

Symposium on Mission and Social Action:

**The Role of Social Ministry in the
Seventh-day Adventist Church**



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Adventist Development & Relief Agency
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The **Role of Social Ministry in the Seventh-day Adventist Church**

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Foreword

On October 10, 1997 a small group of social ministries practitioners, academics, and church administrators gathered to discuss the role of social ministry in the work and witness of the Seventh-day Adventist Church. This was a historic event in that it was the first of its kind in our church. For two days we prayed together and talked together, wrestling with such issues as how social ministries relates to traditional evangelism, how the founders of our church had dealt with this matter, and what the life and example of our Lord may be able to teach us about our responsibilities for the welfare of others.

These issues are urgent in our world today. People in our world daily struggle to feed their children, and too many find themselves unable to do so. Each day thirty four thousand children under the age of five die from hunger and easily preventable diseases; that is twenty four children each minute. Vast portions of the world's population suffer from the grossest violations of their basic human rights. For instance, each year more than two million women and girl children are subjected to the atrocity of female genital mutilation. More than a quarter of the developing world's people live in poverty according to the Human Development Report, 1997, and 1.3 billion of them live on incomes of less than US\$1 per day. This is our world, and it is these realities which motivated those individuals who gathered for the symposium on October 10.

The transcripts which you hold are the record of that event. They contain the perspectives of the participants, and record the richness and diversity of their views. You will note, however, that the participants held one essential characteristic in common: a profound commitment to bear witness to the kingdom of God and its presence even now in our world through compassion ministries. It is our hope that by reading the record of their discussion, you will also share in that commitment.



Ralph S. Watts

President, ADRA International

Acknowledgements

The *Symposium on Mission and Social Action Transcripts* is the product of a unique and historic event which brought together approximately 60 thought leaders, church administrators, and social ministry practitioners from North America and around the world. These individuals spent two days discussing and debating how social ministries fit within the broader work of the Seventh-day Adventist Church.

We are especially grateful for the advice, assistance, and participation of colleagues and friends at Andrews University, and the North American Division. The work of the planning committee for the Symposium was crucial to its success, and we would like to particularly thank a number of its members: Dr. Sharon Pittman, Dr. Walter Douglas, and Dr. Jon Dybdahl. We would also like to express our gratitude to Elder Monte Sahlin and his staff for their support and collaboration in planning and hosting the event. Finally, we would like to thank Mr. Donald Rogers of Catholic Relief Services, Reverend Dirk Ficca of the Metropolitan Chicago Interreligious Initiative, and Mr. David Suley of Bread for the World for their participation as colleagues and brothers in Christ. Finally, we are grateful to each of the speakers at the symposium for their fine and thoughtful presentations.

ADRA Central Office would also like to take this opportunity to express its appreciation to all cooperating organizations, for their continuous support in the preparation of this report. It is hoped that this report will stimulate and inspire continued discussions of this important issue, and will ultimately guide us as Adventists to a more faithful and full witness of the power of Jesus Christ in the world. The Adventist Development and Relief Agency (ADRA), together with Andrews University and the Seventh-day Adventist Church in North America, sponsored a Symposium on Mission and Social Action at the world headquarters of the Adventist Church. Participants included ADRA staff and board members, faculty and staff from Andrews University and Loma Linda University, members of the executive committee of the Church, and invited consultants.

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Introduction

Ralph Watts

President, ADRA International

Washington, D.C. is used to having unusual events take place. I have a cartoon here that was given to me this week about a major event that took place this last Saturday. This little cartoon has a picture of a couple walking down the street. To the right is a newspaper stand and the headline of the paper reads, "Promise Keepers in Washington, D.C." The husband turns to his wife and he mutters, "Well now, that's a first." We promise you, we *promise* you, that when this symposium ends tomorrow night all of us will have been enlightened, encouraged, inspired, and challenged by the possibilities that exist for all of us to carry out a ministry to a world that is suffering. Indeed, it is for the sake of that ministry that each of us is here this afternoon.

The group invited today has been carefully selected. Our time today and tomorrow will consist of presentations, panel discussions, and question and answer sessions. It may be that at times some of us may disagree with others, but we want to do so in a spirit of collegiality. So with your permission we are going to drop the titles and the degrees. We will go on a first name basis, so please address me simply by my first name, Ralph.

We are recording all of the proceedings of this symposium, and will prepare transcripts for each of you so that we can in the future go back and revisit some of the topics which will be discussed. Still, we want to maintain an atmosphere of informality. If you are more comfortable taking off your coat and shedding your tie, that is what we would like you to do. This is going to be a working event where we roll up our sleeves, talk together, think together, plan together, pray together and fellowship together. It is our desire that out of this will come a document and actions and recommendations that will be a real asset to the Adventist Church and its various institutions as we all seek to minister to a world that is suffering.

You should be aware that this event is a first. If we feel that this symposium has been positive, we may want to hold similar symposia in other areas of the world. We've already had a request for it from at least one region. Some of the other overseas fields are asking why they haven't been included in this first event. While we do have some representation from overseas on behalf of the church, ADRA, and other organizations, we have decided to focus at this time on North America. By tomorrow night we will have a clear indication as to whether or not this is something which we should encourage for Asia, Europe, Africa, or Latin America. We will wait and see. But we have to take the first step towards initiating a focused dialogue within the church. Today is the first step.

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Now this has been a dream for some of us for many years. We have felt that there has been a tension, and perhaps a healthy tension, between social ministry organizations such as ADRA and the church. We feel that there could perhaps be a greater understanding between ADRA and the church leadership concerning the role of social ministries in the broader work of Jesus Christ as it is embodied in the church. We have longed for the time when we can come together as church leaders, as theologians, as those who have been involved and well trained in social work, to be able to think, to plan, and to talk about how we can be an instrument of God in these troubled times. So we want to pray that God will bless us in our deliberations, particularly those who will be making presentations to us this afternoon and tomorrow.

I would like Monte Sahlin, the Regional Vice President for ADRA for North America, to give a brief welcome and greeting as well. I have asked him also to lead us in a word of prayer as we begin our symposium.

Monte Sahlin

Regional Vice President, ADRA North America

It is a special privilege for the Seventh-Day Adventist Church in North America to be the residence of the ADRA Central Office. We are delighted that so many of our members hold ADRA in high esteem and help to support it. I am very happy that we have the opportunity to host this first, historic Seventh-Day Adventist conference on mission and social action in this century. We extend a welcome to each one of you and we will also be happy to help you find your way around this building and relax and enjoy yourself while you are here.

Let us bow our heads in prayer.

Lord Jesus, we gather in Your name because you came filled with compassion, willing to give Your life for those who have so degraded the world, entered into so much evil, and so enslaved their fellow human beings. We lift up the vision that You have for humankind, the compassion that You show, and ask that You be our source of faith and hope. We pray Lord, that we might keep our eyes clearly on your example as we enter into this important discussion today, both in our thinking and in our listening to one another. We pray this in the name of Jesus, Amen.

Social Action Now: A Challenge to the Seventh-day Adventist Church

David Syme

Vice President for Communications and Corporate Development, ADRA Central Office

It is a privilege to be here this afternoon to share with you. I have been asked to challenge the Seventh-day Adventist Church this afternoon, and I will certainly attempt to do that. But I am glad that we can be amongst fellow Christian believers as well. I think this fact of our common belief brings an extra dimension of unity to our meeting this weekend. If we are a little strong on ourselves, you will understand that it is because we want to make this challenging - though we do so knowing that our unity in Christ is supreme.

The Seventh-day Adventist Church is both a world church and a growing church. There are only twelve countries where we have no church presence at all. We can, and do, thank God for that great achievement. As Adventists we are by definition a people who look upwards for the second advent of Jesus Christ when he will come to establish His kingdom in all its fullness. But in that great hope and expectation there lies an inherent danger to us as a people. This danger is essentially that we might become so preoccupied with preparation for and witness to that great future reality that we fail to see or comprehend that His kingdom in part already exists, and that we are part of it here and now.

Righteousness is both spiritual and social in character. We cannot live our lives atop a spiritual cloud, detached and distant from life as it is now. We cannot simply tune out from the society in which we

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presently live and witness. Surely the gospel of our Lord is more than a pie in the sky. The Dutch theologian, W. A. Visserhuf, noted in 1968 that “a Christianity that has lost its vertical or spiritual dimension has lost its salt, and is not only insipid in itself but useless for the world. But a Christianity which would use vertical or spiritual preoccupation as a means to escape its responsibility for and in the common life of man is a denial of the incarnation of God’s love for the world manifested in Christ.”

So what are the facts of the present world? The world in which we are called to labor and witness today is one in which world grain production has dramatically slowed in the last decade even while demand for that grain has increased dramatically. The failure to meet the demand for food is evidenced by the statistics. Thirty four thousand children under age five die daily from hunger and easily preventable diseases. That is 24 children every minute. Just to put that into perspective, imagine three jumbo jets full of children crashing every hour of every day for a whole year. That catastrophe represents the number of children who fail to reach adulthood each year due to malnutrition and related diseases. But hunger is not the only threat. In the country of Malawi there are 500,000 orphans in a population of 11 million. Most are without parents due to the devastation which the disease AIDS has visited upon that country. One could repeat similar statistics in other countries.

Even something as basic as safe drinking water cannot be assumed to be enjoyed by most of the people living on our planet. Only 2% of the world’s water supply is said to be potable. We also face the potential of drastic changes in our global environment which could have terrible effects on many nations on the planet. The 11 warmest years in record have all occurred since 1979. There are vast portions of our population who suffer from the grossest violations of their basic human rights. Indeed, more than two million women are subjected to the atrocity of female genital mutilation every year. These are just a few statistics that give us a picture of our world.

This is our world, but it is the world in which Jesus Christ incarnated Himself to demonstrate His love wholistically. And it is for just this world that he ultimately offered up His life. Ultimately, there really are only two basic attitudes to the world that we can bring as Christians. John Stott, the notable English evangelical theologian, identifies two attitudes: “escapism” or “engagement.” Throughout the history of the church these mutually opposite notions have plagued Christian mission. As already stated many Adventists tend towards escapism at the expense of engaging in the world and its needs. But true mission arises from the commission of our Lord. We are to be sent into the world as He was sent into the world. We must live out our Christian culture in secular society. And that lifestyle must include vertical evangelism as well as horizontal social engagement. Indeed, often it is within the context of seeing the gospel in Christian action that the hearing of the message of salvation becomes credible and is therefore accepted.

What are some of the current realities of mission today? The environment within which Adventist mission must take place is changing dramatically. Unless we become aware of present realities we risk facing the challenges of the 21st century mission with a “more of the same approach.” We must avoid making the mistake of using the often quoted phrase, “We must not forget how God has led us in the past,” to mean that methodologies that have served us well in the past will necessarily take us through to the kingdom. God is a spirit and as such He cannot remain gift wrapped in neat methodological or theological boxes. Those of us engaged in mission, and evangelism in particular, desperately need to rediscover the infinite diversity and creativeness of God and to develop a much greater sense of kingdom awareness here and now as a preparation for the future.

The most affluent nations of our world today are also the most secular. Even in our own community of faith in the northern countries the impact of materialism is insidiously affecting our global commitment to community and mission. Martin Luther challenges us when he states, “If you preach the gospel in all aspects with the exception of the issues that deal specifically with your time, you are not preaching the gospel at all”. Within the current framework of global realities our church cannot afford to protect itself from the present world in a grand and glorious spiritual isolationism. Somehow we must discover approaches that frame the remnant church in terms of community and partnership if it is to strike a resonant chord in secular society. The community of believers at All Souls, Langham Place, in London, England, is one such example of how solid Bible preaching and loving social engagement in the context of community has resurrected a once dead church into a living one. Indeed in the earliest days of the Christian church it was the offering for the needs of the poor in Jerusalem that transcended the theological differences of that time and brought the believers into *koinenia* - or fellowship.

Modern missiologists have spoken of two hungers among the people of our world: physical hunger resulting from poverty, and spiritual hunger from ignorance of Jesus Christ. If we wish to be viewed as credible in the context of today’s world as we respond to its spiritual hunger, we dare not ignore the hunger of the body. Rightly applied and implemented, social action as a part of Christian presence and witness will give flesh and blood to the words which we speak, and so make them credible and powerful to those who hear them.

Such a wholistic concept of witnessing will first bring a horizontal balance and secular relevance to our own tendency toward vertical (or spiritual) preoccupation; second, it will enable secular and non-Christian societies to respect and truly consider the church and the values it represents; third, it gives church members (and especially the youth) a pride in their church and an appropriate talking point among their peers; fourth, social engagement drives church members to understand diversity and leads them into stronger fellowship. It provides an excellent tool for working together in a true community of faith. It is

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an excellent cure for tendencies towards introspection, ethnic polarization and theological bickering. Fifth, a concept of witness which responds to the two hungers of man also provides opportunities for church members to engage in society and feel comfortable doing so, particularly as so many of us have grown up in insular Adventist homes without opportunities to effectively relate to people in secular society. Finally, it can help to move the church from a life destroying centripetal preoccupation with institutional needs to a proper focus on the life giving, centrifugal imperative of church mission. Increasingly, we are focusing too many of our resources as a church on maintaining the status quo at the expense of outreach to the unreached, the unbelieving, and the suffering in this world.

There are no easy solutions. The answers must be wholistic and multifaceted. Social ministry is only one part of the whole solution. Whilst it is attractive and holds great promise, we must beware of becoming ensnared by what is popularly known as the social gospel. We must take heed that we do not succumb to the idea that witness can be reduced to social action alone. Scripture does not promote such a concept. The gospel of Jesus Christ was, and is, and always will be a wholistic gospel. It follows, then, that our message and mission must be wholistic also. Members engaging in social action need to be firmly grounded in the gospel and understand the balanced biblical teaching on the vertical and horizontal aspects of the gospel message. We must avoid the temptations to validate this ministry because of its perceived public relations values and benefits. Instead we must see it as a ministry that springs spontaneously by those that have been touched by the Lord.

As Ellen White so beautifully expresses in her book, *Desire of Ages*, “When we love the world as Christ loved the world we are already fitted for heaven, because we already have heaven in our hearts.”

If we apply that profound thought to our mission today, then many more of the unharvested and unreached will be made ready for the gospel of salvation. They will be ready because their hearts and lives have been touched as they see and experience the Lord of heaven in the lives of those who proclaim the good news to them through both their deeds and their spoken witness.

Donald Rogers

Executive Public Policy Liaison, Catholic Relief Services

Thank you very much. I am really pleased to be here. In talking with a number of you before the session, I realized how important a session this is, how important this weekend is. I am very honored to have been asked to come, and I hope that I can contribute.

I am going to divide my comments into three sections. The first one is addressing the question of the real nature of poverty today? The second part of my presentation concerns the role of faith-based organizations in responding to poverty. My third point will be to present to you, the Seventh-day Adventist Church, the challenge of responding to poverty in the world on an even greater scale than you are perhaps doing presently.

The United Nations Human Development Report for 1997 gives us some insights into the nature of poverty today. The report focuses not just on the poverty of income, but on poverty from a human development perspective, i.e., poverty as a denial of choices and opportunities for living a tolerable life. That is the United Nations' definition. What it indicates is that while the progress in reducing poverty over the 20th century is remarkable and unprecedented (i.e., since 1960 child death rates in developing countries have more than halved; malnutrition rates have declined by almost a third; and the proportion of children out of primary school has fallen from more than half to less than a quarter), the report also indicates that the advances have been uneven and marred by setbacks, and that poverty remains pervasive.

Here are just some examples:

- more than a quarter of the world's people still live in poverty;
- about a third of the world's population, or 1.3 billion people, live on incomes of less than a \$1 a day, while in South Asia 515 million people live below the poverty line;
- Sub-Saharan Africa has the highest proportion of people in - and the fastest growth in - human poverty. Some 220 million people in the region are income-poor. Indeed, the Sub-Saharan and other least developed countries are poverty stricken - and it is estimated that by 2000 half the people in Sub-Saharan Africa will be in income poverty.
- Children are especially vulnerable - hit by malnutrition and illness just when their brains and bodies are forming. Some 160 million children in the world are currently moderately malnourished or severely malnourished.

So while affirming past progress, the report also points to setbacks and some of the new forces which are responsible for them. These forces are slow economic growth in the developing world, conflict in 30 countries (mostly in Africa), and the rising threat of diseases like HIV and AIDS. The report finds that the

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human development index has declined in the last year in 30 countries. That is more than in any previous year since they first started keeping this index.

For a second angle I went to another source, the United Nations Trade and Development Video. The United Nations Conference on Trade and Development released a statement in August, 1997 sounding a “warning on globalization” and arguing for policies to “counter economic polarization, and growing income inequality.” Here is what they found: in 1997 they discovered that while there are significant exceptions at the country level, overall the world economy is still growing too slowly to both generate sufficient employment with adequate pay, and to alleviate poverty. Second, they identified gaps between developed and developing countries, as well as between developing countries, which are widening steadily. For example, in 1965 the average GNP per capita for the top 20% of the world’s population was 30 times that of the poorest 20%. Twenty five years later in 1990 the gap had doubled to 60 times. Third, the rich have gained everywhere and not just in comparison to the poorer sections of society. The hollowing out of the middle class has become a prominent feature of income distribution in many developing and developed countries. Fourth, trading in existing assets is often much more lucrative than creating wealth through new investment. Fifth, the share of income accruing to capital has gained over that assigned to labor. Sixth, job and income insecurity is spreading. Finally, the growing wage gap between skilled and unskilled laborers is becoming a global problem. There is an established trend in many developed countries showing absolute falls of 20-30% in some cases in the real wages of unskilled labor workers. These are trends which have been common in developing countries since the early 1980’s.

So what we really see in summarizing both the UNCTAD report, and the UNDP’s Human Development Report 1997 is that today’s poverty issue is really one of a growing gap between people, the marginalization of the poor, and the moral fairness of this situation. Added to that is an ignorance, and a kind of philosophy that contributes to the ignorance, that says that somehow we are apart from what is going on.

I’ll give you two indications that I use, and I think they are telling. One is from a study at the University of Maryland in which they discussed foreign aid with ordinary people. They found that people in America generally believed that we spend about 15% of our nation budget for foreign aid, and they think it’s too much. They believe that something closer to 5-10% would be more appropriate. In fact, we only spend 1% on foreign aid.

A second fact: more than half of the members of the House of Representatives do not own passports. Interestingly enough they are elected on the premise that not having a passport means that they will not focus on external issues, but on domestic issues. It is a kind of badge of honor, not having a passport. Now

I am not trying to send any Congressmen on junkets. I really don't intend to do that, but I think that it's an indicator of why we are moving in a direction of less concern about people in other parts of the world.

I would like to speak for a few minutes on what I think the role is for faith-based organizations in the realm of social change. I'd like to refer to two quotes. The first is from the gospel of Matthew, chapter five.

You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.

What are we as faith-based agencies to do given the diagnosis that I've just recounted? I think that one issue which we must confront is that the nature of the problem is more moral than it is technical; that a sense of solidarity with the poor is essential for any future endeavors; that technical answers are necessary but not sufficient to take the next step forward; and that development is by nature value based and so faith is the best foundation for it. We cannot leave the development work only to technically oriented organizations. It is we faith-based organizations that have the advantage and that are peculiarly called to contribute at this time because we are founded on a moral vision. While we need to be technically proficient, we also need to apply to our work our religious vision of a just world.

I think we also must help to strengthen the moral perspective of those who are managing these problems with our insights derived from our own heritage as Americans. George Washington, in his farewell address, spoke of the importance in the political process of a religious vision.

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should also labor to subvert these great pillars of human happiness, these firmest props of the duties of man and citizens. The mere politician equally with the pious man ought to respect and to cherish them. A volume could not trace all the connections with private and public velocity. Let it simply be asked where is the security for property, for reputation, for life if the sense of religious obligation desert the oaks which are the instruments of investigation in courts of justice. And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar nature, of peculiar structure, reason and experience both forbid us to expect that national morality can prevail to the exclusion of religious principle.

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I think that this quote helps us to recognize that part of our responsibility in helping to deal with the problems of development, and the problems of civil society, is to make sure that the religious perspective is developed and heard, and that its particular arguments are also developed and heard.

At Catholic Relief Services we've just gone through a period of strategic planning similar to the one that ADRA International has been going through. We have developed four strategies called justice, Catholic social teaching and management, program quality, and fundraising. I notice that there are a number of similarities between the areas which we decided to focus upon and those on which you've decided to focus. What I think our plan tries to do is to recognize the situation that we are facing, to make a conscience shift towards addressing systematic issues among northern constituencies in addition to our casework, i.e., attention to development education and advocacy in addition to our relief and humanitarian activities.

In our Catholic social teaching and management work we're developing guiding principles to act as a compass for us so that people who are not of our religion can find meaning in our work. Doing so clarified and affirmed those principles even for those of us who are Catholic and work within Catholic Relief Services. It serves as a sort of a compass for all of us concerning the meaning of a faith-based organization; and it strengthens our organization because it allows us to recruit for diversity. We have many non-Catholics in our organization, and yet with this kind of a framework it enables us to have the best of both worlds.

We also focus in our management and Catholic social teaching strategy on our human resources, and the support that we need to give to our staff overseas who really do heroic work in very uncertain conditions (as do your staff). People like this tend to get over extended and over worked. They tend to live their jobs, and we have to find ways to make sure that we support them wholistically.

Our plan makes us go back to our roots and recognize that we are not just another private voluntary organization. We are an organization that is Catholic, it is part of the church and represents the Catholic constituency. That distinguishes us from other PVOs. It distinguishes all faith-based organizations from other PVOs. It is in this context that I note with interest that the occasion for today centers on action plan six [ADRA's Strategic Plan], clarifying and strengthening ADRA's relationship with the church. I think that you are really hitting the nail on the head.

My third point concerns a challenge to the Adventist Church. In preparing for this afternoon, I looked back and tried to understand a little bit more of what you stand for, and found that in the eleventh belief among what I found to be 27 fundamental doctrines, it mentioned that the "Church is a community of believers who join together for a number of purposes, one of which is for service to all mankind". I looked through

ADRA's annual report and made sure that I understood the work in 1996 that was being done: economic development, matching funds for 77 disasters around the world, refugee crisis relief, responses to manmade and complex emergencies, education, food security, primary health care; and I saw some of the different types of activities that were featured by the Australian, Canadian, Denmark and German network offices of ADRA International. There was the cement and straw housing in Mongolia supported by ADRA Canada. There was the Vanuatu water supply system funded by ADRA Australia, as well as other programs.

So what does service to mankind possibly mean today to ADRA and to the Seventh-day Adventist Church? I don't want to be too presumptive, but I hope by mentioning these four exhortations I might stimulate some discussion amongst you. Here they are:

- 1) Look for ways to apply a greater amount of your religious heritage and inspiration to your operational and managerial activities. By this I don't necessarily mean the cultural practices but the values you possess.
- 2) Look for ways to apply your moral principles, especially in development activities. Explore the areas of reconciliation and peace making.
- 3) Look for ways to inform and to influence political decisions which are currently being made without the benefit of either a religious voice, or without a concern for the marginalized.
- 4) Help your local partners to develop an independent sense of what they can do and what needs to be done.

The bottom line is really to use your faith-based muscle to greater effectiveness. I think you will always find us at Catholic Relief Services ready to be of any assistance we can be in discussing this or any other type of topic. I think that what you have is a great strength and that what it needs is to be exercised in new ways for new challenges. Thank you very much.

Monte Sahlin

I am a pastor who discovered early on that in order to be faithful to my sacred calling I had to learn the skills of community organizing and social work. It has informed my paradigm for pastoral ministry and it has shaped my view of the mission of the church. Although in recent decades, primarily since the 1920s, the Seventh-day Adventist Church has moved to a dualistic point where many believe that social ministry does not have much to do with the mission of the church, I believe that in fact there are many important

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reasons why social action must be a part of the mission of the Adventist Church. The first two reasons I will touch on briefly as David Syme has already articulated them well.

I believe that we must address human needs and social concerns in order to properly articulate the gospel of Jesus Christ. We, as Seventh-day Adventists, believe in the wholistic nature of humankind; that issues of religion cannot be separated from issues of health, family life, neighborhood, economic development, agriculture, and all aspects of human life. Second, television has changed forever how people communicate. They must see a demonstration of our faith, not just hear our message. As long as Seventh-day Adventists put their emphasis on transmitting a message, they will not be seen in today's world. In fact, some of you know that a piece of research that I worked on in 1994 indicates that for the general public in the United States and Canada the Seventh-day Adventist Church is essentially invisible. It doesn't exist.

Number three, I believe that social action is particularly important to a church like the Seventh-day Adventist Church that takes seriously the idea that believers ought to live a holy life at a higher standard, that there should be a tension with and separation from the world. In fact, the degree to which that emphasis has been watered down and even lost in modern Adventism is largely because we have quit practicing social action, and we no longer have a symbolic anchor, an icon if you please, that calls our people out of the world to a counter-cultural point.

Let me say that if we had continued to hold onto the pacifist antiwar standard of the mid 19th-century, I believe we would have had more influence in some nations where violence in the last few years has flared up in spite of a very large Seventh-day Adventist population. We need social action in order to call our people to holiness. If the institution cannot behave in holy ways, then how can we ask the individual member to take seriously the appeal to behave in holy ways?

Fourth, I believe there is strong support for social action among Adventist Church members. Part of my job as Assistant to the President is to supervise regular polls of our members. In 1990 we did a survey which was intended to examine what we call "Sabbath School" in the Adventist Church. 86% of our random sample of members said, "I believe my Church should do something about the social problems in our community". If you know anything about Adventist history, or grew up in the Adventist Church, that is a surprising percentage. 63% said, "I want to learn more about issues of world hunger, peace, and social justice in the sabbath school." More recently I had the experience of participating in the President's summit on volunteerism in April. As you know, ADRA North America is launching a major project of creating community based tutoring projects for underprivileged children across the United States which came out of that summit. We did a survey in the spring to see what kind of receptivity there would be

among local churches. We surveyed a random sample of local church board members. 68% of them said that they wanted their local church to sponsor a community tutoring program. It was way beyond our expectations. 87% they were willing to financially support a young adult member of their congregation who would spend a year of full time service in the inner cities of the United States.

Fifth, I believe social action is important if we are to stay true to our Adventist heritage. Many people who speak about historic Adventism simply don't know anything about our own history. The founders of Adventism included Joseph Smith who was a leading activist in both the temperance and abolitionist movements, which were the major social causes of the time. James White, perhaps the founding organizer of the Seventh-day Adventist Church, was a member of the Christian Connection Denomination, the first American denomination to ordain women as clergy.

John Byington, the first President of the General Conference, ran a station on the underground railroad on his farm in upstate New York. Now, for those of you who have forgotten a little bit of history, let me just be as blunt as I can about what it means to run a station on the underground railroad. It is exactly the equivalent today of allowing undocumented aliens to hide out in your church and keep the INS from arresting them and reporting them. It was illegal. It was against Federal law to allow slaves to escape. John Byington broke the Federal law because he felt it was morally wrong, and that he as a faithful Christian had to do it.

Mrs. S. M. I. Henry was a national organizer for the Women's Christian Temperance Union in an age when it was a radical activist organization and not a lemonade society. She became a Seventh-day Adventist at the height of her career because she saw in the Adventist Church the social action values in which she believed. Sojourner Truth, another activist who guided thousands of slaves to freedom at great cost to herself and at great danger to herself, became part of the Adventist community in her old age.

If you want documentation of this heritage all you need to do is to go to a used bookstore and find one of the original printings of that Adventist classic called *Bible Readings for the Home*, a kind of a catechism for Adventists. You will find there a full section entitled "Our Duty to the Poor." In other words, when you were baptized as a Seventh-day Adventist you were taught that one of the things that we believe as Seventh-day Adventists is that you as a Christian believer have a duty to care for the poor. If you go to an Adventist Book Store today and you buy a more recent edition you won't find that section in there, it's been taken out. I'd like to know who authorized taking it out and on the basis of what theological decision they took it out? I've searched the files and I can't find who took it out, or according to what logic they did so. Somebody just did it. I don't know if at the time it was done those responsible realized the kind of influence that they were having. But the facts of the matter are that since the 1920s we have veered off in a different direction. We removed that Bible study from our catechism. We erased that history from our

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memory. We decided that somehow evangelism was more important than social action. I believe that our founders would never have agreed to that and would have labeled it heresy.

I am in the process of writing a book on Christ's teaching in Matthew 24 and 25, and usually when Adventist preachers use that material we cut it up into a thousand little pieces. Because we cut it up into a thousand little pieces we lose the real impact of the picture. It begins with the disciples asking Christ, "What are the signs of your return? When will be the end of the age?" Christ begins to teach and in this passage the very last thing He does is to picture the judgment: Christ, God, sitting on the throne saying to those who are saints, "You fed the hungry, you housed the homeless, you treated the sick, you stood with the oppressed, come into my kingdom." And to those who are thrown into outer darkness he says,

You didn't think it was important to feed the hungry. You didn't have time to house the homeless. You didn't have the extra budget to treat the AIDS victim. You didn't think that you ought to become politically involved so you didn't stand with the oppressed. I don't know you. You are not part of my kingdom. (*Desire of Ages*, p. 641)

If we are really Adventists, if we really look to the hope of that coming kingdom, then we must demonstrate what that kingdom is like in the way we live and work today, both institutionally and individually.

Let me end with my favorite quote from Ellen White, the woman who played the most powerful role in founding the Seventh-day Adventist Church. In her biography of Jesus Christ she says, "When we have come to love the world as Christ loved it, then for us His mission is accomplished."

Discussion

Hector Luis Diaz

Andrews University

I want to share a couple of impressions and would welcome any responses from the speakers. I have the privilege of having been born into the Seventh-day Adventist Church. I am going to share my perceptions and experiences as an Adventist with you to see if you agree or disagree with them.

It seems to me that historically the Seventh-day Adventist Church, in spite of the activities of its founders, has ignored issues of social justice and social action since the 1920s. It seems to me that historically we have given a lot of importance to education, health and evangelism. This organizational attitude has a lot to do with out theology regarding the kingdom of God. It seems that many of us have believed that we

are not citizens of this world, but rather that we are citizens of the kingdom of heaven; and that God's kingdom is completely in heaven and completely in the future. So since I am only a pilgrim here and I am not a citizen of this world but rather of the heavenly kingdom, why bother with social problems? Everything will pass. But there are others of us that believe that God's kingdom begins here and now and projects itself into the future. The impression that I have is that believing that I don't belong to this world and God's kingdom is completely in the future has something to do with our attitude towards issues of social justice and social action. I would like to hear from the speakers in regards to this attitude.

Monte Sahlin

I agree with you that part of Adventist faith is believing that there is a lot of evil in this world and that God's kingdom is in the future. That's precisely why, if I am true to that belief, I will want to behave in this world now as if I am part of that kingdom. In other words, if I don't concern myself with the poor and with social justice now, then I'm not identifying with that kingdom and I'm acting as if it doesn't exist and that I'm not looking forward to it.

I think that the interpretation which leads to an absolute break between the spiritual and the earthly is an interpretation that we have gotten from outside of Adventist heritage. We are drinking out of polluted wells. The pollution is due in part to this dualism which is very common in fundamentalism. In the 1920s American fundamentalism began to be brought into Adventist theology and we adopted this dualistic view: this world is not God's kingdom; don't worry about it; Christ will come and rescue us. But that's not authentic Adventist theology. That is contaminated Adventist theology. You don't do theology by taking a poll.

David Syme

I think Monte is absolutely right. When Walter Rauschenbusch popularized the phrase, "social gospel" in 1907, a series of pamphlets were written in response called, *The Fundamentals*. This served as the foundation of the Fundamentalist movement in America. Since that time fundamentalism has emphasized the future rather than the present. So I agree that some of what we have is not true to our Adventist heritage, but has been absorbed in reaction to the social gospel. Now we have to come back and find that balance in the middle.

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In terms of your view of what our church members believe, I think frankly that many of them do believe that they are living for the future and have nothing to do in the present. To take the metaphor of the light that was referred to by Donald from Matthew 5, that same passage also talks about the salt. There is a certain sense in which many of us have become like ecclesiastical salt cellars rather than mingling in society and in the community.

Caleb Rosado

Rosado Consulting for Change in Human Systems

I think we need to put what Walter Rauschenbusch and others have said in context. We need to realize that this discussion was going on at the height of immigration from Europe. A majority of these new immigrants were Catholic, they settled mainly in urban areas, and they tended to be very disadvantaged economically and socially. Thus one can argue that there was a strong anti-Catholic element underlying this whole discussion of social action - sentiments which were sweeping through Adventism and through Protestantism generally.

In regards to Monte's question on the omission of the chapter on ministry to the poor in Ellen White's book, *Bible Readings for the Home*, we ought to go back and look at when exactly that chapter was removed. I think there were social-historical events that were taking place at that time which led Ellen White to finally say, "Hey, just leave it to the Salvation Army and some of those other groups." We used to have a mission in Chicago right next to the Pacific Garden Mission, as well as ministries in other urban areas during this time. But again, Chicago is a very Catholic city; Boston is a very Catholic city; New York is a very Catholic city; and so you must ask whether there is an element of religious and ethnic conflict at play here which has contributed to the perspective which a majority of us have today in the church.

Biblical and Historical Perspectives on Social Responsibility

Niels-Eric Andreassen

President, Andrews University

The question which has been assigned to me is this: does scripture endorse the kind of work ADRA is doing within our church? There are many ways one could address that question. The most tempting one is to read the classic prophets of the Hebrew Bible, but I have chosen to do it differently just for variety's sake.

The Christian gospel inaugurated by Christ Himself has from the beginning combined God's forgiving grace with human acts of compassion. Christ himself cared for the poor on earth while announcing the kingdom of heaven. The apostolic church both proclaimed its resurrected laws and took up an offering for the needy in Jerusalem. The very first missionary movements into central and northern Europe taught adoration of God, obedience to the law, and sacraments, along with skills in building, farming and the healing arts. That combination of preaching and compassion was revived in the great 19th-century missionary movements into the non-Christian developing world which was then dominated by the colonial powers of Europe. At times this Christian mission compromised its integrity by selling out to the political or economic interests of the colonial powers. But it never entirely lost sight of the fundamentals of the Christian gospel: namely proclamation and compassion.

Today I wish to reiterate this ancient principle first enunciated in scripture a millennia ago: lifting the human spirit and caring for human needs belong together. The human spirit cannot soar so long as personal, family and social life is fettered and impoverished. Conversely, tragic human conditions cannot ultimately be reversed without also lifting the human spirit. Now we Adventists recognize the importance

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of this wholistic approach to Christian service especially in the area of health and to some degree in education. We have long realized the close relationship between the physical and the spiritual aspects of human life. Therefore, we have developed a concept of healing which we call wholistic and have designated it as "medical ministry."

I wish to propose that the very same concept of wholism applies to three additional aspects of life with which ADRA, and not our hospitals, is ultimately and intimately involved; namely, that of a person's home, a person's land, and a person's family. I think that it is actually curious that if you read scripture there is more attention given to land, home and family than to healing. Somehow we have reversed that in recent years, as has perhaps the rest of our society. These three areas of human need, along with health represent, important parts of the wholeness which is so central to the faithful and historic proclamation of the gospel about which we spoke earlier. If people are to hear the gospel clearly they need (along with health) to have houses, to own fields and to live in a secure family. I want to speak to each of these three briefly.

The need of a house: pretty practical and down to earth. Scripture places enormous importance upon the need of housing as a condition of human welfare. In ancient times most houses had four rooms and were located in towns and villages. Shepherds and travelers who moved in the olden countries would live in tents, but all others desired a house. For example, when Cain left the open fields following his murder of Abel, he built a city full of houses. That afforded him protection and led to the development of culture and civilization as we know it today with its good and bad elements.

Scripture remains ambivalent about the relative merit of living in the open country or desert versus establishing villages, towns and cities. This uncertainty about the best place to establish a home is seen in the story of Abraham and Lot, and some groups remained committed to the lifestyle of the desert for centuries as recorded in Jeremiah, chapter 35. The custom of living in tents during the annual week long feast of booths remained a constant reminder of the journey through the desert, as well as an anticipation of the kingdom to come. In balance, however, Israel - the people of scripture - chose the settled land, its villages, towns and cities, as the places to establish a home. Indeed, Jerusalem, not a tent camp, became scripture's most powerful symbol of God's presence with His people.

The opportunity to have a house in a village or town implied safety and peace. Warfare and its destruction of property meant loss of cities and houses that would later have to be rebuilt in order for normal life to return. However, nowhere in scripture is this restoration a matter of asking God's people to return to an earlier, purer, bucolic, idealistic location such as the countryside or the desert. Instead, restoration is spiritual and moral rather than geographical. In other words, the destruction of one's city or house threatens the security of life itself, it is not simply a physical or material destruction. It touches the very

essence of human life. It represents a punishment of a very personal nature. Indeed, such punishment is still being used today in the state of Israel where houses are being destroyed if suspected opposition members are living in them.

The restoration of cities and their houses always begins with justice, forgiveness, spiritual integrity and right. Ideally, a person should be in a position to build a house and live in it. Building houses for others, on the other hand, indicates a form of servitude. Therefore, the prophet promises that in a day of restoration God's people "shall build houses and live in them." This also explains the troubling counsel Jeremiah gave to exiles in Babylon who anxiously awaited an early return to Judah and Jerusalem to reclaim their old houses. Jeremiah told them there would be no such early return. Instead the people were to build houses in Babylon and live in them, because as the prophet Ezekiel puts it, Babylon was to become a basis for God's new Israel and her eventual return to the city of Jerusalem.

In short, throughout scripture having a house behind the walls of a secure city was important for the people of Israel. It offered security and identity to its occupants, and provided the basic setting for the first lessons in the practice of social justice, personal kindness, responsibility, and right living. And so when Christ wanted to explain what kind of place the kingdom of heaven would be He compared it to an estate with many houses - in my Father's estate, in my Father's mansion are many houses - an estate in which His followers would live.

Next, the land: the possession of land stands as a second condition of human welfare in scripture. Within our own diversified economy this condition may express itself through collective or communal access to land and its bounties. But even that arrangement so common in industrialized countries does not diminish the importance of land to the survival of life. For example, during times of war when transportation and distribution systems are disrupted, the importance of land and the food it can provide become essential. I grew up during World War II. At home we ate potatoes, rye bread, beans, turnips, carrots, cabbage and apples which grew on our land. I still remember when I ate my first banana after distribution systems were put in place again after the war.

Scripture explains clearly the importance of land to life. Land was created before life and the first human beings were bonded to it with the assignment to till it and to preserve it. Later when the tower builders in Babel displeased God with their arrogance, He returned them to the land where they could at least eat, even though their hard won efforts to achieve civilization would thereby suffer considerably. Abraham and his family were called into a new land to which his descendants were subsequently to return after their exile in Egypt.

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In fact, land and the possession of it played such an important role in scripture that each of the main subdivisions of the Bible canon conclude with some reflection upon that subject. For example, at the end of the book of Genesis the patriarch Jacob, while dying in Egypt, begs his children to return to their ancestral land and to return his embalmed body to it. At the conclusion of Deuteronomy, Moses sees the distant land to which Israel is now returning from the top of the mountain. The story of Ruth tells us of her return to Judah to claim a field. The second book of Kings reports that Judah's King Jehoiachin was released from prison in Babylon, thus renewing the hope that the captives might again return to their land. And the second book of Chronicles concludes with the decree of Cyrus that the captives may now return to their land. Most importantly, the prophet of Revelation repeatedly speaks of the earth made new and of God's eternal kingdom in terms of changes for the better to the land.

It would appear then that the land is very important to the gospel proclamation because of its close association with life itself. Land without life, such as the dry, nearly lifeless desert, has little merit in scripture except that it teaches great reliance upon God's provisions as illustrated by the stories of the water and the manna in the desert. But these provisions had to be brought in. But land in a sense of soil on which life grows and prospers is important. The Hebrew term for the land is *Adama* from which we have the term Adam, which means a man and a woman. Therefore, in God's new earth his people shall plant vineyards and eat their fruit. They shall not plant for another to eat, for their days will be like the days of a tree. God's chosen shall long enjoy the work of their hands.

The land also identifies its inhabitants in a special way. Take property rights, for example. An inheritance played an important role in Scripture, making special provision for the restoration of ownership of land that might have been lost due to war, poverty, or illness. Without some connection to land its people became displaced, refugees and wanderers exposed to violence, poverty, hunger and a sense of being lost or even forgotten. Getting people back to their land, helping them to make it fruitful by tilling it and protecting it remains as important today as it was in the days of the Bible. If you doubt it just read the newspapers.

Third, the need of a secure family. The gospel is social, not in a sense that it is reduced to social issues, but in the sense that it extends to the family and larger social groups in a very special way. We speak today of the breakdown of the family as a sad and troublesome social problem afflicting our society, especially our cities. But from a biblical point of view the failure of the family is a much greater problem, one that actually hinders the gospel in a very real way. Scripture makes this point in three direct ways. First, it makes clear that human life as created by God is social in nature. It is important to note that the Scripture story of the origin of life places as much emphasis on the relationship between mankind and God as it does on the relationship between individuals. In Genesis chapters one and two accounts of creation are given

with both accounts concluding with the theme of relationships. Genesis chapter one concludes with the story of the Sabbath, a time which establishes the special relationship between creation and creator. The second chapter concludes on the theme of the marriage relationship. Indeed, these two conclusions in Genesis chapters one and two, may very well be the reason for including both creation accounts one after the other: that is they are both included because both conclusions are needed. While the first chapter presents the world order and ends with completion and rest, the second introduces diversity and community and concludes with responsibility and relationships as expressed in the family. Thus from the point of human origins our social relationships in the family are as important as our relationship with God.

Second, Scripture reports on broken relationships in society, and especially in the family, with a great deal of pain, and with the full admission that these broken relationships threaten the cause of God as much as disobedience to His will. What is more, these shattered relationships begin immediately after the fall and remain throughout scripture: the Cain and Abel fiasco in the very first family; the Abraham, Sarah and Hagar problem; the discord between Joseph and his brothers; Moses, Miriam and Zipporah and their disagreements; the affairs of Samson and Delilah; Saul's, David's and Solomon's marriage indiscretions, these are just some of the better known illustrations of broken social and family relationships which threatened the gospel story of the Bible.

Third, several prophets who focus upon the final restoration have pointed to broken family and social relationships as a sign of the age to come, the advent of the kingdom of God. The unity and harmony between different classes of people surrounding the house of God is singled out in Isaiah 56. Two chapters later in Isaiah 58 - the so called welfare chapter which calls God's people to social action - God promises that the outcome of this kind of genuine religion will be the rebuilding of ancient ruins, the raising up of foundations, a repair of the breach and a restoration of the streets on which people dwell. We often translate this into some kind of a theological restoration, but it is clearly social. Genuine religion as outlined by the prophecy touches not only the hearts of people, but also their families and the communities in which they live.

Perhaps the most forceful weapons to family restoration as a part of the gospel is found in a passage we often miss. In Malachi 4, verses five and six the so called Elijah message of announcement, preparation, and reform concludes with a promise that God will turn the hearts of parents to their children, and the hearts of children to their parents so that the land will not be smitten with a curse. It is one of those few texts of Scripture that barely needs comment or interpretation in our time. We know only too well that family trouble and social disruptions curse our land.

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Another, and much happier prophetic promise of restoration that also needs no interpretation in our time is found in Zechariah 8:3-5. I checked some commentaries and little explanation is given - the commentators figure that the text is very clear. Here it is: "I will return to Zion, and will dwell in the midst of Jerusalem. And Jerusalem shall be called the faithful city in the mountain of the Lord of Hosts, the Holy Mountain. Old men and old women shall again sit in the streets of Jerusalem. Each one with staff in hand because of great age. And the streets of the city shall be full of boys and girls playing."

Jon Paulien

Professor of New Testament Studies, Andrews University

I personally am not particularly qualified or specialized in the specific area that I was requested to speak about, namely what is a church doing with an ADRA, and what does the New Testament have to say about it. So I would hope that my remarks here would not be considered as conclusive or final, but simply as a first exploration to scan through the New Testament looking for texts that might speak to the issue, and perhaps assessing their value. Certainly feedback and further study will be needed to develop a New Testament theology of, shall we call it, the ADRA ministry.

In preparing for this occasion I did, however, examine a number New Testament scholars who had attempted to address this issue in a broader context. I did so also as a big fan of ADRA and what ADRA is doing, seriously expecting that any self respecting New Testament scholar would agree with the work of ADRA. However, I was surprised to discover that this was not altogether the case. The biblical scholars that approach the question actually see a startling absence in the New Testament church of any organized effort to care for human needs outside the church. I don't say no effort at all to respond to human need, but rather that the early church response to that need was always inward rather than outward, the church rather than the world at large. This seems to be the consensus of scholarship in that area. So I thought I would question that consensus by rounding up some of the usual textual suspects.

I started with Acts 6 which refers to the seven deacons. Very quickly it became clear it was an in-house operation. There were people in the church whose needs were not being met, social needs, financial needs, food, and so on. These deacons were appointed to make sure that there was equitable distribution within the church.

I then went to Acts 9 and found a famous lady named Dorcas who was a model for earlier versions of development work within the Adventist Church. I examined the passages related to Dorcas. These are less clear, but Dorcas probably also limited her activities to the church. In Acts 9:41, it says that, "Dorcas was

helping the saints and the widows.” Now, those of you who know something about the Greek language will understand that there is real ambiguity here. The text could mean the saints and then nonsaintly widows (or widows outside the church); or it could mean the saints, namely the widows within the church, in which case it would be a segment of the saints for which Dorcas had a particular burden. It would appear that this is the more likely reading of the text. I found it interesting as I looked at the book, *Acts of the Apostles*, p. 132, that Ellen White explicitly says that Dorcas had been a great service to the church. She seems to understand that this is an in-house ministry rather than one reaching outside the house, or the church.

I went, then, to the next suspect which was Paul’s collection for the poor in Jerusalem, and looked particularly at Galatians 2:10 where Paul is specifically commissioned by the church in Jerusalem to remember the poor. This seemed a text with real possibilities. But what did Paul actually do? How did he go about fulfilling this request from Jerusalem? The answer is given in 1 Corinthians 16:1-3 where he has this collection for the poor. If you read the text carefully you discover that it is a collection for God’s people. It is a collection, a gift for Jerusalem. As I studied I became aware that outside the New Testament there is evidence that “the poor” was actually a self designation of the Jerusalem Church. So when they said, “Please help the poor,” it meant keep the tithes and offerings flowing to Jerusalem. Thus a first impression on reading this text may not be wholly accurate. I hope these tentative statements are not offensive. My effort is to be honest with what the text is actually trying to say. If we want to build a theology of social action on the New Testament, we must build it on the best reading possible of these texts. Again, I come at it fresh. There may be angles here which I haven’t explored.

The fourth suspect is of course the apostle James. The book of James occupies itself significantly with the poor. But once again as I examined carefully what was happening in the texts I found that the poor are defined as those who are rich in faith and who attend church. James makes statements such as, “Suppose a brother or sister is without clothes and daily food...,” thereby putting them rather clearly within the context of church fellowship.

So from the practice of the New Testament church it seems that primary responsibility was to fellow Christians in need. There is no exclusion in these texts of work for those outside. Rather it seems that the only organized effort of the first century church was to care for the needs of those inside the church rather than outside.

