

Chapter 1 : KIDBOX Accelerates Social Mission, Surpasses \$12 Million in New

The City Church and Its Social Mission A Series of Studies in the Social Extension of the City Church by Arcadius McSwain Trawick.

Some of us belong to churches which are situated among marginalized peoples who live in situations of poverty, powerlessness, and oppression. Others come from churches situated in affluent areas of the world. We are deeply grateful to our heavenly Father for allowing us the privilege of sharing our lives with one another, studying the Scriptures in small groups, considering papers on aspects of human development and transformation, and looking closely at the implications of case studies and histories which describe different responses to human need. We acknowledge furthermore, that only by spreading the Gospel can the most basic need of human beings be met: In what follows we do not emphasize evangelism as a separate theme, because we see it as an integral part of our total Christian response to human need Matt. What we have discovered we would like to share with our brothers and sisters throughout the world. We offer this statement, not as attempt to produce a final word, but as a summary of our reflections. Local churches and mission agencies, then, should act wisely, if they are to be both pastoral and prophetic. Indeed the whole human family with its illusions and divisions needs Christ to be its wisdom as well as its Savior and King. Conscious of our struggle to find a biblical view of transformation that relates its working in the heart of believers to its multiplying effects in society, we pray that the Spirit will give us the discernment we need. We believe that the wisdom the Spirit inspires is practical rather than academic, and possession of the faithful rather than the preserve of the elite. Some may find our words hard. Christian Social Involvement 1. We do not subscribe to this view, since Scripture informs us of the reality and pervasiveness of both personal and societal sin Isa. Other Christians become pessimistic because they are faced with the reality of increasing poverty and misery, of rampant oppression and exploitation by powers of the right and the left, of spiraling violence coupled with the threat of nuclear warfare. They are concerned, too, about the increasing possibility that planet earth will not be able to sustain its population for long because of the wanton squandering of its resource. As a result, they are tempted to turn their eyes away from this world and fix them so exclusively on the return of Christ that their involvement in the here and now is paralyzed. We do not wish to disregard or minimize the extensive contribution made by a succession of Christians who have held this view of eschatology, through more than one hundred years, to medical and educational work in many countries up to the present day. Nevertheless, some of us feel that these men and women have tended to see the task of the church as merely picking up survivors from a shipwreck in a hostile sea. We do not endorse this view either, since it denies the biblical injunctions to defend the cause of the weak, maintain the rights of the poor and oppressed Ps. We affirm, moreover, that, even though we may believe that our calling is only to proclaim the Gospel and not get involved in political and other actions, our very non-involvement lends tacit support to the existing order. There is no escape: There have been many occasions in the history of the church—where Christians, faced with persecution and oppression, have appeared to be disengaged from society and thus to support the status quo. We suggest, however, that even under conditions of the most severe repression, such Christians may in fact be challenging society and even be transforming it, through their lifestyles, their selfless love, their quiet joy, their inner peace, and their patient suffering 1 Pet. This calling flows from our confession that God loves the world and that the earth belongs to Him. It is true that Satan is active in the world, even claiming it to be his Luke 4: He is, however, a usurper, having no property rights here. All authority in heaven and on earth has been given to Christ Jesus Matt. Although His Lordship is not yet acknowledged by all Heb. In faith we confess that the old order is passing away; the new order has already begun 2 Cor. Not only Development but Transformation 6. The participants at this conference have entered into the current discussion concerning development. For many Western political and business leaders development describes the process by which nations and people become part of the existing international economic order. Part of the reason for this choice is that the word is so widely used. A change of term, therefore, would cause unnecessary confusion. Western nations, for example, who have generally assumed

