and

hospitals have been established by missions. One service provided by missionaries was the Each one, teach one literacy program begun by Dr. Frank Laubach in the Philippines in The program has since spread around the world and brought literacy to the least enabled members of many societies. In some colonies, these mission stations became a focus of settlement of displaced or formerly nomadic people. Particularly in rural Australia, missions have become localities or ghettos on the edges of towns which are home to many Indigenous Australians. The word may be seen as derogatory when used in this context. Additional events can be found at the timeline of Christian missions. Contemporary concepts of mission[ edit ] Sending and receiving nations[ edit ] Major nations not only send and fund missionaries abroad, but also receive them from other countries. In , the United States sent out , missionaries, while 32, came to the United States. Brazil was second, sending out 34,, and receiving 20, France sent out 21, and received 10, Britain sent out 15, and received 10, India sent out 10, and received Other major exporters included Spain at 21, sent out, Italy at 20,, South Korea at 20,, Germany at 14,, and Canada at 8, Large recipient nations included Russia, receiving 20,; Congo receiving 15,; South Africa, 12,; Argentina, 10,; and Chile, 8, The largest sending agency in the United States was the Southern Baptist Convention, with 4, missionaries, plus support staff working inside the United States. In recent years, however, the Southern Baptist foreign missionary operation the International Mission Board has operated at a deficit, and it is cutting operations by 15 percent. It is encouraging older missionaries to retire and return to the United States. It regards "mission" as that which is designed "to form a viable indigenous church -planting and world changing movement. This Christian missionary movement seeks to implement churches after the pattern of the first century Apostles. The process of forming disciples is necessarily social. In this view, even those who are already culturally Christian must be "evangelized".

Chapter 7 : Drowning girls in China | Open Library

*Mission efforts peaked in the nineteenth century when the European-based Society of the Holy Childhood urged Catholic children to contribute their pennies to help neglected children in China. However, most of the infant victims were drowned at birth in the privacy of their homes, thereby escaping the scrutiny of the law and the public.*

Rodman This list is a few years old, and some of these funding sources are no longer viable. Keep coming back for the updated list which we will be publishing soon! The question of what foundations to turn to for funding is one Christian ministries and churches ponder over all the time. There are of course various factors to consider. The degree of compatibility between your mission and the aims of a foundation remains the most important consideration. But at a time when foundation funding is declining, it helps to know which foundations are giving the most "€" along with knowing a little about their overall purpose, the kinds of Christian organizations they fund, and the kinds of programs that interest them. The following are the top 20 Christian grant funding sources in terms of funding generosity. All of these sources and many more can be found in our Christian Funding Directory. Seeking to further the gospel of Jesus Christ, its funding territory is national. This is largely a donor advised fund. A donor-advised fund is a charitable giving vehicle administered by a third party and created for the purpose of managing charitable donations on behalf of an organization, family, or individual. A donor-advised fund offers the opportunity to create an easy-to-establish, low cost, flexible vehicle for charitable giving as an alternative to direct giving or creating a private foundation. NCF helps individuals and families plan their giving through such programs as the Legacy Fund after death giving. It advises them on asset giving cash, stocks, real estate, business interests, restricted securities and shows them how to balance income needs and estate planning goals through charitable trusts and charitable gift annuities. The Ministries supports Amish, Mennonite, and other conservative Anabaptists as they minister to the physical and religious needs of people worldwide. It aids victims of war, famine, and natural disasters. The Nehemiah Corporation is a foundation out of Sacramento, California. It supports Christian services and organizations that seek to spread the gospel around the world. It provides care, comfort, and emergency aid to the sick, the disabled, the homeless. It is also known for producing televised religious broadcasts for ministries that spread the gospel worldwide. The Barnabas Foundation is a foundation from Tinley Park, Illinois that supports its nearly member Christian ministries through planned giving and estate planning. Bulow Campbell Foundation is an independent foundation from Atlanta, Georgia. It gives anonymously to church-related agencies of the Presbyterian Church, but not to congregations. Johnson Foundation is an independent foundation in San Mateo, California that generally funds only educational programs in California and Virginia. Only Christian organizations seeking grants for education programs in these two geographic regions would be eligible for funding. It supports churches that seek to relieve hunger, and it provides medical care for the mentally and physically disabled, educational opportunities for youth, and affordable housing, shelter, and spiritual development for those left behind. The Poplar Foundation is an independent foundation that mostly gives within its base of Memphis and the metropolitan area. It funds mostly youth services and education. Ministries that focus on these two areas are eligible for funding. Christian agencies that provide health, human services, and education are likelier to receive funding from the foundation than those that do not. It partners with churches to serve the community, administer church and donor-advised funds for church members, and offer a cash management pool. The Maclellan Foundation is a Chattanooga, Tennessee-based independent foundation. It gives internationally and nationally, stressing Chattanooga. The New York City-based American Bible Society is a foundation that translates, publishes, and distributes the Bible in every language it can. The National Endowment Association is a public charity in Princeton, Indiana that helps small to mid-sized charities in the United States, mostly religious ministries, endow funds. The objective is to free ministries from the constant demands of fundraising so they can devote more time to their missions. The association helps them solicit long-term planned gifts, something the larger charities already have the means to do. It helps them tap into larger funding sources through tax-exempt planning. The Norcliffe Foundation is an independent foundation in Seattle, Washington. It gives to