So first century practice may not necessarily be a helpful model to base the goal that we have in mind here of exploring the theological foundations of social ministry to the world. Still, I must say that by 165 AD there was a pagan named Lucien of Samosata who made an interesting comment to the effect that

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Christians are easy marks for anybody with a sob story. So at least one pagan in the second century is convinced that Christians were just giving everything to anyone who asked! So perhaps at least by the second century Christians had expanded the mission to include those outside the immediate circle of believers. That might cause us to raise the question, what might they have seen in the New Testament that would cause them to expand their mission to include unbelievers?

Here I come to a potential solution to the problem: perhaps we should look to the practice and teachings of Jesus Himself, rather than the practice of the first century church, as the source from which the church has derived a theology of social action which is inclusive of those who do not profess the name of Jesus. Perhaps, as is the case in many other areas, Jesus in His life and ministry planted seeds that could only germinate at a later time. I think the latter is a fairly Adventist concept, i.e., not everything that Jesus taught was fully understood in the beginning, but in the course of time we have gained a clearer picture of his teachings. So I began to examine the life and practice of Jesus, looking for examples and passages that might be helpful as we work toward this theology that we are discussing this weekend.

In John 4:46-54 we see Jesus helping a royal official who was probably a non Jew, a Gentile nobleman. In the very next chapter, John 5:1-14, He is healing a reprobate, though it is not clear whether the man at the pool of Bethesda was Jewish or not. Although archeological evidence suggests that the pool of Bethesda was a pagan site, not a Jewish site. If so it would show Jesus going into pagan territory and reaching out to somebody whose illness was probably based on his own mistakes. In contemporary terms this was an early AIDS victim in the sense that somebody became ill because of actions and choices that he had made. In this story, though, Jesus reaches out to him on the Sabbath day, reaches out to someone who is diseased on account of evil practices.

In Luke 6:38 an interesting comment is made: "give to everyone who asks you." It sounds like a good proof text for the second century Christians that Lucien was mocking in his document! In Luke 7:1-10, Jesus helps a Roman centurion who is clearly not within the house of the Jewish faith at the time. You see here in Luke 7, again, a model for reaching outside the immediate religious home to aid people in need. An even better text is Luke 10, the Good Samaritan text. Here you clearly have a cross faith benevolence, and it is commended by Jesus. Indeed, Jesus seems to suggest that the neighbor for the Christian is anybody who is in need. So Luke 10 is one text we may want to explore more carefully in the future. In Luke 16 Christ tells the parable of the rich man and Lazarus. One should note that Lazarus is not defined as a Jew. Indeed there is nothing about him that is specifically Jewish. He seems to be the generic person in need, and the rich man is criticized for neglecting this generic beggar at the gate. In Matthew 15:21-28 Jesus ministers to a Canaanite woman clearly outside the territory and outside the faith of Jewish heritage.

That brings me to the text that in the past I have always used in this regard, that is Matthew 25:31-46 and Revelation 13 and 14 where two specific mandates are given to the church in the context of Jesus' second coming. In Revelation 13 and 14 you have the mandate of the three angels which is clearly a mandate toward commandment obedience, particularly the first table of the law, i.e., the Godward side. Here God calls His latter day people to give to the outside world the message to observe the first table of the law, particularly those commandments related to our relationship with God. When you get to Matthew 25 you have its equal and opposite coin. Those who are anticipating the near return of Jesus will be individuals who will be visiting the sick, visiting those in prison, clothing the naked, and feeding the hungry.

So it seems to me that if you wanted a unique text calling Adventists to be involved in social ministry to the world it would be the call of Jesus in Matthew 25. Those who are particularly anticipating His advent will do so in this type of activity. But as I examined the scholars I found a problem with this text that I have not yet resolved. Let me share it with you and this can be a basis for future study.

Ultimately, Jesus defines these individuals that the latter day church is to reach out to as "brothers." He says that whoever helps the least of these brothers of mine is helping me. So the question is, who is the "brother" here? Is it the expansive brother of the book of Romans where Paul says that your brother is any soul for whom Christ died? I'd be happy to stand here and say that includes everybody. But the issue really becomes a matter of Matthew's concept of the brother and the sister. Are they in the house or outside? Is Matthew 25 a call for us to care for each other, or is it a call to reach out to care for the world that is outside of our fellowship? I examined every instance of the brother in Matthew and I found a mixed picture. So I think this is one area where I see this event as a symposium rather than a series of sermons. I'm not trying to say, "Let's go out and do this thing," but rather to share with you what I am seeing in my study of the issue. Maybe this is a starting point for further work.

In Matthew 18 the brother is clearly a fellow church member. If your brother offends you then go to him alone. If that doesn't work, take it to an elder. And if that doesn't work, take it to the church to consider. That is clearly an in-house matter. On the other hand, there are other places in Matthew where the brother seems to be a bit more generic. For example, in Matthew 23:8 where Jesus says "don't call anybody a rabbi, don't call anybody a teacher, because you are all brothers," meaning that we are all part of the human race and are thus at the same level. Which of these definitions of the brother applies to Matthew 25 is where scholars differ, though the consensus seems to be that the brother is used in the more limited sense. That's something that we will want to look at further.

In conclusion, a number of other texts popped out in my mind as I considered this subject. In the book of Acts there are two times where Paul encounters a raw pagan environment where there is not a Jewish

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component to the audience. He is reaching out to straight pagans who are not aware or affected by either Judaism or Christianity. One of these is at Lystra in Acts 14 where Paul's ministry to a sick man led to a pagan interest in the message. It was not a healthy interest, at least at first, but it did lead to interest in the message that Paul was bringing. In this story social action had a role in developing interest in the spiritual. On the other hand in Acts 17 when Paul goes to Mars Hill and preaches without the social action component he has little impact on the gentiles there. So there is perhaps a suggestion that the social approach is appropriate as an entering wedge for the gospel.

Finally, as I was listening to Dr. Andreassen discuss housing, land and so forth, a text popped into my mind that I had overlooked. The text is 1 Timothy 6:8 where Paul makes an interesting comment. He says contentment is possible for people who have two conditions: food and covering. Paul says he is content in prison because he has everything he needs, though if he didn't there would be a problem. More than food and covering would be abundance. So what does Paul mean? The reference to food is obvious. But the word covering seems to include both clothing and housing, suggesting to me that there are three basic necessities to human life: shelter, clothing and food. Those who do not enjoy these are definitely in need of attention which God's people can give. Those who have these three essentials perhaps would not be priorities where there are others who do not have them.

Thank you for your attention, and I hope that this will begin further examination of these texts as we move toward a theology of mission in this area.

Teofilo Ferreira

Associate Director, Ellen G. White Estate, General Conference of Seventh-day Adventists

Ladies and gentleman, it is a special privilege to be with you this afternoon. After all the presentations we have heard so far I have almost nothing to add. So instead I will try to provoke you this afternoon rather than give you more papers.

Some of you may know that my father was a Catholic priest. My father said that he did more for the poor while he was a priest than during his 40 and now 60 years of ministry as a pastor of the Adventist Church. That made me think. He told me this during the summer. Is anything wrong with us? Or conversely is something wrong with the Catholics?

One of my first tasks in Israel when I arrived there in 1974 was to visit welfare institutions run by the Israeli government. While doing so I saw that the Israeli people were doing much for those who'd suffered in the

war, and victims of the holocaust, as well as others. One of the questions I asked myself after seeing so much misery was “do you need to be a Christian to do the work they are doing?” So what are we boasting about when we do such work? Can we say this is Christian work when Jews without Christ are doing a much better job of it? Or at least appear to be doing so sometimes.

What is the role of the Adventist Church? What should we be doing? Are we doing anything? I know ADRA is doing a lot and I am not going to contest this, but let me give you two or three reflections before we go any further.

I remember receiving toys while in Israel for the Palestinians on behalf of the Austrian government through the Seventh-day Adventist Church. I remember getting a complaint from the government that we were helping only the Palestinians and not including Jewish children. I had no answer to give. Then I saw in Angola that many clothes had been sent for the poor, yet some of them were in such a condition that even the poor did not want them. So I asked myself, do we think that some areas of the world are the sort of places where we can dump everything we don't want? On a positive note, I remember during the ADRA response to the Chernobyl disaster the Euro Africa Division sent clothes to those who suffered in those troubled times. But they also sent at least one person to iron everything that was going to be distributed among the people. At that time the government of the Soviet Union thanked us in a special way because they said this was a ministry that nobody else had done. I think there was a very special element in what our church did in that case. It was done with love rather than simply as a duty.

I believe that this church (and I don't say exclusively the Adventist Church - I believe Catholics, Protestants and others are called to this ministry) is called to prepare a people for Christ's second coming as did John the Baptist at Christ's first coming. This is a must. It is one of the pillars of our activity. We must not simply give to the poor. We must also focus on why we are doing it. What was John doing? He was preaching two things: repentance (that is, people coming back to God), and also the coming of the kingdom of God. This kingdom is a kingdom of joy, it is a kingdom of peace, but it is also a kingdom which we cannot present simply to our own. We have to present it also to others. So we have here perhaps one of the answers to the question Jon Paulien raised concerning whether this is a ministry only for the Adventist Church, or for the outside world. If we are to preach to those outside, we must bring a whole message which is not only spiritual.

To whom should we address this message? Yes, to the blind according to Jesus, to the lame, to those who have leprosy, to the deaf, to the poor, to orphans, widows, and strangers. Strangers are those who are not of the house. According to Ellen White this is a message to the poor, to the distressed, to the afflicted, to

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the sorrowing, and to those who are ready to perish. In other words, those who are outside of our fellowship. So with this last sentence I think we have covered the whole wide world because those who have no Christ are indeed ready to perish.

I know much has been done by this church and by other churches, much in welfare ministry, in neighborhood evangelism of all sorts, much for the unfortunate, for widows, orphans and strangers. But how should this work be done? We spend a lot of time discussing what to do, and it is important to know what to do. But as I pointed out earlier, you can live without Christ yet do much better than the Christians. Yet you may still miss the point. Jesus said, "blessed are the merciful for they shall obtain mercy." I think the first of the poor to be considered here is not someone in Africa or in some other distressed part of the world. The first of the poor to be considered should be me. Because I want mercy in the last day, I need to show mercy to others today. Our doing should proceed from such an identification with the poor.

Ellen White says in a letter "that every gospel minister should be a friend to the poor, the afflicted, the oppressed" and to "God's believing people." Being a friend is not to be a duty, but rather a response from the heart. We are told two things about the ministry of Christ. The first one is that we should be working together with Jesus. True worship consists of working together with Christ. Pure religion which is undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world. In this, of course, Ellen White follows the Bible very closely.

But what I am interested in provoking you and myself to think about this afternoon is not only in showing what we should do with Jesus, but what we can do for Jesus. Jesus identifies Himself with suffering people, and when He so identifies Himself it means that He is part of the suffering people. Christ says, "I was hungry and thirsty." That's not only those who are of the "christian" house. He says, "I was a stranger, I was thirsty, I was naked, I was sick, I was in prison."

I have given many offerings to the poor, and my attitude has always been one of condescension mixed with some self congratulation. I see someone down there, take some of my money and give to that person, and I feel good. I am asked by the church to give to the poor. I give some money, and I feel good. But the moment I see Christ in that person sitting there, looking at me without hope, I am ashamed of myself. I am ashamed because I did not give more, and I am ashamed because I took such a high, and proud attitude towards that person who is, in some mystical way, Christ. This is where I think there is room for improvement in my life, and perhaps in the lives of all Christians regardless of their denomination.

Ellen White says that there is a problem among the Adventists. She remarks that there has been a disposition coming in among Seventh-day Adventists to be close and exacting with the poor; to be

indifferent to their distress, and to turn away impatiently from their appeals. Yet the Lord has made it our duty to be sympathetic, kind, and courteous to the needy and the suffering. She says that this prevalent attitude is a problem. She is not mentioning other Christian denominations. She is unequivocally saying it is a problem among Seventh-day Adventists. She was speaking of the church during her day, and I wonder if her comment is of relevance to us today?

But were the Adventists of her day a people who seemed pious? Indeed, are we a pious seeming people today? Being pious casts a very nice religious image. I notice that many people are very proud of the image they can project. In French we call it *etre aparet* - to seem, or to have an appearance of something. As long as we project the right image everything is fine among our fellow men, but not necessarily in the eyes of the Lord. A profession of piety is not enough. If religion is not brought into practical service and does not produce good works, it is valueless. And we are told that we will be the first to benefit from a faith which produces practical and good works. It is not just a matter of having a vision of what to do for others; it is also a matter of what to do for ourselves. I think this is perhaps the key to the problem. We can all discuss many ways to develop ADRA. It is like having a discussion on drought. Everybody remarks that there is no water and one can spend hours, days and years giving big speeches on the lack of water to which everybody agrees. The problem is to know where the water can be found. The problem here is not only what to do, but how can we do it in the way that is acceptable in the eyes of the Lord.

We are told that it is in doing the works of Christ, ministering as He did to the suffering and to the afflicted, that we will develop a Christian character. It is for our good that God has called us to practice self denial for Christ's sake, to bear his cross, to labor and sacrifice to save that which is lost. In a vision Ellen White received this message - "I was shown that there is no lack of means among Sabbath keeping Adventists." I don't know if she saw all the money Adventists had in her day. I don't know if she went into bank accounts. But she said, "I was shown that there is no lack of means among Sabbath keeping Adventists," and that was said many years ago. Maybe today it is the same. "At present their greatest danger is in the accumulation of property. They are spiritually dead." The challenge is to know whether this is true today or not.

Now, I am not going to exhort you to be better, to do better. Because we are told that Jesus does not say to the Christians, "Try to shine." We are told, "Let your light so shine before men" - for it is God's gift - "that they may see your good works." So the lesson is perhaps less a matter of what we do on our own and more what we do with Jesus. And perhaps it is in approaching human need in this way that we will in fact do better. I think that it is a need of the heart more than anything else. I think, as we also say in French, that it is not a problem so much of form, i.e., what to do and what not to do, but rather the problem is what is in our hearts, how Christianity is reflected in our lives. If we can pass this message to this country and to

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the areas we represent in the world, I think there is hope to do much better. I really think that it is not a matter of striving, it is a consequence of our commitment to our Lord.

Mario Ochoa

Executive Vice President, ADRA

The next section which we are starting right now is the panel discussion. The panelists that I have with me today are first, Gary Krause, the Communication Director for Global Mission at the General Conference. We welcome you Gary. He is originally from Australia and he was an editor of the Signs Publishing Company in Wharburton, Australia.

Second we have with us Elder Joseph McCoy, the President of the South Central Conference of Seventh-day Adventists. Elder McCoy has a long involvement with social ministry in a real and active way. In fact, the South Central Conference which he leads is one of the regions of the church in North America which is most active in social ministry. We welcome you, Elder McCoy.

I am also pleased to present Dr. Sharon Pittman, the Chair of the Social Work Department at Andrews University. She is a very active person in different social causes both here and also abroad. I have been told, for instance, of her communications and ties with the Argentinean social work program. We are happy that she is here to present her input to us.

Finally, I am pleased to present a good friend of mine, Dr. Bruce Moyer. He is well known to all ADRA workers. He worked for ADRA for three years. He is currently serving as an Associate Director at the Institute of World Mission and is the Director for Global Urban Mission at Andrews University. We are delighted to have you with us today, too.

Sharon Pittman

Chair, Department of Social Work, Andrews University

On behalf of the Social Work Department at Andrews it is a real privilege for us to be involved in this initiative. I haven't been described today as a nontheologian, but I would like to make that clear because I feel inadequate in this group to discuss social action in the context of scripture. And yet, this year celebrates the hundredth year of our profession. Social work professionals, whose roots went back to Christianity and the church, have spent 100 years professionally meeting the needs of the very groups that we are here to talk about today. The partnership between the church and social work is a dynamic one, particularly as we look at the biblical mandates to take what we know in the profession of social work and

apply it to really help the poor, the disenfranchised, and those at-risk. Bringing together our knowledge as social work professionals with the scriptural mandate is a way that creates success for the populations who most need our involvement.

I would like to share with you today my critique of Isaiah 58 which also happens to be our scriptural byline for the Social Work Department at Andrews University. Our department has over 150 social work majors who would have loved to be part of this discussion. It occurred to me today as we were discussing the biblical and historical foundations for Christian social responsibility, that the young people of our church would wonder why we are discussing this at all rather than just doing it! This would at least be the case with the young people in my classes who literally come to the profession of social work because the Holy Spirit has laid on them a passion for helping hurting people, helping to unloose the chains of injustice. These students in turn want one of the 17 blessings of Isaiah 58 which are promised to those who become involved in compassion ministries and social action.

We have a lot of young people in this church at the gates, and we could corporately throw those gates open to them if we could involve them in a meaningful partnership. If structurally and organizationally we would allow the Holy Spirit to speak to them about the biblical and historical implications of what is impressing them, which is by and large the tremendous human need around them, I think the statement in Spirit of Prophecy about an army of youth would indeed come to fruition.

So my voice today is that of the young people. We do social work education in the context of Adventism not because we need another graduate program in social work, and not because we as faculty need to have a job. We do it literally because there are many, many young people who want to engage in work for their fellow men and women, and many come from regions of the world where the need is pressing. In fact, fifty four percent of the students in our program are minority students or international students. That creates for me an excitement and a sense of diversity in what we are doing. Everyday I see students in my office who ask, "Is there room, where can I go, how can I be involved?" In the few minutes that I have left I'd like to challenge each of us with the Biblical perspective, and to ask what are we doing about the mandates of that perspective? How are we going to create opportunity for your younger sisters and brothers to fulfill this burden which the spirit has laid upon them? How will the systems that we design in response to the biblical mandates and the suggestions and guidance of the Spirit of Prophecy allow us to mobilize this fervor which our young people have today ?

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Joseph McCoy

President of the South Central Conference of Seventh-day Adventists

I always tend to look for very simple answers in Scripture. I try to find the easiest ways to explain what it is we do as Christians. While I do enjoy heavy theological discussions, I always return to this search for very simple things. I think that there is a clear mandate in scripture, if we understand even one or two very simple passages, that will lead us to a understanding by which we can't help but work for those who are needy. The Genesis account of creation, for instance, tells us that we were created in the image and likeness of God. If we are created in His image and in His likeness, there is a God imperative, or if you like a Christian imperative, that expresses itself in the human being that moves each of us to reach out to people who need help. When we do so it is God's image in us which moves us to act.

There is also a passage in Philippians 2:13 that tells us that it is God which "worketh in us both to will and to do of His good pleasure." Even if I find a long list of passages to get me stirred up to do something for mankind, even before I get there, there is Godness in me that moves me to reach out for people who need help. Similarly, if the Jesus of the New Testament is in me, then his compassion for others must also be in me. His presence in me calls out when there are individuals in need, and it is he who moves me to do good for others. So there is this mysterious and inexplicable presence of God in us which calls us to action.

I would like to state, though, that we cannot do what we do in the social arena only to build up the membership of the Seventh-day Adventist Church. We must be motivated to help people because people need help. By and by if it turns out that they want to become Seventh-day Adventists, then that's fine. Of course, our responsibility is to take citizens of the world and prepare them to be citizens of the kingdom. It may appear to us that this path leads through some church. I certainly would hope that it is the Seventh-day Adventist Church. But that should not be the thing that motivates us. We cannot do this to build up the membership of the church. People have never been ignorant. They can read us, and they will know why we are out there doing what we are doing. So it is important for us to cleanse ourselves of some denominationalism in order to be able to do with power that which the Lord has placed in us to do.

Now our credibility is important, especially in the communities where the churches that I lead are found. That credibility begins with what is done for the people who are around our churches. In doing work in the community we typically think of work for the poor and the underprivileged. But we may also wonder how we may reach the rich and privileged, those who are part of what we call the upper eschalon of society? Someone told me not so long ago that you impress the affluent when you do the unusual for the marginal. If you are out there with the right motives and you are meeting the needs of the people that need the most immediately, then there are others in the community that because of your doing that will come in and will want to help you help others. And you will indeed reach them in this way.

I must say that this work is all “Christian,” whether it is justified from the Old Testament or New Testament. Frankly, I don’t spend a lot of time trying to figure all of that out. But I do know that there is something within me that tells me that if I am a Christian, I am moved to carry out humanitarian acts for everybody whether they are rich or poor. And I believe that it is indeed Christ who so moves me.

Bruce Moyer

Department of World Missions, Andrews University

I was sympathetic to some of the comments made by Jon Paulien on the position of the early church vis a vis the worldly poor. I couldn’t help but think of this analogy: how do you drain the swamp when you are up to your armpits in alligators? The difficulty of a church is that sometimes we are truly in a defensive mode. It seems to me that the very early church was in that defensive mode. It was a matter of survival, and that may not be too far from where we are today in a global context where the church is again in a situation where we are surrounded by an increasingly antagonistic world.

I found myself reflecting, though, on a passage in Psalms which asks, “How do you sing the Lord’s song in a new land?” The new land that we face is an urban one. I found myself trying to relate all of this to what we are dealing with today. A recent article in *Wired* suggested a new terminology called “futopic.” Futopic is a term that refers to any plan or any strategy that fails to take into consideration the exploding populations of the cities around the world. This is something of which an awful lot of us are fairly guilty. We still tend to read the Bible through rural eyes when actually the Bible is quite an urban book. In fact, when I look for rural authors in the Bible I find only Amos. The rest of them were city people.

How do we deal with social need in what is increasingly the urban context? I cannot help but link this question to the comments which Dr. Andreasen made earlier today. What do you do with the landless people in cities? How does one find a place, a sense of being in an urban situation, a feeling of belonging? Today close to a third of the population of the world lives in favelas and squatter camps around the world. How do we work with people like this? We are used to working primarily in non-urban contexts. How do we move it into an urban situation?

I think we need to do what we can to increase a sense of belonging amongst city dwellers. I think churches as communities are called to offer this sense of community to people in the cities. It must be an inclusive sense of community rather than an exclusive sense of community. And I would also remark that Dr. Andreasen at least obliquely suggested that what we know of the kingdom restored should inform us of what is important today in the already-but-not-yet period of earth’s history. The kingdom is now, but it isn’t yet fully complete. Given this, what are we to do?

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It seems to me that the agenda, particularly in the context of Isaiah 65 and parallel passages, is a matter of not merely getting as many people out of this world and into heaven but also a matter of getting as much of heaven into this world in the interim. But how do we bring the kingdom into the lives of people? Somehow we must serve as agents of the kingdom of God responsible for actualizing that kingdom here and now, for making it real, tangible and capable of being experienced by others.

I raised an issue in a sermon earlier this year about the poor. I said we will begin to take the poor seriously when we invite them to sit on our church boards; we will take the homeless seriously when we invite them to sit on our church boards, when we treat them as brothers and sisters and not simply as clients to whom we are doing something. I think such a spirit is consistent with scripture and its inclusive language. It suggests that we work together and not simply work on somebody in a client situation.

This, of course, comes through in the area of family as well. Today is an age of massive migration probably equaled only to the age in which Central Asia exploded into Europe, and West Africa exploded into East Africa and Southern Africa. Most of this current migration is into cities around the world - Washington, D.C., for instance; and New York and Los Angeles, not to mention London, Paris, Cairo, Lagos, Shanghai, etc. Did you know that there are 250 different languages being spoken in the school system of Los Angeles today? So you can get a sense of this huge migration and its geographical scope. All of this has a tremendous disruptive effect on the family.

In World War II my father joined the Marine Corp and left his home in Maine. We never went back after that. I never knew what it was to have cousins, aunts, uncles, or even grandparents. We were a nuclear family from that point on. President Eisenhower encouraged the nuclearization of the family by the interstate highway system which made all of us even more able to travel, and so vulnerable to the resulting disruption of extended family networks. As agents of the kingdom how do we address problems of family which have risen in the modern world?

I'll tell you who is addressing the lack of a strong sense of family in many cities around the world: it is the gangs, fictive kinship groups. We need to take this seriously and examine how we deal with the issue of family, particularly how to create a sense of family? How can the church become family to people in the cities, especially where family disruption is so common. By the way, Adventists don't do too well at this. I thought of this initially when I began looking at our camp meetings and noted the fact that family only existed late at night when everybody came back from their various age level meetings, and finally had a chance to say prayers and go to bed. We are not so strong on family, believe it or not.

It seems to me that around the world people are seeking a sense of family. Grouping together in ethnolinguistic and socio-cultural families. Because we generally don't speak their language or understand their

culture, we tend to avoid them. Or worse we simply do not see them. They don't exist to us. I think we need to understand ourselves as a community that builds a sense of place, of belongingness, of family, of continuity for others.

The issue of seeing Jesus in other people, I think, is an important one. But the risk there, is that sometimes we only see Jesus in the people who are like us. People who tend to speak our language and look like us and with whom we are familiar. We simply don't see it in others so we don't reach out to them.

Gary Krause

Director for Communications, Global Mission, General Conference of Seventh-day Adventists

I would like to share a few vignettes with you by way of introduction. I was once on a small plane flying from Tasmania to the mainland of Australia. Seated beside me was a guy with a long straggly beard and wearing outdoor clothes. (By the smell of him had been in the wilderness for quite a while.) He turned out to be what we call in Australia a "greenie", or an environmentalist. He had been in Tasmania protesting against developers who were trying to move in on the beautiful, pristine virgin forests of which there are many in Tasmania. We started talking and he told me a little bit about the protest. In the course of our conversation he discovered that I was a Christian. He remarked that his sister was a Christian, too. But then he said, "Yeah, she takes no interest whatsoever in social issues. She's very active in her church. She's very involved in that. She's trying to convert me all the time, but she's not at all interested in what I'm trying to do to save the environment." Then he looked sort of wistfully at me and said, "But it's funny you know, when she wants to change the color of her car and get it resprayed, she'll consult God about that."

Last Sabbath afternoon I went down to the Promise Keepers rally here on the Mall in Washington, D.C. I went down there with my camera but kept away from it all except to take some pictures. It was good. It was a nice environment, and nice people. There were some terrific things said from the front - reconciliation, building up the family. But after I left that crowd of hundreds of thousands of men I realized there were some things that weren't said. Things such as, how do we act justly as Christians in the economic sphere? How do we express a sense of social responsibility, or more basically, how does such a sense come to be? When you look at religion here in North America it is becoming increasingly individualistic - a private, isolated affair.

Do you remember the story of John the Baptist in prison? He is languishing there, really going through a last minute crisis of faith. So he sends his disciples to Jesus to ask, "Are you really the Messiah?" Now it is interesting when you look at Jesus' response. He didn't come up with a theological treatise on His

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Messiahship. He didn't give them volumes of prophetic literature that pointed to Him. He simply said to them, "Go back, tell Him what you saw and what you heard." What did they see? What did they hear? Matthew 11 - the blind received sight, the lame walked, those who have leprosy are cured, the deaf hear, the dead are raised and the good news is preached to the poor. Sounds strangely like that "social" gospel we heard about earlier.

Let me tell you a story by the writer, Paul White. Grogie the monkey was thin and he was very sick. He woke up one morning and looked up and there was his cousin, Medically Minded Monkey, peering at him. He had a textbook in his paws and as he was looking at it he reached over and he grabbed some bandages and started to bandage up Grogie's legs. All the while Grogie was coughing and spluttering loudly. Twigger the giraffe stood by and he looked over and he said, "Medically Minded Monkey, do you think that perhaps you could do something for your cousin's cough?" Medically Minded Monkey looked up at him and said, "Excuse me, I have the textbook. I know what I'm doing. Mind your own business." And he kept bandaging Grogie's legs while Grogie kept coughing and spluttering. A few days later Medically Minded Monkey came back and he saw this crowd of animals around his cousin so he pushed his way through and saw that Grogie was dead. Medically Minded Monkey said, "This can't be true! Everyday I bandaged his legs with great skill." Twigger the giraffe bent down and said, "Maybe bandages aren't the best cure for pneumonia."

As Christians we are good at coming up with bandages for what we think society needs. We need to make sure that our bandages are Biblically based and that they are for the total person. I happen to work in Global Mission. We have often been associated with baptismal statistics and numbers while forgetting about people. If that is all that we are involved in, and that is all we are interested in, then Global Mission should shut up shop right now and apologize. Jesus was involved in a wholistic ministry. When He sent out His disciples he said to them, "As you go, preach this message, the kingdom of heaven is near." Sure, preach about the kingdom. That's vital, but also heal the sick, raise the dead, cleanse those who have leprosy, and drive out demons. It's not an either /or decision. It is a wholistic ministry. It is a combination of both, both are essential; both are important.

A couple of Global Mission pioneers in India wanted to take the good news to a town that hadn't heard the news of Jesus Christ. They arrived at the town, but found out that because they were Christians they couldn't remain, so they had to rent a room five and half miles away. But every day they came into town. Then a cholera epidemic hit that town. What did these pioneers do? Did they begin a full fledged evangelistic campaign for those people? Did they explain to them the 2,300 days? No, they went knocking on doors to offer assistance. A door would open just a crack.

"What are you doing here," people would ask.

“We are here to help.”

“But look,” the people responded, “don’t you know what’s going on? We’ve got dead bodies in here.”

“That’s OK. We are here to help.”

“But aren’t you afraid, don’t you know it’s dangerous?”

“Yes, we know that, but we are here to help.”

Today there is an Adventist Church in that town with 34 baptized Christians because they received the wholistic ministry of those pioneers.

You are all probably aware that mysticism is having a rebirth in our society. Indeed, spirituality is all the rage at the moment. The problem is that often this spirituality is very inward focused. It’s other worldly, divorced from the real world. But it is not only in the New Age that we find this inward focused spirituality, it has infiltrated Protestant churches, too. It is infiltrating the Seventh-day Adventist Church. As if religion is only concerned about personal piety! Seventh-day Adventism should be an antidote to that sort of viewpoint. We reject the platonic view of the soul and the body. We embrace the Hebraic view of the totality of personhood. The human body is just as important as the spirit. And our ministry as Seventh-day Adventists must be to give the good news in its entirety. That’s good news for every aspect of the human being, the spiritual and the physical. Preaching the good news without a sense of social responsibility is a half-hearted measure. Having a social responsibility without preaching the good news is a half-hearted measure. Both are required for wholistic ministry.

Discussion

Harold Peters

ADRA Sudan

In reading the book of Acts 1 see a fulfillment of what Jesus said His disciples would do in terms of social ministry. In those days entire communities were touched. Indeed, in Acts it is said that even the sick who could not come to receive ministry personally were healed because handkerchiefs were taken to them which they touched. In short, I see in the book of Acts a very strong social ministry. Since that ministry

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took place in places like Asia Minor, since it took place outside of Jerusalem and Judea, I am inclined to see a wholistic ministry at a fairly early period of church history.

Caleb Rosado

I'm interested in an element that has not been brought out yet; Jesus' way of ministering led him to the cross. He didn't go to the cross for preaching the Sabbath. He went to the cross for practicing the Sabbath, i.e., resting from oppression, resting from exploitation. He rested from that which dehumanized, whether it was the poor, the lame, the blind, and so forth. It was that kind of Sabbath keeping which led Him to the cross.

The early church suffered persecution not simply for loving each other. Nobody persecutes you for loving people - in fact, the world needs more love. Rather, the early church suffered persecution because of a practice that altered systems in the empire. In fact, when you do studies of early histories of the Christian church, like Rodney Stark's *The Rise of Christianity*, we get another picture altogether as to why the early church grew the way it did. One key factor was their reaching out to help the poor. When epidemics took place it was the Christians who were there to help them out because the physicians in Rome fled. The upper class fled.

Dealing with systems, dealing with power structures, dealing with the exploitation, these are issues that we have not addressed. Today the poor are not poor simply because there is not enough money in this world. It is because we don't share the wealth that we have, nor do we want to share it. We have to address social, political, and economic issues.

I concur with Gary Krause. All the Promise Keepers are keeping false promises if they don't take a look at the way the system is set up in this country and the kind of exploitation that is being systematically perpetrated. The way the world system is structured affects the haves and the have nots. I am so glad that ADRA moved from simply disaster and relief to disaster and development. It is in development where we begin to address these systems of inequity and injustice. I wish the panel would discuss the socio-political aspects of these kinds of things. But maybe that is something for a later discussion.

Greg Saunders

Director, ADRA Nigeria

It seems that we often spend a lot of time talking about what we should be doing, but perhaps it might be useful to consider this: if we really are touched by the love of God, as demonstrated through Jesus Christ, we won't be able to keep ourselves from doing these things. The Samaritan who saw the man by the roadside had compassion on him. When he felt compassion he couldn't help himself, he had to do something for this beaten and robbed man. When we limit ourselves to the realm of abstract discussion we invariably talk ourselves out of doing something. If we are really touched by the love of God, then we will have that compassion and we will be compelled to do something about it.

Jon Paulien

I'm just pondering on some of the things that have been mentioned, particularly Caleb's last point. I guess here is where the exegete becomes very popular when the text is not seen as clearly as others see it. I think what I was saying is that the kind of emphasis that Caleb is suggesting was not a conscious one in the early church. The early Christians were not seeking to overturn systems. There are many books written about the New Testament that try to make such an argument. At this stage I (and I am open to further clarification) do not see the New Testament church as consciously seeking to overturn systems the way that Caleb is suggesting. Having said that, however, does not mean that understanding the wider implications of the New Testament will not lead you to do that very thing.

So the distinction I would like to make is this: if you are asking the question of whether the early church sought to achieve structural change for the sake of justice, I would say the answer is no. If you are asking the question, did Jesus' practice and teaching set up an environment, or start a trend which would lead to such a possibility? I think that the answer is yes. But I'm seeing a little bit of a distinction there. My concern would be that sometimes we defend social action, and sometimes we defend ADRA, on the basis of texts that really weren't intended to serve that function. We may want to rethink the how of the Biblical mandate.

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Jerald Whitehouse

Director, Global Center for Adventist Muslim Relations, General Conference of Seventh-day Adventist

I have a question for Elder McCoy. You made the statement that we should not be motivated for building up the membership of the church; indeed that we must cleanse ourselves of a spirit of denominationalism. Could you explain how you as a church administrator empower your workers in your conference to take that attitude and that approach?

Joseph McCoy

I do that very easily by encouraging them to do what Jesus did. I think Jesus and his example exceed any particular denomination. It doesn't downplay the importance of an organization, but it doesn't lift it above whatever Scripture allows. It is very easy as a church leader for me to do that if Jesus is the model and the motivation. It doesn't seem very hard. Or it hasn't been up to this point.

Mario Ochoa

There were several comments made in the two presentations at the beginning. I think it was David Syme who said that social responsibility is just not simply a responsibility of the corporate body, but it is the responsibility of every individual, too. Then the next panelist said something very important. He said that social ministry has given a more meaningful image to the church within society today. Similarly, Elder McCoy said that there is an aspect of greater credibility to our mission as a church that is achieved through social ministries. So there is an aspect of credibility that we are bringing to the church in which we are working.

John Gavin

Assistant Director, ADRA North America

I want to say that I appreciate the blending of the faith perspective with the practice issues as articulated very poignantly by Dr. Pittman, Elder McCoy, Dr. Bruce Moyer, and Gary Krause, as well as others. As Pastor Moyer said, it is a matter of bringing heaven here. But I would like to make the observation that it is indeed a paradox that we are both working to make the world a better place life by life, neighborhood by

neighborhood, while fully understanding that it is all falling apart; that it will come to an end. Indeed we anticipate that event.

I was called first to study the ministry. Following one year of studying theology, I was called to the social work profession. I fell in love with that profession, the ideas and the processes and the empowerment that it can bring life by life, neighborhood by neighborhood. It was a privilege to study for both my undergraduate and graduate degrees in that area, and to serve the church.

My mission is to apply social work processes and technology to the work we do as a church, making it more rational and effective, efficient and meaningful. It is not to my credit that I do this but because of a loving God who possesses not only immeasurable grace, but also a profound sense of the human.

Robert Moon

Andrews University

There are those that when somebody is hurting seem compelled to do something. In fact, there is no way to stop them. People are naturally attracted to such people. I think of a friend that I have who used to be the Vatican representative in Washington, D.C. He left because he wanted to be part of a parish ministry. I have another friend who is a pastor in that same community. Both of them are concerned for the community. I can see the relationships building around this shared concern. For instance, when somebody goes to this Catholic Priest and talks of a need in the community, the priest will send them to the Adventist pastor because he is very concerned about the community also. I think these relationships open doors. When people do things that are an outgrowth of a change in them wrought by God's spirit, others are attracted to know what it is that motivates such acts. We then have an opportunity that would never have arisen otherwise. The people whom Christ referred to as his sheep, did they really recognize what they were doing? Or were they acting simply because God's spirit was in their life, and because of that presence within they fed the hungry, they clothed the naked, and so on?

Monte Sahlin

I want to argue with my friend, Jon Paulien, for a few minutes. The fundamental question here is this: when you look at the texts on the early church and you draw the conclusion that the early church was not consciously seeking to change any social structures, how can you be sure that this is not simply your middle class perspective being read back into the text? After all, they were being persecuted. The text does say they

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were accused of “turning the world upside down.” There is some evidence that there was some pretty severe conflict between the Christian community and elements of the society of which they were a part.

Let me give you another example. When you look at Matthew 25, specifically Christ’s statement about the least of these my brothers, you suggest that the evidence is ambiguous in Matthew as to whether “brothers” is a technical term to be used restrictively, or whether it is a more generic term encompassing humanity. You gave examples of both uses of the word in Matthew. How do we make the choice in that ambiguous situation? Is Christ identifying Himself as brother to the suffering of the world, or should we read it more narrowly as Christ speaking about caring for those within our own community? How do we make that choice? You’re all out of technical data, you are down to a matter of faith when you finally make that choice.

Jon Paulien

I appreciate that challenge. First of all, we are fundamentally talking about an issue of method. In no way do I have any problem with extended methods, expansion of scriptural ideas and so forth. But the exegete fundamentally asks the question: what was the writer trying to say? And the answer to that question must be divorced from 20th-century presuppositions as far as is humanly possible. We must try to understand the original setting and the intentions of a writer. That is a different question than asking what implications there are for us today.

I would like to challenge all of us as we seek to answer the question of potential implications that we be sensitive to the information at the first level. It doesn’t enhance our cause to use texts that are weak or ambiguous in defense of things that we know are right. I have heard many justifications today and I am thoroughly in support of all of them.

But just to illustrate your point: when it comes to Matthew 25 I like to share in class the liberal and conservative heresies. The former is when you take a clear text of the Bible, decide you don’t want to live according to it, and so find some way to get around it. The conservative heresy is take the things that aren’t clear in the Bible, make them clear by some other means, and then use that to punish people who don’t agree! That’s very shallow thinking, but it gives an idea of the battle the exegete confronts. Very often there are things that are held very, very strongly on the basis of what is thought to be in scripture. When you actually go to the scripture it doesn’t say what you think it is saying.

In Matthew 25 we may discover that it is ambiguous. Therefore that text was perhaps not written to say what we would like it to say. While I am 100% behind what you are saying, and what others have been

saying here, I don't want to force a text to say something that it doesn't actually say. In actual fact, the reason I think most scholars back away from Matthew 25 is because of an earlier parable where a servant is beating up on his fellow servants. That concept would seem to be clearly in-house. The term "brother" is a bit more ambiguous, so there is some hope.

My bias in this text would be in your direction. In my comments today I am going against my own grain and that, of course, is one safeguard in exegesis. If the text isn't saying what you think it ought to say, there is some hope you might be seeing something that is actually there.

Monte Sahlin

I'm simply saying that the notion of an absolutely objective exegesis is a construct that doesn't exist in the real world. Ultimately when we get to ambiguous texts, when we run completely out of technical data and we have to make a choice, every human being makes that choice in a somewhat subjective way. That tends to push the views one way or another on these ambiguous texts.

Jon Paulien

And I'm saying that if your search is for scriptural authority on a subject, then the texts that do prove to be genuinely ambiguous are not the ones that you should lean on for authority. I think there are texts that are not ambiguous. I think the Good Samaritan is a very clear one. I think Matthew 5 is also one which has emerged from this discussion. So I think that the exegete's job is to sometimes say your favorite text may not be your best one.

Monte Sahlin

So you bracket the ambiguous cases, put them aside, and look at the unambiguous texts.

Jon Paulien

Well, if you are looking for scriptural authority and you have only dead prophets to consult, you have to be careful that you are not causing those prophets to say what they did not intend to say. Now obviously

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pure objectivity is humanely impossible as you say. However, it still needs to be a goal. As far as possible one's biases are left aside.

I like Raymond Brown's response when somebody asked him what parts of the Bible are divine and what parts are human. He answered, "Well, the human parts of the Bible are the parts that I disagree with, and the divine parts are the parts that I agree with. Now that is how I feel, but because I feel that way I've learned it is much more productive to think that the parts of the Bible I disagree with are divine, and the parts of the Bible I agree with are human. If I take that approach, I am much more likely to see what is actually there."

That has been my goal through the years, and that is where I have some safety, I think.

David Sully

Director for Church Relations, Bread For The World

I really appreciate being here. I am not from the Adventist community, but am a Roman Catholic brother. I really appreciate the honor of being here and working with you and praying with you. We are brothers in the same risen Christ, and that is really wonderful news!

I'd like to make a couple of comments. I was really struck by Sharon's and Gary's comments earlier. I am a very practical man. Also I taught for many years at the university and high school levels, and I very much enjoyed that challenge. I think we often talk about the church to the church. But who is the church? Conservatively there are about 250,000 to 300,000 local expressions of the church across the United States. How do we put wheels on the vision which so many ordinary church members have? As Sharon said, there are people at the waiting gate, let's go! They have already made the connections between faith and public policy, faith and social action, though they may not have put it into intellectual words as we have today.

I look at my son and daughter, ages 24 and 22, and realize that they know all this. They are on and they are off. They are not waiting for us. I think we, the church, the 250,000 to 300,000 churches across the country, whether they be Orthodox or Catholic, Adventist or Evangelical, Lutheran or Quaker, or whatever, we have two great gifts: the gift of faith that Christ is alive in the world (and our glorious ministry is to introduce these people to their risen Lord); and the gift of citizenship. We have a special privilege in this country. We have the great gift of citizenship.

But I can see two problems with the gift of faith and the gift of citizenship. The first problem is that the gift of faith is often too individualistic and it is politicized. Faith - the word has been high-jacked by the Christian right and by the Christian left. The kingdom of God is not up for grabs. The kingdom of God is

the kingdom of God. It is neither Republican, Democrat, or independent, religious right or religious left. The Christian gospel is pure and is above all this nonsense. We are beyond that, we are nonpartisan. We are talking about the risen Jesus in a crucified world. You lay aside politics. Indeed people are scared of politics. Politics is a realm of corruption, of evil. But we, as Christians, should be involved in the political process even while we refuse to be labeled or to engage in partisan thinking.

Jan Paulsen

Vice President, General Conference of Seventh-day Adventists and Chair, Board of Directors, ADRA International

I just wanted to raise a question regarding the issue of whether we've got the balance right. All speakers have a "one way or the other" approach. We've touched on the issue of wholeness, of getting it all together and finding a good balance. And yet in the process we are still managing to underline the gulf between ourselves who have got it "right" and the others out there, whether they be the church or some other group. But how are you going to affect the change that you are looking for?

How do you set about achieving the kind of completeness that we would like to see? Setting somebody else down and telling them, "Look, listen to me. You have got it wrong." Persuasion doesn't quite happen in that manner. I notice that there are very few administrators here, for one thing. Those who are here probably do not have a problem with the emphasis here today that some others who are not here might have. Does this point to a certain educational ministry that must move beyond those who are directly involved in the work? Does it need to happen at the local church level? In other words, can the process of achieving this completeness be as normal, as natural, as relaxed as growing up?

Secondly, there perhaps needs to be a much stronger component in the training of ministers who may not be doing this kind of work on a full time basis, but who need to be fully at ease with it. So how do you see this being carried beyond where we are now?

Niels-Eric Andreassen

I assumed when I was invited to come that we would all agree that Christians are engaged in helping to solve the problems in the world that people of all classes and all convictions are facing. We don't have to reach agreement amongst ourselves on that point. I think we all agree that this is something that Christians must do. It is part of the calling to be a follower of Christ.

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I think what Jan was saying is that our students, our young people, are even more aware of these issues than their parents. I think that is true, too. And maybe there really are still those in our church who need to be convinced of the fact that Christians must connect with the world, and must work to alleviate the problems that people are facing. I think our young people know this. I think those of us here today know it, and by and large I believe our church knows this, too. Indeed, ADRA is one testimony of that belief.

But there is another issue, and it is this. There are lots of individuals and organizations that are examining the problems of the world and seeking solutions. But then there are the Christians and their approach to the same problems. I wonder if that is not a fruitful field to plow for further insight. I wonder if that is not what Jan Paulsen actually was asking about. We agree that we have to do it. The kids are all ready to go, just give them a second and they are off. But are there specific ways of dealing with the world's problems that commend themselves to Christians and other ways that Christians should step back from?

I am just now remembering that a few days ago there were some policies voted on the ADRA Board, on which I sit, dealing with some problems involving sexuality. I remember specifically that ADRA said it would take a position but would not engage in political advocacy to advance that position. I think ADRA was saying that if they pushed these ideas in a certain way they might be prevented from doing other things, or even prevented from advancing this agenda in any way whatsoever. My question is this: wouldn't it be useful for us to ask how our Christian convictions, how our faith, how our scripture which inspires us would instruct us in the way in which we work?

Does our history, our faith, our scripture give us instructions as to what is the appropriate and effective way for Christians to carry out this work of social ministry? I would think that would be quite a useful discussion. What I was attempting to do in my comments earlier this afternoon was to say that the Bible not only makes it very clear that Christians are connected with the world, but it goes beyond that to look at some specific ways in which it is connected. I chose some that were glaring and obvious from the Hebrew scriptures.

But there are some other areas that are very big problems in the world today that do not glare at me from the Hebrew scriptures. There is an historian in the Hebrew Bible who speaks of a political revolution about to happen. And we know what happened - there was a horrendous revolution which in the end brought about a transition from a single monarchy to a divided monarchy. But the Bible editorializes on the story by pointing out what should have been done. The author councils that they would not have had this horrendous revolution if they had proceeded alternatively. There could have been a more gradual evolution. Really it is at heart a matter of economics, of labor. There were two choices. One was followed and so the kingdom split, while the real underlying economic and labor law problems were not resolved.

I would take that to be a reminder that there are things that Christians would choose not to do in order to effectively address the needs of the world. And Scripture should be their guide in making such choices.

David Syme

I think that we have to recognize that whilst we all may be converted here and understand each other reasonably well, the reality is not the same in the church. I will give you two examples. Every week I write to some good member in the church who asks whether ADRA is still part of the ministry of the Adventist Church? They understand that ADRA is just like any other agency, and so wonder whether it is still legitimate. So we do have a problem and I think part of the solution must be found in education.

I have an e-mail from the Australian Ambassador to Nepal who was flying to Singapore and on the flight sat next to a young ADRA volunteer. The ambassador knows a lot about our work in Nepal and so he started talking to her about why she was going out as a volunteer. Her answer was that yes, she was going out to help these people but it was really to give them the gospel. So even amongst the young people I must ask if they really understand why they are going? I think that one of the things that should come out of this meeting is a clearer sense on the part of our members of the rationale and impetus for ADRA's work.