that development does not apply to them, are, nevertheless, in need of transformation in many areas. In particular, the unspoken assumption that societies operate best when individuals are most free to pursue their own self-interests needs to be challenged on the basis of the biblical teaching on stewardship Luke. People living in-groups based on community solidarity may help these kinds of societies see the poverty of their existence. It points to a number of changes that have to take place in many societies if poor people are to enjoy their rightful heritage in creation. We are concerned, however, that both the goals and the process of transformation should be seen in the light of the Good News about Jesus, the Messiah. We commit ourselves and urge other Christian believers to reject the cultural and social forces of secularism, which so often shape our idea of a good society. This transformation can only take place through the obedience of individuals and communities to the Gospel of Jesus Christ, whose power changes the lives of men and women by releasing them from the guilt, power, and consequences of sin, enabling them to respond with love toward God and toward others Rom. There are a number of themes in Bible, which help us focus on the way we understand transformation. The doctrine of creation speaks of the worth of every man, woman, and child, of the responsibility of human beings to look after the resources of nature Gen. The doctrine of the Fall highlights the innate tendency of human beings to serve their own interests, with the consequences of greed, insecurity, violence, and the lust for power. We have come to see that the goal of transformation is best described by the biblical vision of the Kingdom of God. This new way of being human in submission to the Lord of all has many facets. In particular, it means striving to bring peace among individuals, races, and nations by overcoming prejudices, fears, and preconceived ideas about others. It means sharing basic resources like food, water, the means of healing, and knowledge. It also means working for a greater participation of people in the decisions which affect their lives, making possible an equal receiving from others and giving of themselves. Finally, it means growing up into Christ in all things as a body of people dependent upon the work of the Holy Spirit and upon each other. The Stewardship of Creation As made in His image they are His representatives, given the responsibility of caring wisely for His creation. Too often, however, we have assumed a right to use His natural resources indiscriminately. We have frequently been indifferent, or even hostile, to those committed to the conservation of non-renewable sources of energy and minerals, of animal life in danger of extinction, and of the precarious ecological balance of many natural habitats. An African proverb says that parents have borrowed the present from their children. This impoverishes other people and denies our identity and role as stewards. In this way those who are poor now will also be able to enjoy the blessing of giving to others. Through salvation, Jesus lifts us out of our isolation from God and other people and establishes us within the worldwide community of the Body of Christ. To the extent that this standard is obeyed, dire poverty will be eliminated Acts 2: When either individuals or states claim an absolute right of ownership, that is rebellion against God. We are perturbed by the perverse misuse of huge amounts of resources in the present arms race. While millions starve to death, resources are wasted on the research and production of increasingly sophisticated nuclear weapon systems. As Christians we condemn these new expressions of injustice and aggression, affirming our commitment to seek peace with justice. In the light of the issue of the stewardship of creation we have discussed here, we call the worldwide evangelical community to make the nuclear and arms trade questions a matter of prayerful concern and to place it on their agenda for study and action. Culture and Transformation Culture includes world-views, beliefs, values, art forms, customs, laws, socioeconomic structures, social relationships, and material things shared by a population over time in a specific area or context. God has made people everywhere in His image. As Creator, He has made us creative. This creativity produces cultures. Furthermore, God has commissioned us to be stewards of His creation Ps. Since every good gift is from above and since all wisdom and knowledge comes from Jesus Christ, whatever is good and beautiful in cultures may be seen as a gift of God James 1: Moreover, where the Gospel has been heard and obeyed, cultures have become further ennobled and enriched. However, people have sinned by rebelling against God. Therefore the cultures we produce are infected with evil. Different aspects of our culture show plainly our separation from God. Social structures and relationships, art forms and laws often reflect our violence, our sense of lostness, and our loss of coherent moral values. In our cultural creativity, God and Satan clash. The Lord used Greek culture to give us the New Testament, while at the same time He subjected that