organizations that benefit the arts and cultural organizations, hospitals, early childhood development, higher and secondary education, and historic preservation. It also supports medical research and health associations, hospices, the environment and conservation, and social services that include programs for the disabled, the homeless, child welfare, youth agencies, and the aged. It gives mostly in the Puget Sound area of Washington, especially in Seattle. It supports nonprofit institutions, communities, and organizations that support research, medical, health, educational, sports, social services, and artistic programs in communities across the nation. Christian organizations that work in any of these areas are eligible for funding. The Trust provides grants that help start new ministries or new programs or expand current programs. It funds organizations that are creative, accountable, stable, and effective. It also funds Christian programs that provide housing, food, medical assistance, and education for the poor. It may also support medical research in different areas. It mostly funds faith-based entrepreneurial programs, especially one-one-one mentoring. It gives nationally and internationally to Christian organizations that further its mission of translating, interpreting, and publishing the Bible. Its goal is to give more and more people throughout the world the opportunity to experience the Bible. Others lack a direct connection to Christianity but work to solve problems that are at the core of Christian concern. Some have a limited geographic focus; others have a national focus; still others have an international focus. But wherever your organization operates, and whatever programs it has, many if not most of these foundations are viable funding possibilities for your organization. And there are countless other possibilities.

Chapter 8 : Drowning girls in China ( edition) | Open Library

*A Christian mission is an organized effort to spread Christianity. Missions often involve sending individuals and groups, called missionaries, across boundaries, most commonly geographical boundaries, for the purpose of proselytism (conversion to Christianity, or from one Christian tradition to another).*

She also oversees the water well installations in the colony that provides fresh, clean water for homes. The well-drilling ministry, EmmanuWell Ministries Africa, has drilled about 12 wells in Senegal over the past two years. The wells are funded by individual donors, churches from various denominations, and The Christian Broadcasting Network. Secular Organizations interested in Water Africa International <http://www.waterafrica.org>: They work with communities and local churches supplying them with clean, reliable water source and providing training to ministries that drill water wells for those who need them. Drop In the Bucket <http://www.dropinthebucket.org>: Providing clean water in Africa is their main objective with a primary focus on children. Therefore, the majority of their water wells and sanitation projects are geared toward schools and orphanages. Edge Outreach PureWater PureLife trains individuals and organizations to provide safe drinking water to people in developing countries. Year-round training includes community water assessment, water purification, filtration, and hand pump repair. Global Water works to teach entire villages how to have clean, healthy water forever. Global Water is an international non-profit, non-sectarian, non-governmental organization. By emphasizing volunteer help, Global Water serves as a vehicle for caring individuals to get involved in the world-wide effort to provide clean drinking water for developing countries. Living Earth Institute <http://www.livingearth.org>: Our primary focus is the development of water supply and sanitation projects; however, through experience, we know that in order to make these projects sustainable, we must take a holistic approach. This means that we must include income generation training, micro-lending programs, literacy classes, and other programs deemed necessary by the community to support long-term sustainability of the project. The Water Page [The Water Page](http://www.thewaterpage.org) is an independent initiative dedicated to the promotion of sustainable water resources management and use. A particular emphasis is placed on the development, utilisation and protection of water in Africa and other developing regions. Over million people in Africa nearly 50 percent of the total population do not have access to adequate water and sanitation. They have had active water drilling operations throughout East Africa for many years, and they are now working on expanding their efforts to many West African nations.

**Chapter 9 : Samples of Mission Statements**

*TEAM's purpose is to help churches send missionaries to establish reproducing churches among the nations to the glory of God. We seek to do this wherever the most people have the greatest need in collaboration with churches anywhere.*