Jan Paulsen

Yes, I need to follow up on this. Are we clear that the church has resolved this question of the role of social ministry? If so, what are we doing here? Clearly it is perceived in some quarters that we are addressing an issue which has major significance for the church. It may be clear in pockets here and there. The balance may be right in some quarters. But, I'll put it to you, it is not clear to the church as a world community. What I am really trying to say is that it is not going to be clear by one pocket shouting to another one at some distance telling them to set themselves straight. There has to be a different way which is somewhat more natural and somewhat more relaxed. It needs to grow and spread in an insidious way and become part of normal life.

I suggest that this is not achieved by one group shouting to a group of administrators who even on the best of days are not very good at listening! It has to happen in a different kind of forum. I think, really, that the broad base of the church is where the life is, and that is where the effort to bring understanding and life to this area of ministry must focus. That is really what I think is important to help this process along. Thank you.

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Walter Douglas

Chair, Department of Church History, Andrews University

I should like to go beyond what Dr. Andreasen is proposing and also what Dr. Paulsen is proposing. They are both proposing, if I understand them correctly, the necessity for the church to develop a theology that would inform our action not only for the young people but for the entire church, including administrators. I want to go beyond that and suggest that ADRA has a unique, and indeed a wonderful opportunity, not only to provide a theology for the church but also to provide a theology for the principalities and powers, or for those multinational corporations and other secular entities with power. They often use theological language. For instance, they talk about mission statements, but they are acting in what I would refer to as a bad theological manner. This is a real challenge that ADRA can take on - to develop a new way of being, and hence of acting, which is based on a biblical understanding. This is the challenge I think ADRA should take on and this is one unique contribution you can make not only for the church, but for society generally.

Gerald Lewis

ADRA Middle East and Global Mission Coordinator for the Middle East

I just want to point out that we not only have members who question ADRA's reason for being, but we also have church administrators who question the role of ADRA. I've heard that stated to me in the last few weeks. We have people from the field here who are wrestling with those questions day to day with their church administrations.

Sharon Pittman

There is a serious problem. We have biased ideas of what evangelism is in this denomination. For instance, we had a lovely evangelistic meeting with Doug Batchelor at Berrien Springs last year in which we spent US\$185,000. We had a ten day van ministry offering blood pressure tests in which 400 people signed up for Bible study. But none of those 400 were ever followed up because the van ministry was not linked structurally to the Doug Batchelor series. It wasn't viewed as part of the evangelistic campaign because it was done in the context of the van ministry. Thus, none of those 400 requests were ever taken up. My point is that there was no infrastructure to integrate the two efforts because of the way in which we've compartmentalized evangelism from other ways of reaching out to people. There is social ministry and there is "real" evangelism, and never the twain shall meet.

Charles Drake

Director of Adventist Community Services, Northeastern Conference of Seventh-day Adventists

Could it be that our members are doing more than we think they are doing? Perhaps we don't think they are doing it because we have defined this work in a certain box? We say to the member that if you don't check that card on Sabbath morning that anything else you are doing is not social involvement. There is no place on that card for that member to say, "I went to a school board meeting Tuesday night, and I stood up and I defeated condoms being passed out in our school."

I think that part of the problem is that we are in little boxes and it is difficult for us to get out of our boxes. Right now we are almost approaching a battle between the theologians and the sociologists. I believe that as Sharon has said there are people who are out there who are not only ready to go, but are already doing social ministry. There are people who are out there doing things in the community unbeknownst to the church because of the restraint placed upon them by the various boxes of the denomination. The denomination does not give them the opportunity to do what they want to do. As a church we sometimes say that if you are going to do it you have to do it our way. If you don't do it our way then it is no way.

Plenary Session **3:** Challenges Facing the World and the Church

Byron Schueneman

Vice President, ADRA International

This evening we are delighted to have two distinguished gentlemen with us. On my right is Walter Douglas from the Church History Department of Andrews University. We are delighted that we can get an Adventist Church historical perspective, Walter, on the issues before us. Walter has had a varied background. He is a native of the West Indies. He has had extensive pastoral experience as well as extensive teaching experience. He received his education in this country, in Canada and in the United Kingdom. He has considerable experience in a multicultural setting. Walter, we are glad you are with us.

Walter Douglas

Thank you very much. My specific assignment was to examine the causes and effects of poverty, and also the political structures that perpetuate poverty. Finally, I am to offer a critique of the effects of poverty on the church. In the light of this particular assignment, I have chosen for the convenience of our discussion to entitle my paper, "Is World Poverty A Crisis Or An Opportunity? An Adventist Response."

The key purpose of the question which I have included in my title is to introduce and promote the following arguments:

First, poverty is not a "crisis" but a "problem", and I will define the difference between these later. Poverty is not a necessary evil written into the structure of society.

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Second, the industrialized world, or the North, has purposely depersonalized poverty as a way of escaping responsibility for the impoverished; and it has anaesthetized itself against the pain and suffering of the poor and the oppressed of the South.

Third, the causes of poverty are to be located in the unequal distribution of the earth's resources.

Fourth, the inequalities and maldistributions are shaped and determined by the same powers that create structures of consciousness which determine political, economic and social systems, and hence policies.

Fifth, poverty provides the Seventh-day Adventist Church locally and globally with its best opportunity to incarnate the gospel of Jesus Christ within the realities of the world, especially among the poor and oppressed. Responding to poverty, therefore, is a mission and a service opportunity rather than a crisis for the church.

Let me attend first to the issue of the causes and effects of poverty.

Father Bill McNabb of Scarborough Fall Mission in the Dominican Republic tells the following story.

At my door stood three children: a girl and two boys. I knew they wanted something to eat. I had a piece of bread left over, so I gave it to the girl. I then tried to think up an excuse to send the boys away when I saw the girl give half of her bread to them. They were not her relatives. I knew I was beaten, shamed into making a further search to satisfy the boys, too. Such generosity is not an isolated instance. Children here will share the things they have as if it were the most natural thing, as if it couldn't be otherwise. I will confess I wouldn't be interested in dividing my little bit. And so I have been shamed more than once. When will I become a true Christian?

Poverty, for the purpose of this presentation, is defined as a situation in which sections of a population are considered relatively deprived in terms of access to certain goods and services which are regarded as essential and basic when compared to the rest of society. Despite the frightening stories of social abuses and governmental inadequacies and human suffering so readily available through our news media, I am arguing that poverty is not a world crisis beyond our control, but a problem with solutions. Poverty is also an opportunity for the church to carry out its mission in the world.

The word "crisis" is an intensely biblical and theological word. As one reads the gospels, one notices that Jesus always makes a distinction between a crisis and a problem in his relationships with people, with

institutions, and with institutionalized religion. The insights we gain from Christ's distinction between a crisis and a problem are of utmost importance in aiding our understanding of the causes and effects of poverty within the North as well as the South. Christ's distinction between a crisis and a problem was made by calling attention to the fact that it is not so much the magnitude, but rather the nature of a problem which turns it into a crisis. While the magnitude of a problem may give the appearance of a crisis, the actual crisis is most likely greater and more fundamental than the initial problem. A problem, therefore, acts as a warning sign of a potential crisis. The effectiveness of dealing with a problem is in realizing that it is not yet out of our control. A problem becomes a crisis, according to Jesus, through inappropriate or inadequate responses to warning signs.

Let us look at a couple of examples. In Luke 12:13-33, a man comes to Jesus with what he considers to be a crisis. He says to Jesus, "Master, tell my brother to share the inheritance with me." And Jesus replies in effect,

My dear fellow, I could care less about you and your brother and this dispute about this inheritance. I am no judge or divider. When I solve the problem for you, I create one for your brother. Your problem isn't inheritance. The real crisis in your life and your brother's is covetousness. This is greater and more fundamental than your problem. This is what you should attend to because the fact is that the crisis will remain no matter how the inheritance is divided until one or both of you understands that a man's happiness does not depend on the abundance of his or her possessions."

In the same chapter in Luke, Jesus tells the story of the rich man who thought he had a crisis but really only had a problem. The man was obviously a wealthy landowner. He had experienced an abundant harvest and was now faced with the problem of storage. He said, "What shall I do? I have nowhere to store my crops, and so I thought I would pull down my barns and build larger ones." This is found in verses 17 and 18 of Luke 12. While this man's crisis seemed like a crisis to him, Jesus realized that the man only had a problem of more wealth than he knew how to store. His real crisis was character based. He was full of selfishness and greed. This crisis prevented him from seeing the solution to his problem. His problem could have been easily solved by giving away some of his grain to the poor, but his crisis was not so easily remedied. Until he addressed the crisis, problems would continue to trouble him.

In citing these biblical examples I am arguing that hunger and poverty are not world crises, but mere problems, or warning signs. They warn us of deeper, more fundamental crises in our society. As I mentioned in my introduction, poverty is not a necessary evil written into the structure of the world. World poverty is a crime against humanity. It is a misuse of the blessings God has bestowed on his creation. It is a skirting

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of responsibility for our fellow humans, but it is not a real crisis. It is a problem which is a result of the real crisis in humanity today: selfishness and greed. Nations and individuals who have grown up believing that the primary goal in life is to have the best for themselves have caused the problem of poverty. The crisis lies in the view of life and of human relationships from which the problems originally sprung and to which inappropriate answers and inadequate responses are made.

An example of an inappropriate response to our social and economic crisis is the depersonalization of poverty. The West has done a wonderful job of depersonalizing poverty and the needs of the poor. An article in the *National Catholic Reporter* relates one woman's experience with the impoverished in an article entitled "Beggar In The Doorway Makes The Pain So Real."

"There is a meaning in every journey that is unknown to the traveler," Dietrich Bonhoeffer wrote. And Bonhoeffer, I am discovering is very right. I came to Ireland for one set of reasons. I have become quickly aware that there is more for me here than I realized when I came. For instance, I have, so to speak, adopted the local parish church around the corner from the little walkup flat that has been headquarters for this stay. And I am not the only one who has adopted the place.

I realized, by the third Sunday I had been here, that a young beggar, crippled, cold and very polite, comes every week to that church as well. Sunday after Sunday he sits in the same ragged coat, lodged against the frame of the large double doors, carrying the same hand lettered sign. "Homeless, unemployed and unable to work. Please help," it says. I remember the shock of seeing him there the second time. The same person, the same twisted legs, the same baggy clothes, the same cold steps. The very same person. Every single week he comes and sits there rain and sleet regardless, as if it were his job to be there for us. As if he had an obligation to come, however inconvenient for him the task. Every week people bend over as they go into mass and put a couple of small coins in his hat. It is an offertory before the offertory. An act of Eucharist without bread and wine. A gesture of family concern. A common and personal recognition of human pain.

He is, I have finally come to understand, our beggar. We all know him now. We all own him. He belongs to us and we to him. We all look into his eyes looking into our eyes as we go in the door. When we cannot see the eyes of the priest far removed from us on the altar, we can still remember our beggar's. Then he does us the favor of staying there on the wide, cold steps, perfectly silent, completely still throughout the entire mass. He never just comes in and sits in a pew. He never blends into the congregation. No. He just sits

there behind us, hat in hand. Boring into our minds with his obscene unemployment and destitution. It is very hard to pray knowing that he is there behind you. Looking at you. Waiting for you to do something. It is also very hard to pretend to be pious. You begin to ask yourself, "When are they ever going to let us go to church in peace again?" That's when I began to understand Bonhoeffer better. That's when I began to understand a lot of things. Perhaps our beggar, Timothy, does indeed have a ministry to us. He brings the gospel home and makes it real. The beatitudes, the prophets, the calls, the healings all come to life in me and Timothy. In Timothy for sure, and I hope in me. It isn't an easy task he's got. Poor Timothy.

The North has done a good job of depersonalizing poverty and personal need. We send people to institutions for help. We do not tolerate them in public doorways. We will not have them begging on our nice lawns. We like our beggars best out of sight, out of mind. A little donation here perhaps, a little church project there perhaps. But, please, no beggars in front of us. Not looking into our eyes, not on our territory. There are some powerful and personal issues in this story of a beggar that speak precisely to our concerns about poverty. One of the principal lessons we learn from Timothy is that poverty is personal. Indeed, Timothy has made me wonder whether it might not be a good idea for every church, every educational institution, every corporate office in America, every neighborhood to have its very own beggar. One who just sits there in front of us all day, silently, politely, softly refusing to let us forget about how it is reduced welfare benefits, inadequate medical care, and a lack of subsidized housing that keeps him or her there in front of us.

On the other hand if we personalize poverty, then cleaning up the neighborhood might begin to mean cleaning up the economic policies, cleaning up the educational system and the unemployment benefits that make the poor as they are and keep them so. It might mean some personal responsibility for someone we've come to know and care about. These structures and systems mentioned above, whether they are political, economic, social or even religious, have a life of their own. Many of them predate, and will probably outlast, individuals who work for them. It is becoming increasingly the case that decisions made about structures and systems are made by collectives such as managers, politicians, employers, or government agents. In other words, the practice of policy can be so constructed as to shift economic and political power and employment opportunities in such a way as to keep a certain portion of the population poor.

There are several causes of poverty, some of which were mentioned this morning by our speakers. But let me list some more with which I am sure you are familiar.

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- 1) Environmental problems have a poverty causing aspect. Deforestation, for example, which causes soil erosion leads to poor growing conditions for poor, subsistence farmers, thus reducing their agricultural production and hence, their food security;
- 2) Slow economic growth yields;
- 3) Population growth;
- 4) Land ownership, an issue that Dr. Andreasen raised this morning;
- 5) Consumption behavior of affluent nations;
- 6) And finally, income distribution. (For those of you who may be interested in this particular issue let me recommend Ian Barbour's book *Ethics In An Age Of Technology*.)

What are some approaches which we might take to begin to deal with poverty? For one thing we must provide a biblical critique of this issue of economic, social and political structures and their impact on poverty. We who are Christ's followers, who take seriously the problem of injustice, must focus our energy on areas where it will make a difference for the redirection and alleviation of poverty, i.e., the structures which perpetuate poverty. We must not naively assume that if we could educate individuals to become more moral or ethical they would make ethical decisions within institutions of which they are a part. Sometimes we assume that structures and systems that tend to keep the poor as they are would change if just put under the right influences. We underestimate how entrenched economic, social and political policies have become and forget how the power within established institutions can resist change. We cannot forget that changing the conditions of poverty is not simply a matter of politics, power or economics. Poverty must be addressed on the level of material needs and social oppression. It needs to be alleviated through concrete proposals for the very restructuring of society.

In the United States of America, with more than 36 million poor, Congress makes political choices between military and social spending, between aiding the poor or the rich, between fostering cooperation or division among nations. These may enhance or detract from the quality of life of all Americans as choices made in our government may enhance different lives while hurting others. The values and choices made in the political arena ultimately determine who lives or who dies. Therefore, the distribution of power and wealth plays a decisive role and has a compelling influence in fostering and shaping communities in America and all over the world. It is, therefore, my contention that in our efforts to reduce or eliminate poverty in the United States we will not be successful without a serious critique of the economic, social and political actions of government on the national and local levels.

Most of us here would agree that dealing with poverty is the most persistent challenge this country faces. Local governments and communities in the United States are battling to reduce poverty. I believe we need at least a two-pronged approach to this problem. First, there must be a comprehensive approach to poverty reduction. Second, national and local governments and nongovernmental organizations must encourage and implement participation in growth investment in the human capital of the poor. This investment is crucial. While economic growth remains the cornerstone for reducing poverty there are other measures that can be taken to maximize the participation of the poor and improve the benefits they receive from growth. In many developing countries, as well as in the United States, there are severe constraints that prevent the poor and the very poor from taking advantage of the opportunities presented by growth. Governments and NGOs must concentrate on removing those constraints which include discrimination, lack of access to opportunities, lack of proper environment that builds self-esteem, healthful living, parental skills, etc.

Overcoming discrimination against impoverished groups of people is another way to increase access to the opportunities that arise as a result of economic growth. According to a recent World Bank report although the incidence of poverty is declining, the number of people living on less than US\$1 a day continues to increase. Poverty reduction efforts have been more successful in some regions than in others. According to the report there have also been varying amounts of success within regions. Furthermore, according to the World Bank about 90% of the people in the developing world today are located in South Asia, sub-Saharan Africa, Indochina, Mongolia, Central America, Brazil, and China.

In this country it is significant to note that in 1997 a report from the United States government showed that the beneficiaries of current economic growth were not the poor, but the middle class and the rich. Similarly, the 1996 United Nations Development Program states that with the increase in wealth the disparity between rich and poor is growing worse in nearly all parts of the world. Roughly 20% enjoy the fruits of global capitalism while the rest struggle to hold their ground or simply slip into deeper poverty. The economics of poverty is inseparable from the politics of international and domestic self-interest and greed.

There is compelling evidence to support my contention that unless we overcome our prejudices and discrimination against the poor, they will constantly be denied access to the benefits of economic growth and will sink deeper and deeper into poverty and misery. Governments and NGOs, locally and globally, must be challenged to direct public spending toward services, such as basic education and primary health care, which disproportionately serve the poor. This is not an easy task as governments have been constrained both by the limits of their own administrative capacities and by powerful political factors that mitigate against change, especially if this change reduces services to politically influential groups.

Meryl James Brian argues that government and NGOs must take seriously the fact that unemployment and

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the inability to generate income are still the major causes of poverty. She points to the necessity of formulating strategies that promote the development of the human capital of the poor. Indeed, she argues that the inability of individuals and groups to satisfy their own basic needs and the needs of those in their charge distinguishes the poor from the non-poor. When inadequate access to economic and political power and social organizations make it impossible for the poor to enjoy the basic standards of living in terms of employment, health, housing, sanitation, education and access to land, they will always remain poor.

The persistent lack of a people oriented perspective in dealing with poverty not only encourages and reinforces the marginalization of the poor, but destroys their self-esteem and pushes them to the edge of despair. The degree of this negative impact on what I refer to as the feminization of poverty is extraordinary. Studies show that a disproportionate number of the world's poor are women and youth. The negative impact of poverty on women and youth looms more starkly than its positive counterpart. Bob Schreiter in his book, *The New Catholicity - Theology Between The Global And The Local*, argues that the cause for this feminization of poverty is partly driven "by a global capitalist quest for short term profit; a quest that precludes long term commitment to a people and a place; and partially by the destruction of traditional and small scale societies and economies by the centrality of the market." In this quest for short term benefit, women are often exploited and dehumanized through the devaluation of their labor and time, and are often an unpaid and overworked reserve labor force.

The impact of poverty on youth is telling in the list of criminal activities. This is evidenced in the prevalence of crime, violence, drug abuse, unemployment and hopelessness among the young. In some developing countries the poverty level among women and youth has been exacerbated by rapid population growth, poor market conditions and a lack of access to social services. Alarming increases in teenage pregnancy demonstrate another negative impact of poverty on women and youth. Numerous studies have shown a definite positive correlation between high fertility, unemployment and poverty. Poverty reduction strategies, however, must focus on the major development of human resources among the poor and must deliberately target women and youth, particularly in the urban centers.

Poverty and the church - my final point. In the book, *Cry Justice: The Bible On Hunger and Poverty* by Ron Sidel, one can read the following:

If Jesus is right that anyone in need is one's neighbor, then it has concrete challenges and implications in every historical context. In fact, it can only be truly understood and faithfully applied as one looks honestly and courageously at one's particular situation in history.

I would like to return to the story of the author in the Dominican Republic with which we opened our discussion. The key purpose of this story is to point out that we are often shamed, as was the author, by our reluctance to deal with the issue of poverty, not as a problem but as an opportunity to make us truly Christ's followers.

The fact is Seventh-day Adventist Christians are extremely reluctant to link the work of the political realm with the work of salvation. In the church's opinion, politics and religion are worlds apart and never the twain shall meet. For the purpose of my discussion I want to challenge this dualism. My interest in challenging this is both missiological and biblical. Biblically and missiologically we know that the world of politics is still part of God's world and an important part at that. It is indeed a likely theater for the performance of God's redemptive grace and power, and the display of His active role in human affairs. By depoliticizing the religious, by pushing the religious further and further into the private sphere and out of public and political spheres, the church in effect robs itself as an institution and its members as individual Christians of the true meaning of representing Christ's ministry of compassion, justice, hope, and reconciliation in our world.

I believe that a source of this dualism is the church's persistent theological perspective on the phrase "in the world, but not of the world." The church tends to use its perspective on this text as an excuse for its non-involvement in social action, and more particularly for its refusal to address the multinational corporations and international organizations whose systems, policies and structures increasingly marginalize the poor. Curiously, however, the same religious perspective of "in the world, but not of the world" has provided the theological grounds for the church to become involved (when it is to its advantage) without being drawn into the vortex of political affairs. Examples are its involvement in religious liberty, as well as some aspects of human rights. Because of its claim to be "in the world, but not of the world" the church believes it can at the same time retain a posture of non-involvement in social action. While this "in the world, but not of the world" statement has proved convenient for the church, is it theologically and historically correct?

In Joseph Komonchakis' words,

There is not some first moment in which the church becomes the church and a second moment in which the church considers its relation to the world. The church's self-constitution is itself an act within and with reference to the world.

Thus, the church is very much a part of the world. I believe the issue of the church being in the world and of the world lies at the heart of the church's mission and its involvement in social action. The church does

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not exist for its own sake. Rather it exists for mission, and therefore, it exists for the world. It is the world that God sent His son to die for and redeem. The church exists for the salvation of the world by submitting itself to the Lordship of Jesus Christ who is the light and Savior of the world. The love, hope, peace and justice the church proclaims is not its own love, hope, peace and justice, but the love, hope, peace and justice of God's reign. The world, not the church, is the focus of God's saving activity. While love, hope, peace and justice should be present in the church, the church exists primarily to make more effective God's reign in the world, to make these things realities in this world. Thus the church's finger does not point to itself but it points to God and His activity in the world.

Here we come to the issue of the effects of poverty and the church. God's reign is preached, prophesied, and celebrated not only through the church's worship but also through its actions, including social action in the world. I am arguing that action in the world for social justice is not secondary to preaching the gospel, nor is it optional for the church. It is itself an integral part of the gospel. Starting from the assumption of the equal value of persons, I would argue that all persons have a right to the basic necessities of life including food, health and happiness. The Scripture reveals to us a God who seeks social justice before religious observance, as described in Isaiah 58:6. Matthew included responses to hunger and poverty in his portrayal of the last judgment. Equally relevant is the biblical conviction that God is on the side of the poor and works for the liberation of the oppressed. In both the Old and New Testaments the coexistence of the extremes of poverty and wealth are attacked. There can be no doubt at all that social action is very much a part of the church's mission in and to the world.

The persistent challenge poverty presents to the church is to move beyond speaking the truth about love, peace, hope and justice to living the truth, whatever the risk. The church must in very practical ways answer, yes, to Cain's question, "Am I my brother's keeper?" We indeed are our brothers' and sisters' keepers. Each person has the right to a fair share of the riches and blessings of God's creation. Yet we are faced with a world of hunger, poverty and suffering. We feel sanctified shock, holy anger and righteous indignation that such situations should exist. The suffering of our fellow human beings, our sisters and brothers, causes pain and grief. We may try to hide it, cover it up, reason it away but still the suffering of others cannot leave us completely unmoved. It is personal. Our Christian faith reinforces this feeling.

How can I call myself Christian when I do not care for my fellow human beings? How can the church represent the reign of God and not care deeply and practically about the welfare of sisters and brothers of God? We are responsible for the welfare of others. It is my duty and obligation and privilege as a Christ follower to try to meet the needs of the poor and suffering in whose faces we see the very face of Christ.

To speak of the effects of poverty and the duties of the church in regards to it brings another element into

the discussion. We are not longer talking about simply giving bread, filling - or trying to fill - the empty hands of the destitute who reach out to us. We are also talking about trying to understand why they are poor in the first place and what keeps them poor. We are speaking about cause and effect, and of understanding the causes and eliminating them. This is the challenge to the church; this is where the problems start. Weeping about what cannot be helped is one thing, but changing what can be changed is another. Most feel a tug at our heart strings at the sight of three hungry little children in the Dominican Republic, or in Haiti, or in Chicago, or in Bombay, Calcutta, Kingston, Lusaka, Nairobi, or Paris. We would like to go in search of bread. Probably we would also like to assure them that they will have bread for tomorrow and for all their tomorrows. But we hesitate to act and we seek to depersonalize their plight.

It seems that part of our human condition is that we are fearful creatures who enjoy our comfort and security, and who are afraid that if we start looking at the wherefores and the whys of poverty we might find ourselves a little too close to them. If we look at the distribution of the world's resources, we may discover that others live in poverty because we live in comfort. This could be a frightening reality. But my church, our church, cannot be defensive in dealing with the persistent challenge of poverty. The church cannot exclude itself from involvement in this human predicament by claiming that it isn't its fault that they are poor. This type of reaction is a serious negation of the gospel message and a contradiction between Christian conduct and confession in the world. We are afraid that if we try to change the condition of the poor we would personally have to change as well. The material comforts we have become accustomed to may no longer be ours. How could we cope with this? Our own self-identity, which often seems to be defined by what we have, may also be lost. We may no longer recognize or know ourselves. "Yes", Jesus says, "the seed must die." We must lose our life in order to gain it.

I have, on a number of occasions, had the opportunity to visit and live in developing countries. I come from Grenada, a poor developing country, and I'd like to tell my story. I lived as a child and youth in the midst of poverty. My playmates were poor and wore ragged clothes, lived in mud huts with thatched roofs, walked without shoes, took baths in rivers and streams and never knew electricity or enjoyed a health clinic. I lived among laborers who worked eight to 10 hours a day for less than US\$10. I still remember how the wealthy land owners and their estate managers exploited the women and men in the sugar cane fields, and in the cocoa and banana plantations. There were no educational opportunities for children and youth in my village, so when I was 14 years of age my parents sent me to Trinidad to attend high school. At that age I felt the pain, the angst, and the despair of the poor and oppressed.

My parents owned lands and had a department store, and my grandmother operated a bakery. I still remember the many times my family would visit the poor and conduct Bible classes as a way of teaching them how to read. The first book that many of the poor people in the village learned to read was the Bible.

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I also remember my father speaking to the colonial masters, including the governor of the country. He pleaded with him to do something to change the condition of the poor and to deliver them from the oppression of poverty. My father was the first elder of the Seventh-day Adventist Church and was always committed to the work of preaching the gospel to the poor, setting at liberty those who are bruised and oppressed, and leading them to Jesus who, for their sake, became poor that through His poverty they might be made rich.

Discussion

Monte Sahlin

I wonder if you could say a little bit more about how the phenomena of salvation and uplift happened in the village where you grew up.

Walter Douglas

When I was a boy of about 12 or 13 years of age, I remember distinctly how my father, whenever we gathered together on Friday evening for worship, would help us to understand that going to church is not the end of our religious obligation. He said he wanted us to understand that we were blessed. And then he told us to remember that what we had must be shared with others. By modeling this counsel he had a tremendous impact on my life. The church in that village became the voice of the people, even after the colonial days. I remember Eric Gary, the Prime Minister, going to my father to ask him for advice and to ask him to pray for him whenever he was facing a challenge in the government. That is the sort of thing that happened.

Monte Sahlin

Was that passed on to all of the Adventist congregation?

Walter Douglas

In that particular church, yes. Because even when my father was no longer an elder he had trained some of the other elders. Now remember that some of the elders were illiterate, they couldn't read. He taught

them how to read. He would have classes on Sundays in the church. Every Sunday he would religiously meet with them in the church, teach them how to read, even teach some of them how to preach, and then they would go out and help the poor.

Monte Sahlin

Did that spread to the other congregations in Grenada? The other Adventist congregations?

Walter Douglas

Not all over the island, but in the congregations that were within that particular district it went on.

Jon Paulien

I'd like to ask a question, but I want to make it clear that this is in no way a cynical question, but a heartfelt question. Your house is a whole lot nicer than mine, and you've had it long enough, I suspect you are comfortable with it. But how does that relate to what you've shared? I know its putting you on the spot, but it is really a heartfelt question because my house is a whole lot nicer that the average house; and as I hear a message like this I'm asking, "Where do I go from here?"

Walter Douglas

The issue here is not that you have to become poor in order to identify with the poor. The issue here is that you must be willing to share that which you have with those who don't have. I am involved in that very heavily. My home is an open home. People come in and stay there and live there. Right now I have a Muslim student living with me, and two students living with me who can't afford to pay the rent in the dormitory. So I've invited them to stay with me. They don't pay me a dime. One of my church members needed a car, and I had two of them, so I gave her one. She used the car until she was able to buy her own. I send money regularly through the Inter- American Division to help the work in Grenada and help the Caribbean Union College. I feel comfortable doing that. And the reason for doing that, Jon, is because of what my father taught me. And of course it is affirmed in scripture. What you have you must be willing to share with others, especially those who do not have enough.

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Byron Scheuneman

Thank you. We need to move to our next topic this evening. This evening we are glad to have Dirk Ficca, the Director of the Metropolitan Chicago Interreligious Initiative of the Council for a Parliament of the World's Religions. Dirk is an ordained Presbyterian Minister who was a pastor for many years in Benton Harbor, Michigan. Dirk tells me that in that setting he developed friendships with some of the staff at Andrews University, including Sten Labianca, Rudi Maier, and some others. Dirk is now in Chicago, but he is also a member of the Presbytery of Chicago and a visiting faculty member at the School of New Learning at DePaul University. Dirk, we are glad you are with us.

Dirk Ficca

Director of the Metropolitan Chicago Interreligious Initiative of the Council for a Parliament of the World's Religions

And Jesus lifted His eyes to His disciples and said, "Blessed are the poor for yours is the kingdom of God. Blessed are you that hunger now for you shall be satisfied. Blessed are you that weep now for you shall laugh. But woe to you that are rich for you have already received your consolation. Woe to you that are full now for shall you hunger. Woe to you that laugh now for you shall mourn and weep."

There is something in me that always wants to see the worst in life. Why is that? I think it is because if we are to believe in a gospel of hope, of liberation, and of salvation we must see it present and effective in the face of the worst in life. It was this belief that led me to become a chaplain at the Cook County Jail in Chicago for nine months in my first year at McCormick Seminary in Chicago in 1978.

The Cook County Jail is one of the five largest prisons in the United States of America. Every day roughly 7,000 to 8,000 men and women are incarcerated there, and about 50,000 people pass through the facility every year. I worked in Division 1 which was the oldest and one of the largest of seven buildings in the prison complex. Division 1 housed those charged with the most serious felony crimes: rape, murder, assault, and drug trading. It was constructed in the 1920s and had been originally intended to house only 1,600 inmates. When I was there, 2,200 inmates were housed in Division 1, and I even heard stories of 3,200 inmates being incarcerated there at times.

I worked in the basement of Division 1 in a row of offices where other chaplains worked. I had a small office with a desk, two chairs and a telephone. It was the telephone, though, that made me and the other chaplains very popular with the inmates who wanted to use the telephone to make phone calls. In fact,

every chaplain had a telephone and we all used it as leverage with the inmates. Most any inmate was willing to do most anything in order to use that phone, including getting down on their knees and accepting the Lord Jesus Christ as their Lord and Savior! There were hundreds of conversions using the phone every week! However, I chose to use the phone as leverage to get these men to tell me their stories.

After I was there about a month and had heard about 100 stories, I began to realize that I was hearing the same story over and over again. Particulars would change, but it was essentially the same story. As I thought about these stories which had been told to me, I found among them eight common factors, and it is with these that I'd like to begin.

First, the inmates in the Cook County Jail were predominantly poor. Of course, we all know that it is not only the poor who commit crimes; crimes are committed by people at all levels of society. But it is the poor who are most likely to end up in jail for the crimes they commit. For one thing they tend to be implicated in certain types of crimes for which it is more likely that they will be incarcerated during trial. There is a greater chance statistically that if you are in jail while your case is being tried, you are more likely to be sentenced to jail time. On the other hand, if you are out on the street on bail, even if you are convicted, there is a good chance that you will serve your time on the streets. So the first common element among these inmates was that they were largely from poor backgrounds.

Secondly, they were predominantly from minority backgrounds. When I was at the Cook County Jail the inmates were largely African-American and Latino, and this remains the case today. There has been a historic relationship in our country between minorities and jails. As minorities come into our country, they tend to be at the bottom of the food chain. The neighborhoods they live in tend to be places where they are more vulnerable to crime. For instance, during the 1920s and 30s America welcomed many immigrants from Europe, including Italians, Poles, Swedes, and Germans. If you look at the ethnicity of the people who inhabited the Cook County Jail during those years, you will find that these minority groups figured predominantly. I believe that this will remain a pattern perpetually. I do think, however, that there is something about being African-American in this country which will make their passage out of that pattern much more difficult than it is for others.

Why is that? Well, first of all, I don't know if you realize but I am half Italian. I have the thickened nose. It is a very classic Roman, Italian nose. Still, I don't know if you could tell I was Italian immediately because I am also Caucasian, and have melted into the Caucasian melting pot. But if you are African American there is something about the color of your skin that immediately sets you apart. These other immigrants who came to our country, and inhabited our jails and prisons for a time have made their way into society. But it is important to note that none of them were ever slaves in this country. None of them were ever bought

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or sold as property. None of them were ever considered to be only two-thirds of a human being. In my experience of the African-American men and women of the Cook County Jail, there is something about that slavery experience that still deeply marks their psyche, marks their communities and marks the way the rest of society looks at them - even though it is 130 years or so in the past.

A fourth characteristic of the inmates was that they came from ghettos. In Chicago that meant the South and West sides in which you can see block after block of burned out buildings, sub-standard housing, constant crime and violence, and life on the street. Most of the men there come from broken homes. While at the Cook County jail, I witnessed hundreds of men making phone calls and in all that time only three of them called their fathers. Virtually every phone call was made to a wife, to a girlfriend, or to a mother. Only three out of hundreds of phone calls was ever made to a father. If you were to say at a church service, "God our Father", somebody might very well stand up and throw a chair at you because "of that son of a Bitch father who never stayed home, who never cared for me. If that's what God is like, I want nothing to do with God." Now if you said, "God is like your mother," well he might say, "Give me my chair back. I'll sit down and listen to you because my mother stuck with me through thick and thin." Unfortunately, most of these men were repeating the same pattern of not being there for their children either.

Fifth, most of these men suffered from sub-standard education. Fifth grade was the average math and reading level they had achieved. I heard numerous stories of classrooms in grade school and high school with 40 or 50 children in one class with no textbooks for math and reading for the entire year. I heard of such overcrowding at the elementary school level that half of the children had to spend the morning on the playground while the other half was in class. Then in the afternoon, they would switch places. Well, anybody who had any sparks at all saw that he wasn't going to get anywhere with the kind of education, or lack of it, that was being offered. But there was an education of sorts out on the street where there were role models who appeared to have made it. So most of these men dropped out of school at a very early age.

Some of them, though, had tried to become employed. But most of them were chronically unemployed or underemployed, and I would point to this as a sixth characteristic of these men. Of course, if you have a low education and low skills you don't have much of a chance at a job. But even if they did manage to find a job it was usually on the basis of "last hired, first fired." So anytime there was a little bump in the economy or a recession which forced companies to cut back, it was these men and others like them who would get laid off first. Several of them told me that after a couple of these experiences they just gave up in frustration. They said to me that they could get steadier work on the street doing crime. Now this may sound strange to you, but as I listened to these stories I began to get the sense that many of these men looked at crime the same as you and I look at our jobs. They would wake-up in the morning, get a shower

and shave, kiss their woman or wife goodbye, and then go off to work for eight to ten hours. It just happened to be work that our society calls crime.

Seventh, the substance abuse addiction rate in the Cook County Jail was 80%. One knew that an inmate was serious about breaking the cycle in which he was caught when he started talking about joining a substance abuse program.

Finally, I found little or no rehabilitation programs offered in the Cook County Jail or the Illinois criminal system more broadly; little or no educational or vocational rehabilitation; little or no psychological, emotional or addiction counseling. Among the inmates the reoccurrence rate for crime upon being released from prison was about 80%. Why would we expect that somebody coming from this background, placed in a jail or prison - a violent, dehumanizing setting, with no rehabilitation offered to them - why in God's name would we ever think that anybody would change? Why would we think anybody would ever come out of a jail or prison any different? And even if they did want to change, where are they going to go? Are they going to be welcomed with open arms in your community? No, by and large they are only going to go back to what they know, the only place that they've ever known: the ghettos and the lives of crime from which they came.

Let me say two things about these eight characteristics that I found in the background of those in jail. First, all these are givens. What do I mean by that? What I mean is that these are all things that these persons were simply given in life. No one chooses to be born poor, or of a minority race. Nobody can choose the neighborhood or family into which they are born. What child in the second grade of elementary school can affect the quality and level of his or her education? How many of us can affect the economy in terms of our own employment? We may have some decisions over drug or alcohol use, but in an environment like this it is rampant. How many of us could affect a system like the criminal justice system to give us what we need? Do you catch my drift? These were their givens. I'd like to contrast them with my own givens.

I was born into the middle class of the majority race in our country. I came from an affluent, down state Illinois community. I am the product of a stable home. Though my family had gone through some issues, I nonetheless had two parents and a stable family. I have a high degree of education. I'm somewhat employable. There are other things that I can do if I'm not a minister of the gospel. I do not have an addiction. Of course any of us could have an addiction, but I wasn't party to the kind of environment that might lead to an addiction. And I thank God I have never been incarcerated. By and large these are my givens. I didn't choose them. I didn't earn them. I don't know if I deserve them. Certainly I had to make good use of them, but they had to be there for me in the first place. That is the first thing to realize: that my givens were vastly different from theirs.

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The second thing to realize about these eight factors is that they are not just one or two factors. They are eight factors working in combination. We all know people who may have been poor, but they had a stable family and they had a good education. We know of people who are a minority in this country, but they've had some other things going for them and they've made use of them; they have made their way out. We have all read those heartwarming stories in *Readers Digest* of the individual who, despite being faced with all of these things, has made it in society. But I don't know if I were faced with these eight things I could have done so. The most important thing to realize is that it is not just one or two but all eight of these factors working in combination.

Well, I got to thinking some more. I asked myself the question of how is it that our society has delivered to one group this particular set of givens and to another a second set of givens? To answer this question, I began to look at the four structures of society: the social, political, economic and educational structures of society which, when they work correctly, are intended to deliver to each citizen what is required in order to make it in life. I began to see that each of these structures cut two ways. Let's look at the social structure for a minute.

Today in our country we have eight classes: the super rich, the upper class, the upper middle class, the middle class, the lower middle class, the working class, the poverty class and the underclass. You have all these gradations of social class and while it is not a caste system in that it is not mandated by law, it does in fact exist in a real and concrete way. It's obvious that the further up the ladder you start the easier it is to maintain your position or even to move up the ladder. But the further down the ladder you start the harder it is to make your way up.

In the United States we have a democracy and a democracy is the rule of the majority over the minority. To paraphrase the British statesman, Winston Churchill, 'Democracy is a terrible form of government. It just happens to be the best political system that we have come up with so far.' In a democracy it is politicians who are our representatives on all public policy matters - and their cues come from the majority. It is the majority who has the ear of politicians. During the depression in the 1930s the majority of Americans were on the side of the lower classes. They were poor and struggling. They had the ear of our politicians. They had the ear of our government. That's why you saw programs like the New Deal which were needed during that time. Today two thirds of our country is on this side of the divide - that of the middle class and up.

Do I need to ask who speaks for the remaining third? Who represents them? Which politicians do they have the ear of? Who from this community is ever going to become a congressperson? When members of congress today need to raise US\$2 million for each campaign they run (in other words, roughly US\$2,000

a day in order to get elected and stay in Congress), when a senator has to raise roughly US\$5,000 a day (or roughly US\$20,000,000 over a six year period in order to get elected and stay in office), we may well ask who from this community of the poor and the underclass is going to raise that kind of money and represent and advocate their particular needs within the larger system?

In the 1950s a single head of a family could hold down a job and have the American dream: a car, a house in a nice, pleasant neighborhood, and relative job security. Part of the reason for that was our economic structure had a variety of opportunities: industrial, technological, blue collar, white collar. I don't need to tell you that those days are gone. They are long gone. It was the industrial type of job, the manufacturing job, that was the bridge to middle class status. In fact, many of you here today who are in white collar jobs are here because your parents had the opportunity for a blue collar job, for a manufacturing job. This has traditionally been the way that folks from the underclasses have been midwived into the mainstream of American economic life. But those jobs are gone; gone because technology has gone overseas. We see a widening class gap in the United States, and what disturbs me most is that as this gap widens economically, those who have more become increasingly punitive on those who don't. We have an enormously punitive environment right now in America, and as a result those on poor side of the divide get angrier and more frustrated.

I have two children, ages five and two. I worry greatly about the divided, angry, and explosive society that they are going to face as teenagers and twenty-year olds because of this economic reality. As the previous speaker so poignantly and insightfully pointed out, let's remember that capitalism, even at its best, will have casualties. Let's also remember that some people view capitalism like gravity, like the laws of nature. Capitalism is a social construction based on certain assumptions and values that have been chosen and incorporated into a system that works. We must not be hoodwinked into thinking that our capitalist economic system is somehow like gravity. A society can indeed make other decisions about what they value.

Finally, education. We claim in our capitalist, democratic society that education is the way out. Education is the way to pull yourself up by your bootstraps. The problem, of course, with this argument is the way in which school systems are funded across our country. It is very simple. Schools are funded by local tax dollars according to property value. What do you think the tax values, the tax base, the property values in an affluent community are going to be? They're going to be high and they are going to generate high revenues for schools. In a poorer, underprivileged community they are going to be low and so they are going to generate low revenues for the schools. If we really believe what we preach in the United States about education we would put all our resources, our best teachers, our best facilities, and our best techniques at the service of the underprivileged communities in order to give these folks a chance. Once again, however, they get the short end of the stick.

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There are, I believe, two root causes of this broad state of affairs which provide a foundation for all of what we've looked at so far: racism and economic inequity. Let's start with racism. We need to make a distinction between racism and prejudice. Everybody has prejudices and biases, and for the most part we have little control over them. We don't reason our way to our prejudices. We just kind of pick them up as we mature, kind of like osmosis. We pick up on who's in and who's out, who's right and who's wrong, who's of value and who's not. It gets woven into our emotional and psychological fabric and it is very hard to overcome.

But prejudice is different from racism. Racism is prejudice plus power. It's one thing to have a prejudice, it's another thing as an individual, or group, or society to make power decisions on the basis of your prejudice. That is racism. Power decisions made on the basis of race is racism. On the basis of gender it is sexism. Anytime we make a power decision on the basis of a prejudice that constitutes one of the "isms". It is one thing for me not to like cats; it's another thing for me not to want cats to move into my neighborhood out of fear that the property values are going to go down, not to want cats to move into my educational district, or join my club or my church.

Economic inequity. Mother Theresa, when she visited the United States had this to say, "Poverty in India is tragic. Poverty in the United States is immoral." As crushing as the poverty is in India, for her to see so juxtaposed the enormous wealth in the United States as well as the incredible poverty, this was startling to her. Incidentally, if you look statistically around the world, countries that have relatively uniform per capita incomes - in other words, countries that are mostly middle class and upper class or countries that are uniformly poor - all have very low crime rates. It is the countries that have the widest disparity from very poor to very rich that have the highest crime rate.

Here is the big picture: racism and economic inequity, working through the four structures of society - social, political, economic and educational structures - have delivered to this underprivileged group one set of givens - a culture of disenfranchisement - and has offered to this privileged group this set of givens - a culture of affluence. Let me say now that I don't believe I have told you anything that you don't already know. Maybe a fact here or a statistic there, but this is part of our collective experience.

There are those in our society who say it's up to the individual to address this situation. If only individuals would get the moral character and ethical drive necessary they could overcome any obstacle in society. There is another political party in our country that tends to say no, we are a single society which is a collective and which shapes the lives of people and gives people their opportunities. Society as a whole must address these issues. I think we can clearly see that there must be both perspectives. We must encourage individuals to face the challenges of their life regardless of where they start out from, but we also must change the structure of society so that it is more just.

In virtually every inmate I encountered at the Cook County Jail I saw two needs: a change of heart, a spiritual need; and the need for a diploma, and a job, and rehabilitation and treatment. Without both they were never going to get out of there. It was this experience at the Cook County Jail that led me in seminary to take a course from three Marxist worker priests from Germany who helped me to think about the structure of society; which led me to work for the Institute for Church in Urban Industrial Society; and led me to be an intern for a year at an African-American congregation on the West side of Chicago; and eventually led me to be a pastor at the First Presbyterian Church of Benton Harbor, Michigan - right up the street from Berrien Springs and Andrews University.

I remember the search committee from the church had me drive around the bend of Lake Michigan, through a city called Saint Joseph and over a bridge known as the longest bridge in the world, (and that's not because of the linear feet of the bridge), and into Benton Harbor. I drove from one set of givens in Saint Joseph, across the river into another set of givens. I was stunned and shocked. Any of you who live in that area will know that it is stunning and shocking. One of the reasons I went to the First Presbyterian Church of Benton Harbor, along with a wonderful congregation there, was that this is a microcosm of our country right there in southwestern Michigan.

The congregation of the First Presbyterian Church was an interracial congregation. Two years earlier there had been a fire in the church, and their pastor, in an unfortunate confluence of time, left three days after the fire. So here they were in one of the poorest neighborhoods in Benton Harbor, just had a fire, and their pastor has left. What were they to do? Should they take their insurance money, cross the river and build their new church in an affluent neighborhood? After nine months of wrestling, still with no pastor, they asked themselves this question: where should a church be but where it is most needed? That night when I heard that story I said, "Now these are some folks for me." I spent 11 years working in Benton Harbor with them.

The strange thing about Benton Harbor is that while I was there I met the most powerful person in our country. I met this person and got to know this person quite well. Why do I say this is the most powerful person in the country? Because this person is responsible for crime, for drug and alcohol abuse; and for unemployment and violence. In fact, there isn't a problem in our country for which this person is not responsible. I thought, "If this person is responsible for all those things what a powerful person this must be." Of course, you know of whom I speak: the welfare mother. This person, it is argued, is at the root of all our ills in American society.

Now, you are all good, fine Christian folks, so I won't do to you what I used to do to less sympathetic groups. They'd stand up and wail about welfare and the welfare mother, but didn't know a damn thing

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about welfare - what it costs or what its impact is. I am not going to embarrass all of you. I'm just going to give you a couple of statistics.

- Today welfare amounts to 4% of the federal budget. Roughly 2.3% for direct cash support, for food stamps and housing and 1.7% for medical coverage and Medicaid.
- 60% of all people on welfare are under 12 or over 65.
- The vast majority of people on welfare are Anglo, not African-American.
- The average size of the welfare family is a mother and 2.08 children - not six or seven children - and that's below the national average of 2.32 children.
- Do you know that today 40% of people in poverty have both parents in the family and one or both are working? That about 60% of people on welfare are only on it for 18 months and then get back into the mainstream of society?

I could go on and on and on.

I would like to give you a little picture, too, of the life, the luxurious life, of a welfare mother. I am going to use statistics right off the press from the state of Illinois. Today in the state of Illinois, a welfare mother with two children receives each month about US\$375 in cash and about US\$200 in food stamps and gets a Medicaid card. Now let's do some quick thinking here. How much to rent an apartment, say in the city of Chicago? Let's say a one bedroom, efficiency apartment. The average is about US\$275. The landlord will probably provide water and sewer, but this person is probably going to have to provide an average of US\$50 a month over the course of a year for heat, and about US\$25 for electricity all of which comes to US\$350. So that leaves US\$25 for everything else: clothing, toiletries, toothpaste and dental floss, shoes, TV, a jacuzzi, a trip to the Bahamas every year, all of that is coming out of US\$25 a month. Now let's see, three people, three meals a day, 30 days to the month, that equals 90 meals on US\$200 in food stamps which equals a little more than US\$2 per meal. And a Medicaid card. This is the luxurious life of the most powerful person in our country, the welfare mother. In terms of the value of benefits, Illinois is about right in the middle. In Mississippi cut this by half.