culture to the judgement of the Gospel. We too should make thankful use of cultures and yet, at the same time, examine them in the light of the Gospel to expose the evil in them 1 Cor. Social structures that exploit and dehumanize constitute a pervasive sin which is not confronted adequately by the church. Many churches, mission societies, and Christian relief and development agencies support the sociopolitical status quo, and by silence give their tacit support. Through application of the Scriptures, in the power of the Spirit, we seek to discern the true reality of all sociocultural situations. We need to learn critically from both functionalist and conflict approaches to human culture. We must remember that both approaches come under the judgement of God. Give the conflicting ethical tendencies in our nature, which find expression in our cultural systems, we must be neither naively optimistic nor wrongly judgmental. We are called to be a new community that seeks to work with God in the transformation of our societies, men and women of God in society, salt of the earth and light of the world Matt. We seek to bring people and their cultures under the Lordship of Christ. In spite of our failures, we move toward that freedom and wholeness in a more just community that persons will enjoy when our lord returns to consummate His Kingdom Rev. Social Justice and Mercy Our time together enabled us to see that poverty is not a necessary evil but often the result of social, economic, political, and religious systems marked by injustice, exploitation, and oppression. Approximately eight hundred million people in the world are destitute, and their plight is often maintained by the rich and powerful. Evil is not only in the human heart but also in social structures. Because God is just and merciful, hating evil and loving righteousness, there is an urgent need for Christians in the present circumstances to commit ourselves to acting in mercy and seeking justice. The mission of the church includes both the proclamations of the Gospel and its demonstration. We must therefore evangelize, respond to immediate human needs, and press for social transformation. The means we use, however, must be consistent with the end we desire. He was neither a Zealot nor a passive spectator of the oppression of His people. Though His act mercy, teaching, and lifestyle, He exposed the injustices in society and condemned the self-righteousness of its leaders Matt.

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Bezeklik , 9thth century; although Albert von Le Coq assumed the blue-eyed , red-haired monk was a Tocharian , [41] modern scholarship has identified similar Caucasian figures of the same cave temple No. The Emperor Ashoka was a significant early Buddhist missionary. In the 3rd century BCE, Dharmaraksita "among others" was sent out by emperor Ashoka to proselytize [citation needed] the Buddhist tradition through the Indian Maurya Empire , but also into the Mediterranean as far as Greece. Gradually, all India and the neighboring island of Ceylon were converted. Dharmaraksita came to the Chinese capital of Luoyang in CE, where he made the first known translations of the Lotus Sutra and the Dasabhumika Sutra , which were to become some of the classic texts of Chinese Mahayana Buddhism. Buddhism expanded rapidly, especially among the common people, and by most of the people of northwest China were Buddhist. Seong of Baekje , known as a great patron of Buddhism in Korea , built many temples and welcomed priests bringing Buddhist texts directly from India. In , Baekje officially adopted Buddhism as its state religion. He sent tribute missions to Liang in and , on the second occasion requesting artisans as well as various Buddhist works and a teacher. According to Chinese records, all these requests were granted. A subsequent mission was sent in , only to find the Liang capital in the hands of the rebel Hou Jing , who threw them in prison for lamenting the fall of the capital. He is credited with having sent a mission in to Japan that brought an image of Shakyamuni and several sutras to the Japanese court. This has traditionally been considered the official introduction of Buddhism to Japan. First supported by the Soga clan, Buddhism rose over the objections of the pro-Shinto Mononobe [46] and Buddhism entrenched itself in Japan with the conversion of Prince Shotoku Taishi. The use of missions, councils, and monastic institutions influenced the emergence of Christian missions and organizations, which developed similar structures in places that were formerly Buddhist missions. Blavatsky and the Buddhist Society, London spread interest in Buddhism. Writers such as Hermann Hesse and Jack Kerouac , in the West, and the hippie generation of the late s and early s led to a re-discovery of Buddhism. During the 20th and 21st centuries Buddhism has again been propagated by missionaries [citation needed] into the West such as the Dalai Lama and monks including Lama Surya Das Tibetan Buddhism. Tibetan Buddhism has been significantly active and successful in the West since the Chinese takeover of Tibet in Many non-Asian Canadians embraced Buddhism in various traditions and some have become leaders in their respective sanghas. In the early s, the French Buddhist Union UBF, founded in estimated that there are , to , Buddhists in France, with , French converts among them. Plum Village , a monastery and retreat center in the Dordogne in southern France, is his residence and the headquarters of his international sangha. This group has a relatively large centre where a teacher and some students live permanently. Perhaps the most widely visible Buddhist leader in the world is Tenzin Gyatso , the current Dalai Lama , who first visited the United States in He has attracted celebrity religious followers such as Richard Gere and Adam Yauch. Thurman , now an academic supporter of the Dalai Lama. Hopfe in his "Religions of the World" suggested that "Buddhism is perhaps on the verge of another great missionary outreach" Hindu missions [edit] Hinduism was introduced into Java by travelers from India in ancient times. When the early Javanese princes accepted Hinduism, they did not give up all of their early animistic beliefs "they simply combined the new ideas with them. Several centuries ago, many Hindus left Java for Bali rather than convert to Islam. Hinduism has survived in Bali ever since. He was an important promoter of the idea of moksha in Indonesia. He founded the Shaivite priesthood that is now ubiquitous in Bali, and is now regarded as the ancestor of all Shaivite pandits. Since the s, many westerners attracted by the world view presented in Asian religious systems have converted to Hinduism. Paramahansa Yogananda , an Indian yogi and guru , introduced many westerners to the teachings of meditation and Kriya Yoga through his book, Autobiography of a Yogi. Sikh missions [edit] Sikhs have emigrated to countries all over the world, especially to English-speaking and East Asian nations. In doing so they have retained, to a high degree, their distinctive cultural and religious identity. Sikhs are not ubiquitous worldwide in the way that