Life is about creating yourself. I only try to dance better than myself. To handle others, use your heart. The relationship shall be of mutual respect and where I can differentiate between that which is satisfactory significant other and that which is perfect significant other, if improved. Until I have a child of my own, I extend myself to my nephew and Godson who are both back in St. Louis any way that I can but wish that I were physically closer to celebrate their birthdays and every holiday with them. I love my parents. I always welcome their unconditional love and advice. I shall continue to work toward transitioning our parent-child relationships into adult-adult relationships. Presently, my knowledge of the events in each of their respective lives remains at a high-level. My friends are an extension of my family. I love to converse and explore new ideas with friends, will always offer to bring them chicken soup if they are sick, and work harder to not be heavy-handed with advice. I will use the power of communication, industriousness, and efficiency to get my work done and rise to any challenge, hopefully whilst ensuring that my goals and values are aligned with the mission, vision, and values of my employer. I would like to resume my volunteering efforts upon graduation from Carlson. Average minds discuss events. Small minds discuss people. By keeping an open mind and appreciating thoughtful academic research, well scripted television banter, provocative articles, friendly social networking sites, books of interest, and smart and funny conversations during hours of happiness, I hope to have a more tolerant, imaginative, and positive approach to my personal, social, and professional lives. There is something that you can do better than any other. Listen to the inward voice and bravely obey that. Now it is just a matter of inducing this competency and sustaining it. I derive my worth from the quality of my relationships, the material and spiritual things in my life, and knowing that I have faith "all of which are measurable with a smile. I try my hardest not to compare myself to others since we are different persons with different experiences; but that is not always the case, therefore, I seek to turn insecurities in opportunities or discard them as irrelevant. Ok, before someone calls the guys in the white coats, let me explain. God has given this mission to all Christians; Jesus said in Matthew While all Christians have been given this mission, we are each given different gifts to use in order to accomplish our mission, as Paul says in Romans We have different gifts, according to the grace given us. As Paul said in 1 st Timothy 2: I hope to accomplish this through my words and through my actions. To this purpose God has given me many resources; a good job that pays well, a good education, the chance to travel, family, friends and much more. I also am aware that I need to put these resources to good use, as the Bible says in Matthew For where your treasure is, there your heart will be also. As I go about my mission I want to be someone others see as a person who not only speaks the truth about God but who demonstrates it. And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? I want my life to model the verse from Acts After all, as Matthew Or what can a man give in exchange for his soul? And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body. I receive direction from him through his Word, the sacraments and prayer. In the sacraments of baptism and communion that I receive at church, I am united with God and my weaknesses or sins are forgiven. Through prayer I can have conversations with God.

**Important Relationships** The following are the groups with whom I have relationships. There is an order of importance in this list, as Gayle Sayers said: There are other relationships in my life but these three come first. This is most certainly true! Live as children of light. He wants me to talk with him and he with me. I can turn to him in times of trouble as He says in Jeremiah I must trust him in all things and constantly seek His guidance in my life. They not only taught me about God and his promises but their lives provided a living example for me that formed the basis of my faith today. I want to be that kind of person for my sister and brother and their families, especially for my nieces and nephews. I want them to see those same attributes of faith, hope and love that existed in my parents and grandparents. My greatest thrill would be to overhear

someone talking to my nieces or nephews and saying something like 2 nd Timothy 1: Our love is unconditional; it cannot be separated by the enticement of money. We do not keep tabs of who owes whom nor how much Mom has given one person over another. They know that they can depend on me for anything they need: I have both Christian and non-Christian friends, both locally and throughout the world. I use as a guide in my relationship with my non-Christian friends verses from Jude 1 which says: My Christian friends provide me with support and encouragement, serving as role models on how to be effective in my mission. My friends and family have my unconditional love. Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers. If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth. Lastly I believe that a part of being a friend is to be an encourager as well as wanting only good things for them. First, to honor myself and God by treating my body with respect, as 1 st Corinthians 6: You are not your own; you were bought at a price. Therefore honor God with your body. I know God has provided me with things not only for use in my mission but also to use for my enjoyment, however 1 st Timothy 6: Lastly, unlike many people I am not afraid to die nor am I afraid to live. If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know! I am torn between the two: I desire to depart and be with Christ, which is better by far; but it is more necessary for you that I remain in the body. Convinced of this, I know that I will remain, and I will continue with all of you for your progress and joy in the faith, so that through my being with you again your joy in Christ Jesus will overflow on account of me. It is the Lord Christ you are serving. In these situations I look to Matthew 5: Give to the one who asks you, and do not turn away from the one who wants to borrow from you. Love your enemies and pray for those who persecute you. My Neighborhood and I The following Bible passages provide the framework for my relationship with my neighborhood; Luke Therefore love is the fulfillment of the law. Instead I believe in helping out my neighbors by taking care of their walks, loaning out my possessions such as my fertilizer spreader, my snowblower, my lawnmower and other equipment. I let my actions demonstrate my faith and whenever possible tell of this faith to my neighbors. My Church and I My church is an important part of my life, as I am a part of a church family. I also provide support for church by giving my time to teach Bible Class or to sing in the church choir and by giving my resources, such as my money and my possessions to the church. In addition, I weekly attend church service to as Ephesians 5: Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you. However, God is calling us to choose love instead of hate. I want to live at peace with all people and take every opportunity to pray for not only my friends and family but for the entire world. This is in keeping with Romans How vast is the sum of them! Wisdom comes from God and is mine for the asking as it is stated in James 1: Because he is at my right hand, I will not be shaken. Yet not one of them will fall to the ground apart from the will of your Father. And even the very hairs of your head are all numbered.