Now there maybe some of you out there saying, "Well, OK. That doesn't look too good, but maybe that is good because we don't want to make welfare too cushy. Why doesn't that woman get off her butt and get out there and get a job?" Now, we can imagine what her self-esteem is like. We can imagine what her

educational or skill level is, or perhaps the lack of role models in getting a job, but let's say she does get up and looks for a job. She grabs herself by the bootstraps and goes out and gets an entry level job. Of course, minimum wage today is US\$4.25 and she works 40 hours a week. Multiply that by four weeks in a month and we come to a grand total of US\$680. On welfare she was getting US\$575, so she is up US\$105 now that she has a job. What's the problem?

We all know what the problem is: child care, transportation, taxes, social security, Medicaid. What happens to the Medicaid card? After about a year or 18 months, it is gone. So you can see it is not worth going out and finding a job. If she gets a job, (and I saw this happen over and over again in Benton Harbor), she often gets laid off, even if it's not her fault; it takes her two months to get reinstated. What is she going to do during those two months. Where will she go? I can tell you that when she gets back on welfare, she is not going to get off of it again.

During the eleven years I was in Benton Harbor we were deemed in the ratings every year as the least desirable place to live in the United States. A community of about 16,000, Benton Harbor suffered from an unemployment rate of 50%, another 20% were on social security insurance and disability. Benton Harbor has the highest per capita murder statistics in the state.

How many times did I hear people complain about all the welfare dollars going down the drain in Benton Harbor? But the strange thing about all the welfare dollars being sent to Benton Harbor is that there is only one grocery store in Benton Harbor. Most people living in Benton Harbor go across the river to Saint Joe or to Fairplain to spend their welfare dollars. In Benton Harbor there are no retail stores, no Sears, no Montgomery Wards, no Kmart. So you have to ask where people are spending all their welfare dollars? They are spending them outside of their community.

This applied to housing as well. With 70% of the population of Benton Harbor either unemployed or on SSI, it is safe to assume that roughly 70% of the population rents a house or an apartment. The median selling price of a three unit rental house in Benton Harbor was US\$3,000. A landlord would buy one of these houses for US\$3,000, and rent out three rental units for roughly US\$325 per month - roughly US\$1,000 a month. In the state of Michigan you can go three years without paying your property taxes before it reverts back to the state. So these investors were collecting US\$1,000 a month times 36 months, or in other words, they made roughly US\$33,000 on a US\$3,000 investment. Then it would take another 18 months before the house went back to the state and come back on the market as a tax sale. Many of these landlords would simply forget to inform their tenants that they no longer owned the houses. Then another landlord would buy it up for back taxes. But no plumber, or roofer, or painter would show up to refurbish the house. The new landlord would just rent it out this way again.

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Let me just share with you one of the things the church did in response to this problem. There were a lot of what I would call working poor in Benton Harbor who were making US\$8-10 an hour. They were typically tenants who had been good and responsible tenants all their lives. They would have loved to own a home, but never thought of it as something they could achieve. What we did is buy that house for US\$3,000, and then put US\$50,000 into it to rehabilitate it. We tore down walls to the studs, put in new walls and new plumbing, thus finally making it a house that you or I would be proud to live in. You could only sell a house in Benton Harbor for US\$30,000, regardless of how much you'd put into it. So we went to the state of Michigan and got a grant of US\$20,000 to do the rehabilitation work on the house, making our investment an even US\$30,000.

We would then take a working family and put them into the rehabilitated house for two years. During that time they would pay rent to us, which we placed in an escrow account which ultimately would accrue enough for a down payment on the house. Also, during the two years we gave them classes in home ownership. At the end of the two years we would go down to a local bank with the down payment, describe to the bank how we'd been working with this person and that they had been making their payments for 24 months. In this way these families became the owners of their homes. Typically, we would do two or three of these houses in a block.

Do you know what began to happen? The other homeowners would start going out to paint their houses. They would start putting a new roof on. Why? Because they had a little hope for their neighborhood. And these folks paid their taxes that paid for public services such as the street system, the sewer system, and the school system. Who did we hire to do the work on the houses? Contractors from Benton Harbor. See how you can keep money within a community? In an economically sound community US\$1 changes hands four or five times. It comes into Saint Joe, it changes hands at the grocery store, at the beauty parlor, at the drugstore, at the clothing store, and at the movie theater before it finally leaves town.

In Benton Harbor there was something called vendor pay. According to this system your rent check was not sent to you, it came directly from the state to your landlord. Of course, if the furnace went out or the toilet overflowed you didn't have much leverage in terms of getting those things repaired. In Benton Harbor some of these dollars didn't even change hands one time. In the city of Chicago proper, African-Americans spend US\$12 billion a year, though a mere one half billion stays in their communities.

Let me conclude with a couple of thoughts on ministry. How do you respond to the facts and the stories I've shared? I hope from both my presentation and Dr. Douglas' presentation that you are horribly depressed and overwhelmed, because we need to see the worst in life if the gospel of hope and liberation and salvation is really going to make an impact. There are a variety of ministry options. One is direct service

such as food, clothing, and housing - the basic needs people have today. My child is hungry, my child needs something today. Second, there is advocacy - in other words, getting the systems in place to care for these people. Then there is community development. We can begin to develop these communities economically and socially, such as in the housing program I just told you about in Benton Harbor. Let's start working on the broader structure of a community so that it can provide what people need. Fourth, there is the larger structural question of justice. As Dr. Douglas so eloquently argued, we have a particular society and it is a social construction created on the basis of decisions of what we as a society value. If we choose to value certain things over others we can change the structure of our society. Finally, there is revolution, a total upheaval of society in which the old is replaced with the new.

I often find in Christian circles people who get stuck in one of these ministry options without valuing the contributions of the others. The structural justice folks, for instance, argue that when you feed somebody today you let society off the hook. It doesn't have to change because you have already fed the person who is poor. To such an argument I respond, "My five year old is hungry today, and can't wait for structural justice." But it is true, if we continue only to feed the poor with direct services we will always have the poor with us in large numbers. So it is very important to have an approach that covers all of these areas. If you are in direct service you need to understand and be hooked up with those in community development. If you are an advocate in the present system, we need to have a rationale of how to advocate for structural justice. At the moment, I think this is one of the biggest gaps in social justice. Nobody has offered a way of working at one place in the continuum while doing so in relation to the others.

And there is also the problem of dehumanizing the poor. I find that there are typically two religious responses to the poor. One group demonizes the poor, i.e., the welfare mother is the cause of all our ills. But another group deifies the poor, viewing them as somehow more moral than the rest of us. Demonize or deify - these seem to be our typical responses. But the poor are human beings. They are just like us. Some are hard working and some are lazy. Some have higher ethical standards, some do not. What is different about the poor? The difference can be found in the conditions in which they live. We must begin to see the poor as we see each other. Do not demonize them or deify them. They are like us in the sight of God. What is different is the societal conditions in which they live and work and grow.

Another of the ways that we dehumanize the poor is to think of them in terms of issues. "Well, hunger is going to be our issue this year. We will work on hunger. Then next year we will work on housing." No. Hunger doesn't exist apart from hungry people. Homelessness has to do with homeless people. So first of all, we can't dehumanize the poor by making them into issues. They are human beings. This is a big problem for the church. When we do have a relationship with the poor, we tend to have a relationship to their need and not to them. It gives us control, and it is always nice to be in control. We like to say, "You have a need and we have the resources to meet your need."

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The place for us to identify with the humanity of the poor, to see them just as we are, is in the church. The church of Jesus Christ is the place to worship together and to gather together, a place where we are all equal in the sight of God. It is a wonderful place to see each other as God has created us, and then to work together on the conditions that affect some of us more than others.

We need to approach this according to a vision rather than within a “problem and solution” mode of thinking. In the modern world we tend to think of problems and their solutions. So in a discussion of the poor, the poor are clearly the problem. I’m viewed as a problem; and now you are going to solve me! I am really excited about that! I really want to work with you. How many times have we sat and recited a litany of the world’s problems and then gotten depressed, and then made a list of the possible solutions, and then gone out and worked on them for three years only to find that in listing problems again the same ones have appeared, same as they always were. Vision, on the other hand, is a snapshot of the way life could be. For Christians it is the way God would have life to be. It is more about stance than it is about results. I love that half of the quote, “the poor you will always have with you.” No one ever, ever quotes the other half, “and whenever you want, you can do for them what you will.” The wonderful thing about a vision is that any step towards realizing it is a victory. Maybe we never solve the problem of hungry people, but any step toward children being fed is a victory. It energizes us. It inspires us. It keeps us moving. This is what religion offers. It offers powerful visions. In the Christian faith the vision is the kingdom of God embodied in Jesus of Nazareth. That is the vision toward which we are to work.

Finally, let me say that there is a misperception that the poor alone are dehumanized by poverty. In the larger sense we are all dehumanized by poverty. We are all less than what God intended us to be. If I am fed and my neighbor is not, we are both less than what God intended. That is what I think is behind the words of Jesus, “Woe to you that are rich, for you have received your consolation. Woe to you that are full now, for you shall hunger. Woe to you that laugh now, for you shall mourn and weep.” Could the answer to the malaise of the middle class and the affluent, our sense of restlessness and emptiness, lie precisely in our neighbor’s need? Is that not the genius of Jesus of Nazareth that He took the love of God and joined it to love of neighbor? Were we not created such that our relationship to each other is essential to our fulfillment, so that when we reach across the chasm it is not just for their sakes but for ours as well? If we don’t reach across the chasm when it is all revealed at the end of time, that perhaps will be why we will weep and mourn. Thank you.

Discussion

Hector Diaz

I teach a course in Social Welfare Policy and one of the questions that I ask my students is whether it is possible to have zero unemployment in the United States? Immediately everybody says no. I once asked this question to an economist, and the economist answered, "Hell no. The Federal Reserve Bank would never allow it." I said, "Really, can you please explain that to me." He replied, "Well the economy is very complicated," and he started to explain to me that if our economy functions at 100% capacity this would create many problems. We would have a shortage of raw materials, a shortage of labor; salaries would go up which would create inflationary pressures. So it appears that our economy needs to have a reserve of 5-6% of the working population who are unemployed at all times to keep salaries low, and to help break strikes, and to have a reserve of people to send to war when necessary. I said to this economist, "You are telling me that we have poverty by design. It is a requirement of our economy to have unemployed people, because you couldn't stop being poor if you are unemployed?" He said, "Well, yes. We need to have a reserve." Then I asked him, "Why, then, do we blame the poor for being poor if we need them?"

Jim Hopkins

Andrews University

I am intrigued, Dirk, by your challenge to us to view this as a systemic problem. You just can't address hunger or housing or employment without really looking at the other issues that you so clearly identified for us. My question is, can you tell us where we can go to do that? How can we learn as a church (in terms of local congregations) about where to start if we were to try to tackle these problems?

Dirk Ficca

Let me answer your question in two ways. At my church we started to bring youth groups to the community during the summer. They would spend a week painting the house of our homeowner in Benton Harbor. I would do the tale of two cities for them, and we would drive around Benton Harbor and Saint Joe. As we got to learn about some of the homeowners, we got to thinking about this project of rehabilitating houses and moving the working poor towards become homeowners, which in turn led to housing policy in the city of Benton Harbor, which led to addressing housing policies in the state of Michigan. In other words, concrete contact with people led us to larger and larger involvement with the larger structures of

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society. So that's the first thing I would say: pick a spot, get in there, get to know the people as people, learn their conditions and then start doing the analysis. While we Christians are soft hearted many times, we don't do our social analysis. We've got to be tender as doves and as wise as serpents. I would just encourage you to dig in somewhere. Find those persons that we have described here, get to know them, get working with them, and then continue to do the analysis and try and respond in ever larger ways.

Larry Ulery

Andrews University

I want to reinforce what Walter and Dirk and Caleb alluded to earlier. Because of my involvement in Benton Harbor, I had the privilege of being asked by John Gavin and Monte Sahlin to do some work in other American cities. I have been to a section of New Orleans and Houston and Los Angeles, and these places are Benton Harbor all over again. There is Benton Harbor in every one of the states that are represented here in this room. I have seen over and over and over again where the system is keeping people from moving forward. They will tell you that they have no control over the police who arrest the small dealer, but who watch the limousines come into their neighborhoods and go back out again. They have no political voice. They see the politician when he comes in for a vote, and then never see him again. As a church we have lawyers that can get involved; we have housing specialists. There are many ways in which we can work on the structural constraints of the poor. I have come to the conclusion that one of the best things we can do for these people is show them how to organize - only we might not like the results. I'm talking about nonviolent organization and action. There are many leaders without much education in these communities who, if they were given some training, could mobilize the underprivileged. As a church if we could learn how to even do that we could empower them in many ways. I have seen over and over again how the system simply works against them.

Walter Douglas

One way in which we could encourage local church involvement is to do as we did at All Nations Church last February. We held a weekend festival on poverty. We brought people in from South Bend, people from the homeless shelter in South Bend. We brought them in from Benton Harbor. It was a weekend event and it raised the consciousness of the congregation. We helped them to understand what radical discipleship is all about; how it involves going out into the community and doing the sort of things that Dirk spoke about this evening. It turned out to be a life transforming experience for the local congregation. We did one again for the physically challenged and you are right, Dirk, we must look at these people not as issues but as human beings. It is critical that we look at them from that perspective.

Robert Moon

Some of you may not be aware that Andrews University has been involved in a project in Benton Harbor for the last two years where we have worked to improve people's functional skills and life skills. We have trained a little over 200 people to date. One of the paradoxes that we find is that the program could be replicated and expanded, but that if we did this some of the programs that people are benefitting from might be shut down, leaving people who continue to need assistance without it. So you actually find system resistance to solving the problem. How we can change that?

I was excited to hear that somebody is working in Benton Harbor. It would seem that with a relatively small population of 16,000 people (actually I believe it's down to 13,500-14,000 now), that you could actually improve and clean up that situation quite dramatically. We have discovered, though, that there are strong vested interests which would like to keep Benton Harbor the way it is.

David Syme

I don't want to completely get off the North American scene. But there was one point I would like to add from my own experience. When we start to deal with the issues which both speakers have discussed tonight, we must realize that to do nothing is to do something. This is a problem. Sometimes we believe that by sitting on the fence we are protecting all interests. I'd like to share with you tonight something I have never shared in public before because I've never known how to do so. I think maybe tonight is the right time to do it.

In 1986 the Episcopal Church in the United States hired me as a consultant to go to South Africa and to do development training for Bishop Desmond Tutu's staff. While I was there I preached one Sabbath at the Adventist campmeeting in Soweto. I was the only white face among 5,000 black South African Adventists. During lunch that day we had a discussion about where the Adventist Church stood on Apartheid? They told me that as of that time (June of 1986), twelve Adventists had been necklaced to death in South Africa because the ANC had argued that it did not know where the Adventist Church was standing politically on the issue of Apartheid. They argued that if your church cannot stand on the principle of the gospel, then we must presume that it is pro-apartheid. Twelve Adventists, to my knowledge, were necklaced to death because of our inactivity. I think we need to remind ourselves constantly that to do nothing is actually to do something and to say something. I just wanted to use this opportunity to say that tonight.

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Byron Scheuneman

Let's stand for the benediction please.

Father, we have spent the last several hours talking about the realities of the world in which we live. Lord, we long for the world that is to come. We long for the world where there will be no poverty, where we will all live in a mansion you have made for us. We will all walk on the streets of gold you have paved for us. We will all eat from the Tree of Life that you have created for us. We long for that day. Lord, we don't know when that day will come. Only you know that. In the meantime we live here, we live now. Lord, help us to realize our responsibility to the here and the now. As we continue our deliberations tomorrow on the day You have set aside for us, keep our minds focused on You in the here and now. We thank Thee in Jesus' name. Amen.

Plenary Session **4:** What is the Place of Social Involvement and Development in the Context of Adventist Ministry?

Ralph Watts

We are very grateful for your participation yesterday. As our Sabbath, today is a special day. To open, I would like to read a few verses from Psalm 100. Then I would like to ask Harold Wollen, the ADRA Board Chairman for the country of Bangladesh, and the President of our church for that area, to lead us in prayer.

Shout for joy to the Lord, all the earth. Worship the Lord with gladness. Come before Him with joyful songs. Now that the Lord is God. It is He who made us and we are His. We are His people, the sheep of His pasture. Enter His gates with thanksgiving and His courts with praise. Give thanks to Him and praise His name for the Lord is good and His love endures forever. His faithfulness continues through all generations.

Harold Wollen

President, Bangladesh Union of Seventh-day Adventists

Our Father, which art in heaven, it is with rejoicing in our hearts that we come in front of Your holy throne

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this morning. Privileged as we are to be Your children, we have come to consider the challenge of how to reach out to those who have less than they need. Help us, dear Lord, to look upon our responsibilities and to find means and ways to reach out and to share Your love with them. Be with us in our sessions today, we pray in Jesus' name. Amen.

Jan Paulsen

Maybe first a recognition: an event such as this doesn't just happen of itself. A number of individuals have to take the initiative to make it possible, and I want to congratulate the leadership of ADRA for the initiative that they have taken in planning and scheduling this. We often recognize the big chiefs and, of course they are important, but I also want to specifically recognize John Wilcox, for the enormous amount of work and creative energy that he has provided to make this possible.

It seems to me that many of the subjects which we are addressing in this symposium are cut so closely up to each other that there is a necessity for some overlap between them. And perhaps this is by design. Maybe one would like to hear different thinking on one and the same point. I am very much aware of this as I share with you just a few thoughts this morning.

As a Seventh-day Adventist minister I ask myself what the parameters are within which I function? Is my work essentially a ministry of words, of teaching, preaching and counseling? I ask myself what drives my ministry? Is it the needs which surround me? Or a command which was there prior to the arrival of both the needs and me? I ask myself, does doing something which may legitimately be described as "good" make it "mission" and, therefore, something that should become part of my ministry? Please see my comments to follow as comments which are somewhat related to these questions rather than as answers to them. It is easier to pose questions than it is to provide the answers.

Whenever motives are isolated and defined it is always difficult to keep them simple, precise and pure. Never more so than in examining what are legitimate concerns in the mission of the church. Also, the term "ulterior motives" tends to stigmatize one's undertaking since motives so often come in legion, and simply because there are so many of them impacting on each other, none need of necessity be ulterior. The authenticity and legitimacy of the Adventist ministry is always defined by the mission that brought it into being. Unless it has already been noted, and I don't think it has, we should probably pause and bring with us the wording of the 16th fundamental belief. A word of explanation for those of you who are not part of the Adventist confession - the Adventist Church put out in writing some five or six years ago a collection of fundamental beliefs of our church, in other words, we isolated issues which are important in this statement of what we believe. The 16th of these, which is a fairly lengthy paragraph, includes the

following: "According to the scriptures these gifts," (that is the gifts of the Holy Spirit," "include such ministries as" - and the list is long and I have only sliced out one sentence - "Compassion and self-sacrificing service and charity for the help of people." We have said that this type of activity is one we want recognized up front and that it be clear to all. We see it as an integrated part of the ministries of the church.

It is perfectly clear that Christ cared extensively and deeply for the losers in society, the disadvantaged, the hungry and the disenfranchised; those whom society tends to leave behind. Therefore, it goes without saying that feeding the hungry and clothing the naked, that taking in the refugees and giving life back to those who have lost sight of its meaning should be considered an expression of what Christ would do and say today. Being a Christian must find expression in such ways. The presence of Christ in a community or in individuals will influence the way they relate to themselves, their resources, and the world which surrounds them. That does not mean that only a Christian individual or a Christian community will express itself in that manner. But it does mean that the Christian community will do so because of Christ. It will be the awareness of Him and how He used persons and situations which will be the driving factor. And that brings us immediately to the primary motive in any social involvement by a Christian community. A Christian relates creatively to the world in which he/she finds himself/herself as did Christ. I suggest that will be the inevitable point of reference. Withdrawal from the world and its needs was never God's solution. That is how Christianity expresses itself.

As Christ went from village to village doing good and healing, so must the Adventist Church and its ministry be instruments through which God communicates hope by helping those in distress. As such, the church is both a confessing and a serving community. It becomes unnatural for the church today, (as I would suggest it was in biblical times, and as I believe came out in several presentations yesterday), to separate the two, confession and service, as though they were separable modes of both self-awareness and expression in ministry. You are what you are as a whole, and confessing and behaving temporally and eternally has its own wholeness which was never intended to be separated, as indeed salvation itself is very whole.

The prophet, Isaiah, richly describes (e.g., Isaiah 9,10) the wholeness of salvation today and eternally as freedom from suffering, oppression, and sin. At one moment we hear, "woe to those who make unjust laws to deprive the poor of their rights and withhold justice from the oppressed," followed by a promise that "every warrior's boot used in battle will be destined for burning;" and then comes the Messianic vision: "for to us a child is born, a son is given and the government will be on his shoulders. Mighty God, everlasting Father, the Prince of Peace." In God's vision of life a wholeness is present which keeps it all together, spiritual and material, temporal and eternal. His people, the church, should not be expected to discard one mantle and put on another; to drop one identity and promote another; to be driven by one set of motives

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one day and another the next. There is in God's view of all an intrinsic wholeness which is fully interwoven. The church will constantly be aware of the fact that it is a confessing and serving community driven by God's comprehensive love for mankind. The church cannot, should not, be expected to lose her self-awareness or identity and should not be considered suspect when she acts from within that identity, although I accept that this may be asking a lot.

In the 1960s one of my former teachers in Germany came out with a book entitled *Theology of Hope*, in which he captures some of the wholeness and integration of human existence. It is Christian, it is Adventist ministry, to cause light to shine on people in darkness; to cause the yoke of enslavement to be broken; to cause the bloodstained boots and coats of the murderers, in the words of Isaiah, to be thrown into the bonfire of peace; to cause the groans of suffering to become shouts of jubilation; to cause people even now to taste the kingdom of Shalom which is the kingdom of peace and justice. That is Christian ministry. What is the final catalyst which causes this to happen? The church knows and asserts in harmony with the prophet that it is brought about by Him of whom it is said, "the government is upon His shoulder."

I accept that it is not easy to hold together what one is accustomed to splitting up: namely, time and eternity, faith and politics, spiritual and material, God and experience. It is seeing the light in the darkness of whatever night you find yourself in that keeps hope alive. That "light that shines in darkness" is not just Christian poetry. It is the promise of a new creation when God will achieve what He initially set out to do. The symbolism of the light shining in darkness reminds me of the beginning when the earth was without form and void, and light shone over the chaos of the deep. God will cause light to shine over the chaos of history and human existence.

In this context, feeding the hungry and finding a home for refugees are also symbols of hope. As such they contain promises of a better future, and expressing such hope is clearly Christian, Adventist ministry. Light, as the prophet uses it, is a symbol of God's presence, and the words of Christ come to mind, "I am the light of the world, whoever follows Me will never walk in darkness, but will have the light of life (John 8:12)."

What is needed, however, is more than just another opportunity, just a fresh chance. I am aware of the fact that we visited this thought a bit yesterday. Allow me just this little aside. Whilst God is reliable, human beings are notoriously unreliable. Human history is littered with stories of freedom and opportunity which failed to become what they promised. Why? Because the people inwardly remained the same as before, vacillating, unstable, obstinate, and incorrigible. People have failed to change themselves. People often adopt the slogan: "Change the conditions and people will change." Alas, I doubt that this is a formula that works readily. The problem is that people are not so obliging.

If the experience of ancient Israel teaches us anything, (and so many of the liberation passages of the Bible come from their experience), it is that new opportunities without a corresponding change in people is doomed to failure. In salvation history it meant that the person who persists in abandoning God, is himself eventually abandoned by God.

In the language of ministry to the powerless and helpless the word “solidarity”, particularly in the 70s and early 80s, was much in use. It meant and means compassion and the bearing of burdens together. I think it is still a very rich and very good word. Solidarity with the helpless protects every single one of us. For them today, for us tomorrow. I am reminded of the haunting words spoken by Martin Neimoeller in the Nazi German situation. He says, “When the communists were taken away in 1933 I held my tongue and did nothing about it, after all I wasn’t a communist. When they took away the Social Democrats I held my tongue and did nothing about it. After all, I wasn’t a Social Democrat. When after that they took away the Jews and murdered them, I held my tongue and did nothing about it, After all I wasn’t a Jew. When they finally took me away and put me in a concentration camp, there was no one left who could have cried out on my behalf or done anything for me.”

The thought that life can be secure for you or for me while we surrender other people is a delusion. Even on our own doorsteps solidarity with the handicapped in our society today defends our own health tomorrow.

At the center of the Christian faith is the history of Christ’s passion. At the center of this passion is the experience of God endured by the God forsaken Christ. Is it the end of all human and religious hope? Or is it a beginning of the true hope which has been born again and can no longer be shaken? For me it is the beginning of true hope, because it is the beginning of a life which has left death behind it and for which hell is no longer to be feared. At the point where men and women lose hope, where they become powerless and can do nothing more, the lonely, assailed and forsaken Christ waits for them and gives them a share in His passion (J. Moltmann, *The Power of the Powerless*, p. 119).

Only one who has suffered can truly understand the suffering of others. Ministry to the suffering bans all arrogance and superiority. Compassion has to do with openness and vulnerability. It gives the sufferer hope for a better life. That is Christian, that is Adventist ministry.

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Charles Drake

There are some blessings, positives and negatives, in being the fourteenth speaker in a symposium like this. One of the negatives is that there tends to be some repetition. But even in that there is a positive because it means we are on the same wave length. One of the blessings is that one has the opportunity to sit back, hear comments, hear questions, and then integrate these into what you are going to say.

She approached him slowly. It was all wrong. He was from the wrong ethnic group, in the wrong place at the wrong time. But because she had a great need, she approached him carefully. He surprised her by requesting a drink of water. Thus began an example of social involvement as a prelude to fulfilling the mission of the gospel. This man, Jesus, a Jew in Samaria. This woman, a Samaritan, at a well in the middle of the day. She needed the assurance of salvation. She needed living water, but she would never be able to enjoy the sweetness of the water until the social barriers to her soul had been overcome. You see, this woman had a secret pain. She had been rejected, dismissed, used, abused and divorced by five different men who had claimed to love her enough to marry her. Now, she is living with a man. She knows that it is wrong, but she can no longer allow herself to be placed in a position of being hurt again. So this time she decides that if it looks as if the fellow is losing interest in her - before he puts her out - she will walk away.

Jesus, John 4 says, goes out of His way to go in the middle of the day to Samaria to assure her that in spite of all of her past mistakes he still loves her. Ellen White says that even though she knew He was reading the secrets of her life she felt that He was her friend, pitying and loving her (CC 294). It was His compassion that broke down the social barriers and gave opportunity for the introduction of the gospel. I want to suggest to you today that social relationships, social involvement, is one of God's chosen methods for spreading the gospel message.

After God had created Adam and placed him in the garden of Eden with all of its beauty and wonderment, with a smell of a thousand different fragrances and the sound of many animal voices, there was still something missing. Adam had no one to talk with, no one to understand him, no one to touch his human need. He had no social relationships, so God made Eve. Ellen White says that she was one who could be with him in love and sympathy (AH 25). It is interesting that God did not create a new being from the dust, but rather made a helper from that which already was. In that act God bound every person born into an interrelated structure of family. As Dr. Martin Luther King stated it, "All men are caught in an inescapable network of mutuality tied in a single garment of destiny." Whatever affects one directly, affects all indirectly. I can never be what I ought to be until you are what you ought to be. And you can never be what you ought to be until I am what I ought to be.

Recognizing the need for friendship on a personal level, and the need for social response on the corporate level, millions of people are looking for leadership that will respond to the felt needs of people. The recent response to the death of Diana and Mother Theresa is an indication that the world highly values those who respond with compassion and not just sympathy. If you studied your Sabbath School lesson this week, (and of course you have), you will remember that it states on the very first page that sympathy sees and says "I am sorry." Compassion feels and says, "I'll help." For too long the Christian church has simply said, "I'm sorry." As a result, people have turned their backs on the church because they believe it is hypocritical to preach love and exhibit rancor and division along denominational lines, theological distinctives, or ethnic differences. People are not about to patronize an institution which appears incapable of living what it preaches.

One of the news stories about Mother Theresa told how as a young nun she taught in a school for the very wealthy. Although she was separated from the pain of poverty by walls, she could not rest inside the comfort of the convent while people were starving just on the other side of the wall. As a result she left her order, went to the streets and ministered to those in need. The new order she established and the work she did catapulted her onto the world stage as one who cared about people. The Seventh-day Adventist Church has a great opportunity to proclaim to the world that we care about people. Scripture and the Spirit of Prophecy both give strong counsel to reach out to others.

For the theologians, I hope these texts are good texts! Luke 10, the story of the Good Samaritan; Matthew 15, the feeding of the multitude; Acts 2, the sacrificing of personal possessions for the good of a community; Matthew 25, I was hungry and you fed me; and Isaiah 58, loose the chains of injustice, untie the chords of the yoke, and set the oppressed free. Ellen White continues in vol. VI of the *Testimonies* by saying that "the work of gathering in the needy, the oppressed, the suffering, the destitute, is the very work which every church that believes the truth should long since have been doing." *The Review and Herald* in 1912 stated that "Christ's chief work was in ministering to the poor, the needy and the ignorant." *Testimonies*, vol. V: "the spirit of unselfish labor for others gives depth, stability and Christlike loveliness to the character, and brings peace and happiness to its' possessor." *Testimonies to Ministers* , "God has a controversy with all who practice the least injustice."

With all of this counsel, scriptural and Spirit of Prophecy, why aren't we doing more? In fact, why are we having a discussion? Why are we having a symposium on what we ought to do? I believe W. E. B. Dubois had profound insight when he declared that some churches are afflicted with double consciousness. This affliction has caused some churches to internalize an ambiguous social ethic that has served, on the one hand, as a lure toward an ideal vision of society, and on the other hand, as a serious restraint on the church's socio- political response. In other words, some have decided that the world really isn't all that bad;

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that some of the injustices and wrongs that happen in this world happen by choice, or because people are too lazy to change their plight in life. Some still believe that all have equal opportunities to be whatever they want to be. They see an oppressed people as agents rather than victims. They ignore, for instance, the fact that slavery established societal conditions wherein a class of people inherited at birth a status that excluded them from all of the privileges normally associated with simply being a human being. This birthmark has been passed from generation to generation and from race to race. They ignore the fact that in many instances poverty is more about a system, than about a person's ability to earn money. Yet they still see this ideal, this wonderful world that isn't all that bad.

On the other hand, the other consciousness proclaims that we don't need to get involved in social or political issues because the Lord is coming soon, and we should be about warning others of His coming. Turmoil in the social, economic and political world are all signs of His coming, therefore, our concentration should be on preaching and reaching the masses for Christ. I want to remind you of the words of the prophetess to the church, and one of my favorite quotations found in Ministry of Healing, p. 143,

Christ's method alone will give true success in reaching the people. The Savior mingled with people as one who desired their good. He showed His sympathy for them, ministered to their needs and won their confidence, then He bade them follow me.

I suggest to you today that perhaps we have been doing evangelism and church growth incorrectly in the Seventh-day Adventist Church. Our evangelistic endeavors ought to be "ministry of compassion" focused. I further suggest to you that the reason why a ministry of compassion has not taken priority in our outreach is because Satan knows that if this work ever takes priority a revival will come to the church and truth will fly on angel's wings. The purpose of Christ's ministry was not simply to restore people - the hurt, the sick, the lonely - back to their previous conditions. His purpose was to make them what they should be: a people full of joy and life, free from the shackles of social enslavement. This should be the focus of our ministry also.

Let us look for a moment at Christ's method: he mingled, he socialized. He was one with the people. Christ had presence. Very often we, as a church, do not have presence in the community. Some of our churches are so beautiful, and they sit in beautiful settings so far from the people that they are more like monuments of truth than sanctuaries of healing. Their very appearance shouts "We are more interested in us than we are in you." Even in areas where our buildings are among the people, often it is just the building that is there. We worship in the city, but we live in the suburbs. We go up to Jerusalem to proclaim, and back to Jericho with acclaim.

We must remember that in Christ's ministry He was more interested in people than in institutions. If we are to follow Christ's method we must know the people of the community. The leaders, the mayors, the council people, the legislators, not for simple ceremonial duties on Sabbath School guest days, but for input into the agenda of that community.

A few weeks ago, I preached at church and at the end of the service folks were saying, "Oh how we were blessed." In the afternoon the mayor came. While we were waiting for the program to begin he and I were sitting and chatting on a pew just inside the door to the sanctuary. Folks would come into the sanctuary and they would stop and say, "Oh pastor, you blessed my heart this morning!" They'd go on and on and on; then they would go to the mayor and say, "Could I have your autograph?" After a while I said to myself, "I don't want to be passing out autographs; but it seems to me like I am the one that blessed them through the Lord, but they don't want my autograph. They want this man's autograph. I blessed them, but they want his autograph." Sometimes I think that as a church we become enamoured with people and their titles, and so we invite them to come around, we give them plaques so that we can say the mayor or the councilman or the Senator came by our church. So what. Are we making an impact with him in order to set the agenda for what is happening in the community? We must as church members attend community functions, such as school board meetings, neighborhood block clubs, and other civic activities. We must know the people: the jobless man across the street, the woman who just lost her daughter, the child who simply has a broken bicycle. Studies show that people are interested in being part of a church that is meeting the needs of their immediate community.

Second, Jesus sympathized with the people. He had compassion on them. He understood their concerns. A physical extension of myself to another person is the most powerful way of saying, "I am with you right now in this situation." Jesus touched people, not with the gospel first, but with compassion. As Seventh-day Adventists we very often only solicit the community. We either want souls or goals, evangelism or ingathering. But Jesus was more interested in meeting the concerns of the person. Very often we run to the community with our own set of values, with our own frames of references and say, "This is what ought to be happening in your community", yet we know nothing about the community.

When I began departmental work nine years ago, I came to a meeting like this today. It was a big crisis in my life, because I am a traditional, black Seventh-day Adventist. Sabbath, to a traditional black Seventh-day Adventist, means you've got to go to church. You must worship. Somebody has to preach. Someone has to sing. Someone has to lift the offering. I was taught that there are suits that you only wear on Sabbath. Even in my clothes today, I have Sabbath shirts and Sabbath suits, because Sabbath was a special day. You cannot go to a symposium. You are not keeping Sabbath. So if the brethren decided to have a symposium in a traditional black congregation over the weekend, you could have it on Friday night or on Sabbath

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afternoon, but on Sabbath morning we've got to have church. But you don't know this until you come and walk with me first; until you come and worship with me first. If you go to a black church and say "Sabbath morning we want folks to come in casual dress, and we are not going to preach, and we are not going to sing, and we are not going to have an offering," the church would say, "Not here, brother."

We all agree, I'm sure, that evangelism is a process. Very few people accept Christ without some previous contact or experience. Successful evangelism is a combination of presence and process. Social involvement gives us the presence to invite and begin, or continue the process. It says to the community, "We are concerned, we care." As a by product it also enhances the total image of the church. We must be careful, however, that we don't just do the process for the souls. There must be genuine love for others. This love was revealed by Jesus when He ministered to others' needs. He did not simply serve people. When we serve we only render temporary assistance. When we minister we seek to provide permanent solutions. When we minister we see people as participants and goal owners. When we serve we see them as clients and spectators. When we minister we recognize that people of all colors and stations in life have needs. We see the poor and the rich, the educated and the uneducated as people who need our loving touch and social involvement. When we minister we see beyond the here and now, beyond the food and clothing distribution, beyond disaster services, beyond educational programs, beyond our own frame of reference. We see the issues, concerns and problems that make up our society. When we minister we understand that social action is beyond poverty programs. We are willing to speak against wrong and move to make things right. When we understand community ministry we'll march on Washington, D.C. if need be. We will lobby Congress if need be. We will take a stand against abortion. We will take a stand against racism. We will fight for the environment. We will even put our money where our mouth is. Because when we mingle with people, have compassion and meet their needs, they will hear Christ's invitation and they will follow.

Finally, in a practical sense what must we do? As a denomination we must develop clear statements supporting social action. We must be careful not to delegate social response to an agency or a department but to encourage personal action. We must develop a communication tool on social action that can be distributed to the entire membership. I appreciate the ADRA updates, the faxes that I get in my office. It keeps me abreast, but I cannot afford every time I get one to send one to my field. We've got 125-130 individual churches. I can't afford to send it out every time I get one. But there needs to be some kind of instrument where the man in the pew can understand what we are doing on national and international social issues.

As congregations we must appoint social action teams in our churches. We must view our church buildings as community centers as well as houses of worship. We must adopt visitor and socially responsive styles of worship. We must encourage involvement in local social issues, and we must interact with other

congregations - Adventist and non-Adventist - on social issues. As individuals we must educate ourselves on social issues. We must start the process by being involved in our own communities. We must not simply sit in our offices behind our desks and talk about social action. We must be, as it were, on the battlefield ourselves.

If Matthew 25 is right we must ask ourselves a question: Is it possible for me to be socially passive and still call myself a Christian?

Caleb Rosado

I want to begin with a thoughtful question, a question that I would like you to wrestle with and think about in terms of your church, your institution, or whatever organization you represent. The question is this: if the Seventh-day Adventist Church were to have its beginnings in the year 2000 what would it look like? If it were not 1844 or 1863 but the year 2000 and Adventism is beginning as a new movement in the 21st century, what would it look like? Let me ask you yet another question: as we think of ministry for the 21st century are we thinking of a new package, or the same old package with a new cover on it? Or are we talking about a whole new paradigm for ministry in the 21st century?

In light of these questions let me share with you two models. The old model of ministry which has been the prevalent model of ministry within Adventism is what I call the “banking model” of ministry [See Graphic no. 1]. The pastor is in authority; he preaches the word and the congregation now implements his words. It is a vertical model, but it is also a model where the pastor does exegesis divorced from the social context of where the congregation lives, studies the Bible divorced from the context of the world in which people find themselves. You can develop all kinds of understanding for the scripture based on this very sanitized view of the world, as opposed to another model of ministry that we need to be considering.

This second model is what Paulo Freire calls the “problem posing model” [See Graphic no. 2]. I adapted it to a ministry context where the minister serves also as a lay member, and there the laity serve also as ministers. This model operates on a horizontal plane rather than a hierarchical one. This is not a model built on superiority. As Jesus said, it must not be so among you, as it is among gentiles. Therefore, together we must explore the world as we seek to develop a sense of meaning based on reading the Word while also reading the world. You cannot read the Word divorced from the world; you cannot read the world divorced from the Word, both must go together. The question is which one do we tend to focus on?

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As we take a look at the challenges before us in the 21st century, Alvin Toffler has told us something about illiteracy. He argues that there will be a new illiteracy of the 21st century.

The illiterate of the 21st century will not be those who cannot read and write, but those who cannot learn, unlearn, and relearn.

These are the new illiterates of the 21st century. If that is the case, are we generating a whole generation of illiterates in Adventism? Or are we helping people to learn, and then as the environment where they do ministry changes, unlearn and then relearn in a constant flow of change?

Upgrades are an omnipresent aspect of our lives today. We always need upgrades, a new computer hard drive, the newest version of a software package, the newest car model. Everything around us is being upgraded except for one thing: the only system stubbornly resistant to mechanical upgrades is the one behind your eyes. Therein lies the great paradox of the information revolution: our material world is changing faster than our cultural values can keep up. William Osborne called this the "cultural lag." I have another dimension to that called the "religious lag" where the church lags behind the changes that are taking place in the world and then wonders why nobody is listening. There is an old Arab proverb that says, "The dog barks but the caravan moves on." We have too many dogs barking. Woof, woof this change, and woof, woof that change. Folks, the caravan is moving on. Many of our young people are moving on. Many in other areas are moving on simply because the church is not relevant to where we are, to where they need to be. So change needs to take place, but it is another kind of change as illustrated in the graphic [See Graphic no. 3]: "Excuse me, could you spare a little social change?"

In light of this, I am going to shift now and give you a paradigm shift which should help us to understand and to put into focus and perspective the things that we have been dealing with these last two days. As we take a look at where we are headed in our society we focus a great deal on intelligence quotient (IQ). Now as you know, a lot of universities are questioning the whole idea of IQ tests and even SAT scores [American university entrance exams] are being rejected. They are no longer felt to be a reliable norm by which to measure intelligence. We have also begun to focus on emotional IQ - or EQ - how people relate to others. One is the mental, the other one is the relational. There is a new kind of IQ that we now need to begin to focus on and that is VQ - Values Quotient. Knowledge of why. It's not just simply knowledge of what, it's not just simply knowledge of who, but we also need to know knowledge of why. I submit to you that it is only when our people know the knowledge of the why that they become excited about sharing the what.

So let me share with you a new framework by which to understand the issues that we have been addressing and will continue to address. Everyone of us is familiar with genes. Genes are the biological code carriers

in our DNA. Some years ago the biologist Richard Dawkins in his book, *The Selfish Gene*, (Oxford Press, 1976) coined the term “meme” to describe a parallel living force in the realm of ideas. Just as genes travel from cell to cell, replicate and fulminate physical changes, memes travel from mind to mind, self-propagate and then infect us with their concepts, because ideas, words, beliefs - these are the memes that we are sharing. These memes are the core thought packages that spread and copy themselves throughout society. They are a parallel life form that exists in a psycho-social cultural world, the realm of attitudes, of beliefs, and of values. They are passed from mind to mind through child rearing practices, through education, through cultural institutions, through mass media, through sermons, and political speeches. Memes that may breed at your local Dairy Queen restaurant are now transferred world-wide over night via the Internet. Just go to the Internet and do a search for memetics and memes and you will come up with at least 11,000 sites.

So it is our memes that quite as much as our genes help us to understand who we are and how we function. They are the ideas that we come across, and they come in two forms: as tangibles in the form of actions, of icons or objects, of events, of observable behaviors, of fashion and lifestyles, these are tangible ideas which we can see demonstrated before us, or they can be the intangibles, the thoughts and attitudes.

So it is memes that like our genes shape us as persons, and also shape organizations, institutions and governments by creating social conflict and confluence and stimulating large scale change and transformation. Yet, where do memes come from? Why do some endure and others fade like shooting stars? Why does one mind latch onto a meme while another rejects it categorically or doesn't even recognize it in passing? Adventism has been able to become a world movement because of memes, not because of genes. “And I saw the gospel flying in the three angels,” what are they carrying? Memes, ideas, concepts, belief systems that transform a society and a people.

Long before Richard Dawkins had coined the term, the late professor Clare W. Graves of Union College in New York had described the deepest forces beneath these memes as other forms of memes. These deeper, more basic memes which are Value Systems, coping systems, etc., are called vMEMES. They are the meme creators and attractors. The lower case “v” stands for value memes. These are the deep value systems; these are the attractors of the little memes that are at the surface. These meta-memes, or big memes, define how people think. They are the container, for example, and not the contents of the container, i.e., what people think. They determine why we believe as we do. Therefore, you may ask why a particular meme fits one mind and is ignored totally by another mind; why an idea finds a niche within one organization while being categorically rejected by another; why a political system has a life cycle from birth to maturity, to its decline and even fall? The answer lies in the underlying vMEME structures of the brain, of the mind system. These are the scaffolding on which concepts are built. They are the deep values on which people hang their

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observations about what is real and what is not and what is right and what is wrong. They are the world views, the mind sets, the levels of consciousness that differentiate us from more simplistic categories like race and gender and ethnicity and even age. They dictate which marketing strategies are going to work, which don't; which political models are accepted and which are ignored, and even why religious movements find acceptance with one group and are rejected by another group.

Each of Graves' levels of psychological existence, the vMEMES, has its own window on reality, has its own view of the world, its own sense of self and others, its own sense of conceptual well-being. It is the emergence and the ebb and flow of these underlying vMEMES that energize this dynamic spiral. Along with other development psychologists of his day, Dr. Graves sought to develop a theory of human nature. What set him apart was the desire to integrate disciplines and viewpoints so as to create a bio-psychosocial system framework that explains all of human behavior. It was his view that nature and nurture play central roles in how we think and behave and from the Graves' perspective it is the interaction of life conditions, the situations that we find ourselves in and the neurobiological equipment that we are equipped with, that energizes these changes.

Let's now talk about how this really works. Let me put it this way, these vMEMES are like tectonic plates beneath the surface and some of these tectonic plates may be in collision with each other. Out of that collision erupts volcanic change that results in geopolitics and business and criminal justice, in race relations, in gender relations, in education, in environment, in ethnic conflict, in economics, morality, religious schism, and poverty. Our problem is that we tend to focus on the more superficial meme level, and forget that it is at the level of the deep value memes that the action is really taking place. When the gospel comes in, it affects a heart transformation and then these surface things take care of themselves. Our problem is that we are focusing on the surface things, not the heart things. You cannot focus on the surface behavior or ideas until you understand the deeper values which animate those surface manifestations, and similarly you need to be aware of the surface behaviors, or ideas, in order to gain insight into the underlying motives or values to which they are connected.

Let me explain more explicitly how this all works in terms of various levels of consciousness. What Graves' work is essentially telling us, (and what spiral dynamics is), is that there are at least six levels of consciousness [See Graphic no. 4]. The first, most basic level is that of the instinctive. You will recall Maslow's hierarchy of needs - that first level of survival - it is similar; the basic instinctive level of survival. When a child is born it exists within this first level, the instinctive one. Also, people that undergo tremendous traumatic experiences in their lives often find themselves at a very basic level of survival. Street people that are on the verge of dying find themselves at this level. When people go through tremendous crises such as earthquakes, these people are in a survival mode. (By the way there is no racism here.

Everybody is fending for themselves. They could care less what color you are. I want to know where I can get the next bite to eat, the next drink of water. This is the survival stage.)

The second level of existence is that of the mystical, the magical; it is the clan, the family, the elder, the tribe. This is the group where the individual has no sense of self except in as much as he or she is a part of a larger group. Therefore, the tribe, the clan, or the family is the most important factor at this level. Children come to a stage where they finally realize, "I'm part of a family," and therefore their identity is grounded in a relationship to that family. But it is also a stage where many people in less developed countries or areas find themselves in. Even sports teams are at this level! You know, the Baltimore Orioles, wishing for all the magic potions by which they could win the penant.

When people begin to break away from the family and begin to realize that they have a separate identity, they enter the third level, that of individualism. It is linked with the elements of power, of dominance and of control. This is an individualism careless of consequences to others. Here then is a kind of "make my day" attitude where I exert my individualism however I choose. The terrible twos come in here, but also the troublesome teens come in here as well. This is also the realm of empires. This is the realm of colonialism. This is the realm of war, where we see groups fighting and going forth to conquer and oppress others.

Then we have the realm of authority, of divine authority which makes up the fourth level. This is purposeful, even saintly. This is obedience to a higher purpose beyond the sole self. Here one finds rules and regulations. This is also a realm of guilt. Most religions are in this realm of authority and divine authority. Religions consider the way things ought to be, the way the prophet says it ought to be. Nobody questions the prophet. And nobody questions the drill sergeant, or the Military Police. Military groups, hierarchical groups, church groups of all different denominations fit within this realm of authority.