adherents of larger world religions are, and they remain primarily an ethnic religion. However, they can be found in many international cities and have become an especially strong religious presence in the United Kingdom and Canada.

Chapter 3 : City Missions Church | The City Church

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Frankly and this Site make no warranties or representations in connection therewith. If you are affiliated with this page and would like it removed please contact pressreleases@franklyinc.com. KIDBOX is also evolving its social mission to inspire kids to do good and foster a new generation of givers and philanthropists. The company is working closely with its Kids Board of Directors on local give-back initiatives across the country. With a social mission at its core to clothe one million children in need, KIDBOX gives families the opportunity to open up the conversation about giving back with their children. This conversation often happens for the first time when families decide on their charity donation together. Every season, there are new charities for customers to choose from, including supporting children in foster care, military families, children affected by natural disasters, and more. Over the past two years, the cause that KIDBOX customers donated to the most was children living in homeless shelters. With these donations, KIDBOX and its customers help to instill confidence and a sense of pride for less fortunate kids -- one child at a time, one box at a time. This season in particular, customers can choose to donate to victims of Hurricane Florence and Hurricane Michael. The new KIDBOX Kids Board of Directors features an impressive group of 12 kids from across the country between the ages of who have demonstrated leadership and passion for social good. Doing good at a young age is contagious and very inspiring. A few notable Kids Board projects include: Chairman, Sidney Keys year-old, St. Proceeds from the event will go towards raising money for Chub Cares: Aden Garf year-old, Needham, MA In October, Aden, with help from Circle of Hope, an organization that teaches children about giving back, hosted an event where he invited kids hand write note tags to attach to the KIDBOX clothing he will be donating to children in shelters. This winter customers can donate to the Community Hope Center as well as to victims of Hurricane Florence and Hurricane Michael, children advocacy and adoption organizations, and those that provide academic support for families in poverty. For every KIDBOX a customer keeps, a new item of clothing is donated to a child in need helping to instill warmth, confidence and pride in kids who need it most. The KIDBOX experience also helps parents start the conversation about giving back as a family when they select the charity together. Pairing proprietary data science and machine learning with a team of expert stylists, KIDBOX creates a fun, easy and engaging shopping experience that starts online and delivers surprise and delight right to the doorstep of each customer, many who make the opening and exploration of their KIDBOX a special event for the whole family. A VC-backed startup, led by Canvas Ventures. Donating new merchandise provides these companies with a simple and effective way to help millions of kids, adults and families facing poverty and disaster each year. Learn more at www.kidbox.com.

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