From this level people begin to exert individualism yet again, as they exert a sense of independence in relation to authority and perhaps even depart from, or defy, a particular authority. This is the realm of capitalism, of money, of autonomy and of achievement. It is the level of seeking to make my way in the world in spite of, or in opposition to, a system that has control over me. This response to authority is the fifth level of consciousness that Graves' outlined.

Finally, we have a sixth level in which there is concern for otherness - the environment, the other person, concern for cultural diversity, concern for inclusivism, concern about gender issues, concern about racism and against sexism. In this final level the ideas of egalitarianism and of communitarianism are dominant.

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Now here is the point: people can find themselves stuck at one level. When you take a look at racism for example, racism is different at each level. At the first level of instinct and survival there is no racism - people are just surviving. At the level of the group or of the clan you do have racism, but it is tribal racism such as you might find in Rwanda, for instance. One group against another, one family against another family. You find this also in the former Yugoslavia. Out of such conflict you find elements of the third level - the arrogance and the raw power of manipulating and dominating others. Racism at the fourth level of authority is very different. Racism at this level is very structured, i.e., "I believe that God made some people inferior because the divine said some are to be the hewers of wood and drawers of water." So it is very structured. At the fifth level, or that of individualism within power systems, racism is expressed as anti-affirmative action. Affirmative action does not benefit me any more but it just holds me back from moving forward. At the sixth level, racism becomes very rigid in the sense that it professes to be egalitarian but insists on certain rules being followed, or certain relationships being affirmed. "Yes I am very egalitarian, but if you don't believe like I do...well, watch out!"

Now, I would suggest that it is at the level of authority (the fourth level) that we as Adventists may find ourselves. Take our beliefs, for example. The ordination of women is an issue of great importance at the level of community and egalitarianism. Yet as a church we try to deal with the issue from the authority level, though people in the church from other countries who are working at the level of group identity (the second level) respond from a sense that the integrity of the group is being violated - that such women are out of line in that they are moving away from the tribe or the family which they have no business doing. So we have different elements in the church; different people at different levels. Yet we are trying to extend the gospel to all of these people without thought to which level of consciousness they are operating within. In one context New Age spirituality is on the rise, yet we meet it with an approach stemming from the authority level. How are you going to preach the gospel to such people in this way? This is especially true in Northern Europe which is so advanced technologically and environmentally. These groups are already pushing far beyond a church operating at the authority level to a level even beyond that of the sixth - a level which is global, wholistic, harmonious, characterized by a state of interconnectedness. How do we deal with this? By the way, the fourth level of authority is not very compassionate. Authority consciousness is very judgmental, i.e., I will help you as long as you believe like me.

What kind of thinking takes place at these various levels? At the first level of survival thinking is instinctive, automatic. At the second, thinking is animistic and tribal. At the third, thinking is egocentric and cunning. At the fourth, it is absolute but linear. At the fifth, thinking is multiplistic but calculating. At the sixth, thinking is social centric and affiliative. At the seventh, it is systemic. And finally, at the eighth thinking becomes wholistic and experiential.

During this symposium we have been talking a lot about social service, or social action, but how do these relate together? We often use these terms interchangeably, but they are not interchangeable. Social service deals with the effects of problems, the problems of individual needs and attitudes. That is social service. Social action deals with the causes of problems - the problems of institutional behavior. So when we talk about social action it is not simply a matter of doing something. Social action means taking on systems. Social services means dealing with individuals. Social service deals in the realm of individuals, their attitudes and needs and the effects on them of change. Social action, on the contrary, deals with institutions and the practices and policies emanating from them.

The challenge before us is that we as a church have tended to go more toward the side of service than action, except on issues such as tobacco use and religious liberty which clearly benefit us. But when it comes to other areas which Dirk mentioned yesterday, we tend to be silent. I wish I had time to share with you the model of All Nations Church. When we established that church we developed an wholistic model of ministry. We believed that the righteousness of God has two dimensions: personal righteousness and social righteousness. The personal righteousness deals with public evangelism, with personal evangelism, with believers going from house to house to share the good news. Social righteousness has two dimensions: social service ministry to individuals and social action ministry to institutions. If you err on the side of personal righteousness, then you fall into the trap of angelism. If you err on the side of social righteousness, then you fall into the trap of secularism. The whole idea is to develop a model of praxis, of action and reflection. If your focus is all action then your result is only activism. If all you do is to simply reflect, then we fall into the trap of verbalism. So the idea is balance. The balance of personal righteousness is love of God and faith in him. Social righteousness is love of humanity, work in the realm of the social sciences in which Christians develop from the Bible and Spirit of Prophecy a model by which we can go forward.

Dr. Andreasen yesterday mentioned something rather interesting in regard to how we go about affecting change. But what do we really mean? When Jesus Christ came to this earth, He was immediately confronted with the most important question of His day which was what He would do about the Roman empire. Four political religious movements had already risen in answer to that question [See Graphic no. 5]. One was the Zealots, their way was to fight. For another group, the Essenes, theirs was the way of flight. Then there were the Herodians and the Saducees. Their answer was compromise. And then there were the Pharisees. Their answer was indifference. All four of them challenged Jesus to join their group, and all four believed that they had the right answer to this issue of the Roman occupation.

As you take a look at it, the Zealots used force as a means to bring about change. For the Essenes there was physical withdrawal from society in order to get right with God. For the Saducees and Herodians, their response was to maintain the status quo and to preserve self-interest and their own positions of privilege.

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For the Pharisees the answer was personal devotion to God, but divorced from a concern for humankind. By the way, all four approaches are still very much popular in the church today. You hear them every Sabbath. We have these four approaches and all of them were presented to Jesus as a challenge. However, Jesus rejected all four because they were not options for Him. For Jesus there was another option and that was compassion. Love to God manifested in genuine concern for humankind, not divorced from reality, but essentially dealing with the issues that we find before us.

We talk a great deal about compassion, but we don't always define compassion the right way. Let me share with you very quickly what I mean. What is the difference between sympathy, empathy and compassion? [See Graphic no. 6]. We often use these words synonymously. In sympathy there is sorrow for the other in need. I express sorrow towards the other, but it is detached. In empathy there is not only sorrow, but also an identification with the other in need. I feel sorrow for the other, but it is within the context of identification with him or her. But in compassion there is not only sorrow and identification with the other in need, but also an involvement in the shape of an attempt to meet that need. So sorrow, identification and then action. But this isn't just a one way relationship. I don't just do it for the other, but I help the other to act, too. The result of that is a whole new perspective.

Some of us, however, have a different kind of compassion. This is one of the most devastating pictures I have ever seen [See Graphic no. 7]. The photographer, Kevin Carter, won a Pulitzer prize for this picture. But he was so devastated about this photo, and that he'd benefitted from it with awards, that he committed suicide. Tragic. What do we do when we see something like that? Well, here is one response. "I saw the horror of the Rwandan crisis on TV. It was so unspeakable in its scope and sadness that I knew as a human being I had to take action. So I switched channels" [See Graphic no. 8]. Often that is what we do.

Let me close with a very powerful statement from one of my major professors, Rosemary Ratford Ruther. She says, "The apostasy of Christianity lies in its privatization and spiritualization. Privatization means one can be converted to God without being converted to each other. Spiritualization means one can declare that the Christ nature is realized inwardly without having to deal with the contradictions of an unregenerate world." Freire says, "It is an illusion that the hearts of men and women can be transformed while the social structures which make those hearts sick are left intact and unchanged."

That's why Jesus, after three and a half years of going around Galilee and Palestine healing the sick (for that they were ready to crown Him king), knew that He had to complete the rest of his journey. And so on a Tuesday He went to Jerusalem, cleansed the temple and three days later was hanging on a cross. When you take on systems watch out. Nobody is going to persecute Adventism for keeping the Sabbath. No one. But

we will incur the wrath of the world when the theology of the Sabbath is practiced in our institutions, in our walk, and in our relationship with each other. May God bless.

Discussion

Gerald Lewis

I have been interested in the results of the discussion on where the gospel and social action come together since I have to resolve that in my mind everyday. I want to respond particularly to the image that Dr. Rosado just shared about the little child in southern Sudan. That picture illustrates the collision that we face often as a church in grappling with our own self-interest sometimes as an organization. That picture is very powerful for me because I have been where that picture was taken. I worked for some years in Southern Sudan. The person who took that photograph committed suicide. He was a freelance photographer from South Africa.

At the time that picture was so famous it was printed in one of our publications. I believe it was a special issue of the Review. It prominently featured ADRA and our ministry as a church and was asking the question what was our obligation as Christians to respond to human suffering? At the very time that picture was printed in that special issue of the Review, I had already spent some years in Khartoum as the Director of ADRA Sudan. I was requesting that we open a cross border operation into southern Sudan to respond to the tragedies there. Now this story has a happy ending, but there were some real struggles.

There were many within the church, and ADRA as an organization at various levels, who were very concerned that opening a program in southern Sudan to respond to what was at that time the largest humanitarian crisis in the world (but which was largely forgotten by the outside world). I have to tell you that we faced considerable difficulty in mobilizing support for such an endeavor for fear of how that might adversely affect our work in other places. Now I am pleased to tell you that at the end of the day the decision was made to go ahead, and today we have a strong program in southern Sudan. But that was a very difficult thing for us to work through as a church and as an agency, and it was difficult for us to separate our moral obligation to respond to need from those institutional issues that were often seen as a competing agenda.

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Jon Paulien

I really appreciate the perspectives that Caleb was sharing, and I just want to make the observation that AT&T has gone through three major reorganizations in the last five years trying to keep up with the changes in the world. Now its looking at a fourth because of the buy out of MCI and what that means to them. We have not done this type of thing in 96 years as a church and I am wondering if we can't take up the challenge. I know it takes time to move an organization like this, but could we begin to think in terms of 2001 - the hundredth anniversary of 1901 - to move into a whole other world? Is it not time that we begin to lay plans for a constitutional convention to see if the system can become more responsive to reality?

Matthew Bediako

Vice President, General Conference of Seventh-day Adventists

I am speaking from a Southern perspective, from a developing country perspective. Often we see injustice and we have kept quiet, but we have done so because an alternative government would probably be no better. We could be marching, we could be going with placards. We might be able to mobilize people to bring down a government, but the next government is going to be and do worse. We have found ourselves in such places. Then an organization like ADRA, which depends heavily on governments for funds to do the social services (with the political ramifications involved), finds itself in this situation: the US Government says "We will not give funds for Sudan even though the need is there," or "We cannot assist projects in Cuba." What do we do? As a church we really don't put in a lot of money for ADRA so that it can say, "Well if we cannot get funds from USAID or from DANIDA or SIDA the church says we are going to go there because there is a need. We have that compassion." What do you do in that instance?

Jan Paulsen

I do not wish to make a comment on what Matthew said. I feel I want to make a statement, just a comment about this matter here of structural changes. It is a very, very difficult matter for the church. The church in its set-up is very conservative. It changes extremely slowly. There are two competing doctrines. One is that which advocates change for reasons of destabilization. I am thinking that is good. There is the opposite option which says, "Why fix that which ain't broke?" We think it is assumed that the second one is a very valid doctrine. I am not so sure it is.

What am I saying by that? I am really saying that - and it is a frustration that is difficult to articulate - it relates to the fact that you may not be aware of the shortcomings of the system you have. If it worked beautifully and you achieved everything you wanted the church to achieve, if it was immensely successful and it could be demonstrated on all fronts to be so, you wouldn't be going through a soul searching process. But you see that it isn't working beautifully. It is not working as it should. We are not achieving what we should. We may not know precisely what change is required to achieve our goals. We talk about these things, but we don't always have a solution to the things we talk about. We struggle with things. We pray about things and we share ideas, but we don't always have the solution, and we don't think we have the solution when we go into the process. There is this difficulty of struggling with something that is not succeeding and recognizing that it is not working as well as we wish it would work.

Maybe change can help it along. We don't necessarily see that it will, but I would like to underline that I think it is important for those who work with elements of administration, and who are adjusting and looking at possible changes in structure, to recognize that you don't necessarily have to see the immense advantage over one particular structural adjustment to that which is already in place in order for you to be open to the fact that it may be a very good idea to make these adjustments. It may be a very good idea to be sufficiently open and unthreatened so as to move into areas that contain significant changes, and then see what tomorrow will enable us to achieve through such openness and the readiness to just be a bit more flexible. That is a thought that I think many of the administrators of the Adventist Church are quite receptive to even as they struggle with something that shifts very, very slowly.

Caleb Rosado

Let me share a couple of things here very quickly. The fact of the matter is that Adventism is a very diverse entity. We have people at the sixth level which I referred to in my own remarks that are wanting to step in and take action, but the bulk of the church is still at the fourth level, that of authority: keep things orderly, follow certain rules, and thus saith the Lord. But we are also dealing with new elements in the church, folks just coming into the church who are at the second level, the level of group identity. When these groups meet, as they met in Utrecht over the ordination of women, the result is that these tectonic plates come together and an eruption takes place. So the church finds itself comprised of incredible diversity - the celebration, independent church movement, for example, is moving from the second level into the fifth level, i.e., exploring independence from authority.

So what do you do with a world church that may be at the six level - that of the egalitarian - in certain aspects in North American, and yet purple in certain aspects as well? It is at the sixth level in Africa in some

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areas, yet also at the second level. Latin America, Asia - in all these groups you have this whole spectrum. There are some of us who are way out there! We're trying to push the church into the 21st century to deal with systemics and wholistic spirituality. We are so way out there that the church simply says you have no room in this church. So, you see, when we talk about leadership what the leadership needs to realize is what we call "streams." We have to take a look at the whole streams of the spiral. Different people are at different levels and so leadership needs to take the whole concept of spiral dynamics and stream it so that people here at one level have as much of a legitimate voice as those on other levels. Instead, one necessarily seems to be the dominate mode of consciousness that destroys everything else.

Dirk Ficca

I would like to move to the implementation stage for just a moment. In my work in Chicago I met a man named Ken Dunn who had made a lot of attempts to do something in social action and became very, very disillusioned. So he chose something called radical particularity - a principle of social change - and he chose trash. He said everyday each human being generates trash. If we could get people to think about where their trash comes from and where it is going, it would begin to open up all kinds of other issues of economics, of environment, and of politics. He chose something that touched every human being each day in a very simple way and said that if you can get them thinking about that simple aspect of life you can get them to think about the whole system.

I guess one hope for me out of this conference is that while you look at the landscape and maybe make a statement, can you find some examples of radical particularity, things that touch the life of each congregation that then will lead congregations and individuals into a broader view of society?

John Graz

Director of Public Affairs and Religious Liberty

I just would like to say that we lack original Christian and Adventist social and political reflection in our church. Now, it is interesting that more and more people in our church are becoming involved in politics, especially in the developing countries, and one of them visited us here recently. He had an important position, though I don't think he was really involved or worried about poverty. Most attention in this country concerning political issues revolves around the Sunday law. I think that many, many times our young people are very interested in politics, but the church doesn't give them very clear social and political concepts to orient them as Adventists. What does it mean to be an Adventist living in the world of today?

Does it mean that if you are involved in politics you want to change systems which are not good for the poor? What does it mean? Do we have something original to bring, or are we just following the other programs of political action? For me it is really a big issue. We have strong potential but in this field of social and political action we don't have really a strong, original idea.

Gaspar Colon

As we are talking about change, it comes to my mind that we have tried over and over again to solve our problems, and maybe focus our mission, by changing structure incrementally to meet the challenge of problems and obstacles that we see. The problem with such an approach is that we wind up focusing on the volcano, on the results, on the peripherals, on the symptoms and not on what is deep down inside. What we need is to start looking very carefully at the changing context of our world; begin to look at our mission as a people, to look at the mandates that we have in that mission and then change our mentality and our strategy in recognition of those changing contexts. Incremental change of structure is not going to solve our problem. We need to become sensitive to whatever paradigm our vision is taking us to.

I believe that we as a church are not just an evolved sociological phenomena. I believe we are a called people for these last days with a special message of the restoration of the image of God in humanity. This begins with the very beginning of creation where God creates Adam and Eve in His own image, and then gives them dominion over everything that is around them. We realize, then, that with the fall of man this dominion becomes marred and in places well nigh obliterated. We have a problem because of the consequences of sin with which we are confronted. Now, if our church sees itself as aiding in the restoration of this image, (which we clearly recognize in our educational work, in our evangelistic work, and in our medical work), we must recognize that we haven't focused on the mandate that we have of restoring dominion, stewardship, vision, and responsibility at the core levels, at the individual level, and at the level of our churches. We need to relook at why we exist in the context of who we are ministering to; we need to empower people to see a vision of their future and move towards that instead of giving liberally and making the recipients of our generosity slaves to our giving. It has to come down to the fundamental heart of the issue.

An Adventist Response to the Social Needs of the World

Dr. Lyn Behrens
President, Loma Linda University

[Delivered by John Dybdahl
Andrews University]

I am sure that I cannot do justice to this speech, but I can tell you that Dr. Behrens feels strongly and passionately about this topic and about this paper. So much so that she talked to me half an hour on the phone last night telling me what her concerns were and an outline of what she wanted to say and what parts were supposed to be given special punch. So I am going to try to do my best.

The title that she has given her paper captures the essence of what she wants to say, "Medical Ministry: (a very important differentiation from regular health care) Past, Present and Future. Seventh-day Adventist responses to the World's Needs".

[The following address is that of Dr. Lyn Behrens, as given by Dr. Dybdahl.]

Daily television bombards our homes with the tragic realities of our modern world, the devastation, personal injury and loss of life from floods, fires, tornadoes, earthquakes and volcanic eruptions; the twisted broken bodies of the dead and dying citizens littering the city streets of unfamiliar and far off war torn countries; the imploring eyes and wasted bodies of starving children in Somalia and Sudan. Even as my attention is arrested by these and countless other disasters, I am tempted to switch channels to lighter

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entertainment. I am tempted to settle more comfortably into my overstuffed rocker smugly confident that our church has programs that will undoubtedly bring the necessary relief to those whose lives have been disrupted or destroyed by natural or political disaster and the ravages of disease.

Our church has taken seriously the injunction of God as recorded in Isaiah 58 to engage in social ministry. Corporately we have been mobilized by Christ's warning in Matthew 25 that he requires of us acts of disinterested benevolence. But do we as individuals have personal responsibility to participate in social action? In the past month the lives and deaths of two women have riveted public attention. People from around the globe have mourned for Princess Diana and Mother Theresa. They were so different and yet in some ways so alike - motivated by compassion, love in action, these two women chose personal involvement with the less fortunate of the world.

The apostle Peter tells us that

each one should use whatever gifts he has received to serve others, faithfully administering God's grace in its various forms... speaking the very words of God... serv[ing]... with the strength God provides so that in all things God may be praised through Jesus Christ (1 Peter 4:10,11).

Yes, Adventists are called corporately and individually to meet the needs of others. We are called to minister to those who are sick. Out of this conviction the Adventist health care work has been born. Many members have chosen health care professions and all of our members are called to minister to those in need.

There are three things which we are invited to do this morning: we are invited to remember the past in order to preserve the core mission; we are invited to reflect upon the present; and we are invited to reach for the future by stimulating the progress of medical ministry.

First, the past. We trace our commitment to health care services to Christ's ministry, His mandate, and His message. Matthew summarizes Christ's ministry as follows,

Jesus went throughout Galilee, teaching in their synagogues, preaching the Good News of the kingdom, healing every disease and sickness among the people (Matthew 4:23).

As the twelve apostles and later the 72 disciples embarked on their first extern-ships, Christ's mandate was that they "go preach and heal" (Matthew 10:7-8, Luke 9:1-6, Luke 10:9). These future leaders of the infant Christian church were empowered to be both preachers and healers. At the close of His ministry Christ's

message of commendation and condemnation recorded in Matthew 25 identifies those behaviors which would characterize persons who at the judgment would be found to be righteous or unrighteous. Included among other social actions were the “caring” or the “not caring” for the sick (Matthew 25:31-46).

For almost 150 years the Seventh-day Adventist Church has pursued Christ’s “ministry of healing” (E.G. White in *Review and Herald*, August 15, 1899) corporately as well as on the individual level on the part of medical professionals and laymembers. We have sought “the integration of a personal faith in Jesus Christ with competent health care delivery.” (Kermit Netteburg, *The Mission of Adventist Health Care*, p.5) God gave specific instructions through Ellen White regarding the establishment of health care centers for service and education. Visionary men and women, giants of faith, risked all to accomplish these instructions. Their courage and self-sacrificing efforts laid the foundation of the Adventist health care ministry which now circles the globe. Further, Ellen White transmitted divine guidance about the importance of health as an essential component of “present truth.” (E.G.White, *Review and Herald*, August 7, 1866) Thus the foundation of health promotion was laid more than a century ahead of medical science. Therefore, the roots of the Adventist health care message go back to the very ministry of Jesus Christ and to our early history and founding.

Now, the present; a reflection upon the present. Today, countless Adventist health professionals and hospitals and clinics are “bringing healing, health and wholeness to humanity” around the globe. Lone practitioners serving in isolated locations under primitive conditions and using only simple remedies bring relief to the suffering and the hope of regained health. A spectrum of specialists who serve mega-institutions utilize the latest technology and provide state of the art, innovative health care to those struggling with complex and life threatening illnesses. Even as we congratulate ourselves upon the scope of our health care system, we should contemplate whether we are truly fulfilling our calling.

The story of Israel’s king is hauntingly relevant. It is told in II Kings 13 that as a young and newly appointed leader Jereboam sought the advice of the dying prophet, Elishah. The king was instructed to strike arrows upon the ground. “How absurd,” he must have thought. “I wonder what all this is about. This old prophet is asking me to play stupid games.” And so Jereboam made a mere show of obedience. Some of you may remember the story. He was told to strike the ground with the arrows and he struck it only three times. The prophet asked Jereboam why he’d only struck the ground three times. Elisha said, “If you had done it five or six you would have symbolized total victory over the enemy.” But Jereboam didn’t continue on, he didn’t carry through. As we plan for the future we must honestly answer the question, should we be doing more? Are we really carrying through on what God has called us to do?

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The uniqueness and value-added nature of Seventh-day Adventist health care is care for the whole person, ministering not only to their physical needs, but also to their social, emotional, relational needs, and their intellectual and spiritual needs as well. There is a recognition that emotional disorders such as addictions, depression, schizophrenia, and bulimia are important causes of illness. Although such care is available there remains considerable discrimination against persons needing these services. This discrimination manifests itself in a variety of ways. Insurance benefits are limited. Frequently patients who suffer from these poorly understood diseases, and their families, experience social isolation.

Beyond overt mental health problems there are even unrecognized social problems of importance to the whole person. There is disorder in the lives of individuals, families, and the wider community. A dense moral fog has settled over the landscape of our world. The prevailing themes of the entertainment industry are immorality and violence. The history of this century is permanently stained with the record of repetitive episodes of genocide: the Jews in the holocaust, Christians killing Christians in Rwanda. Even our homes have become unsafe places for many adults and children.

My concern is that medical ministry be seen not simply as something that medical professionals do, but as a ministry that the whole church must be involved in personally and corporately. What are we doing to meet these obvious yet unmet social, emotional, and relational needs? For the prostitute “hungry” for unconditional love and forgiveness, where are we? For the truant teen, “thirsty” for the attention and approval of just one significant adult in his or her life, where are we? For the estranged spouse, a stranger longing to reengage within the relationship, where are we? For the convicted felon “naked” before the accusing eyes of society and “in need of clothes,” where are we? For the discouraged father or mother of a delinquent child, sick in heart and soul and desperate for encouragement, direction and support, where are we? For the alcoholic and the drug addict desperate to be freed from “the prison” of his or her addiction, where are we as individuals?

Finally, spiritual needs: secular society now recognizes the spiritual impact of disease, disability and health. An international leadership panel on behalf of the Hastings Center reported that:

suffering, particularly when connected with a chronic or terminal condition can raise for patients questions about the meaning of life itself, of good or evil, of personal faith and destiny; questions commonly thought of as spiritual or philosophical, not medical in nature. These are the kind of questions people ask. Medicine can offer no answers to such questions. Yet, as human beings physicians and nurses will be looked to for some kind of response.

It is in this situation that Christians and the church have Good News.

Disease, disability and death know no barriers of race, creed, age, gender, social class, or national boundaries. Disability, disease, and death awaken all, rich or poor, educated or uneducated, served and servant alike from the anesthesia of pleasure, prestige and passion. Disease, disability, and death shatter for all the insulation of possessions, position and power allowing the frigid storms of reality to batter the soul. Where are we? What are we as Adventists doing corporately and individually to meet these spiritual needs? Are all our physicians and nurses prepared to respond to the tough questions of meaning thereby providing not simply health care but medical ministry?

For 150 years we have been blessed by messages about ways that individuals can promote personal health and prevent many diseases, about knowledge of the impact of lifestyle. Choices about one's health are part of our church's heritage. This information is now increasingly undergirded by science and supported by the medical community at large. We have been less than successful in communicating effectively this knowledge to the world. For example, others have brought about social changes in the 1980s by convincing the public of the dangerous effects of tobacco. Yet, we have known this information for a century. Why did it take so long to spread the message? Further, it is a conundrum that in spite of an ever expanding understanding about the impact of diet and exercise and health, some Adventists seem to be abandoning these lifestyle guidelines.

Once illness ensues there is an impetus for patients to make the necessary changes to improve their status and to regain their health. However, in spite of this knowledge it remains difficult for people, including health care providers themselves, to embrace primary prevention.

Beyond the health care of individuals one must also consider the well-being of families and communities. Health care issues in under-developed countries are staggering in their enormity. Problems include inadequate food supplies, contaminated water, infections and infestations. In addition there are emerging issues of exploitation. Tobacco use is estimated to drain the American economy of more than \$100 billion per year in health care costs and lost productivity. Thus it is unconscionable that the United States should demand the importation of tobacco by under-developed countries who have a trade deficit. Further, to insure there will be a secure market for the identifiable future the advertising in these countries is targeted to previous non-users-namely, women and children. What are we doing corporately and personally to correct these injustices?

Many factors affect the health and well-being of citizens in developed countries. For example, education directly impacts the economic status and available resources of persons and indirectly education affects the

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health of citizens. In 1996 the average incomes of men and women with a college education in the United States were two to three times that of those with only a high school education. Women receive up to 50% less income than men for the same level of education. Because the majority of single parent families are headed by women, many of whom have limited education, there are more children liable to experience poverty. In 1994 21.8% of children in the United States lived in poverty. Those children living in female headed single parent families have a five to six times greater poverty rate than those children living with both parents.

Over the last several decades in Europe, the United States, and Australia, partnerships have been formed with citizens to improve the health of communities. Health care facilities, churches, schools and various agencies such as housing, transportation, and law enforcement are working with communities to develop strategies to affect very necessary positive changes. While some Adventist institutions and congregations are participating in these “healthy city projects” this is not widespread. We must ask and answer the questions, why and why not?

And finally, what of the future? It is our privilege and responsibility to reach for the future by stimulating progress of medical ministry. We stand on the threshold of a new century and a new millennium. Biomedical research and technological innovations continue to advance the frontiers of the diagnosis and treatment of disease and the promotion of health. Opportunities are unparalleled. Equally there are ever expanding health care needs of all populations. There are storms gathering around all health care systems in the United States and around the world.

Even the Adventist health system is in jeopardy. In some regions Adventist hospitals and health facilities, which for decades have successfully served the local communities, are now in disrepair and disrepute. With inadequate capital they have been unable to acquire modern technology now offered by newer, competitive facilities. Secondly, in other regions there is a shortage of mission motivated and adequately qualified Adventist health care givers and administrators. Without such personnel the mission is compromised and quality dwindles. There are inadequate strategies to cope with the changing markets and to convert challenges into opportunities. Health care thus can become a failing business and will cease to be a viable ministry.

Third, in other regions social, political, and economic winds are blowing at gale force strength. For-profit, health care systems have turned the care of the sick into highly competitive big businesses. Investors demand profits. Some corporate executives have chosen unethical responses and patients find their access to care being rationed and directed by nonprofessionals. The survival of Adventist facilities in these markets is threatened. In spite of drastic down sizing and stringent cost controls, margins have become tissue paper

thin because of adverse payer mixes and inadequate reimbursement. Leadership walks the tightrope of survival, empowered by mission but ever conscious of the swath of fatal, cut throat, hard driving competition which greedily awaits a single faulty step.

There is no easy solution to these complex issues. There must be a clarity of mission. In addition, the multitude of challenges must be realistically identified and form the basis of strategic planning and action. Further, survival and success will depend upon creativity and individualized responses. God's guidance and blessing must blend with human efforts.

And what of the involvement of professionals and laity in medical ministry? What can be the impact of a medical ministry on the recipients of the service? Christ's life and service is our model for Adventist Christian health care ministry. Ellen White gives the following perspective on this topic,

The Savior made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace (E.G. White, *Ministry of Healing*, p. 2).

He did impart teaching, but it wasn't through long, drawn out lectures, through lengthy sermons. There were few words, not a lot of theologizing. What were the messages to the patients He healed? Typically, they were very short. To the woman with chronic bleeding who dared to touch the hem of His garment He said, "Daughter your faith has healed you. Go in peace" (Mark 5:21-43). To the paralytic on the litter lowered through the roof He said, "Take heart son, your sins are forgiven, get up, take your mat and go home" (Matt. 9:1-8, Mark 2:1-12). To the man at the pool of Bethesda He said, "Do you want to get well? Pick up your mat and walk." Then later Christ said, "See you are well again. Stop sinning or something worse will happen to you" (John 5:1-15).

What were His messages to the family members? To the father with the boy with convulsions He said in Mark 9, "Everything is possible for him who believes. . . . this kind comes out only by prayer." To Mary and Martha at Lazarus's death He said, "Your brother will rise again - I am the resurrection and the life. He who believes in Me will live even though he dies; and whoever lives and believes in me will never die" (John 11:1-44).

What was His message to the curious crowd and the critical church leaders? On the healing of the blind man He said, "This happened so that the work of God might be displayed in his life. . . . I am the light of the world." Ellen White writes that "the same ministry is committed to the Christian physician [health care

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provider]. [S]he is to unite with Christ in relieving both the physical and spiritual needs” (E.G. White, *Ministry of Healing*, p.36). She also states, “It is our work to reveal to people the gospel of their salvation.” We must orient and prepare health professional to make “each work of healing an occasion for the implanting of divine principles in the mind and soul.”

What is the impact of medical ministry on the provider of the medical ministry? There are three: First, service breaks the hypnosis of selfishness. Ellen White writes that we are permitted “to come in contact with suffering and calamity in order to call us out of our selfishness; [Christ] seeks to develop in us the attributes of His character - compassion, tenderness, and love” (E.G. White, *Christ Object Lessons*, p. 388). Second, service is an antidote to materialism. Contact with the real needs of others spotlights the difference between needs and wants and engenders compassion. For “God never meant that the widespread misery in the world should exist. . . . The means over and above the actual necessities of life are entrusted to man to do good” (E.G. White, *Christ Object Lessons*, p. 370-1). Third, service motivates and helps to mature. In fact we are told that “it is because this work is neglected that so many young disciples never advance beyond the mere alphabet of Christian experience” (E.G. White, *Desire of Ages*, p. 640).

Understanding medical ministry is the solution to many of the needs of the world. What must be our personal preparations for this medical ministry to which God has called all of us? Christ must be our model, our mentor, our motivater and our Messiah. We must maintain a living connection with Him as did He with His Father. We must achieve professional excellence. We can only give away that which is real in our own lives. Then we will be empowered to “speak as He would speak, to act as He would act, constantly revealing the sweetness of His characte.” (E.G. White, *Ministry of Healing*, p. 58).

In conclusion, I would like to leave you with the following words: Corporately and individually we are to respond to the health needs of persons, families and communities. We are to utilize Christ’s methods of ministry. We are to maintain our connection with Him. Then it may be said that we are indeed fulfilling our mission to bring healing, health, and wholeness to humanity.

Niels-Eric Andreasen

My assignment is to talk about education. What role can Seventh-day Adventist Christian education play in this work at ADRA that we are discussing today? I began to think specifically about that two and a half years ago when Bob Moon came to my office and said, “Andrews ought to talk with ADRA.” It took me awhile before I caught on to what we should talk to them about, but it is now very clear. So I want to share some ideas about the nature of Seventh-day Adventist Christian education, and then about the potential role it might have within the work of ADRA.

Adventist education has been treated a little bit like football recently. That concerns me a bit. One player is passing it to another in the hope that a goal will somehow be scored at the end of the play. Parents and pastors, professors, employers, church leaders, civic leaders, even politicians are all players. They all want to be involved in this game. They want to score a goal for themselves and for their courses. But it is generally risky to treat a very good idea such as Christian education in this way. Good ideas should not be used, they should use us; or rather we should let ourselves be used by them, to be guided by them. If we take charge of them and use them to achieve our goals, we tend to destroy them.

The fact is that Christian, or religious education, has been around for a long time, and it has really generally served humanity well in many ways. I guess we are picking up on that ancient theme - in its simplest form this kind of education has taught the community right from wrong, acceptable from unacceptable behavior. I think the role of religious education is one way of understanding the taboos that exist in traditional societies.

Judaism, Christianity, and Islam are all religions in which the believer has to read in an educational setting. It is not surprising, therefore, that early on these religions established schools and appointed teachers. Indeed, many of the early European universities were chartered by the church. The University of Copenhagen, with which I have some familiarity, was chartered by the Pope in Rome at the request of the Danish King. Why the Pope should take an interest in the University of Copenhagen is very strange to us today, but if you think of the role of education in the life of a church, it makes some sense. He wanted these dumb Danes to get some education, as the Southern Europeans have sometimes referred to us! I am Danish, I am speaking about myself.

This idea that religion requires education is firmly established and has been a very influential idea. Furthermore, the Hebrew Bible, or the Old Testament, as we call it, on which both the New Testament and the Koran are (at least in part) based contains some books within it that might be considered manuals on education; an education that is not at all limited to religious topics, but extends to the so called secular topics of life - approached, of course, from a religious perspective. I am thinking especially about the books of Job, Ecclesiastes, and Proverbs in the Hebrew Bible. The last two of those are strangely secular in nature. Ecclesiastes almost did not make it into the canon of scripture for that very reason. It barely makes reference to God, and the ancient rabbis had real questions about it, but fortunately good sense prevailed and the Bible kept Ecclesiastes for us to read with profit. So here is a religious mandate from scripture itself that religious people ought to engage in the work of education, not just to be more religious or to become clergy people, not as a hobby or pastime, as a sideline or an auxiliary to religious life, but as part of their confession. This education ought to embrace both sacred and secular topics.

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That brings me right to the topic of ADRA, and now to set out my three thoughts or points on the topic, and then to speak a little bit about these thoughts relative to this role of education. First, the Christian mission inaugurated by Christ Himself includes a commitment to dispense both grace and knowledge - we are on the knowledge part this morning. The former comes through proclamation and preaching, the latter comes through teaching, but both are included in the gospel according to St. Matthew 28:19, 20. We read about this charge that Christ gives to his followers to make disciples of all people, to baptize them into the Christian community, and then to teach them. It is in that order incidentally. Sometimes we teachers are taught to reverse the order, to teach people first so that they can be baptized later. Actually Jesus said to baptize them first so they can be taught. I am not very successful at making that point, but it is a Biblical one. The Christian mission inaugurated by Christ Himself includes a commission to dispense grace and knowledge, the latter being achieved through teaching.

Point two: the work of ADRA as I now have come to understand it, thanks to being invited to your various functions, includes relief and development. The first is gifts of kindness, materials and service to those in need and it parallels grace. The second presents the teaching work of ADRA and the consequence of that work.

The third point: it is my impression that most Christians, and by inference Christian relief and development workers, have an easier time with preaching grace to sinners and bringing relief to the needy. The work of teaching and bringing about development is more difficult, more time consuming, more participatory; it brings greater risks and sometimes is more troubling to the practitioners as we heard last night when we talked about a city near Andrews University. We even were told something which I discovered because I also sit on some committees in Benton Harbor - that sometimes the practitioners who carry out this second part of our mission are worried about being too successful for fear of losing their jobs! It is a terribly frightening thought, and I hope it will never enter our minds as ADRA workers!

These, then, are my three thoughts: the dual commission that Christ has given to Christians is paralleled by the dual definition which we have developed in ADRA, and a recognition that this second part (development/teaching) may be the more difficult part or the more challenging part. So let's reflect a little upon that part, the teaching ministry of the church which is transformed into a development ministry within the relief and development agency of our church, namely ADRA.

About this educational ministry the operative word, as I see it in the Bible, is the word "wisdom," particularly as it is used in the Old Testament. There it means skill, ability, insight, knowledge, cleverness, even instinct. It is the driver in our biblical thought on the education we carry out. It is found throughout

the scriptures. For example, the stories of Joseph are wisdom stories. If you think about them they have to do with keeping the grain for the bad years; with sorting out our family conflicts with the cup in the sacks and so on; with rebuilding the family, etc. Many laws, especially the book of Exodus and Deuteronomy, are inspired by wisdom. That has been worked out by Old Testament scholarship. The preaching of the prophets, especially the great social reformers Amos and Hosea, are influenced by wisdom. Psalm 1, 37 and 73 are wisdom psalms. Daniel was a wise man and if you reflect upon his experience, you discover that he was a teacher of kings. Many ancient teachers were teachers of kings and princes and this was before education became democratized as it is now. But perhaps wisdom is best represented by the so called wisdom books: Job, Proverbs and Ecclesiastes. What they say about this thing we call wisdom should be translated into "Christian education" in our time.

Of these three books Proverbs presents the most direct approach to education or wisdom. In this book education is information about the way the world works. It is very close to science and social science in our language and terminology today. Both the physical world, how it works, but also the world of human affairs, the social world and how it works. It doesn't say much about religion, you will notice. You can find one or two points on religion, but mostly it is about how the world works. Foolish people need to know this or that or they will go to perdition, or at least suffer great loss. Adultery, greed, superstition, gluttony, careless and idle talk, and gossip are singled out as glaring flaws in human behavior which only wisdom or education can overcome. On the other hand, prudence, planning, truthfulness, industry, humility, faithfulness, and thoughtfulness are highly valuable skills taught to the young, first by their fathers and mothers according to the book of Proverbs, and then subsequently by teachers. These are referred to as skills or abilities, or wise virtues. It is a very simple book, but difficult to read because it has so many bits to it. If you want to read it in a practical fashion take sheets of paper and write on top of them the topics that the various groups of Proverbs address and then as you read through the whole book, list the treatment of those topics on several sheets and you will end up with about 10 or 15 different topics with a whole lot of proverbial instructions under each topic. It is a very interesting way of getting a handle on what Proverbs is saying about the process of education.

Second, the book of Job is more complex with dialogues, lengthy speeches, and confrontations, etc., but its message is simple and really powerful. It states that even with all the wisdom in the world, all the instructions of the book of Proverbs, a person cannot control the course of the world or manipulate events or change the fate of humans. Wisdom, or education as we call it, does have limits. Natural catastrophies defy it, mysteries hide it. Job, like his friends and his wife, refused to acknowledge those limits at first. All of them refused to acknowledge those each in their own way. I won't take time to explain that unless you are interested, but at the end of the book God came down in a whirlwind that symbolically erased the

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horizon separating heaven from earth, and then He spoke to Job, man to man as it were, asking Job to stand up like a man. Then He explains the limits of wisdom in somewhat humorous ways.

Notice that in doing this God did not demean Job's wisdom as inadequate or misdirected as we teachers sometimes do with our ignorant students. No, God rather showed Job the much larger universe and its much greater complexities to let him understand that while wisdom is highly desired and extremely needed, it is limited and inadequate to encompass a world much larger and far more complex than Job and his friends had ever imagined. And now for the humorous part, "Try," God said to Job, "to create the world with all its life forms." There are some interpreters who think that Job actually was given a chance by God. Professor Claimants at Cambridge once wrote a piece in which he suggested that these monsters in the book of Job were actually a description of the kind of creation he came up with. It was just too big for him. "How long," God asks, "would you make the term of pregnancy for mountain goats in order to make sure that life would be complete when it came out? How much moisture would you place in the sky to provide for adequate rain and snow?" And so on. Job realized his inadequacy and exclaimed, "I have heard of Thee with the hearing of the ear, but now my eye sees Thee. Now I understand." In other words, "I get it," as students say when teachers have finally explained something in a clear fashion.

I have found it useful to consider this aspect of education from time to time in my work, especially when tempted to allow our wisdom to substitute for faith. It will never do. Wisdom is too limited. It does not ever lead to faith, rather faith proceeds it. In fact, the book of Job points out that a wise person believes as a precondition to knowledge. The fear of the Lord is the beginning of wisdom, not the other way around. Only foolish people rely on wisdom or education as a substitute for faith. As we construct buildings at Andrews University and equip the laboratories and secure more books for the library, we need to remember that truth or we become pretty stupid at the end of the exercise.

The third wisdom book is Ecclesiastes. I am very glad it was preserved in scripture because it asks where wisdom finally leaves us? Given the fact that we desperately need wisdom, yet no amount of it is adequate, where does this leave us? We need education to survive, to manage in the world, yet it is never adequate. The simple answer of Ecclesiastes is as pertinent today as it ever was. Yes, wisdom or education is limited, but that does not make it less valuable. So work hard, not because it guarantees wealth and health, but because it is good to be productive. It is good for others, and besides one sleeps better after working hard during the day.

Faithfulness in marriage is better than unfaithfulness because two can help each other. They can even keep each other warm on a cold night. Ecclesiastes is very practical about things. And then this, a little wise man

can save a city from a great military power even though he may not be rewarded much or even remembered. His contribution to humanity is far more valuable than that of a threatening power over the long haul. So learn as much as you can while young, but don't let it get to your head. Surely wisdom, or education, holds real values leading to genuine satisfactions and a great many benefits for all; something not to be missed even though all of it has its limits. This is how Scripture views education and I believe it is how we must view it today. We have much to learn from it as we consider how we can meet the world's needs through education or the ministry of education. Therefore, the two great dangers facing we educators is that we think either too little or too much about it. We think too little of education when we neglect patiently to educate people in need about the ways the world works.

The church, ADRA, NGOs or the United Nations organizations can never dispense enough aid to meet all the needs of the world. Education must follow on the heels of distribution of needed material and services. Just as knowledge must follow on the heels of grace in the Christian life. Not doing it in this way is lazy, even an irresponsible approach to development like dumping grain in a famished region without also teaching people how to use it and how to irrigate their fields and grow crops. Whether we deal with food or personal development the same thing applies: to neglect education is to be behave like the foolish person in Proverbs who lives for the moment with no thought of the outcome which present activities will bring. He or she hasn't yet gone through the acts to be wise. Such a person is only talking and hasn't thought about what others are hearing. It is like eating a great deal of food without any thought or worry as to what one will eat the morning after. In the realm of social action, or relief and development, such an attitude is thoughtless and ultimately cruel to the needy person.

On the other hand, we think too much of education when we imagine that it will bring final and adequate solutions to all the problems of the world. These problems are much greater than all the wisdom at our disposal. It would be arrogant for us to imagine that we can educate the world population into paradise. Job's four friends made that mistake as indicated in their long, long speeches. That was the great mistake of the optimism of late nineteenth century Europe, an optimism that was forever silenced and shattered on the battle fields of Northern France between 1914 and 1918. Education has its limits and they are real.

These limits are illustrated, as someone here pointed out, by the fate of our University in Rwanda. I have never been there, but so many people have talked to me about it. This monument to education of French speaking Adventists in Africa, I understand, lies in ruins, a testimony to the limits of education. I guess we taught these students a lot of things, but not that they shouldn't kill each other and destroy their own school. One bomb strategically placed by hateful people who have learned how to construct it in chemistry class can destroy all the efforts of education in one instant. If faith does not proceed education, it can become demonic and destructive.

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I never fully understood that until many years ago when my wife and I were traveling on a train from London to Copenhagen. My wife is Greek. Greek people are different from Danish people. They are not so particular about details, they go for the spirit. I had booked the tickets and checked the schedule of this train from London to Copenhagen and my wife had not bothered with such details as making sure her passport was valid. Just little things you know, when we are going on such an interesting expedition. It wasn't valid, it had run out. So we were stuck at the border line between Holland and Germany at midnight. We were unceremoniously dumped out on the platform of this little border crossing town which had just one small waiting room and a ticket agent. It was midnight and we had to wait until the next morning to go back to Holland and get the passport fixed. Well, in that little station was the station master. He got up, put on his cap and his uniform and came to talk to us.

He was a German station master (since we were on the German side of the border). When he discovered who we were he became quite interested and brought us something to drink and wanted to talk because it was a very lonely post. We got to know him, in his lonely post just hoisting the signal. That was all he did. He began to converse with my wife in classical Greek and was quoting Homer's poems in the original language and he knew Danish and philosophy. He was a highly educated person who was stuck in that station as a train master because he had been in the SS and had to just disappear and take all his education and all his abilities with him into that little hole after the war. Because his education had been demonic in his life. That can happen to all of us. I think it can happen to students at Andrews University. Jesus must have understood that when He gave His disciples their instructions, convert people first and then educate them. If you educate them first they may become demons.

The strength and the weaknesses - thinking too little and thinking too much of education. Somewhere between these two mistakes lies the true value of education in meeting the needs of the world. It provides the real benefits of increased understanding and skills. It brings great lessons to those who make good use of it and see their efforts multiplied and bear fruit. It gives great satisfaction in life, including the satisfaction of hard work, a healthy appetite, and a good night's sleep with one's spouse nearby (as the wise man puts it so cutely!) But only so long as you realize its limits. It is the realization of these limits by educated persons that opens the door to genuine faith which is best defined as a way of life.

Two years ago Bob Moon, who is here today, walked into my office and disturbed my peace by talking about a collaboration between Andrews University and ADRA in the area of education. At first I didn't grasp it. Disaster relief came to mind. What does that have to do with Andrews University, I thought, except that we can provide some technical expertise and lots of volunteers. But then I began to think about the "D" word, development. And then the whole topic of Christian education and wisdom with all its possibilities

and limitations came flooding into my mind. And I realized that ADRA and Andrews University are natural allies in a common task: to care genuinely for the well-being of our brothers and sisters and their children throughout the world.

So, we have made a beginning as you know. Two hundred and fifty ADRA staff on four continents in four of the divisions of our church are now enjoying education opportunities sponsored jointly by ADRA and Andrews. I hope this will be just the beginning of a far reaching educational program inspired by, designed by, and in some cases delivered by Andrews and ADRA. I hope that we will be inspired by scripture as we do this work, recognizing both the possibilities and the limitations of this kind of education leading to development. I hope that we would be inspired, again by scripture, to use this education to address both secular as well as sacred topics.

Just a week ago I was with one of our newest faculty persons at Andrews University. He is devising plans to teach people in Mongolia to build houses out of bales of hay. I asked him how he was going to do that? He said, "I have to find a farm in Michigan with lots of spare hay. We are going to experiment with building houses out of hay or straw so that we can then take this new experience, new learning, and transport it to Mongolia to help the people, to teach them (a development process) to build their houses out of this material because we know that if we do it that way not only can they prepare those buildings, but they can also maintain them. And once they have been taught how to build that way, they can build more and meet all their needs which we cannot possibly do at Andrews University." So I want to thank ADRA and Bob Moon, who brought the message to us at Andrews, for inspiring me and us to think of education as the avenue towards development. Thank you.

Discussion

Richard Harwood

As we deal with these solutions we are very comfortable when we deal with the medical and educational approaches because for over a century we have had that sorted out and it works extremely well for us. But as we deal with all of these other issues it seems that we are on very dangerous ground if we move to this "humanistic" level and stay there, and then as an institution go back to the church with the insights of this level (the humanistic level) because we will immediately be involved in conflict and controversy. It seems to me that we need to take one step down from the wholistic and the global level, and really strive to come up with these natural flows in knowledge - principles by which we can integrate the various levels. Once

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you've established the integrative principles it is a very short step to a solution for a particular instance. This might bridge the gap between perspectives.

Caleb Rosado

I say it is time for Adventism to come up with a wholistic concept of spirituality, spirituality in four dimensions. The Sabbath gives us such an wholistic spirituality - its speaks to us of God's nature, of humankind's nature, and our relationship with each other. It also speaks of our relationship to the earth, to the environment. But it also speaks to us of our relationship with the future - the nature of our "to be" heavenly home.

This is the kind of spirituality that will speak to the environmentalists, to the New Agers, to the next generation of young people, to generation X. But if, on the other hand, we continue to give them a very authoritarian, restrictive "code book" idea of God, they will reject - they are rejecting it. Much of Northern Europe, for example, cannot be reached with the authoritarian approach. Church growth there is not doing to well for any church. We must move beyond this situation, and in a lot of areas of our country people are moving beyond this situation. In our college campuses, students are moving beyond this. So what kind of God are we serving, are we bearing witness to?

Greg Saunders

What I went to Nigeria for, (or what I thought I went to Nigeria for), ends up being only a part of the total picture of what I face there. When you find yourself in an environment where all the great education you had is only of limited relevance within the scope of what you are doing and the social problems in the country, you find yourself questioning how you should address those issues and what kind of changes you should be trying to go for. But then there is the issue of mission within the church, and the administrative relationships that you have with the church administrators in the line above you and how they would regard the mission that you believe has been placed before you. These often come into conflict and you feel a bit overwhelmed. So how do you put into practice all the things that are crying out to be addressed when you feel that what you are trained to do, and maybe even what you were called there to do, isn't relevant to what you see should be done?

David Syme

We often place ourselves into lots of different vertical compartments and specialties. The problem with this approach is that religion and God and our understanding of God become compartmentalized into one piece of that whole. I would submit that the prevailing world view in the world today, and I suspect probably during the time of the Hebrews and during the time of Christ, is one where the concept of secular and sacred doesn't really exist - they don't distinguish between them as we do. Instead, God is seen at work in and through everything that takes place. I wonder if in the North our ability to actually move into development processes is distorted because we tend to approach those processes vertically with our own knowledge, our own specialties and sometimes have a hard time seeing life wholistically. I think it is an issue that we face as we get into developmental activities.

Niels-Eric Andreassen

When I used the word "secular" to characterize that book, I meant it in the Latin sense, secular which means world. The life we live, not worship. There is no command to sacrifice in the book of Proverbs. The most religious things that are being said there is something like, "You promised something, keep it or pay your whiles." In that sense I mean to use the words "secular" not as opposed to sacred but to reference all the things that happen in the world. I think what Proverbs and Ecclesiastes are saying is: let's suggest a different way of doing or thinking of all the things we do in the world; let's think of them in a more thoughtful way inspired by God. All these things are not compartmentalized, the food, the children growing up, getting a job, relating to neighbors, planning for the future, the political and social issues - all these things need to be done in a thoughtful way, in a sensitive way, in a wise way. Doing it that way is Proverbs' way of saying, "Do it religiously, or do it in a faith way." That is how I would see the contributions of these books.

Caleb Rosado

The more I study the sociology of religion or the religious movement and phenomena throughout the world, the more I have come to realize that there is no such thing as a secular mind. There is no such thing as secular. That is a construction of theology . That is a construction of Western religion. People are becoming more and more spiritual in other areas and so we need to restructure our whole thinking, because when we make these dichotomies we essentially archetype people and then have difficulty dealing with cultures and environments that are very wholistic where religion is part of everything else, not something

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that is compartmentalized. But we have to develop language and then we develop models of ministry which are not existent the more we study what is out in the real world.

Walter Douglas

Given the historical facts that human thought of every kind is historically, sociologically, and even geographically conditioned, and that culture plays a major role in shaping ones development, ones outlook, and ones perception; and given also the fact that people come from different world views and thus see and interpret reality from that particular world view; and also the fact that Adventism is a diverse religion, do we not see a difference between Northern thinking and Southern thinking? I raise this question in the light of what Pastor Bediako was asking earlier on. How do I deal with problems in the Sudan or in Nigeria? What kind of mental construct do we use to address problems in that particular cultural-geographical location that might be radically different from asking the same question in Chicago or in New York city?

I also want to suggest that one of the greatest challenges that we who are in academia face working in a multicultural, multiethnic, multinational context is to seek to understand students that come from Asia and from Africa to study in a North American context. The tendency is for us to disqualify the way they think and the way they perceive because they don't think and perceive reality the way we do. I am suggesting that this is wrong. The discussion this morning seems to consider only a Northern pattern of thinking over and against a Southern kind of thinking where reality might be interpreted very differently from the way we interpret reality here in the North. So I would suggest a bit of caution when we talk about global ways of thinking, global ways of interpreting reality. I would suggest that we give consideration to the cultural, sociological, and geographical contexts in which people live and move and have their being.

I think Dr. Andreasen is leading us in a direction that would take this caution seriously by postulating the notion of wisdom. You see, wisdom could be a universal because it is subject to interpretation in a particular context, in a particular geographical location. I would just want to offer this caution that we don't get involved in globality and globalization when we talk about mission, when we talk about the way people think and the way people perceive. That is the caution I want to recommend.

Jan Paulsen

I think I would like to underscore what Walter said. I very much appreciate the point he is making, and

that made by my good friend and colleague, Matthew Bediako. You have a different issue in Africa, a different issue in Sudan, a different issue in Switzerland, and a different issue in South Africa. How do we deal with that difference? We don't. We don't. Let them deal with it. I think it is a mistake to think that we have a patent answer or understanding. Obedience to God is obedience where you live. We need to have enough trust and enough responsibility to allow serious leadership in those specific localities to express their obedience to God within the context with which they are thoroughly familiar, and which they are best placed to articulate.

I would also want to say this: the question often is asked, what can the church do to affect structural changes? For example, Matthew and I work together a fair bit on the South Africa issue. What can the church do to affect structural changes? The church can be, at most and at best, a home for support, but let individuals who are geographically and culturally at home in their particular context be the acting agency, the persons who articulate and who seek to carry through the convictions which will change the structure of society. What is important is that the church globally does not end up disowning these persons. But that it provides support, security, and a home to these varieties of expressions.

Monte Sahlin

I want to direct a question to two individuals who read papers on health and education: how does the church speak on social issues to its own institutions when the church sponsors and initiates institutions which by their very nature become part of the social structure? For example, there are linkages between Andrews University and the conditions that were described last night in Benton Harbor. There are linkages between Adventist health care and the changes that are going on in health care systems in the United States. Sometimes some church sponsored hospitals seem to become more a health care business than a medical ministry. Higher education by its very nature has a constituency that is middle and upper-middle class, more than it is among the poor. How does the church speak on behalf of the poor and the downtrodden to its own institutions about issues that those institutions inevitably become involved in because they are successful as institutions?

Niels-Eric Andreassen

I am not aware that we have developed a theory to answer your question, but we could talk about the way it has worked, or the way it functions. In fact, I am not sure that in recent years in North America, (and I have heard comments made in other parts of the world along the same lines), I am not sure the church has

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really asked institutions to address that question. I think institutions are addressing it because they are confronting the kind of situation which you are talking about.

Speaking of Andrews for a moment, you know most of us are getting gray hair, and I don't know how this happened. In the 60s and 70s American colleges and universities and European ones became agents of social change. There were things happening in the world that created issues which walked into the university environment and mobilized the students in many different ways. In North America they demonstrated against political things and military things. In Europe they sometimes took up ideological causes. I had a friend at the time who was studying at the University of Heidelberg in Germany, and he shared with me some of the religious causes that students took up in the 70s. I found it difficult to believe, but he said they were truly doing this. So that was then, and it seems to me that certain things in society change because colleges and universities walk into this matrix.

I have suggested to our students and our faculty at Andrews that in the 90s we ought to revive that tradition. What we have at Andrews University is a university environment that is unlike nearly any other university in this country. The Detroit Free Press wrote an article just a couple of weeks ago which states that Eastern Michigan and Andrews Universities are the two most integrated universities in our whole region when it comes to the student, faculty, and staff population. It had just shown up somehow in the reporting to the state agencies and to the federal agencies and some newspaper journalists picked it up. We had not advertised this aspect of our university, but we got in the paper because of it. We speak about ourselves as a kind of mini-United Nations because students come from around the world, but that is not exactly what's happened. They have come for a long time from around the world to pick up some crumbs from our table, now they have come to teach, and now they have come to study with us, now they have come so that we can learn from them.

I think that the opportunity colleges and universities have now is to reflect social change is as great as it was in the 60s and 70s, except now it is not changing in our nation between classes only, it is changing our world, a world without red lines on it. There are still some red lines on our maps, but the economies of the world do not pay attention to them. Just pick up a newspaper in the morning and it reports on the Hansing index. So the economy has already erased those lines. Many other aspects of human life are ignoring those lines and our university has broken them down, too. Between a third and a fourth of our students are non U.S. citizens, and these ratios are now present in our faculty. We haven't learned yet to live in a way appropriate to such a community, but we have the community in which we could do that learning.

To answer your question directly, I think the colleges and universities, because they are driven by a desire for education, are probably ahead of the church a little bit in this regard out of necessity. When I was in

Europe last year there was a big discussion in Greece. They were talking viciously in the newspapers about whether Turkey should be part of the common market because Turkey has a little foothold in a corner of Europe. The Greeks said absolutely not because Greeks and Turks don't like each other, not very much. The French wrote in the Greek newspapers, "What do these Greeks think they can do, make a common market and draw a red line around it? And that red line will keep the Turks out? One day the Turks will just pick up their suitcases and walk right across that line. And then what?" Individuals have walked across the line onto our campus because of educational needs. We have to think very hard about that fact at Andrews University. Actually, we have launched a committee that is going to explore how we can think more effectively about these issues of diversity. I think the agenda is driven by people who simply want to shake hands with other people because they think their life requires that attitude, rather than being thought of by a committee in this building or some other kind of structure. That's how it is happening, and I think probably it is the healthy way for it to happen.

John Dybdahl

Monte's question is a good one and I have just two answers. One is carefully. I say "carefully" because we also need to take care how we judge and look at others. I do think the church does have an obligation to ask serious questions of its institutions. My father taught at Loma Linda University for years as a pathologist. I can remember when I was in late grade school or early academy, he came home one day and said, "I've got a question for the family." He said, "We are working here at Loma Linda, and we have a very hard time making ends meet." My mother wasn't working. We were living on a denominational salary. He said, "I have an offer from one of my former students. I can go right now and take this offer and I can make seven times as much as I am making at Loma Linda University. What do you think about that?" I can remember that question being asked vividly. Well, as you know, it is no longer the same at Loma Linda University. When I went to Fuller Seminary a man whose wife was a church member asked me where I'd grown up and I said in Loma Linda. He said, "You know, as a boy I used to be in Los Angeles in Boyle Heights where an Adventist hospital was. The community loved that hospital because we knew they took in the poor, they took in everybody. The interns were working for nothing." He said, "It is not the same any more." I think there still is a mission there. I still think they are doing good things, but I think we need to be willing to ask the question: are we doing what we were originally called to do? Has the line moved at some point in the past? If it has, can we go back? How do we go back? How would we change things? I think the church is obligated to ask those kinds of questions of all of its institutions, including its medical institutions, and because of the finances involved it is often hardest to ask the question of those institutions.

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Sharon Pittman

I want to follow up on something Lyn Behrens said that we have really hardly touched on at all in this discussion. What is really the state of the union of our own families in the church? Lyn touched on it, and in the light of my work with the women in renewal project in Michigan I face it, too. The domestic violence amongst Adventist families is nearly comparable to the secular community. The divorce rate in the Adventist home is nearly comparable. We can sit here and talk in the third person about the needs of the poor and the disenfranchised and everyone that we can't identify with, but what we are facing is a challenge in our midst.

We just finished a three month study for NAD in which we surveyed church leaders on the main issues affecting church members. What was amazing is the state of the hopelessness and discouragement amongst the church leaders. We have a crisis within the family. Whatever models that we develop have to be inclusive of reaching inward, as Isaiah 58 so profoundly points out. I am concerned that it is so easy to talk about those people out there, but we have to develop the capacity and resilience, support and a hopefulness amongst our leaders and our churches. I am deeply concerned that we are creating ministries where there aren't people to minister. We've got to reach in and do our own spiritual and personal healing as part of our outreach.

Our Presbyterian friends are doing a wonderful initiative. They now have a complete congregation by congregation family wellness assessment. They go into a congregation, they assess every member of the congregation. They get a computer generated intervention that is not based on specific families but the entire congregation and its strengths and weaknesses. Part of that intervention is community service outreach initiatives in those areas where they realize that in reaching out their own families can be healed. I would hope that our community services models could be so insightful that we do our own healing in the context of our reaching out.

Mario Ochoa

I would like to pose a challenge to the participants in this symposium. I would like to think that this symposium is going to be just the beginning, that it will generate hundreds and thousands of further discussions on this issue all over the world. I don't know if I am being too much of a dreamer or too naive about this, but I hope that this symposium will challenge us as administrators, thinkers, and professors to really do some preaching on what we are discussing this weekend, both in terms of the principles which undergird social action and the actions which must proceed from those principles.

Yesterday Dirk challenged us on what the results of the social structures are in a city like Benton Harbor. Charles today said that there is a problem with the structures here. We are all of us in boxes, and the walls of the boxes are getting higher and higher, taller and taller everyday. We are developing structures within the structure, because each box in which we are is developing in a structural way in the larger structure of the church. We have developed a corporate behavior as a church, both in the North and in the South, that is precluding us from transferring the principles that we are discussing today into real action in the world.

We have a challenge here today to bring these issues to reality. How can we do that? In the 70s the structure of society was challenged by the students in Europe and all over the world, not just in the North. The ideas of McClures, of Paulo Freitas, were sweeping the world and out of that came a lot of revolutions. Our church is not going to have a revolution in that fashion, but I hope that we can create a revolution of our own within our church to be, as Charles said in his parting sentences this morning, true Christians in the world in which we are living today.

Ted Wick

I am very impressed by what I have heard here so far. I have been in the church a few years and it seems to me that we have developed a very fine spun educational system. We have hospitals which are highly sophisticated and which are holding their heads up with the best in the country. You look throughout our church structures and we have indeed developed these boxes. I am talking about organizational structure, I am not talking about theology. I am talking about how we function. Here we have just a little example of Andrews and ADRA, two of these boxes, trying to do some things together. You alluded to some the synergism here this morning and I want to say that it is the most radical thing that has happened in my area (which is volunteers). There the architectural school of Andrews University and ADRA Bolivia have forged a remarkable partnership. We have seen what the partnership can do. So I end with a question: what would happen if all of these entities that are each powerful and good and well developed, worked together? We are better at our individual specialties than we are at integrating them. I think we could see some radical, powerful, synergistic, and explosive kinds of things happening if we could collaborate.

Rudi Maier

I would like to encourage Mario to continue dreaming because what is taking place here in this meeting was a dream that started quite a number of years ago. I would like to refer back to what Walter said and also

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Elder Paulsen which I think many times we forget. As I look at the problems of the world I don't think the church, you and I, ADRA or Andrews will ever be able to solve them. But I do believe that as we look at social responsibility, the responsibility we have as a church, as ADRA and Andrews University is to empower others. We haven't used that word too much because somehow we are very hesitant to use it; to empower others to solve the problems that are around them.

I would like to encourage you, Elder Watts and Dr. Andreasen, to move this process forward that has started here this weekend. To empower other people, or to empower workers that are working with you, to be involved in that process of going beyond our little boxes; to empower those around us to be involved in solving some of the problems that we are facing day by day.

Models of Responses to Social Needs

Paul Hiebert

Professor of Missions, Anthropology and South Asian Studies, and Associate Dean of Academic Doctorates, Trinity Evangelical Divinity School

Let me say what a privilege it is to join with you in these sessions as an observer, a colleague, and a friend. I want to express my deep appreciation for the Christian fellowship and love that you have shown me in this gathering. I sense that I am in the body of Christ, and have worshiped Christ this morning. I also have a special word of appreciation for your ministry in our lives. On our way to India as young missionaries, our daughter, who was eighteen months old, contracted bacillary and amoebic dysentery. We were on a small freight ship with no doctor. When we arrived in Karachi, our daughter was near death, but the Adventist hospital there brought her back to health. She is now a graduate of Loma Linda University, and has served as a missionary in El Salvador.

I was asked to address the question of how, as Mennonites, have we dealt with this issue of whole ministry. I would like to answer as a Mennonite, a missionary and an anthropologist. As an outsider, I have the privilege of saying anything I want, because I can leave and Ralph will have to pick up the pieces! I would like to open with a preliminary comment. Using the words of a politician in Lakshman's cartoon [from the *Bombay Times*], "The subject on which I am about to address you is so controversial that I shall deny at the outset every remark I am about to make."

Why Do We Have a Problem with Wholistic Ministry?

Before we ask how we can do whole ministry, there is a prior question we must address: why is this issue a problem for us at all? In the ministry of Christ there is a wholism that does not seem to be natural today.

Jesus preached the kingdom, healed, fed the hungry and called for justice in a seamless ministry. In the Middle Ages, the church and monastery were centers not only for worship but also for agricultural development, hospitals, schools and care for the needy. It is only after the nineteenth century that the split between evangelism and social concern became a problem in the church. Why did this split occur? I want to introduce the word 'worldview' to find part of the answer to this question.

In our ministry to humans, their societies, and their cultures, we generally begin on the surface. We observe their customs, rituals, symbols and organizations. In missions we usually start by trying to change people's practices and rituals—do they come to church, do they pray, do they read the Scripture. We have come to realize that beneath behavior are deep belief systems, so we try to change them. We define Christianity in terms of theological creeds and orthodoxy. Now we are becoming aware that beneath beliefs systems are deep, hidden worldviews. These are the things we think *with*, not what we think *about*. The best metaphor I can think of is that our worldviews are like our glasses—they totally shape what we see, but we cannot see them. In fact, others see our glasses better than we do ourselves. Moreover, we often see our own glasses when we take them off and look at them through the eyes of another culture. Worldviews are what we take for granted—they portray the way things 'really are.' Those who call them into question are not wrong, but crazy.

I would like to argue that our problem is found not in the Biblical worldview, but in our Western modern worldview, which has profoundly shaped our culture, and us in the church. We must first understand this worldview, and then challenge it from a biblical perspective. I would like to look at three areas where our worldview has shaped us over the last five centuries, and suggest Christian responses to them.

The Supernatural/Natural Dualism

One theme in our modern worldview is the ontological dualism that separates spirit from matter, mind from brain, and Supernatural from Natural. This is not a biblical division. It is a Greek dualism that was brought into western universities after the eleventh centuries with the rediscovery of Plato and Aristotle. It was formalized in theology by Thomas Aquinas. If we start with this dualism, we separate belief from objective knowledge, religion from science, and evangelism from social gospel. We also force our children to choose between fact and faith, Christianity and Science.

This split has had devastating consequences for the modern world. Science has come to be 'public truth'—true for all. It is taught in public and private schools. Religion, on the other hand, is seen as 'private truth'—

your personal beliefs and mine. It can be taught in private schools, but not public ones. In other words, science has become the dominant paradigm of knowledge that controls all of us in the West.

Another consequence of this dualism is the priority we give to material needs and well being. We define the world's problems primarily in physical terms. If we add other needs, as Maslow does, we order them with physical needs as most fundamental, psychological ones next, then social needs, and finally spiritual ones, the last and least urgent. This hierarchy must be challenged, for the defining characteristic of human beings in Scripture is not material but spiritual.

A third consequence of this Greek dualism is the search for solutions in science and technology. We have a deep faith that given time, money, and, above all, research we can solve most human problems. I am not undervaluing the importance of science—my background is in physics and mathematics, but if science is our fundamental answer, we have lost the battle to deal definitively with the human dilemma.

In Christian ministry, this dualism has led us to separate evangelism from social concern, the church as a spiritual body from the church as a social community, and our home in heaven from our homes on earth.

The Mechanistic View of Reality

A second theme in the modern worldview is a mechanical view of reality. In the Middle Ages, the world was alive. Humans, animals, spirits, angels and demons were very much a part of everyday experience. After the twelfth century, the West moved from this organic view of the world to the world as a machine made up of lifeless, material particles—atoms, electrons and protons, and quarks which are controlled by the impersonal laws of nature. La Place said that if we knew the position and motion of all the particles in the universe, we could predict its future to eternity. In this mechanistic view, nature is like a machine, and humans are products of antecedent forces. In it God can only appear in miracles. Nature runs by itself.

A mechanistic view of reality has led us to focus on human control, rather than on trusting God; on doing tasks rather than relating to people; on efficiency rather than community building. True mutual personal relationships are always chaotic and inefficient. A mechanistic view also leads us to compartmentalization, specialization, bureaucratic institutionalization and quantitative measurements that enable us to manage our world. It leads us to an engineering view of our lives in which we are gods who can shape our futures because we know the impersonal laws of nature.

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We need to challenge this mechanistic view of the world. We need to see God, not only in miracles, but also in the nature He created. For example, I have had to challenge myself to see the growth of a tree not as a product of natural law, but of the habits of God. There are no 'natural laws,' there are only God's habits—the ways He made things to operate.

The Primacy of the Individual

The third worldview theme I want to examine is the shift from the priority of the community to that of the individual. In the Middle Ages, and I would say in Scriptures, the individual is important because he/she is a member of the community. If you start with the primacy of the individual, and try to build groups, you never get more than temporary gatherings. The individual has no ultimate responsibility to the group or to others. There is no living, ongoing covenant community that transcends the sum of the individuals.

One way we organize groups in an individual-centered society is clubs. These are temporary gatherings of people who get together for a common interest for an hour or two, and then leave. There is no life-long, deep responsibility for one another. The other model for organizing people in modern societies is the corporation. These are large bureaucratic systems in which the individual is only a cog in the machine doing a specialized task—not a real person with feelings, desire and visions. Too often we organize our churches either as clubs or corporations.

We need to challenge this self-centered view of the world that is so common among us. We need to discover what it means to be communities of faith, and to exist for the good of others. We need a vision of mission to the marginals and lost.

We need also to see the power of corporate organizations. An individual centered view of society blinds us to corporate and structural sins. Sin becomes personal. We struggle with understanding the sense of corporate evil as well as corporate salvation. God's salvation is not only for the individual, but for the church as a body that is transformed into the sign of God's Kingdom on earth.

How Can We Do Whole Ministry?

Let me turn now to some of the lessons we must learn if we are going to minister the whole Gospel. In Mennonite circles we struggle with many of the same issues you are addressing in this conference.

A Whole Gospel

First, we need to incorporate the concept of a whole Gospel at every level and in every dimension of our activities. This counters our modern tendency to specialize, and assign problems to different experts. It goes against our professional training—against the doctor saying, “I will heal people, and get someone else to evangelize them,” or, “I will preach to them and let doctors heal them.” It requires that we go back to the biblical categories, which are not Supernatural vs Natural, but Creator and Creation. Scripture begins with God, the Creator, and speaks of His creation. Notice the difference when we speak of creation—it carries not only the sense of dependency on God, but also of the oneness of creation. Angels are part of this creation, and so are demons, animals, plants, atmosphere and nature. Spirit and matter are held together. Body and soul are one and exist in community. ‘Miracles’ and ‘natural events’ are indistinguishable. This shift to a God centered view of the world restores wholeness to creation.

How do we work this out in our ministries? We need to minister to body, soul and community together. An example is some doctors who went to East Africa on a short-term ministry. They saw about four hundred patients who stood in line, treating their physical ailments. The local church in East Africa assessed the results, and invited the doctors back, but changed the ministry. The church choose two hundred of the most needy people, and organized them into ‘families’ of twenty. These families met before the clinic, and the patients shared their problems. When the doctors arrived, they met with the families, nurses and pastors, not with individual patients in private. The ministry was wholistic and in community. The results far exceeded the expectations of the churches and doctors. People were not just healed. They were ministered to psychologically, socially and spiritually. The impact was far greater and more enduring than the first clinic that ministered only to physical needs.

We need to sense the reality that God is a part of our everyday lives. He is here, now. We can draw on the natural and social sciences for insights and aid, but if we leave God out of our explanations, we fail. This return of the awareness of God must be more than an occasional experience of a miracle. We need to sense his guidance, and hear him in prayer. I was greatly encouraged to hear the theological reflections at this conference.

Finally, we need to develop a wholistic model for analyzing and dealing with the human dilemma. In the social sciences we are increasingly turning to a ‘system of systems’ approach. Our problem is the limitations of our minds. We are people with six kilobyte minds and we live in a sixty megabyte world. Our problem is also the way we look at people. We examine them in slices. The medical doctor sees them as biological creatures, the psychologist as psychological beings, the sociologist as social humans, the anthropologist as participants in culture, and theologians as spiritual beings. The way to integrate these is not a reductionism

in which we reduce all these dimensions to one basic explanation—too often this is biological and the solution is drugs. Nor is the solution a stratigraphic approach in which we allocate them to different specialists who do not share the same views of humans. Integration requires that we understand each of these human systems, but also recognize that they are part of a larger ‘system of systems’—the whole human. Psychological problems have spiritual and physical consequences, just as spiritual illnesses have physical and social symptoms.

A People Centered Ministry

How do we deal with the mechanistic, impersonal view of the world that orders our public lives? In physics I was taught that the foundation of all things is particles, and if we understand them, we could understand and predict the world. So we looked for the fundamental particles that make up the universe. Schilling now says that we have no reason to believe there is a smallest particle. That shakes us up, because we can no longer build up our world from the bottom. The Bible starts not with fundamental particles but with God, a living being. If we start with a being, we live in an organic world in which beings and relationships are central.

In our ministries we must keep our focus and priority on people, rather than programs. People are what we are about, not programs, not so many patients treated and so many people fed. We are dealing with whole persons. Jesus summarized our task as loving God and loving our neighbor. We understand the need to worship God, but who is our neighbor? Generally we see our neighbor as our kind of people, those of our class and ethnicity. Others are not neighbors, nor really fully human. But in the parable of the Good Samaritan, Christ challenges us to say that all humans are our neighbors. As humans, despite racial differences, class differences, and gender differences there is only ‘us.’ Jesus goes further and says, “Love your enemies.” In one sweeping statement he reduces everyone to ‘us.’ There are no ‘others.’ If we look at anyone as other—as not us, there will always be a wall between us. We will never truly get together except in casual integration. If we start with the common humanity of all humans, we can get together as fallen people in need of God’s salvation. And we can get together in the church as one body. It is not easy to learn to see others as us, but this is what we must learn as Christians.

Another step is to focus on building relationships, not on completing tasks. We must begin by being with the people, and looking to see where God is at work in their midst. Building relationships takes time, and we must allow our workers the time it takes to learn to know the people, and to build trust. The Mennonite Central Committee does this with its three year volunteers. They are given room and board at the level of the people they serve, and encouraged to build relationships with the people before they define their task.

An organic model of ministry also calls for partnership between the mission and the church. We need to decentralize and build flexibility into our programs, and avoid building large bureaucratic organizations. We need to empower the church and encourage it to participate in the ministry. We must develop appropriate technology and organization, and work together with the churches to define the problems, decide on solutions, provide the resources, do the job and evaluate the outcome. The last step is the hardest to take, for if we evaluate the program together, we from the West lose the final vestige of control over the ministry.

A Healing Community

In a highly individualistic world, how can we restore a group oriented approach to ministry?

We need to see the church as a healing community where we gather to worship, but also to care and heal our people in the full sense of that term. The church must be more than a club or corporation. We must bear one another's burdens, care for one another, and form a community of support and love. Here we in other churches can learn much from the Adventists.

We cannot simply build bureaucratic organizations in which people fill their roles. We must begin by building teams in which people relate to one another as one body. But local communities must be part of a larger framework. Here I think you have pointed the way by your stress on the kingdom of God. If we start with the kingdom, then all our ministries, and all our churches are part of one great ministry. But what is that vision of the kingdom? Too often we have made it a Marxist or capitalist utopia. To define the kingdom, we must start with the King. When we start with Christ as King, then the nature of the Kingdom becomes clear. Christ came preaching the kingdom. He spoke of it more than a hundred times. His works and church are signs of what the kingdom was like. It has not come in its fullness yet, but we point confidently to the fulfillment of all our ministry, the day when salvation, peace, justice, health and life will reign.

I appreciate very much your emphasis on the kingdom. It challenges our individualism, and restores to us a sense that we are part of something much bigger than ourselves. It reminds us that ministry is not what we are doing for God, but what God has called us to do in his larger work on earth. It helps us realize that God is already there when we come to a place to minister.

A stress on the kingdom of God also reminds us that the church is a counter-cultural community of believers, an outpost of the kingdom. It is not identified with any of the nations of this earth.

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Consequently, in our ministry we need to be careful to represent Christ, not our national interests. As Mennonites we have a policy of working on both sides when there is a war. For example, during the Vietnamese war we had personnel in North and South Vietnam at the same time, quietly trying to work for peace, justice, health and salvation. The theology of the kingdom of God reminds us that we may start with relief, and work towards development where people learn to build their own lives, but the task is not complete until there is a transformation of the human systems that so often are the cause of human suffering.

Finally, we need in our global bureaucracies to work towards more organic styles of organization and relationship. Modern management theory is moving away from bureaucratic structures towards more flexible, team based organization.

Some Suggestions

Having had the privilege of listening to you these days, I would like to make some suggestions as an outsider. First, celebrate. Before you look at the problems you face, look at what God has already done through you. We have met you around the world, and seen what God is doing through your ministries. Don't get so caught up in the local issues that you lose sight of the big picture. I want to commend you for your worldwide ministry, which God has used as a great witness to many people.

Second, keep your biblical and historical foundations. We draw on our human sciences, but we must never become captive to them. Mission is not engineering. It is God at work through his people. I sensed these deep foundations during these meetings, and your commitment to them.

Third, work on examining the worldview that you bring to the task. Unknowingly we have bought into the modern worldview that has turned our sight from God to our efforts. We need not only to develop a biblical theology that informs our ministries, but also a biblical worldview that shapes and drives our mission vision.

Fourth, evaluate your work not only in quantitative terms, but also in how it is a sign of the Kingdom. If we focus only on evangelism or church growth, we present a truncated Gospel. We want people to follow Christ. We also want people to live whole lives. One question we must ask is, do the people see signs of the kingdom in what we do?

Fifth, move beyond relief and development to ministries of transformation. We need to work on all these levels. Our goal is not just relief, but transformation based on God's will that humankind be reconciled to Him and to His original intent in all aspects of life.

Finally, remember your ministry to bring vision and renewal to the church. During the session this morning I was struck again by the fact that you in mission and development are in the church, and you are in the world. You are brokers between these two spheres, and your focus is to help the church minister to the world. But, equally, you have the responsibility of bringing the world to the church to renew its sense of mission. Being a broker is a difficult role because people do not trust brokers—the money changer at the airport, the missionary who lives between two worlds. But brokers are critical to the life and ministry of the church. A church without mission is soon a dead church. So we minister, not only to the world, but to those we too often take for granted, our brothers and sisters in our churches.

Thank you again for giving me the privilege for joining with you during these days of reflection and seeking God's guidance.

Jerald Whitehouse

I am not sure of the implications or the dubious responsibility of being the last one to speak! I must say that I feel it an honor to share the hour with Dr. Heibert. I have never met this man before personally but I have benefited immensely from his work. Many of you, I think, have read material that he has written. Dr. Heibert is probably one of the clearest thinking missiologists in North America today, perhaps the world in my estimation. I think that came through in your presentation Paul and we appreciate that very much. Yet he is a very ordinary man as well and that makes it even nicer.

I did not consult authorities or any other works in preparing what I want to present today. It is tempting to be rather erudite and so forth, but I would simply like to share with you from my own experience; to describe here what we learned in wrestling with the issues. So the remarks that I make are basically from that perspective. It is what we have been wrestling with in ADRA - in my own experience of working 12 years directly in ADRA - and then in the last couple of years focused on the Muslim world and the church's relationships with the Muslim world. To set a tone for that I want to share a little bit with you from the Muslim world.

This is the opening surah of the Koran. I would like to repeat it for you in Arabic and then in the English translation, and then make a comment or two about it.

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[Prayer recited in Arabic]

In the name of Allah, the compassionate and the merciful. Praise unto Allah, Lord of the universe and Lord of the worlds. The compassionate and the merciful. Master of the day of judgment. You alone do we worship and our hearts desire is towards You. Guide us into the straight way. The way that You have given Your people through Your grace and they are not recipients of Your wrath nor do they go astray.

I would suggest that to approach one-fifth of the world's population that repeats this surah in prayer five times a day with only a secular development would make no sense. This is the surah that is used in their regular prayers.

The process. We have talked about the process, to take the phrase that ADRA has used, of changing the world one life at a time. What I am going to do this afternoon is to take a brief look at what we do in the mission of the church. I would like to say very clearly that this is my own understanding developed as I've worked at ADRA, and now within the area of Muslim Relations. I see the mission of the church as the proclamation and demonstration of Truth about God and His character, about the assurance of salvation through Jesus, about an inner peace through worship of the Creator, within the context of the three angels' messages and the urgency of the end of time.

What is the result of mission? It should result in a certain quality of life and witness within every major language group, within every major religious cultural group so that every person has opportunity for a clearly visible and understandable message. This should result in a certain attitude towards mission. First of all people are the focus of mission, not institutional preservation.

Second, mission is concerned primarily with spiritual growth processes rather than achieving a certain number of events. The process of leading a person spiritually is more important than simply achieving quantitative targets. We must first understand each person in context rather than approaching them with the attitude, "We have Truth to give you who have no Truth." Dr. Heibert referred to it, others have referred to it. God's footsteps are already there among the people. When I flew to Africa and landed in Dar El Salem in 1966, the continent did not shift because I stepped onto it. I did not bring God to Africa. God was already there. Multiple milestones are needed to evaluate our progress within our organization. We have often had one milestone only to evaluate how we are doing and that has been baptisms. We need other milestones along the way to know if we are moving in the process appropriately. Now I am talking about working with individuals, with people. I am talking about where the rubber meets the road, or whatever meets the road if it is not rubber. Ox cart wheels or whatever. What happens at that level?

On the macro-scale it means that God is at work preserving Truth among all peoples. He is already there. It means the church at work, designing contextual initiatives for all major people groups. On the micro-scale it means to understand each person in context and what the next steps are that a person can take in growth and development, and how fast they can move in that development. It requires a sensitivity to the pace that people are able to change.

Now, what I want to do is to compare in a very simple way what we actually do in ADRA with what we actually do in the church. In my experience I have worked with ADRA and am now involved more directly in Muslim relations, not only through ADRA work, but also with actual church activities. By those very words I have created a dichotomy between ADRA and the church which I have not meant to create. You perhaps you understand what I mean. First of all what do we do in ADRA? Here what I want to do is focus on process. When you go into a village where ADRA works, what is the process that you go through over a three, five, or 10 year period in development? Again, this is my own construct from my own experience within the work of ADRA. First of all, we have to look at the absorptive capacity of the folks with whom we are working.

When I landed in South Sudan we wanted to start a little clinic. We had, by the way, no organizational structures there, only 12 baptized members in the whole country. That was in 1980. We wanted to start a little clinic and I was going to be the person in charge of the clinic, so I looked around among our 12 members and said, "We need somebody to help me in the clinic." I said, "Charles would you be interested in working in the clinic. I will give you some training. This is a small outpatient clinic and I want to train some of our nationals in basic health care provision skills and basically make it self supporting over a period of time." He looked at me and said, "If that is what God wants me to do, I will be happy to do it." I said, "I appreciate that attitude of dedication, but is it something you would like to do?" He said, "If God wants me to do it, that is what I will do." Now I was naive enough that I continued questioning. I had not yet caught on to what was happening. I said, "Well again, I appreciate that attitude. But Charles is it something you could be comfortable with. Some people faint at the sight of blood, working with sickness all day and so forth." He looked at me with this puzzled look and said, "Well, if that is what God wants me to do I am sure He will empower me to do it." I gave up at that point. You can understand where I was coming from - from a Western viewpoint that wasn't meeting his viewpoint.

As I thought about that over time I begin to realize that Charles did not have options. Charles grew up in a village where he had givens. That was all Charles grew up with, certain givens. For me to offer him a choice, do you want to work in a clinic or do you want to do this or that, he had not dealt with options before. Charles can answer questions like that today. He is a leader in our church in Khartoum and Harold

Peters knows this individual. At that point he was not accustomed to dealing with options. So in the beginning, when we are dealing with people there has to be an understanding that options are possible. There has to be permission to consider options. There are various systems in the world today that are locking people in and not giving them permission to choose options.

We have to create some kind of understanding of acceptance, dignity, and respect in our interaction with people, and to instill in them a sense of dignity and respect right from the beginning of what we are doing together. When possible, we must support traditional values and beliefs. To go in and ignore them is to fail. The change agent must understand the culture. Through this process a trust is developed. This is the development process that takes place. We often tend to go in with programs, but they will fail unless we understand some of these prerequisites that must be in place, i.e., a sufficient level of trust on the part of the community in the change agent, as well as trust within the community.

While I was Country Director for ADRA Bangladesh we worked to set up cooperatives in a number of villages. We started by going into a village to present the idea of water cooperatives to them. We instructed them on how to form a cooperative and purchase water pumps, and the process they would follow to pay for those pumps. However, not one water pump was ever paid for, not one. There were a number of reasons why this was the case. A key one was that we were trying to work within a situation in which no trust existed between villagers. There are, for instance, loan sharks in the villages that are charging 300% interest to their borrowers. When you realize that often half of the population in the village may be indentured to these loan sharks, you begin to understand why there is such little trust in these villages. Yet we were trying to go in and create cooperatives! They would not even meet together! So we had to back up and commence the process of building that trust: trust first in ADRA, the change agent, and then trust within the village.

Once trust has been established, you may then begin to develop a vision of the future with a community. As you consider the future, you must also identify or describe the present. Thus a community will identify the problems or obstacles which lie between them and their vision of the future. Once we have this foundation developed then we can begin to look at particular knowledge traditions, attitudes, beliefs and values, and practices which may need to be changed in order for the community to reach that vision of itself. This was essentially a planning process to achieve the vision that had been created earlier, and it was from this process that actual projects were developed. Projects may involve skills development, training in home ownership, in managing a credit program for women, for example. And then beyond developing intervention ideas, one must also begin to train the community in participatory management; training people in how to begin to manage the project that we are working with them on.

What does this accomplish? A primary outcome is that suffering is decreased in some aspect. Then we talk about impact: we want to affect mortality rates, we want to affect fertility, we want to affect security such as food security and so forth. We achieve these impacts through empowerment of local leadership; not just through participatory management, but moving on to co-management. This is what it means to develop sustainable community systems: working with the people to develop those sustainable community systems through maintaining the quality of the project interventions. Ultimately we would hope to achieve some level of justice, safety, and respect for those with whom we are working; a degree of self-reliance. I say a degree of self-reliance because no one is an island; you cannot be entirely self-reliant. One must network with others to achieve what we would like to in regards to our quality of life.

So there you have a sequence of development. This is what we do in ADRA. I am not saying that every ADRA project goes through all of these steps, but in general ADRA work encompasses this entire sequence, starting with simply looking at the options that are available, or cultivating available options through building acceptance and trust within a community, then changing knowledge, attitudes, beliefs, values and practices; and finally achieving an overall impact which leads to an environment of justice, safety, and respect. That is what I see as a summary of what we do in ADRA.

Now, what does the church do? In the church we do not often follow this sequence, but we need to, and that is why we need to look at receptivity factors. In any population there needs to be some sense of the Divine. In most cultures there is. That is already present. Now again, options need to be available. Some religious systems lock people into certain behaviors so they cannot even imagine options. In such cases, we have to begin to work at this basic level to open up the possibility of options for them. I was impressed with this while visiting a development site in India a few years ago called Jamkhed. I asked the husband and wife team, both of whom are physicians, what spiritual gains they had made in their work as Christians working in an Hindu environment. They are not doing open evangelism of any kind. One of the answers that I was given was that in the last elections that were held in India at that time, not one militant Hindu candidate had won in the blocks that they are working in. At first you say, so what? This couple is serving a population of about a quarter of a million Hindi. In the last election the Hindu candidate came in and appealed to the people by telling them that they were proposing a return to traditional Hinduism, including the caste system. These doctors, though, have basically eliminated the caste system in many of the villages where they work. The people refused these candidates' appeal. They said, "We have seen a better way." So here is an example of one system trying to lock people into a way of life with no options. But these people had seen options, had experienced options, and now basically this couple have preserved that whole population and opened up the possibility of options for those people. Those are spiritual gains, too, not simply developmental.

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People must have permission to consider options. The possibility of considering options must be created if it is not present. In our work there are many systems that lock people in and do not allow them options. In order to conceive of options, people within such a system must come to see the inadequacies of their present belief system. They must in some way begin turning to alternate beliefs and practices, though not necessarily at first in the spiritual area; it may be in other areas, but change is involved in creating conditions for receptivity. Then we move to create an atmosphere of acceptance, caring, dignity and respect. The change agent begins to understand the culture, and then begins to meet heart needs of spiritual emptiness. Again, the process that we go through in meeting spiritual needs is first to develop trust over time, trust in the change agent, the person who is spiritually sharing with the individual. Within the Muslim world this must be based on identification as fellow believers between the change agent and the individual. If we are not so identified, we will have nothing to say to them; nothing spiritual to say at all. I would even say that we do not have anything to say developmentally to them either if we are not identified as spiritual believers. I am going to comment on this point later.

A level of trust which must be built in reaching Muslims is in the sources of revelation. The process followed is something like this: moving from the Koran to the scriptures to the God of revelation. What are the eternal consequences as we move in spiritual growth? Eternity becomes assured. First of all there is a diagnosis of the sin problem. Then a forgiveness, an experience of forgiveness and a new heart. Then we introduce some skills, study, prayer, meditation, a trust relationship with God develops. A quality of life by faith begins to develop in the individual. There is a peace of heart; there is fellowship with others of like faith and belief. Finally, eternity is secured through a continued deepening of faith, often through testing. A sharing with others also deepens one's faith. A spiritual maturity develops.

If you compare "church" work with "ADRA" work, you may identify dichotomies between the two: secular vs. spiritual, temporal vs. eternal. If you approach these two in such a manner, you come to certain conclusions as to which is more pressing, which is more important. I hear such conclusions all the time in the field. I hear church administrators at the mission level and the Union level saying, what is ADRA doing out here, we don't really need them. We need to put our money in the important part of the church work - evangelization. You have heard these attitudes. But a more thoughtful consideration of traditional church outreach and ADRA's work reveals some similarities. Both share similar growth and development steps. There are areas of overlap. There are areas for mutual reinforcement and partnership.

Spiritual concerns are present in each of the stages of development which ADRA can address. ADRA needs to look carefully as to what spiritual dynamics can be incorporated into those steps; build into projects people dynamic indicators. I have written many project proposals for ADRA and we always build in process

indicators and impact indicators. Can we build into ADRA projects “people dynamic” or even spiritual indicators in addition to our other, traditional indicators of success?

I would like to issue a challenge to the church to look deeper than just a doctrinal approach to witnessing. As a church we need to understand the growth dynamics, or the process of spiritual growth for different people groups. We need to look at the entire spectrum of growth including the predisposing factors. We come in with our evangelism many times at the middle of the spectrum I’ve been presenting, forgetting that we have a whole array of steps that we have overlooked. The church should recognize ADRA’s specific contribution in the process also. I would thus challenge both ADRA and the church to recognize that they are indeed working on similar agendas. We need to understand each other’s agenda; to communicate regularly in seminars such as this to build understanding and cooperation.

We have a project now in an 87% Muslim country demonstrating strategic linkages between ADRA and the church. ADRA development activities were located in the same area where focused spiritual ministry was to occur. ADRA staff were unaware of the strategic linkage, as were those in the field. This is a case study of linkage between ADRA and church. There was never any obvious and known linkage outside, it was not open. What is the result? An openness among the people to change where previously there was not. In the past there was strict social and religious control in that area. It was a Muslim area and there was strict religious and social control, but now there is an openness among the people to change where there had not been such openness before. The people are now willing and able to think for themselves and make their own choices about the future. This linkage provided the necessary climate for spiritual change also. Spiritual activities are now well established as a result of that linkage.

Here is another case study, this time in a country which is 100% Muslim. This is a case study where ADRA is working today, and where previous NGO attempts to do community development failed. Why? The NGOs were not accepted by the community because of their disregard for the communities’ spiritual values. This is a very conservative Muslim country. The previous NGOs did not respect spiritual values and were therefore not accepted. They were tolerated in order to get the goodies: generators, medical equipment, etc. But the communities did not accept their development ideas. They saw development as threatening to their traditional values and families.

So ADRA enters with a unique approach. Their interventions were not unique, and other NGOs had tried to do them, too. What was unique about ADRA’s work? ADRA staff had intentionally modeled spirituality as understood by the local people. That is a key idea, *as understood by the local people*. Not as we understand it. How do you model spirituality as understood by the local culture, by strict Muslims? Our ADRA staff are doing that by respecting local traditions of modest dress and other social values, by conducting themselves

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in a spiritual manner as identified by the recipient community. What is the result? They are now perceived as not threatening traditional spiritual values, but as affirming traditional spiritual values. ADRA staff are recognized as spiritual people. The leaders in the villages now are inviting ADRA to help generate sustainable development in their villages, training of their women. This has never happened in this country before. The sheiks in the village have never allowed their women out of the village to attend training sessions in another village in the past. Now the sheiks are coming to ADRA staff and saying, "Come, train our women." There are even requests for spiritual sharing from the staff. They are being asked, "We know that you read the scriptures, the Torah, the Old Testament, New Testament - could you please share something from that with us? These are sheiks in a strict Muslim country, asking ADRA for such spiritual sharing. Therefore, spirituality of the staff has become the key to sustainable development in that setting. So there is opportunity for movement in spiritual growth process and developing personal relationships while doing development. Other structures may be needed to follow up on the spiritual growth process, that may be true. But they should never be allowed to assume a traditional evangelism through indoctrination mode in that setting. Such follow up structures should maintain the spiritual growth process begun in the context of a particular culture and place.

Teofilo Ferriera

I would like to make a couple of comments. First, we have been discussing yesterday and today about ways and means in under developed countries. Now I cannot help but think of the first wine in the wedding of Cana. I believe that now we are starting to talk about the real issues. I would stress that when you represent the United States, many times the Muslim world and the other worlds think, or believe, that religion and culture go together. So I would argue that the greater the variety of nationalities we have addressing these questions the better. As I worked with Muslims for eight years, I saw that they always put America and Adventism together and I wish they would not.

Second, I believe that the real issue today is to know how much we should get involved in politics and where politics stops or begins. I think this is really the crucial issue we have to address as we develop these questions and interests mentioned.

David Syme

I remember, Teo, some years ago when I lived in Kenya and used to do health lectures at the mosques on Friday nights after evening prayers. I struggled with whether I should even mention the name of God, and

I remember on one occasion deciding that yes, I would. So during the lecture I said, “We cannot deal with these problems unless we appeal outside of ourselves to God.” The Imam stood up at that moment and I thought, “Oh my, Lord, I have done it now. I have said something wrong.” He stood up and said, “Now you are speaking. Tell us more about this. This is what we want to hear.”

Jerald Whitehouse

Let me comment on the different nationalities issue. I do not feel personally from my experience that any one nationality has an advantage with the Muslims. We have to evaluate each situation and ask who is best equipped to work with these people in this setting. I have heard people say, well a certain group, they must be the ones who can really reach the Muslims. Well, that is not necessarily true. We have made a mistake down through the years, for example of always thinking that a national person in the same area must be better equipped. But they grow up with certain prejudices and backgrounds that I as an outsider do not grow up with. As an outsider I may have an easier time bridging gaps between people that somebody from that same culture may find difficult to do.

Robert Moon

I have observed that involvement in people's needs often leads to an openness to discuss spiritual matters. Sometimes our actions speak far louder than our words. A lady from Nebraska had a friend who was hurting, and she kept talking to this friend about God, talking to her about prayer. Finally the lady said, “I have had enough God business. I have had enough prayer business. You can be my friend, but knock off the God and prayer business.” So this lady thought, “Well now what can I do? I will continue to pray for her, but when I see something she needs that I can do I will try to respond.” The non-Adventist lady moved out of the community, but the two of them continued to correspond. About three years later there was a letter that came to the Adventist woman. Near the beginning of the letter it said, “Last Sabbath I joined the Seventh-day Adventist Church. It was not what you said that moved me. It was how you treated me.” When the friend had moved away she'd sought out people like her Adventist friend. Eventually she became a Christian Seventh-day Adventist. I could tell you many stories like this one.

Leonard Hare, who used to be a missionary in Burma, told me a number of stories about people who'd say to him, “You are too good to be a Christian.” Once a Muslim man, in a time of crisis for the Adventist mission, took gold from his wife's jewelry and used it as surety to allow the Seventh-day Adventist Mission to continue to provide its services. Our actions, our ministry, our compassion open the door.

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Mark Buhler

Orlando, Florida

On the issue of the degree of political involvement, I think I heard Dr. Heibert saying something about the Mennonite Central Committee working on both sides. Could you comment a bit more on that matter, Dr. Heibert. Perhaps describe the rationale behind that policy.

Paul Heibert

In a sense we see the church as the outpost for the kingdom of God. Therefore, to use Howard Wass's term, we as Christians are resident aliens. Our real citizenship is the kingdom and the church is its outpost. I happen to be an American, but my first citizenship is in the kingdom of God. My sisters and brothers in other countries are my fellow citizens as part of that body. Now that means that when we deal with the political powers that God has given, (and which are used and misused and full of sin, but God given), we see all governments and all these systems as of this earth, and we are to work within them. We are to obey them. We are to live in harmony with them. We are to be the best citizens; but our first loyalty is to the kingdom of God. Now that means that when we see people in need in a country, we do not come as Americans, but as Christians. This would happen if you had multinational teams. It makes us now representatives of another kind of entity that is greater.

So in our policies we have avoided taking part in any military outreach. We are willing to come in with relief, with development assistance wherever there is need, but we also want to be free not to become part of political infighting. For instance, we refused to side with the Ebo against the Yoraba, or the Yoraba against the Ebo during the Ebo war. We only went in when both sides of the conflict allowed us to go in and work with both sides. At that point they realized we were not part of a political game. This realization neutralized us from being political players, and it certainly opened the doors for us to go in on both sides and cross lines where nobody else could cross. The same thing happened during the Vietnam War. We had a lot of workers in North Vietnam. When the United States pulled out, our missionaries stayed because we were committed to working on both sides of the conflict. In the second year or third year it got hard to keep our people in the North. The communist oppression was significant, and we reached a point where the presence of the development workers and the missionaries was more of a liability. So at the agreement of the church these workers left. But it was not long before we were back in again through Thailand. We did so very quietly, but we continued working pretty well throughout that conflict. We had a large work going on in North Vietnam. So you see, we do not want to become part of any political fight of this kind against that one, or of this rajah against another.

We do keep trying to come in, but if one side refuses to allow us to work in their territory unless we halt work in the territory of their opponents, we typically pull out altogether. In a few cases we do go and work on one side. Generally, though, we insist that we be able to work on both sides of a conflict given our unwillingness to become a party to a conflict. It has not always worked optimally, but it has certainly kept us from becoming politically identified as North Americans playing part of a colonial game or some other prejudiced position.

David Syme

We followed an identical in Liberia when it was split between the enclave of Monrovia and greater Liberia. When ADRA launched its work there, it went in to both sides on the same day. So I think it is something that does work, and it puts one in good stead for the future.

Break Out Session:

Group One

Participants: Walter Douglas, Jan Paulsen, Rudi Maier, Mark Buhler, Ted Wick, Lyn Nicolay Mau, and Gaspar Colon

Walter Douglas: The purpose of this session is to provide a platform for developing an inclusive vision for mission and social action. We hope to use the ideas discussed during the break out sessions as a mechanism for identifying themes that are important to consider in developing a strategic plan for the social ministry outreach efforts of the church.

In order to guide our discussion, we've been given a number of questions to consider, and out of our discussion of these questions we should reach some consensus as to what we think should be included in a vision and mission statement. Here are the questions:

- What current social challenges create opportunity for church intervention?
- What is the biblical and Spirit of Prophecy historical basis for the Seventh-day Adventist practice of social responsibility?
- How does this responsibility relate to Christian ethics and ministry?
- How does this relate to our commitment to evangelism?
- What are the causes and effects of poverty?
- What are the political aspects of poverty?
- What are the types of social poverty that are appropriate for the church to address?
- How does poverty affect the church?

After we've spent the first two hours discussing these questions, there are three final questions that we're to spend the last hour addressing, so let me list them here:

- How can a 21st-century Seventh-day Adventist Church member follow Christ's example in best ministering to the poor and the poor in spirit within and outside of the church?

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- What is an appropriate witness (evangelism) in the context of social action?
- Where is balance in ministry? What are some statements that we can make?

I should mention that I am Walter Douglas, Chairperson of the Church History Department at Andrews University. I am also the Senior Pastor for the All Nations Church. I suppose we have answered a number of these questions this morning in the presentations. I think, for example, that the questions about response - How does this responsibility relate to Christian ethics and ministry, and how does this relate to our commitment to evangelism? Both of these questions were nicely answered this morning.

Jan Paulsen: I suspect that an issue will come up, and we may give an answer which is in fact a point of view, but to which many variants can be found. So in a sense I do not suppose there is one complete answer really to any of these questions. We are working with many bits and pieces. I am sorry that on this list of questions we don't have any which relate to political involvement - particularly "external" political involvement - a topic on which Paul Hiebert dealt with fairly extensively this afternoon. I think it is an important issue.

Walter Douglas: Yes, I think we should include it.

Jan Paulsen: I would welcome it for many reasons. For one, I think that our discussions of political involvement and change assume a foreign element coming in to achieve change. But what of those who are already there, who live there, who call this place we are entering home?

Walter Douglas: Yes, that is right. That is an important question and it is important from another perspective, too. As external actors, our involvement, whatever its nature, introduces *de facto* an element of political involvement. As a church, generally speaking, we have not really identified the political nature of our mere presence. We think of political involvement in other terms, but here is a situation that really calls for some kind of decision.

Mark Buhler: I am neither a theologian, social worker, or an aid professional. I am a lawyer from Orlando, Florida. I ended up at this conference because I got an invitation along with materials for the North American Division year-end meetings that I just attended. So I am somewhat of an outsider in all of this. I asked a question of Dr. Heibert earlier because I thought that a question from Matthew Bediako had been inadequately answered. I'd like to emphasize the fact that in many countries in the world the people do not live under the kind of democratic state that we enjoy, and I think that is a serious problem. I suspect that in numerous countries in which ADRA works that this is a problem in many of them. So I asked my question to bait the group, to get more discussion about this issue because I knew that Matthew was

perhaps frustrated with the kind of non-response that he got earlier. And remember, this is a very practical, real problem for the people who live in those circumstances and for those of us from the outside who go in to work in these countries.

Jan Paulsen: I would like make some distinctions here. Earlier today I made a comment about Matthew Bediako and I being involved in certain matters in South Africa six or seven years ago. What Paul Heibert said this afternoon pretty accurately describes where we as a church also stand when it comes to this issue of ADRA coming in as an entity from outside. We have taken a position all along concerning such involvement as an outside entity. You do not align yourself, nor do you take any particular political stance. It is not your business. You are there to deal with the human need, or a human situation which calls out to the international community for help and you are only there because there are human beings who are in need of very basic human help, that is why you are there. Whether it be one political system or another it does not really matter a lot when it comes to responding to simple human need. That is one side of it.

Now if I read Matthew right, I don't believe the former issue is really his concern. Matthew's concern is what to do with the structures which maintain an unjust status quo. How do we bring about a change which can begin to improve the lot of ordinary people? In response to that question I would say that ADRA International, or anybody else coming in from the outside, does not achieve this type of change. It is not an outsider's task to do that. It has to arise from within the people, from within the country, from the people who say, "This is my home, I have as much right to my square foot of space as does the Prime Minister. It is my children who are born here, my parents who lived here." So there is an inherent right which such people possess to involve themselves, to have their say and to act within the parameters of civil law so as to put in place structures that can give them a better life.

Rudi Maier: This is exactly what somebody accused me of after I made a statement this morning! Somebody said that this is a very radical view because you are empowering, you are saying that ADRA, or whomever it is, is empowering the local people to accomplish revolution.

Jan Paulsen : No. Nobody empowers them. God has already done that. You see, what I am also laboring with is that I think it is false to suggest that whatever happens comes from "out there." Somebody comes *in* all the time and does it. Those who come in, they are visitors and they leave.

Rudi Maier: I think you are providing development assistance or some other form of assistance to empower those who live "there."

Mark Buhler: Does not what you are suggesting limit ADRA's function to the relief side rather than to the

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development side? If structural changes require political change on one side or another and we cannot be involved in the political, we are saying that there is a relatively limited role for ADRA. In other words, when change is going to involve one political party against another, or one warring faction against another, then we have to stand back at that point and avoid involvement.

Jan Paulsen: I think I would agree with you if ADRA was an organization always coming in from the outside. In fact, ADRA seeks very quickly to establish a local presence, a presence which is genuinely local, which is made up of local people who are nationals of that country, who belong there, who will live there, who will die there and whose children will go on living there. So ADRA takes on a national or local presence very quickly. But I think that ADRA as an international agency from outside has to be extremely careful in what they involve themselves in. I think that the process of loving, a process of advocacy, will require a local presence with a sort of ownership and rightful claim to ownership that locals will enjoy but which persons from outside could not possibly enjoy. Again, I differentiate between what is local and what is not.

Walter Douglas: This is a crucial issue and I think we should continue to discuss it. Going back to what you said earlier, Jan, I think you made an extremely insightful and foundational comment when you stated that the empowerment comes from God. It is like a missionary going into a non-Christian context and helping the people in that context to discover how God is already at work among them. That is what empowerment means in this particular context: helping people to discover the potential, the possibilities, or the opportunities that are already there, to discover them and explore them for themselves. ADRA's work, it seems to me, is to help people discover how God is already among them and how they can explore the goodness and richness of his presence there.

Gaspar Colon: This idea of an inalienable right and God given responsibility and mandate is foundational, but it is also inflammatory politically to some of the leaders of the countries where we are working because they see themselves as the gatekeepers. In Russia, where I worked for the last four years, this idea of an inalienable right comes up against the leaders, or the gatekeepers. For instance, even for the church in Russia to continue it must be allowed in by the leaders, be given recognized status, and this is the case throughout the world. So we often ask, how do we best negotiate ourselves into the structure when the government has a different opinion of the purposes for which we work? But it is almost a rhetorical question, because the answer comes around to having our presence, as ADRA, become an indigenous grassroots movement in the hearts of the people who are from there, and letting the revolution start there.

Ted Wick: It seems like the best illustration of what I think you are calling for is what happened in Bosnia in Sarajevo during the conflict where the church almost became ADRA. It was not outside people who did the ADRA work. Sure I was bombarded with people who wanted to go and volunteer, but there was really

no way for them to go in there. So it was owned by that group of people who were from and lived in Sarajevo. And because the core Adventist constituency was so small, they enlisted their neighbors and friends and made a movement out of it. I do not need to tell you, you all know. But it seems to me that Sarajevo is a model of what should happen in terms of establishing ADRA locally.

Jan Paulsen: Basic human rights and religious liberty are not for the government to grant. All the government can do is to deny them.

Mark Buhler: This is a classic example of the world view that we were talking about in the other room: that we see these things as inalienable rights springs from our particular world view. But that view is challenged by people with quite different world views which don't emphasize or include such values. I'd like to go back to something that Dr. Paulsen was talking about. Are you suggesting that if we have an indigenous ADRA organization after ADRA International has been involved, that we would then have no problem with that kind of a group becoming politically involved, actually partisan? I do not know much about the Bosnian situation, but what I've heard is that ADRA was viewed as a totally neutral organization. I am wondering if we really shouldn't continue that same approach whether it is an international or a national group?

Jan Paulsen: I take your point. In Bosnia neither ADRA nor its parent organization, the church, became politically active in the sense of favoring any one particular side of the dispute. Rather, they demonstrated their even handedness giving equally to the Muslims, the Serbs, and the Croats, and this stance was so widely known and seen that it was something ADRA did not have to publicize. ADRA, and the church, had an enormously good name because of that approach. Indeed, at one stage ADRA was the only organization that had that kind of a reputation with the public. Now the relationship between the national ADRA offices and the international, or external ADRA network, was as follows: ADRA had very strong functioning offices out of Zagreb and Belgrade, and these were national offices. The leadership was all national. Local people were actually running the program, but their linkage and support was with international ADRA entities that supplied them so that they could distribute the aid. So the work at the grassroots level was done by local people. But you are quite right in that it is not ADRA's business to become politically engaged in the sense of a partisan stance in any local situation.

However, society in any country constantly goes through the process of determining the process of how they will put together a government for tomorrow. In other words, what structures for governmental decision making will be in place in the future? Now this process may not be carried out formally, and it may be carried out in a very repressive manner; but it is still a process that in most countries take place in one shape or form. I think is right and proper that every citizen then should engage herself or himself in that process. It is both a privilege and responsibility of citizenship and Seventh-day Adventists as citizens

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also have a responsibility to become involved in this process. It is only at the level of the citizen that you really can have a say in how the structures are being changed. It is not ADRA that is changing these structures. It is not the church which is doing it. The church is a spiritual back drop against which an individual carries out these responsibilities of citizenship. The church is his home, yet I think it is important that even as the individual church member as citizen fulfills these responsibilities that they are not disowned by the church.

Mark Buhler: I am not trying to beat a dead horse here, but what I am trying to get at is related to the categories which Dirk Ficca put on the board last night. If I remember, he started with social service as something we bestow on the needy and ended with involvement in structural change. What I am suggesting is that maybe ADRA needs to recognize a more limited sphere of activity for itself. Maybe in regards to some of those things on the upper structural end of the spectrum, we should say that we do not get into that level of involvement and we should realize this at the outset. Instead we will focus on some of these other things that do not entangle us in political issues. That is where I was leading with all of this.

Jan Paulsen: You are quite right. I agree with you there.

Rudi Maier: I think we are perhaps blind if we say that development workers are apolitical. Development work is very political. I think ADRA is very much involved in a political process, though I hope that we are not involved in a partisan political process.

Mark Buhler: That is what I intended to clarify, that we not be involved in partisan situations.

Rudi Maier: Then I think you know, coming back to what Dr. Paulsen says, that we as ADRA International, and we as an international church, have to be very careful in doing development. I would like to come back to the question, what is development - is being part of structural change development? I think it is very much development. Being involved in a political process of strengthening or empowering our local counterparts is true development. It is development work. Relief work is very unsustainable. But if you empower our local counterparts or our local institutions, our local churches, that is a sustainable process. There might be a time when ADRA Central Office or any other external ADRA office has to pull out. But the process of change will still continue with local people. It is toward that goal that I am involved in ADRA work through my connection with Andrews University. I have heard many people from developing societies state that with training towards this goal of local empowerment many of our people could do "better development work" because they would be better equipped to accomplish this process of a political evolution, instead of political revolution, in their countries. So I am quite keen to see that we as an

organization be more aware of the political power that we wield within this process of doing development work.

Ted Wick: I am thinking about the use of the word power as we are using it, and it seems to me we are dealing with the power of knowledge rather than the power of government.

Rudi Maier: The power of people, is what I would call it.

Ted Wick: If you empower people with new ideas and new understandings and they make changes in how they live it will impact political processes and political issues. When I have looked back to Sarajevo, which was a relief effort, it demonstrates to me that there are some things against which there is no law. It is not against the law to do acts of kindness.

Walter Douglas: I think we are dealing with the question of understandings and the use of terms. Traditionally when we use the term "politics" within Adventism, we think particularly of partisan politics, but political involvement does not necessarily have to be partisan. I could be involved politically in a situation without endorsing a particular political ideology. It is not really capitalist. It is not communist. It is not socialist. My political involvement could be driven by my theology of the reign of God and the sort of things that we have been talking about. My political involvement would arise out of my understanding of the wholeness of God's creation, and not the dualism that we have traditionally employed in talking about the world and the church. So I would agree with Rudi in seeing development as a definite, positive, political involvement. Something that can in fact give a different theological interpretation to the meaning of the kingdom.

Part of our problem (and I would want to suggest this to ADRA for consideration if they have not already done so) is to develop a theology that we can put in place as the foundation for the development process. You see, one of the problems with our church is that not too many of our actions are driven by our theology. I offer this as an opinion to be considered. We get involved, but is our involvement rooted in our understanding of the church? Is it rooted in our theology of mission? Is it rooted in our theology of mission and social action?

Rudi Maier: Could we somehow acknowledge this issue in some kind of statement?

Walter Douglas: I was going to suggest that as a part of the consensus statement.

Ted Wick: I do not understand, acknowledge that it is political?

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Rudi Maier: How would you like to formulate this?

Ted Wick: I do not understand your meaning.

Rudi Maier: We are speaking about development being a political process, or at least one with political implications.

Jan Paulsen: You should define it in a very, very careful way. When ADRA comes in to offer relief aid either in a natural disaster situation or a situation of a war and its after affects, the lines are a bit clearer. But the moment you move beyond relief the lines are not always so clearly drawn. As you become involved in development, whether it has to do with education, health, or with children, or with a particular program designed to improve the opportunities for women in a given society - and we have such activities in many, many countries - it does indeed become political because it creates an awareness of what is possible to do in a society, as well as a sense on the part of individuals that they have a right to expect certain things from society. And I am comfortable and agree with this type of political involvement. As private citizens such people will begin to register their views and become involved politically. Individuals will have an opinion about what is possible and desirable within society. To that extent development is political, but qualified only in that sense. I would be very cautious otherwise.

Mark Buhler: It should be clearly nonpartisan.

Jan Paulsen: Yes, quite.

Rudi Maier: I think Dr. Hiebert's reference to the Mennonite involvement in Vietnam is of interest to us here. Some Mennonites worked in the North and some worked in the South. I remember we were very hesitant to get involved in working in Afghanistan at a particular time because as I was told we had an interest in getting involved in Russia. Now, that is a very political decision that we made.

Gaspar Colon: Yes. It goes much deeper than the issues that we are discussing. We are dealing with a theological mandate which is revolutionary and will change societies. It comes, as I was talking to you, Walter, from the Genesis story. It is the basic reasoning that starts with the creation of Adam and Eve in the image of God. God created them in the image of God, male and female He created them, and He gave them dominion over everything that was around them. They became God's stewards. They had dominion from the beginning over creation. As a result of sin that dominion deteriorated and Adam and Eve and all of their descendants become now subject to natural calamity, to loss of control; they become slaves to the land. Each of these are now major problems we face in the world. Throughout the scriptures we have

examples of how God calls people and groups, (the nation of Israel as an example), to be a nation which follows God and through whom all the nations can be healed. Other peoples are healed. In the great controversy between Christ and Satan, God is seeking to restore the image of God in man.

Now we have understood this image of God to be physical, and in that sense we have our health education, we have our health and temperance departments, we have our churches teaching healthful living, and we have clinics and dispensaries and hospitals. We have also understood the image of God to be mental and so we have our educational system which teaches a world view which centers on the purposes of God and the great controversy as we understand it from Scripture. The image of God is also spiritual and so we have our churches, our evangelistic programs, and the salvation message of the Good News Gospel of Jesus Christ. But somehow we have lost track of the reality that part of that image of God is in that dominion over creation. It was this aspect of being in God's image that Adam and Eve were originally given and which must be restored, because it is part and parcel of the reality which God wants to create in human beings and in societies.

So as part of that biblical mandate we are teaching people to take dominion. When we come with disaster relief we have a mandate in the back of our minds to bring about a change in these peoples thinking so that they are moving towards taking control of this situation and becoming stewards of what they have around them. We do not want to make them slaves to our generosity because that is not part of our mandate. That is contrary and works against the mandate that we have as a people who base our entire *raison d'être* on restoration theology. So when we are talking about any aspect of relief or development we are coming from a revolutionary perspective based on our very reason for existence as a people: to bring dominion back into the hands of people. That is political, though it is not partisan. It can be seen as partisan when we are confronted with a party that is against that kind of thing, and in such cases we will be seen as partisan. But we are dealing from a foundational and fundamental reality which is our very *raison d'être*.

Ted Wick: I am trying to be practical with this thinking in terms of what we want for an outcome. Gaspar's comments are part of the mix that is going on. I am little uncertain here, and I think Rudi and perhaps Dr. Paulsen can help me clarify an issue. Rudi, is this a statement that would be used universally, or is this a North American statement? Here is my concern: we like the freedom to use words as we understand them in our particular context and so we use the word "political", but in some places where ADRA works that very term places you in a niche in the marketplace which can be construed as partisan. Now what I see Gaspar doing is using biblical metaphors to describe what it is we are about, i.e., the biblical concept of dominion found in Genesis 1. Such an understanding would perhaps not be very threatening to Idi Amin or his ilk, though to talk politics might be. My thought is that we might want to use some of these

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terminologies on our own to be clear, but can we do so without complicating life for our people in countries that may not have an open environment in which to talk like we are?

Walter Douglas: I appreciate that sensitivity.

Jan Paulsen: Perhaps something we should look at is some sort of recommendation to ask ADRA to prepare a position statement, (I am not talking about policy), a position statement on the identity and role of ADRA as we enter a new millennium. Let that statement find its way to Annual Council in 1998. I tell you we would have an interesting day or two at that Council.

Walter Douglas: Why don't we recommend that?

Ted Wick: It is probably a small point. I love what you are saying so I do not want to lose anything. When you refer to ADRA I think of a certain technology, of technical approaches which are specialized. But when you talk about social service I think of principles of behavior. So I was wishing for statement parameters which are a little broader than ADRA. As I see ADRA from inside, it is a rather specialized business. I think that if we approach this issue in terms of the principles that underlie ADRA it broadens the discussion a little bit. Are you comfortable with that?

Jan Paulsen: Well no. I would prefer just to say ADRA simply because the church at large out there. . .

Gaspar Colon: . . .misunderstands?

Jan Paulsen: Yes. The technocrats within the house may look at the technical bits and pieces slightly differently than the people out there. When we say "the role and ministry of ADRA" this is immediately a broad, comprehensive discussion.

Gaspar Colon: That is true.

Jan Paulsen: This will be a good opportunity for the church. Keep in mind that the church is placing much emphasis today, and I think very correctly, on the nineties. We have Net 95, Net 96 and Net 98 is coming up. We are arranging around the world a satellite system that is going to provide a electronic delivery system that churches can link into, not only for evangelistic campaigns but also for distance learning and many other things. While all of this belongs to the category of preaching and teaching, now we are talking here about the categories of serving and acting. I think it behooves the church to look at how it defines the role and scope of the ministries and services which ADRA represents as we enter a new millennium.

Walter Douglas: Let us lift that statement to the level of equal importance to any particular function of Adventism. Going back to the notion of wanting to make a choice, I do not want them to perceive this recommendation as coming in the guise of a decision that is needed. We have instead to lay an obligation on them.

Jan Paulsen: Wouldn't you see that, Walter, as the role of those who will be working on the paper?

Walter Douglas: Yes, yes, you are absolutely right. We can pass it on to them.

Mark Buhler: May I suggest that we cast this broad description of things being done by ADRA as an implementation of the church's responsibility? In other words, I don't want to cast this in terms of ADRA doing it as separate from the church. This is ADRA doing a piece of what the church is supposed to be doing. This is one of the church's expressions of its witness to Jesus Christ.

Lynn Nicolay Mau: I would like to enlarge on what Mark has said. ADRA is not only an expression of the church, but a model to the church rather than an icon. So often historically we have looked at our health systems and we've said, "Oh, look what we are doing in terms of health," and it has exonerated us as individuals - allowed us to feel involved as individuals without actually becoming so. I would hate to have ADRA become another icon to exonerate us at a local level. It needs to be a model of what we each should be doing in our circumstances.

Walter Douglas: Quite.

Jan Paulsen: But I am uneasy about us trying to define the content.

Walter Douglas: No. Let the committee do it. We pass it on.

Jan Paulsen: Say something about what it should address and that it should find its way to Annual Council.

Walter Douglas: Yes, are we agreed on that?

Gaspar Colon: I think so.

Mark Buhler: And it should be that ADRA is only an element of a whole, and that ADRA is only an example, not our total effort, that there should be similar efforts locally.

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Jan Paulsen: I have no problem with that.

Gaspar Colon: Now, I will need for you to help me formulate in a paragraph or so our recommendation.

Jan Paulsen: No, no, no! You've got it. I have full confidence in you! I think our entire conversation has narrowed itself and come to a head right here, and a summary of what we have just done here is the culmination and the heart of what we have been talking about the whole time.

Mark Buhler: But I think we have something very constructive to add on the partisan/political issue. I think there ought to be something separate on that point.

Jan Paulsen: We can include a comment on it.

Walter Douglas: Yes, OK.

Gaspar Colon: Well, I need help here.

Jan Paulsen: The secretary and chairman will be able to do that!

Ted Wick: It seems to me what is emerging here is really an endorsement of a process. We are really asking not just Annual Council but the church to consider these issues.

Walter Douglas: Exactly.

Ted Wick: Maybe we ought to address possible venues or . . .

Jan Paulsen: OK. You could say for the church. What we take to Annual Council then moves to each of the world divisions a month later when they have their year-end meetings. They normally deal with the same position papers as were discussed at Annual Council, thus generating the next wave of discussion, and it is at this level that it tends to get more heated because that is where you hit the local fields. It is a very interesting thing.

Walter Douglas: Could you share with us what you have and let us all try to put together that statement?

Gaspar Colon - OK.

- It is recognized that ADRA's activities in addition to relieving suffering will heighten the awareness of what is possible and achievable to better the quality of life. Such activities may have political implications but must be fully nonpartisan.
- Recommend that ADRA Central Office take the initiative in preparing a position paper to be processed at the Annual Council which considers the role and scope of ADRA as the church's expression and model of the ministry of compassion. This calls the church beyond preaching and teaching, to a ministry of serving and acting.

Break Out Session:

Group **Two**

Participants: John Dybdahl, Gerald Lewis, Harold Peters, Byron Scheuneman, Jerald Whitehouse, Greg Saunders, and Jim Thurman

John Dybdahl: To begin, I would like each of the participants in this break out group to identify themselves and their work experience to date.

Gerald Lewis: I have worked with ADRA for the past seven years in developing countries. I currently serve as the Regional Director for ADRA in the Middle East and also have responsibilities for Global Mission in the Middle East as well. I am coming here as a practitioner of the development and relief work in the field.

Harold Peters: I have spent 25 years in Africa most of that time in Zambia working with education. For the last year I have been in Sudan where I am the Country Director of ADRA Sudan.

John Dybdahl: I am in the Missions Department at Andrews University. I formerly served as a missionary in Thailand and in Singapore.

Greg Saunders: I am a surgeon by training and have been working in Nigeria for the last four years as a surgeon in an Adventist hospital, and am also involved in health development as the Director of Adventist Health Services Nigeria; I am also the Associate Director and Acting Director of ADRA Nigeria.

Jerald Whitehouse: I am currently the Director of the Global Center for Adventist Muslim Relations. My primary focus throughout my ministry has been an international one, where I've worked in various Muslim countries in the Middle East and Asia. I spent 12 years working directly in ADRA, but have been in my present position for the past two years.

Byron Scheuneman: I am Vice President for Finance and Grants Administration for ADRA International. I

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have been with ADRA for four and a half years, and before that spent 25 years in church financial administration positions.

Jim Thurman: I am an acquaintance of Ralph Watts, and was invited to come today because of my interest in ADRA's work. I worked in Southeast Asia for a number of years, including a period as the Mission President in South Malaysia.

John Dybdahl: OK. We have some questions here that we are going to be discussing together. We will be discussing these questions as kind of prelude to formulating some issues that we would like to see included in an affirmation statement or declaration statement that is made as a result of the symposium that we have been having together. Before we begin to discuss these questions which have been given, I'd like Jerry Lewis to share with all of you something that I think is important.

Gerald Lewis: One of the concerns I have is how to foster an individual sense of responsibility or personal involvement in reaching out to those in need. One of the things that I have observed in the field as an ADRA Director in countries where we have a significant ADRA program as well as a fairly large, indigenous church, is a tendency for individuals at both the local church level and countrywide to see ADRA as the organization to meet the needs of the disadvantaged. So when people come to the church who are in need it is a reflexive response to send them to ADRA. My concern, therefore, relates to how ADRA, as an institutional response to meeting human needs, may end up undermining an individual church member's sense of responsibility to respond to human need themselves, at their level. I think this concern applies collectively to the church, too.

As a Country Director I've seen the beauty of organizations coming together to serve a large number of people - the synergy and multiplying affects of such cooperation. In our ADRA projects for the people of southern Sudan we brought health care to 150,000 people with a staff of 40 to 50. Often we were distracted or interrupted in our efforts to minister to the people of southern Sudan by the individual people who would present themselves at our office in Nairobi where we were not legally registered to work. Nairobi and Kenya were not the focus of our endeavors and thus we did not have projects to meet these needs of individual Kenyans. But over time I realized that perhaps God was speaking to me personally and saying, you need to help these people. You need to get out of your office and go down to the street and try to help me to help them. Or you need to get into your cupboard and get food and feed them and give them money and try to meet their needs. Or you should take some of these young people that are refugees, sit down with your family and talk it over, and sponsor these kids for education.

It is my concern that when we work as institutions we can end up robbing people of that sense of responsibility. How many of us as who are even professional development workers find ourselves practicing

social action yet are not sacrificing personally ? We are not personally investing ourselves in the lives of specific people by name, outside of an organizational response?

John Dybdahl: Thanks. Would anybody like to respond??

Greg Saunders: I have a couple of different responses. First of all, I understand that problem very well. In my own experience in Nigeria and elsewhere I have been confronted with this question of personal responsibility. The difficult part for me is that once you start to help people on a personal level there is no end to the needs that you will face. A challenge to me relates to my own stewardship in this regard. How do I take care of my resources so that I know that I am caring for my family in a meaningful way, providing for their future and yet am also meeting the needs of others that need to be met? I only have to drive one block out of the Union office in Lagos and I will meet up to 30 beggars. Many of them are street people, prostitutes, but they are people with tremendous needs. How do you face that problem from a personal level? Also, when you work as I do with a humanitarian organization which has certain defined programs to meet specific needs, yet confront constantly needs which the organization is not addressing, does this mean that you should add a response to these other needs as well? How do we address the problem of homelessness, prostitution, of beggars in these big African cities? Are there some additional things that we should be doing to meet those needs? That is one challenge.

The other is this attitude that seems so prevalent amongst church people that social action is ADRA's job, while other activities are "church" jobs. A particular issue that we are dealing with in Nigeria is how to make our health care efforts there more sustainable. In the course of analyzing the financial resources of one of our clinics we became aware that they had a tremendous amount owed to them by individuals who'd received health care at the clinic. Half of this amount which was still owed was from people who were spoken for, or for whom surety had been made by the local traditional chief, or community leader. So I went to visit this man's secretary and asked him, "Why aren't you paying the bills of these people that you stood for? It seems to us that if people value a service in the community they will pay for it, if not then we can withdraw our services and go away. If you don't pay your bills we are going to have to shut this place down." The guy looked at me real funny and said, "You can't close this place down. This is church."

It took me a couple of seconds to catch on to the fact that he had this idea in his mind that somewhere there is a limitless source of funds that is going to keep this thing going regardless of whether the local community and people invest in it or not. So I said, "Look into my eyes. If you don't pay your bill we will close this place down." In the next couple of months they paid off their bills. In places we are going into like in Jagawete in the North, which is an all Muslim state, we talked to the local government chairman to inform him that we were interested in opening a clinic in his area. He asked if we would provide free

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services. I answered that we did not believe in providing free services when people are able to pay for health care as it is not sustainable in the long term. His own Minister for Health, who was sitting there with him, said "That is what I have been trying to tell him for a long, long time."

So there is this interesting concept or understanding out there that yes, there is a limitless resource which will continue to fund these activities forever. Let those people take care of it. I think I understand that this is at least partially what you are saying, that it is a problem you are facing as well.

John Dybdahl: I do not think that people are disagreeing at all that help should be given, but I think that there is a lot of disagreement about how we do it. I think of the United States Government and the debate on welfare. There is tremendous interest in how to deal with the poor, but also tremendous controversy. One person or group wants to increase welfare subsidies and start a bunch of new social programs, while somebody else wants to start enterprise zones in the cities and give tax breaks, etc. So you have different concepts of how to help. I am wondering if we help by directly trying to change structures? Do we help by starting clinics? Do we deal with water borne disease by treating the disease or do we take care of the water first? What do we do? How do you decide the how of things, or is that not a debate? Do you already know how to do social action?

Greg Saunders: I mentioned earlier this morning that there is this feeling of being overwhelmed. Yes, there are enough things that I could do just with surgery, and surgery is my first love. If I could spend all my time doing surgery that would be okay. Now, as I have been more involved in ADRA work, and in administrative work, I see that there is such a tremendously broader field of effort that needs to be addressed. I could spend all my time doing everything but surgery.

Gerald Lewis: I think one of the dilemmas that we face in defining how we are going to go about things is this: if we come from the "haves" and are talking about partnership with the "have-nots," we have to recognize that there are systems that create the "have-nots" from which we "haves" benefit. To what extent are we willing to advocate or support social change that may erode the advantages that we have? When we talk about the fact that 20% of the world's population enjoy 60 times the resources that 20% of the world's population enjoy, we are describing an incredible disparity. How open are we to looking for solutions when we ask that question? How and how far are we willing to go to look for solutions? Does that mean being willing to place our children on less advantaged ground than we ourselves were born on?

Byron Scheuneman: It would seem that if we are going to look at solutions that they need to be in the context of our relief structure, or relief system. That whole system is based on our understanding of the counsel, or wisdom, we have been given in scripture and through the life of Christ. When we look at these

sources of instruction it would seem that there are fairly obvious requirements: we must act, both individually and corporately, on behalf of individuals. As individuals we are responsible for being involved in the work of Christ as it expressed itself in our relationship with other individuals where they are, or where we find them. But it is all in the context of the individual and in the example of Christ. He sent His disciples and the 70 out and they apparently “rebuilt” individuals. We believe that salvation comes to individuals. You do not have these situations where you have the commander of the force marching his troops through the river to baptize them, and they are all of a sudden saved corporately. It does not work that way. It works with individuals.

It would follow, then, that when the church as a corporate body accepts a responsibility to address human need, it would have to do so individually, even in a corporate sense. So in regards to Jerry’s concern that the individual church member in some places has decided that the individual’s requirement to address human need has been transferred in some way to a corporate entity such as ADRA - that needs to be corrected from the pulpit or by some other means. That attitude of individual responsibility for others needs to be re-established. Therefore, as we look at the corporate responsibility that ADRA is attempting to fulfill, we must remind ourselves that even though we are a corporate entity, we must regard each individual with whom we work as an individual. Again, we work with individuals, not with statistics or systems. Systems are only imposed or agreed upon as mechanisms through which people relate to each other in a society, but it is all still bound to the individual level. The tremendous upheavals that Christ brought about were born in the way that he dealt with individuals. If we keep upper most in our minds that we are dealing with individual people, we might be in the right place to start talking about how we then actually address concrete problems, or needs.

Harold Peters: I would like to comment first on Byron’s emphasis on the individual nature of “good” social action, and then go back to the dilemma that we all face as to how we deal with our own limited resources, including time. We need to remember that individualism is very highly promoted in the West. We talk and think a great deal about the individual, while in many parts of the world the view is very much a group oriented one. Indeed, the concept that one must join the church (to use McGovern’s concept) by serving one at a time against the stream is not a very productive method of evangelism in many parts of the world. In many cultures the expectation is that people will get together as groups to decide what is the right thing for them to do. In other words, they discuss and consider collectively, and then collectively they make a decision and collectively act on that decision. It seems to me that we need to keep that perspective in mind and understand it. Jesus did minister to groups as well, which I think is part of the reason that the feeding of the 5,000 and the feeding of the 4,000 is recorded. He ministered to large groups at times. He somehow managed to find a balance between the large groups and individual ministry.

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Coming to the dilemma that Jerry Lewis and Greg Saunders have addressed - this issue of how do you determine how to utilize your resources, your time, your efforts. One of the concepts that we find as we study the subject of spiritual gifts is that there are certain areas that we as individuals are gifted in and should focus on in the utilization of our resources. Yet at the same time we have to always be open to the fact that there may be needs outside those areas in which we are gifted; areas where we need to minister to people in special circumstances, areas which we should focus upon. But where does one put the primary focus? Perhaps the same concept would help us to address the issues that have been raised here. If Jerry, for example, in the circumstances he described spent all of his time focusing on the people passing in the street and was thus unable to carry out his responsibilities for the program that addressed the needs of 150,000 people, wouldn't this divert resources from a program in which he could do the greatest good? At the same time when you encounter specific circumstances that you can personally address in another way you do that, without necessarily going out of your way to locate those kinds of circumstances, those kinds of needs.

The point that Greg made was a very valid one, and that is that once you do act personally, you may open the floodgate and then not have time to do the work that you are specifically called to do. That is a real dilemma. I know that on occasion I have felt that tension myself. How does one resolve that kind of dilemma? We need to be open to the prompting of the Holy Spirit, and if we feel that in a certain instance that the Holy Spirit is prompting us to divert from our main focus then take the time to divert. At the same time, if the Holy Spirit has led us into a particular area of ministry then we do need to keep focused on that ministry.

John Dybdahl: Do we want to keep going on this? We really only have about an hour or so, if we are going to do a statement. Shall we talk about the issues that we should address there? Or would you rather spend a little more time on some of the things we've been discussing?

Are there any of these questions in particular that strike you and that you think we should spend some time discussing? You have the list there in front of you.

Unidentified Speaker: What we have really been talking about so far is this question of how this responsibility relates to Christian ethics and ministry? In a sense we are really talking about that issue.

John Dybdahl: Right, and in a sense we are talking about the causes and effects of poverty as well. We are asking how do you get a hold of the problem.

Gerald Lewis: My question is one of clarification. At the outset of our presentation and discussions yesterday, you talked about how this symposium is focusing on North America. My question to us as a

group is that as we ask questions such as the first one on our list - "What current social challenges create opportunity for church intervention?" - are you wanting us to answer these questions within the context of North America, or from our various perspectives depending on where we are coming from, i.e., the Sudan, Nigeria, etc?

John Dybdahl: Well, the reason I think that we said at the beginning of the symposium that the emphasis is on North America is that we did not want to appear as if we had all knowledge for the whole world and that this was an international conference in terms of representation. Although there are people in our group who are practitioners from overseas, I think that we defined this as a North American symposium in order to avoid the idea that we are speaking for the whole world in this group; recognizing that a lot of people are here from North America and so we could not speak beyond that group. I would say that we do have to address these questions and issues out of our own experience.

Jerald Whitehouse: God has not called us to meet all the needs of the world. He has called us to be His hands and His feet where we are, with the capacities and skills and energy that He gives us from day to day. We simply have to rest in that conceptual understanding as we face the unending need. I have been in those shoes in South Sudan where the need was far beyond what we could ever hope to meet. We were a drop in the bucket. But that drop in the bucket was a leaven and an influence. We had a relief physician who came to southern Sudan who could not handle the unending need. She burned herself out in two months and ended up creating a greater burden on the entire staff because of it; because she could not focus her efforts and could not live within the energy resources that God had given her. We all face that danger when we are dealing with the kinds of human problems we see every day in our work. We simply have to allow God to manage the resources that we have as responsibly and appropriately as we can in our setting whether that is money, whether that is our own personal health and energy, or our families. We meet the needs as best we can in our particular setting. We are God's hands and feet and influence, not to solve all the problems which are present, but to be that healing presence. We may be the only picture of God that some of those people see through a touch, or whatever.

I would like to comment just a bit on the personal ownership of personal involvement, even of those of us who may be at administrative levels. When I was Country Director of ADRA in Bangladesh, I would always talk with village people whenever I visited the field. I didn't speak only with the ADRA workers, but also with the village people. I tried to get acquainted with some of the people who were involved in my projects even though I had staff implementing those projects. I had that sense of ownership, and I modeled that sense of ownership of the mission of what we were trying to do. When I walked in the village, I did not walk in as the ADRA Director; I walked as a villager among villagers as much as possible. I intentionally tried to create that kind of relationship. I remember that as I was visiting the project area of one of the

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women in our women's development project she said to me, "Dr Whitehouse, please pray for my ladies." Now we hired Adventist women to administer this project, and few of them had this vision when we first hired them. But over a period of time through our modeling at the administrative level, and also through our training emphasis she said this to me. So she, as an ADRA worker, was not seeing this as an institutional project. This had become her ministry in that village. So it is modeled and needs to be modeled all over from the Central Office right on down through our relationships and our interactions, taking ownership of *how* we relate to the needs of those around us.

There was one other thing I jotted down as Greg was talking. One of the temptations that we have in ADRA is to essentially create a parallel system to existing systems. For instance, when running a health project we may basically go in and set up our own health care system. That's what we did with hospitals in the past. We went in and set up our system, and in most cases our hospitals have never become local systems. They are sustainable only as the church continues to funnel outside resources into them. So one thing I emphasized very, very strongly when I was working in the Central Office recently is that we must not go into communities and simply set up ADRA's system. We may sustain ADRA's system with US Government funding or somebody else's funding for four years, but then it crashes. We must work with the local people over a period of time to create sustainable systems, and that means creating systems which they can sustain without a lot of outside input if any. In some places we have to work from the outside in for a period of time; but the original intention right from the beginning must be that we empower or create local systems that are sustainable, not parallel systems of our own.

Greg Saunders: That is an important point. In fact, often you have to overcome the local people's perception that what they want is that alternate, nonindigenous system. For example, I have had to face many communities that say they want a big hospital, a white doctor, all of these types of things for their community. When I ask if they have the money to pay for all of that, for the white doctors and the big hospital, the answer is that the money has to come from somewhere else, they cannot sustain it themselves. So in designing these things you have to overcome the people's own desire for outside systems which they cannot in any way sustain.

John Dybdahl: We are back to that same question of how do you help? In a sustainable way or in a way that cannot be sustained? In a foreign way or in a local way?

Harold Peters: Perhaps one needs to help them dig deeper. They first say they want a white doctor, etc., but perhaps with some additional programs you can bring them to acknowledge that what they want is good health care, and then from that perspective begin to address the issue of how they can achieve good health care in a sustainable way. Eventually they may come up with some clear guidelines as to what will

work, or what is sustainable. All of us have a tendency to state our wants at a higher level. We do not really dig down to identify the real things that we want.

I am reminded of the training of literature evangelists. When somebody raises an objection you try to find out are whether there any other objections, and so they raise those further objections, until finally you get to the real, core objection to which the others were nothing but smoke screens. The same sort of thing goes when trying to identify what the real wants are and what the real needs are.

Greg Saunders: There is something to trying to distill down exactly what the needs are, but that takes a quantum leap in itself because the fact is that the needs are out there. They indeed have people who need a qualified surgeon. They have people who need this type of advanced medical care, but yet we urge them to forgo such care because overall it would be best to try to achieve health care which is more sustainable. That is not an easy step to take - to choose between real needs.

Byron Scheuneman: I feel we have moved away from the original issue, and that is what is the appropriate role of social ministry in the church, in the context of the church? We are talking about how we can help people. I think the question is really within the church's context; that is where the discussion needs to be, not necessarily a discussion of methods which we use to carry out needs assessments, but rather a discussion within the context of the church as to the content of an individual responsibility and a corporate responsibility.

Does the church have a corporate responsibility to bring health care to Nigeria, whether it is acute care or even primary? Does the church have a responsibility within the scriptural context to provide assistance to those in South Sudan or in Khartoum or in Bangladesh? If it does, where is the foundation for that work, and also what is the role or place of that ministry in the overall activity of the church? What levels of commitment should the corporate church have? And then what about the individual? Again it comes down to whether or not the 5,000 people whom Christ fed are going to be in the kingdom because they *individually* glimpsed Christ and have accepted Him.

My family and I spent 10 years in Asia where one can find some of the most homogeneous societies that this world has ever seen; where a person fights, struggles, to make an individual decision, not a collective one, about belief in Christ. Fortunately, regardless of the cultural context, that person is going to be in the kingdom not because some village elder concluded that the village was going to become an Adventist village, but because the individual as such decided that he or she wanted Christ in his/her life whatever the context or situation. So it still comes back to the question of whether we indeed have a social ministry in the church? If so, what is its foundation?

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If we do have a social ministry, then one must logically inquire why the church is not putting its resources into that ministry? The church is indeed doing so in activities such as evangelism, in education, and in what some would call health care; but it is not doing so in the context of the social ministry (or of development) today. What is happening is that those people who recognize a corporate social responsibility for the church (as Matthew Bediako said earlier), are seeking the financial resources to do this work (that some feel is the work of the church) from other sources. The money is being sought from public sources, from tax payers' pounds sterling, and guilders and kroners and dollars. That is where the money is coming from.

For the record, 88% of all programming that is done through ADRA International is done with public dollars. The other 12% is not financed through church dollars but through private donations, some of which come from church members. If we look at the responsibilities that we seem to be agreeing upon in this room, (and most would probably agree with these definitions), and then look at funding priorities as reflected in church expenditures, we have to conclude that there is no money going into this particular situation from the church as a corporate entity in relative terms. In that context I must ask again, do we really believe that the church has a responsibility for social action? Do we think we have an individual responsibility to include social ministry within the context of the church?

John Dybdahl: I think that we are beginning to come to one of the major points which I see as the issue of this conference. I do not think anybody disagrees that good things should be done when people are hurting. The question is, what does this mandate mean to our church's mission? Is it a part of evangelism? Is it pre-evangelism? Is it post-evangelism? Is it a kind of evangelism? What is that relationship? Once we establish that relationship - if it is on a par with our other activities - then it does seem like we ought to put our money where our mouth is. Do we put the same amount of money into it? If it is not on a par, then how do we decide how much to put into it? Some people would even say it should be more than the other. It is probably not fair to ask the financial officer, but you are raising a good question. If it is part of the church's mission then where is the financial backing for it? Should it receive resources equal to Global Mission? Should the General Conference put in the same amount to ADRA as it puts into Global Mission?

Harold Peters: Just a quick affirmation of one point that Byron mentioned during his impassioned speech! It is very true that no one will be saved because of group conversion, in fact there is no such thing as group conversion. There are only individual decisions made collectively; but conversion is an individual decision.

Byron Scheuneman: I knew you agreed with that Harold!

John Dybdahl: I would take a little bit of issue with that because I think it does leave the impression that

you need to approach everybody individually. I think that the group supporting an individual is important, too. If you and I were brothers in Africa in the same clan, the same tribe, and the same family, and you decided to follow Christ I think that your decision would make it a whole lot easier for me to decide to do so. If you were older than I, it would be even more overwhelming in terms of influence, and that is not necessarily bad.

Harold Peters: That is precisely what I mean when I say individual decisions collectively made. It is that collective interaction that is not so much a part of Western thinking, but that is what Westerners think is a group conversion. In fact, it is the group acting "individually," within itself as an identity, talking about it and deciding that this is the right thing to do.

Greg Saunders: That in itself is the process that we are trying to describe. When you talk about what the church should be doing collectively this also involves individuals trying to wrestle with what their individual responsibility is towards others. As Jerry was mentioning, I see the needs and I am overwhelmed by them. How do I translate the action needed to meet those needs into a collective church responsibility which can meet these needs much better collectively than I can individually? All I can do as an individual is to go back and share with my fellow church members that these are the needs that I see.

Of course it is different when I am with a church in Africa - with my church members there or with my church members in America where the resources are relatively greater. To translate that into Byron's terms, to define the nature of our collective church responsibility to meet those needs, this is hard to define in a single statement. The Spirit of God has to move in each of our hearts to cause us to say, "Yes, this is something that I can do." As God blesses you and you feel that blessing and are grateful for it, you have the sense of responsibility, but also the sense of joy in being able to give. Obviously what we are able to do as a church collectively depends on what we give individually. Then it becomes the collective capability of the church in being able to meet the needs.

Harold Peters: Giving isn't just financial, it is giving time, etc.

Greg Saunders: That is right. It is not just money. People have to give of their time and of themselves emotionally - people touching people. When we come to the point where we can recognize those needs individually, then we have to come together as a church and say that we will meet them.

Gerald Lewis: You know, this question of how we address social action: we are all agreed on whether we should or should not. After all, we are in this room. Going back to some of the presentations which Dr. Heibert and others have made on how in the West we come from a mechanistic approach when we look at

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the systems established in most of the countries, and how we transfer responsibility for meeting social needs through these programs, through government programs, or other corporately assigned programs; we pay our taxes, and somebody else takes care of those people's needs. That is what tax money goes for. We read appeals, we see appeals, we give our money to that appeal. Somebody else meets that need. It is a way of keeping ourselves at arms length from personal involvement in meeting a need. We have professionals who meet our social obligations by proxy. It certainly is a less vulnerable position for us. We do not get caught up in all of the emotional trauma and heartache and all the other things that go with personal involvement. I am wondering if we look at the how of the church?

If I look at the way the church is organized, (this is subjective, my own personal view), I see that we are organized along all these different departmental lines, and the responsibilities that come with being assigned to one particular departmental area tend to tie us up. Practically speaking, by the end of the week we do not have time for anything else except these departmental programs and meetings that have become traditional from one generation to the next. But what if we instead had a church organized entirely along spiritual gifts? If we threw out the roster of all the different roles and responsibilities everybody had to play and looked at people's spiritual gifts and helped them to develop specific ministries where they could use that gift? If social action or involvement in meeting people needs in your community was a spiritual gift, would this not be a more natural part of their Christianity, and hence a "natural" role of the church? We would not necessarily need a bunch of formal programs, but the church collectively out there would be meeting human need because people would be involved in a particular ministry that enabled them to exercise and increase their spiritual gifts.

Byron Scheuneman: In relationship to the church and the perspective that we may have in the West, I think while it is true that in some Western societies they are based on the concept of the individual, the notion of wider social groups is not so far from us in our own history. Until recently, Western societies have relied upon traditional family units, including those incorporating extended family networks to provide a safety net for individuals that may be at risk. Generally they have relied on such social networks quite successfully. Social responsibility was exercised through recognizing that within the family setting we were responsible for those within the family. The Christian, then, presumably would take it one step farther. I am responsible for my family, but I am responsible for mankind as a whole. Thus I should look to my neighbor's welfare as illustrated in the setting of the Good Samaritan.

In the New Testament a commission was given to the deacons - but to do what? Why were the deacons formed? Because the evangelists were bogged down with having to deal with whom? With the widows and the orphans, those that were not within the traditional safety net of the family and were therefore disenfranchised. So the deacons were established to provide that social safety net to that disenfranchised

group. In our context, the function of providing a safety net has been transferred to the state. Because we pay our taxes, we expect the state to provide social services. The state ought to pay for grandma to be in the nursing home, and it ought to pay for Aunt Susie's son who has a mental problem. The state should pay for all such services because I am a citizen, I pay my dues, so I should get the benefits of being in the club. The church may play a role in reemphasizing personal responsibility. Why should the state have that responsibility? Caring for others, caring for my family, is still my responsibility. I may pay my taxes but I cannot push this off onto the state and expect it to be dealt with.

John Dybdahl: Well, things change. Times change. The way we take care of things changes. I do think we should start crafting our statement. Go ahead, Harold, and say what you were going to say.

Harold Peters: I just wanted to comment that there are extenuating circumstances which force some of the kinds of changes that Byron was describing. For example, in situations of war you find that you are left with orphans, with the elderly, and other vulnerable parts of the population who require the stronger to care for them. Yet war often kills off the stronger portions of society. So there is justification for trying to find some institutionalized way of addressing social need when traditional structures such as the family have been decimated by violent conflict.

Perhaps the more relevant way to address this in the long-term would be for the church to continue to reemphasize the fundamental values that were there in the first place. One of the concerns that I have had for many years is seeing a Westernization in nonwestern societies of important values such as respect for older people, extended family networks. It is not only conflict or humanitarian crises which may erode these institutions or values - it is also the Western influence. One of the problems that as a church we have frequently faced is the fact that we have found it very difficult to distinguish between Western values and Christian values, and we have brought our own values with us and have tried to impose them on other peoples. This is not the mission of the church. The mission of the church is to bring Christ to the people within the structure of their societies.

Gerald Lewis: One of the things I believe we need to look at and address as we craft a statement is that our perspective may not necessarily be the perspective of the church at large. I think that one of the issues that has to be really looked at is to what extent do the people in our church, the average member, what do they think of when they think of poverty and its causes? There is this feeling that poor people are poor because they make unwise choices, they are poor stewards of life and are therefore victims of their own choices. That is a comfortable belief because it means that they are responsible for their problems, and if they are responsible I am not responsible. If I am not responsible, I need not contribute to a solution.

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One of the questions here is how poverty affects the church? It is like that story that came out of World War II, first they shut down the trade union and I said, "I am not part of that group and so I am not responsible or affected. I will keep silent." But when they finally came to me there was nobody else left to speak in my defense. To what extent do we feel poverty, if there is poverty among us? If there are people who do not have freedom, then to what extent is our freedom compromised? If there are poor, to what extent are we poor? Can we identify with the poor to that extent? We stop well short of that and create this idea that poverty is a product of unjust social systems or personal choices which do not involve us. Thus we need not take an interest.

John Dybdahl: That would be interesting. I had not thought of that, but to put that in the statement would be seen as quite revolutionary. A little political to some people. That is interesting. I will put it down, Jerry.

Greg Saunders: When you really are touched by the love of God and want to follow Christ there is no doubt that you will feel love for others and respond compassionately to their need. This is a natural response when the love of God is truly incarnate in you. In that sense it becomes frivolous to speak of whether the church should address social needs because that was the essence of what Christ himself did. He came from His high place down to where we are, down to the poorest people and was then able to touch their lives with the love of God. He said, "This is what your loving father is like." It was that which transformed people's lives.

John Dybdahl: I've put it down. I think that if that is the basis then we ought to state it. Shouldn't it be there?

Byron Scheuneman: In the context of the Good Samaritan you find someone putting himself at risk to help a person who is more at risk. Christ put Himself at risk to help us who were infinitely more at risk. The risk He took was that He could have lost all. The Samaritan put himself at risk and he could have lost it all, too. The nasties could have still been there and could have wiped him out and took his goods just like they did to the poor guy whom he was helping. So does the church, and we as Christians, have a right to expect that we can act differently? Or do we not also have to put ourselves at risk? Am I willing to drive to that place in Baltimore that might send shivers of fear down my spine to provide a response to human need? Or do I want to sit in my living room in Columbia and address the risk by writing a check? Let me write a check, that is my part. That check does not put me at risk unless it is a billion times over my bank balance. I think this issue of putting ourselves at risk to help those who are more at risk than we are is vital.

John Dybdahl: You are talking about personal involvement.

Harold Peters: And corporate involvement - one leads to the other.

Gerald Lewis: Byron stated better what I was trying to say earlier. To what extent are we willing to address the problems of the poor by being willing to reduce those advantages that we may enjoy that keep them in poverty? That means risking - giving up advantages to create a better situation for others.

Greg Saunders: Whether or not your advantages cause another's poverty, you can still give up advantages.

Gerald Lewis: Yes. The other issue Byron raised was that of corporate risk. I earlier mentioned an example of how we as an agency struggled with the decision to go into southern Sudan. There was a real risk to the agency in getting involved there in terms of how such a move might threaten our program in the North, and the church in the North. The day the decision was made we had to take that risk. It was not an easy one. The initial reaction of the institution was one of caution, conservatism. That was the reflex. But then upon greater reflection we realized we had no real moral choice. We had to go forward with involvement in southern Sudan.

Jerald Whitehouse: I want to drop something else into the discussion. Several of the speakers mentioned that at the root of the controversy on this whole issue of social action versus mission of the church, is a focus on the institution and building the institution versus a focus on people and on building the kingdom of Grace in people's hearts. It seems that the primary drive around the world centers around institution building. That is our drive for evangelism. That is our drive for what the departmental man does in the office. That is the drive for the President, for administrators. If you just look at the day to day activities of Seventh-day Adventists employed by the church there is probably a bias towards institution building and preservation rather than on people building and ministry and spiritual growth of people. Do we want something in the statement that focuses on that issue, and clearly brings it up as an issue and suggests directions to go?

John Dybdahl: I have it down. That is interesting. Once you start to talk about things like this your talking broader than just ADRA and helping. You are talking about a way of visualizing the church.

Jerald Whitehouse: Yes. That is at the heart of what we are doing.

John Dybdahl: That is right.

Greg Saunders: I think that this idea was contained in the statement that was put out by last year's Annual Council concerning total commitment to God. The total commitment to God statement is very relevant,

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because it demands that every church entity and institution must evaluate itself by how it contributes to the gospel commission of teaching, baptizing, and making disciples.

Byron Scheuneman: Interestingly enough, however, that document unfortunately did not include references to participation in a meaningful way in addressing human need.

Jerald Whitehouse: That is exactly right.

Byron Scheuneman: That document is spurious in light of that part of our commission as Christians, and I have made that statement to the person who crafted it. But that is an indicator of why this symposium is so important because the people in leadership appear to be unaware of the role which addressing human need plays in the mission of the church. It is a very telling omission.

John Dybdahl: I agree. Well said. I think we all believe that evangelism is important. But again the balance - the whole question of balance and the need to include not just one leg of the stool - this is important.

Greg Saunders: The whole point of evangelism, to my thinking, is that people come to an understanding of God's love and how it impacts on their lives. What was lost at Eden was that loving relationship of complete trust that existed between God and His creation. That is what we in evangelism are trying to restore. What better way to evangelize than by seeing God's love in action. That human compassion as revealed by Christ is mandated for us, too. Let this mind be in you, which was also in Christ Jesus.

Gerald Lewis: I just want to go back to something that Gerald said about social action. As a church we have only been willing to embark in social action when that social action clearly bolstered the church or the church as an institution. This was specifically mentioned on smoking issues or religious liberty. But if we believe that our calling is to focus on people and not institutions, then at what point are we willing to involve ourselves in social action in a risky way for the benefit and help of people, rather than the maintenance of existing institutions?

Harold Peters: We have been using the terms risk and trust. When we talk of helping the poor, the destitute, we often hear things said such as 'You cannot trust them when they say they have a wife and kids who are starving. They are just thirsty for liquor and want to get some money to go buy it.' We have all heard those of responses. The apostle Paul seems to indicate that there is something to this response. You remember he says that a man who will not work should not eat. The implication is that an investigation of some sort is required to determine the legitimacy of certain human needs. This brings about, I think, a very challenging question for us to address. I don't know how the statement should address it but I'd

express it in this way: what responsibility do we have, either individually or collectively, to determine which needs the church should address and which needs the church should avoid addressing. We do have limited resources and we know some needs turn out to be less than genuine. I had a few experiences of this sort myself.

Gerald Lewis: One of the concerns I have is that if we begin to focus on determining the legitimacy of need we are making a mistake. To me that is not where we should be looking. To me the work of the gospel, the plan of salvation, is inseparable from development. They are one and the same. The gospel is to reclaim us from sin, to restore us to oneness with our Creator and to restore in man the image of God that has been lost because of sin. Development should not simply be thought of in secular terms, solely as a matter of enabling people to become self-reliant, to understand the world in which they live, to integrate with their environment. To shut out the spiritual elements of this process is artificial. If we are wanting people to have life and to have it more abundantly then the gospel must be central. That is why Jesus came. We want people to have the basic necessities of life: shelter, clothing, food and a relationship with the Creator. You cannot separate these things. So to me it is only natural that we will move from relief and development into transformation. It is part of the development process.

John Dybdahl: Good point. I was going to ask how ADRA people relate to that relief, development, transformation thing that Dr. Heibert mentioned this afternoon.

Byron Scheuneman: Let me address that point. We have hit on a big bump in our road right here. That is where we find ourselves in very delicate position when we look at that progression in terms of specific project planning and stated goals. One reason is because of where the money comes from. If we were to make the suggested progression we would find ourselves at significant odds with 88% of our funding source. All that 88% is state money. So we find ourselves in a conundrum. We believe that the development of the whole person can result in a spiritual transformation, but we have to be very careful in how that is played out in actual programs or projects due to the funding sources. Obviously your Jewish or Muslim neighbor who is paying taxes is not going to be too excited about paying you to convert people to the church. So when you talk about ADRA and the transformation of the whole person we must confront the question of who is paying the piper here.

Now I just did a quick calculation, just off the top of my head. I am going to refine this. ADRA's resources total approximately \$120 million a year, most of that from public sources. In the United States we have approximately 230,000 families who profess to be Seventh-day Adventist families, that equals roughly 800-900,000 individual members in this country. We could easily cover the whole \$120 million which we are currently taking from state sources through contributions from church members. We could tell Uncle Sam

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and Uncle whoever in Denmark, Sweden, and other such places, "Thank you very much. It has been a great relationship, but from now on we are on our own." We could do that. Do you know how we could do that? If each one of those families - the family, not each person - were simply to commit \$1.50 per day to our work. This is just in North America - you could cover all that ADRA is doing right now. You tell me what would happen. How many families in South America could afford \$1.50 a day? I would say of those 1.2 million families in South America, again many of whom are middle class, I bet a good share of those could do that. That could be another \$120 million. Now how many of those families in Inter America could afford \$1.50? Maybe not so many, but you get another \$100 million. How many families of the million plus in Asia? You could probably get another \$100 million. How about in Africa? How many families in Nigeria could afford a \$1.50 a day?

Greg Saunders: Probably 10%.

Byron Scheuneman: Well even 10%. So you pick up on the continent itself another \$20-30 million. You could have an annual pool of hundreds of millions of dollars just on a \$1.50 a day from families. Now I can tell you it is happening. It works. Because our friends in the Latter-day Saints church are doing precisely this. I can tell you right now the money is pouring into Salt Lake. They have just started a humanitarian effort just in the last few years. They would not think of going to Uncle Sam. They do not want that kind of involvement.

John Dybdahl: They do not want to be hampered in their work.

Byron Scheuneman: Absolutely not. If this church got a vision it would not impact the tithe. It would not impact the Sabbath offering. It would not impact the educational support. The possibilities are phenomenal. There is no lack of resources, Jerry. None.

Gerald Lewis: God still owns the cattle on a thousand hills.

Byron Scheuneman: But there is a lack of vision. That is what we are lacking right now, not resources. I am sorry, I am preaching again!

John Dybdahl: That is OK!

Harold Peters: I would like to respond to one statement that you made. I think it would impact our various giving possibilities and do so positively. Because when people get involved like that they begin opening their purse to other things, too.

John Dybdahl: What about laying that out. I am not just asking for the money, but I am talking about confronting the fact that ADRA is hampered in the effort to truly transform lives because of the strings that are attached to its current funding base. Is it possible we would change our strategy and the way we look at things? We would be able to do what we think is closer to a whole and faithful ministry.

Byron Scheuneman: Why isn't ADRA in more places than it is? Because we do not have the funds. Uncle Sam and the other "uncles" give us so much. But we should not have to be waiting for them to give us that money.

Gerald Lewis: I agree with my colleagues and the passion of their presentation. I feel that we can still draft a statement that speaks for the church. Is that what we are working on? We are not speaking on a statement for ADRA the recipient of government grants.

Byron Scheuneman: This is true.

Gerald Lewis: We are talking about the moral responsibility of real Christians living at the end of the 20th century and facing the 21st century. What is my personal responsibility? What is the vision that I personally have? That means that I personally do not have to separate the work of transformation, the work of real development of the whole person through the plan of salvation. I do not have to separate that from my social involvement as I work with people. I can take that wholistic view because I am a person who follows Christ and I cannot allow Uncle Sam to take that perspective away from me.

John Dybdahl: I have it down. I think we can say this, Jerry, as well as what Byron is saying. We need to be careful of how we say it outside to avoid misunderstanding.

Gerald Lewis: I have a concern. As a rule, I am very proud to be part of this agency. I really am. As I meet with people in the pew their eyes brighten, they smile when they think of ADRA. They think positive things. But I think there is a misunderstanding on the part of the majority. They think that they are providing that money that we are programming. The majority of the church members out there do not realize that the vast amount of our resources are coming from government uncles. We have to ask ourselves if this is not an intentional message on our part. But even if it is not intentional there is an implicit dishonesty in that church members often think they are doing something that Uncle Sam is actually doing. So we are patting ourselves on the back for this great generosity that Adventists are giving hundreds of millions of people.

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John Dybdahl: We are about at the end of this tape and they just told us we have about 15 more minutes. Well I think that we have identified important issues. I'll be honest. In hearing conversations from the other side I know that one of the main reasons that people do have objections to ADRA is that there seems to be tremendous reluctance to acknowledge religious needs. This is of course related to exactly these stipulations that donors put on it. The fact is that in some places Muslims, Hindus, and Buddhists do not mind if you pray with them - they do not construct these barriers between the secular and the sacred, or spiritual.

Jerald Whitehouse: Absolutely not.

John Dybdahl: It is totally different than it is here.

Byron Scheuneman: ADRA has been working in Somalia for a very long time. All through the crisis in that country we were working there, drilling wells largely in a place where water is life. In 1997 our Regional Director, Nick Brightman, was visiting the project in Somalia and was there to open a new well. They have a little ceremony when these wells are opened. During that ceremony the sheik, the headman of the village, said to Nick, "We know that you are Christians. We know that you worship Jesus who you call the Christ. We are Muslims. You know we have tremendous needs. We need water and medical care." He said, "We look across" - and he pointed to the East, to the Arabian peninsula - "we look across to the peninsula to the country where Mohammed's tomb is, Saudi Arabia, and to those beyond who call themselves our Muslim brothers. Do you see any Saudi Arabians in Somalia? No. They call themselves our brothers but they are not our brothers. You Christians, you are here, you are the ones that are providing us with this water of life. You are our brothers."

Now, you know, we weren't there preaching. We were there drilling water wells, refurbishing water wells, providing medical clinics. If we had been out there holding evangelistic meetings they would have shot us on sight. We were doing what Christ was doing and here was a Muslim sheik who said, "You Christians, we know who you are, we know what you believe. You have shown that you are our brothers."

Greg Saunders: I had a similar experience in Nigeria where we were talking of pulling out of certain health facilities that we had been managing due to external interference. The problem was the administration of the institution was rather muddy, and we had set new guidelines for administrative policies. Our position was that if we are running a place we are running the place. If not we are pulling out. It was actually the Muslims in the community that were urging ownership by the Adventists. They argued, "Give it to the Adventists. Let them have the thing. Let them run it because we know that they will do a good job." Surprisingly, most of our workers came from the Christian community, but they were Muslim supported.

Gerald Lewis: In our territory we have a Christian Animist population in southern Sudan, though there are Muslim communities, too. We took a couple of visitors, including our former Chairman of the Board for ADRA International, and were visiting the site of one of our programs. We were sleeping on the concrete visitors' area in front of the clinic as it was too hot to sleep inside the building. We did have a roof over us and mosquito nets, as well as little portable mattresses. That evening the commissioner for the area, the county commissioner, came to visit us. He was a member of the Moib tribe and he came to express his appreciation for what we were doing, i.e., coming into a war zone, taking on real risks. After thanking us for what we were doing, he said, "You know you are not giving my people what they need the most." We waited to hear what he wanted from us. He said, "You are not giving my people the gospel and that is what they need." In essence, he was saying, "We want to see a wholistic approach from you people, and we want you to address the spiritual needs of our people - not just the physical needs."

John Dybdahl: I think that there is a real misunderstanding. To only respond to the physical needs of people is to be very patronizing, and it is to treat them as less than people. It is reducing them to nothing more than a food consuming, water consuming machine with no spiritual aspect. Even the person who is dying of thirst - he has a world view, a spiritual world view in a relationship with God that makes life meaningful. In death you need that kind of thing and in life you need that kind of thing. The wise leader recognizes this. If we really are treating people as whole people we must treat them as spiritual people. It really bothers me when I hear these kinds of statements - that to try to respond to the spiritual aspect of the person is to somehow take advantage of them. But if I do not do so, I am treating them as less than real people.

Gerald Lewis: Sure. One quick example of that can be found again in Sudan. We have a donor that came down to participate in an evaluation of a small enterprise development project. In the process of going to the village to visit with the actual recipients and participants in the program, this one poor older lady from the community asked the evaluation team, "Why are you here? Why did you come? Why are you doing this?" The evaluator from Sweden thought for a minute and just turned the question back. He said, "Why do you think we are here? Why do you think we have come?" She thought about it for a minute and she said, "Because Allah sent you." She was very comfortable with the fact that ADRA's presence was something that God had orchestrated and that we were within God's divine plan.

Greg Saunders: That brings out another key point - we are often patronizing in our spiritual approach to people. In fact, I have found that I have a lot to learn from the people that I am interacting with spiritually. It is not me bringing them the gospel necessarily, but rather a matter of sharing a spiritual journey together. We learn from each other.

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Gerald Lewis: Like Jerald Whitehouse said, "God's footprints were all over Tanzania before I got there."

John Dybdahl: There is a certain amount of humility that has to be involved - I am one beggar sharing with another. Anything can be done in a patronizing way. I think that it is well said, that it is not: I know and you do not. Rather we share together and we each share what we know with each other. I believe that is a good way to end. We are supposed to end now and I wanted to say thanks to all of you for coming and being a part of this. We will just have to see what develops now in the next couple of hours.

Break Out Session:

Group **Three**

Participants: Monte Sahlin, Robert Moon, James Wu, Bruce Moyer, Niels-Eric Andreasen, and Matthew Bediako

Monte Sahlin: A thematic analysis of our conversations will be carried out, so this is being taped and will be transcribed by graduate students. I have been asked to start so that the transcriber can get clear voices on the dictation by going around and asking each of you to identify yourselves.

First, I am Monte Sahlin, ADRA Vice President for North America.

Robert Moon: I am Robert Moon, from Andrews University.

James Wu: I am James Wu from South China Island Union.

Bruce Moyer: I am Bruce Moyer from Berrien Spring, Michigan.

Niels-Eric Andreasen: I am Niels-Eric Andreasen from Andrews University.

Matthew Bediako: I am Matthew Bediako, the Vice Chairman of the ADRA Board.

Monte Sahlin: OK. We have several thematic questions that we want to discuss. The task is to identify those ideas you believe are important and to include them in the consensus document. What are the current social challenges that create an opportunity for the Adventist Church to respond?

Bruce Moyer: Let me start off by suggesting vast migration with consequent social disruption, i.e., refugees.

Robert Moon: In North America and in many parts of the world, dysfunctional families. A whole syndrome

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is associated with what we speak of as inner-city problems, but this dysfunctionality goes across every kind of societal setting.

Bruce Moyer: Let me toss out another one responding to what Bob said, and that is the issue of urbanism. Urbanism is more than just dealing with urban areas; it is a whole world view, a mind set that permeates far more of the world than those who actually live in the cities.

Monte Sahlin: People who live North of the Arctic Circle may watch by satellite on their televisions the program, *Hill Street Blues*.

Matthew Bediako: Instances where the population is increasing, but food production is going down; also tribal conflicts that have caused so many people to leave their homes and their land.

Monte Sahlin: I suppose the Western version of that is nationalism. Are there any other social problems that you think are important to put on the list?

Niels-Eric Andreassen: It seems that different units of the world population are connecting with each other and dealing with each other more than ever before. But there is not a common sense of a shared system of moral values by which we relate to each other.

Monte Sahlin: The global economy and the information system is increasingly amoral?

Niels-Eric Andreassen: Yes. Moral people are connecting with each other, but not through a system of values that govern that relationship.

James Wu: I can respond to that. In the Asia Pacific are many countries and societies being hit very hard with unparalleled economic development. We have a "drift" in the value system. People are making money and materialist values have overcome or drowned family values and other moral values which are not in harmony with the growing importance of accumulating wealth.

Matthew Bediako: What of global unemployment?

James Wu: Yes, unemployment.

Niels-Eric Andreassen: It is a major global problem, unemployment.

Monte Sahlin: It is a major problem in development too.

James Wu: I would like to change the topic of the discussion somewhat and focus on the church response, or more accurately, the church administrative system and its impact on such issues as these. Many departments of our church are doing their part wholeheartedly, but somehow we become so divided by our administrative boxes that we don't know what the other is doing. Often we feel that our department is doing the best, the most important work. But how can we network together, join together so that resources can be pooled?

Monte Sahlin: What do the rest of you think?

Robert Moon: I think collaboration is important. We need to come to the place where the local church becomes a contextual entity that functions and meets the needs of the local community. Sometimes our global efforts do not allow for that contextualization, yet if we are going to be successful in the community, the local church has to be known in the community. If everything is always part of the big thing - of the global effort - that church does not take on its own identity within its context.

Niels-Eric Andreasen: One of the discoveries people talked about during the Annual Council was the incongruence between the statistical reports of membership growth and financial growth. Membership growth is going up fast and financial growth is holding even, or maybe even dropping a bit per capita. So I was thinking, where is it going to end? It seemed to me that it would end in some increasing difficulties. I wondered to myself what kind of global structure could be invented to take account of these trends, or to enable the church to continue in spite of these discouraging trends. I wondered if an organization like ADRA, which is part of the church but also has an agenda of its own, might provide or help provide some other way of thinking of the church around the world?

I do not know just how it would come about. Just imagine, though, that after a few more General Conference sessions we will have 15 million or 20 million members, all of whom must be represented at Annual Council at considerable expense. How, out of the plurality which this represents, do we craft a single church? Are there other ways to have a singular Adventist Church, other than the way we have now which is driven mostly by money that we have spread out evenly and then with which we all do the same thing? Are there other ways of having a single Adventist Church with a single mission - a mission driven Adventist Church? Could ADRA help the Adventist Church be a single church with a single mission, at a time in the future when we cannot all be brought under a single roof to do it?

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Monte Sahlin: It seems to me that the next incremental step in dealing with that issue is that the administrative divisions become the constituents of the General Conference, instead of the Unions - and Annual Council becomes simply a gathering of Division delegates . That is the latitude that is in the system right now, that is a fairly incremental adjustment. But project it a few more decades down, lets say there are 40 million Adventists, what then?

Niels-Eric Andreassen: By the time you do that, you remove the work being done here at the General Conference further from the believers. It used to be that Conference Presidents came here to the GC, and they sent out the directives to the churches where our membership is. Now it is the Union Presidents who are sending out those directives to the Conference Presidents. If you make it the division presidents, you simply move the work further and further from the members.

Monte Sahlin: Actually, we make it a longer distance every time we baptize someone. You cannot have the same level of closeness among 10 million members that you had among 1 million. In the life span of people alive today and in this building, we have gone from a half million to 10 million, which is an enormous increase.

Niels-Eric Andreassen: Is this a problem driven by success? I am not decrying it. I am only asking.

Monte Sahlin: It is a question that we have to answer.

Niels-Eric Andreassen: I think we need to think about it as a church, because it would not be desirable if we broke apart. I think it would not be good. . .

Monte Sahlin: True.

Niels-Eric Andreassen: . . .for the mission of the church. Yet we set out to convert the world, so this is not being done to us. We are doing it to ourselves. I just have not quite figured out how to do it successfully - how to preserve a unity of mission.

Bruce Moyer: Is there any feeling that if we begin to reach this point where our numbers are too great to maintain the kind of unity which we have now, we might segment peacefully rather than through conflict?

Monte Sahlin: It may be that there is more conflict of a non-geographic nature than there is over geographic segmentation. We already have splinter groups that are in the process of leaving, or who have left, the church. There are "right-wing groups" that were expelled a few years ago, and there are evangelical

Adventist congregations that are in the process of leaving, some expelled and some leaving of their own accord. So there is really more conflict over the span of social styles, of the span of ecclesiologies, than there is over geographical and cultural issues.

Bruce Moyer: There may also be a segmenting in terms of technology versus non-tech segments of the world in spite of the increasing urbanization. I suppose that what we would, in our usual crass terminology, refer to this division as that between developed and under developed populations.

Monte Sahlin: Let me bring you back to the agenda which is to identify social challenges, issues in the world that provide a particular opportunity for Adventist intervention. We have identified migration, dysfunctional families, disadvantaged communities, urbanism, food production, lack of growth in food production, tribal conflicts, lack of shared moral values, unemployment, the speed at which change - particularly economic change - is occurring. Are there others? We have had an historic interest in addictions.

Robert Moon: I would go with dysfunctionality. It is not only dysfunctional families but dysfunctional society and individuals. Certain addictions and substance abuse is part of that problem. We do things to provide them an insight as to how they may move out of dysfunctionality - a vision of wellness.

Niels-Eric Andreassen: Wellness would be the natural response - but of course, ADRA is into that!

Bruce Moyer: Environmental issues.

Monte Sahlin: AIDS. I was waiting for you to say that Bruce!

Robert Moon: Here is one example that might give us some insights. *Voice of Prophecy* developed a new Bible study series that they said was very successful, except that the VOP could not afford to implement it. At one planning meeting the idea was suggested to have church, or cluster church related programs. They could buy the materials, and do the work. The issue of finance would now come down to a local level where people are willing to pay for the things that they are involved in. It is not without its ups and downs, but does seem to be moving. Again we get to the whole concept of support and finance.

We have seen instances where people have gone to some other part of the world, and all of a sudden we find that they are giving to programs in that part of the world. Finding ways to have total membership involvement in some dimension of witnessing is probably the most scripturally sound and optimistic approach. I can sight many things from the Spirit of Prophecy also that would support this. So compassion

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ministries certainly open the doors to many people to discuss life at a deep level. Working with a program in Benton Harbor, I am now able to talk with the people about things that I would never have talked about if I had not had that involvement through social ministry, and it is very natural. The door opens and they are telling me about their history, why they are not part of a church now, and what it would take for them to be part of the church. But I could not have had these conversations except for my involvement in the social program.

Matthew Bediako: My fear is that as a church we have delegated compassionate ministries to ADRA and to Community Services. It has not been something that we have mobilized or brought into our teaching with church members. We are, more or less, saying, "ADRA you take care of it. Community Service, you take care of it." The person in the pew is not looking to see what is needed in the community. In what way can I help my neighbor?

Monte Sahlin: But there is a tension, I think, between that individualistic approach to social issues and the collective witness of working together through organized efforts. I think both are important. It is the same dynamic which is found with evangelism. We have largely institutionalized evangelism. The average member thinks that evangelism is sending a check off to the *Voice of Prophecy*, or *It Is Written*. They do evangelism for me.

Matthew Bediako: Exactly.

Monte Sahlin: We bring in professional evangelists. He does evangelism. My job is just to support him. The average member does not do much in the way of personal evangelism. Although the facts of the matter are that for every individual, at least in the United States, who will go to hear an evangelist, there are hundreds that work next to an Adventist in an office, or factory, or sit in a classroom next to him/her.

Niels-Eric Andreassen: I thought about that - the evangelism part - and I think you are right. However, I do not know how right we are in beating our members up by means of such speeches. Years ago when our members talked to their work mates and neighbors about their faith, those work mates and neighbors had a little different attitude towards religion than maybe they have now. In the past literature evangelists sold copies of the *Great Controversy* because people were interested in how the world was going to end. Now we do not do that, we sell cookbooks or something like that! Of course, I know in America many more people are religious than in other Western countries, but even so it is not as easy as we make it out to be. I am just making friends with non-Adventists now because of my job. That is one way - to make friends - but it is a different thing. It is not so easy.

Monte Sahlin: Even at both the individual and collective level we still tend to think in terms of frameworks that presuppose a Christian environment, or at least an environment of people who are interested in religion. Increasingly, though, the world is filled with people who are not interested in religion. Even if the nation I live in is known as a Christian nation, the vast majority of people are not interested in religion. They may hold a little conversation with you about it, but they do not want to go to a meeting and listen to somebody talk about it. They are just not interested.

Niels-Eric Andreassen: I have many non-Adventist friends who are church people, but they think of religion as a good citizenship club, something that a decent citizen does. It is good for the family. It is good for the community. You attend the Presbyterian or the Lutheran Church, but it is not something that they associate with a kind of a life and death decision, the way we have done in past years. We have got to accept the truth, otherwise there is the judgment; this was the driving force in the past. I do not think Adventist thinking is quite of that type any more, but I think other Christians who may be our friends and neighbors, they would definitely not think that way. Christianity is very much a good citizenship club.

Robert Moon: I went to buy some dinner in Berrien Springs, and made an acquaintance with the proprietor and some young men who were there. One of the young men asked what I did. So I told him. I told them about the Adventist Information Ministry. I told him that we have things that happen all the time that are nothing but miracles. I began to recount stories, and the young man wanted to know who I was. He wanted to know how he could contact me. I gave him information and I said, "I will give you an 800 number that you will never forget. If you want to learn more about how God's word speaks to modern man you call 1-800-His-word and if you want to talk to me, you ask for me. They will know who I am." I said, "Let me get you something," and I went out to the car and I got the *Desire of Ages* that has been used in prisons. I said, "I want to tell you about this book. This book was used in prisons in Romania and it changed how the prisoners acted and it has now been used in prisons in America. It is the story of Jesus and it is put in an easy readable form. It is remarkable the changes that I have seen in peoples lives as they experience Jesus in their life." He said, "I want it. I will be calling you." I do not know whether he will or not.

I go around and I say, "Lord I am not much good at this business of witnessing to people. You send me people." If I get on the plane, or wherever I am, and if I ask that, it never fails. I met a guy in the market. He was 6'11" and I said, "Hey, are you a basketball player?" He said, "Yeah." We had a conversation and by the time we got done he was telling me about himself, and I gave him the 800 number.

The fact is there are people seeking something that goes beyond what society is offering today. I think part of it is to help our members recognize that their witnessing is not like the Lone Ranger, but that God's spirit is with them. I think that one of the most effective things that we can do is to give them examples and

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stories of simple things that have worked in many places. In a friendship witnessing workshop with which I am involved, I begin by telling a couple of stories and asking the participants how many of them know of experiences where friendship has made a difference. Almost everybody does. I am convinced that it is indeed possible to witness in this way, and the whole issue of the ambiguity of God is actually creating an opportunity for nonbelievers to find people who really believe in God and really believe in miracles.

Monte Sahlin: Let me bring you back to the agenda here with a related question, and then let's talk about it. That is, what is the appropriate role of witness and social action? Now if that question does not click with you let me give you a couple of quick examples of its relevance. At one end of the spectrum of potential answers is one which I came across when I was in Boston back in the early 1970s. Part of my responsibility included the last of the old city missions in Boston. Brother Newman, who ran the mission and was about 85 when I arrived, operated according to the rule that if you wanted to get a box of emergency groceries for your family, you had to come to prayer meeting. After you sat through prayer meeting then you could have food. He played a constant game with people who wanted to know how much of prayer meeting counted? Can you come in halfway through? Can you come in for the closing hymn? Brother Newman felt that just participating in the closing hymn was not sufficient. I had to preach to this group every Wednesday.

I came across the other end of the spectrum when I was a pastor in Columbus, Ohio. A lot of the members of the church were employed by a hospital - a psychiatric hospital. There was a constant debate because Harding Hospital sees itself as a Christian, faith based psychiatric hospital. In the context of psychiatric treatment how do you introduce faith and avoid manipulation, because religion sometimes has a lot to do with psychosis. There were many good Seventh-day Adventists who felt that as a mental health professional it was completely manipulative to talk at all with people about their beliefs. They should not bring their beliefs in. There should be a firewall between their practice of compassionate healing, and their own religious views. So what are the rules for appropriate witness in the context of social action?

Bruce Moyer: I think being intentional without being obnoxious. I have sat through sermons for a donut and a cup of coffee. I am sorry. I know Brother Newman. In some of my worst days I was willing to do that just to get a meal.

Robert Moon: But now you are here with us.

Bruce Moyer: I know. I survived somehow, but not because of what I had to go through for a donut and a cup of coffee.

Monte Sahlin: But many people who sat next to you did not survive.

Bruce Moyer: Yes. I sat in a conversation one time with people asking how they should share their values. I said, "What do you mean, how?" The issue is not whether to be religious or not. People are still transcendental. They are still spiritual. They are not religious, but they are concerned about ultimate realities. They want to know. They do not want institutions, that is what they are down on. They do not trust institutions, but they are interested in what makes life real and what are ultimate realities. We need to be simply straight forward about what we believe without pushing our beliefs, imposing them on others, without requiring immediate agreement on the part of everybody with whom I am dealing. This is one of the hard things for some Christians to do - to be open and frank about one's beliefs while also being tolerant. I do not hide anything, but I do not push it on you and insist that you agree with me right now. I think this is where the whole issue of development becomes relevant. (By the way, I do not like this term "development." It suggests an evolutionary and hierarchical process that bothers me.) The fact of the matter is that all of life ultimately is spiritual, and I think we need to recognize and be open and honest about that. This should be part of our basic understanding of reality. It should just be normal, without being obnoxious.

Monte Sahlin: Draw a line somewhere. If I am dispensing food to people caught in a famine in Sudan, do I pass out literature with bags of grain?

Bruce Moyer: Not necessarily. I think you can pass out the grain. You can be caring. You can be concerned about individuals. You can demonstrate that concern. The fact that you are there demonstrates a certain amount of concern. You can do what you can to raise flags and elicit questions from people about your motivations - why you do as you do.

Matthew Bediako: In fact, I believe that if you show genuine love even without mentioning anything about what you believe the person will begin to question, "Why are you doing this?" I can site an example in Ghana where ADRA was feeding 135,000 families a week. We never mentioned anything about the church. In fact, many people did not even know ADRA was a Seventh-day Adventist organization. All that we did was to mobilize our members to be the distributors. Soon people were asking the question, "Why are you doing this?" We said, "Because we consider you as our brothers and our sisters, and because your needs are our needs. That is why we are doing this." People started saying, "We need to find out more about this church."

We also went to Muslim areas where they were growing tobacco. They were using buckets to water the tobacco everyday. ADRA went there and dug a well to help them, and then started to encourage them to

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grow other crops. Today we have a church there. We did not preach a sermon, but these Muslims discovered that we were interested in them. We are interested in their welfare and then they started asking questions. So I believe if you show disinterested benevolence, and if you really mean it, people will begin to see that there is something different about you, and they will want to find out exactly what it is.

Bruce Moyer: When I was in Sri Lanka I made a presentation to a group of Buddhist priests. At the end of my talk one of the workers there who was actually a Harvard trained lawyer came to me and said, "You are just here to make converts." I said, "Did I say anything about that during my talk?" He said, "No, but I know that is what you want." I said, "When I come here I put both of us at risk, because I am listening to you and you are listening to me. Anytime two religions share both are bound to learn something from the other. There is always the risk that one of us may decide that the other one is better than what we have had. That is a given. But the alternative of not sharing, of not speaking with each other and retreating into isolation - that is worse."

James Wu: Looking at the symposium, I'd like to examine what we want to come out of it in the future. Speaking practically, as I do back to my Union, I ask the question: where are we going to put ADRA? Where are we going to put ADRA in the total picture of the ministry of South China Island? By looking at this I think we can draft a statement for the purpose of promoting an awareness among our church members of ADRA's role.

As I look back on the last two days I remember a lot of good presentations. Looking through ADRA's glasses, we see the needs of people, of communities, and we want to minister to them as Jesus ministered. To do so we can go to people and gain their confidence through compassionate acts intended to meet their needs. This is what ADRA is doing. We see that. I would like to emphasize, though, that the real needs of a people will depend on the area, on the place, and on the social structures within which those people live. Identifying these needs requires a survey of their communities and the needs which they face. I do not think that we can identify the needs of the whole world and then reach a final, comprehensive solution. So I feel that we need to structure a position, a system approach which integrates the processes of relief, development and transformation in these areas. This idea is very good.

I feel that ADRA, if we could group our resources in the church into a certain groups, is within the group of medical service. ADRA is on the frontline reaching and touching people - going into the ghetto, going into other areas. ADRA should work with our medical field in their outreach - and then what follows behind? Then another group is that of education, training our workers, training our people, our members, to go into the frontline. Then there is the church, a place of nurturing, of pastoring. When people trust you, are confident in you as a result of your involvement in their lives, bring the church to them. They

need nurturing, and pastoring - convert them and teach them. How do you convert them? By gaining their confidence, by realizing their needs and really being with them. So Global Mission is also part of the whole picture. Global Mission is a frontline.

I feel that ADRA, Global Mission, the medical ministry, these are an opening wedge to going into unreached areas. Looking at the whole picture of the Adventist Church, I feel that we have the frontlines on one level, and then the nurturing at another level - it forms a system. That is the whole picture I am getting from this symposium.

Matthew Bediako: I hope that Andrews will not be the only one working with this group of people - that it could be part of the whole educational system of the church. Because need is a commonality joining both Adventists and non-Adventists. Within our own church there are social needs that we have not addressed. Some of our ministers are not prepared or equipped to take care of that need.

Monte Sahlin: OK. Let me move you on to another question. When you think of the church 25 years down the line from now, what should social action look like? We would probably have to say what does evangelism and the church look like, to put down the conflicts.

James Wu: I think looking three years into the future we are confronted with important questions. The World Peace Confederation is coming up. In effect, the whole world is trying to bring about a union of churches and religions and common people and power to have world peace. Where do we stand as a church? Where do we stand? Are we going to join?

Monte Sahlin: Where should we stand on that issue?

Robert Moon: We always support peace. We are pacifists.

Matthew Bediako: Think about it. In the next five years, the next nine years, the Adventist Church will be reaching all countries. The membership is going to grow and as you advance you encounter these problems and these issues. I am sure with one million or half million these were look alikes. But as the church enters many countries the need for the church to be involved will be greater than it is now. Especially where you are meeting populations where there is a lack of education in many places, a lack of basic health. These things are going to move in more quickly than what we expect them to.

Niels-Eric Andreassen: The membership doubles in 10 years. So in 25 years that would be 40 million Adventists.

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Monte Sahlin: And how do we gather and pastor them all? I think it is currently doubling in four and a half years.

Robert Moon: But it is not doubling in America.

Niels-Eric Andreassen: No, but they did not ask about North America.

Robert Moon: No, the reason I mention that is due to meeting perceived needs. In America the Mormon Church has focused on family. They have about 6-8 million members in America. Very few outside. We are almost the same size, except we are primarily outside of America. I think that it certainly illustrates there are real needs in America, but we are not addressing those as part of the situation. Now in America the Sabbath may be more of an issue than it is in some parts of the world too.

Bruce Moyer: I am looking at a number of different Adventist churches in the future. In North America it will be a largely Hispanic church, with perhaps the second largest being Korean. I am also looking at a church in which there will probably be a significant amount of friction between the haves and have nots; in which at least one segment of the church operates on technology and a large segment of the church continues on the way it has been with no concept of what technology is.

Monte Sahlin: You know it is interesting. I am relating to what you are saying about fragmentation. What was said earlier about finding a new way for unity. Dr. Heibert talked about the Mennonite Central Committee, which is the equivalent of ADRA in that church, though actually there is not one Mennonite denomination. There are scores of them. The Mennonites are very fragmented. There are a lot of little splinter groups, but the Mennonite Central Committee relates to all of them.

Bruce Moyer: The Mennonites, the Amish, they are all related and they all accept each other.

Monte Sahlin: Well, no. In fact, some of them are fighting each other theologically.

Bruce Moyer: But that is because they are related.

Monte Sahlin: They all accept that. They all send their money and young people to volunteer. I believe Paul Detweiler is the Director of Mennonite Disaster Service and I know him quite well. He says that they have volunteers and donations, regular appropriations from 40 Mennonite denominations. Is it possible that in fact, the work of ADRA could be a point of unity even if the church becomes fragmented on many other issues?

Niels-Eric Andreassen: Our church has a tendency to unsuccessfully fragment so maybe it won't succeed in the future. I think that a 50 million member church with a 150 years of history may stay together, but it may not walk in step policy wise as it does now. It could, though, walk in harmony when it comes to mission. Mission, or its message, is composed of visible traits: reaching to the world through ministries like ADRA, the Sabbath as expressed by a group of people who observe it every week, the second coming of Christ as preached by this people, education focused on life. Could that be a model 25 years from now? Might the General Conference one day be a Central Committee and the divisions, as you pointed out, act as nerve centers around the world? Once a year everyone would come to the General Conference to compare notes, to see how it is going - to see how we are progressing in our common mission.

James Wu: But there is some kind of unity through satellite technology in Net 95, 96, and 98. I see this in our part of the country where our division is working toward a world wide global evangelistic effort. Isn't this common effort a kind of unity? We have a committee formed already within the Northern Asia Pacific Division. We are going to bring our unions together to work with Pioneer Memorial Church at Andrews University. So God can bring this kind of unity through the means of satellite evangelism. We need as well people to go into the communities and gain the confidence of the communities as the gospel is aired around the world. ADRA can finally fit into that.

Monte Sahlin: That is very interesting because ultimately if you push this Net idea, proclamation becomes entirely a matter of technology. One speaker can reach everyone on the globe, so the need to have a huge institution for proclamation is not there any more. Where you need the troops, where you need to put people is on the ground, on the frontlines and this is largely through ministries of compassion. That is how you establish relationships with real people.

Niels-Eric Andreassen: I think this is an interesting point, but I do think that evangelism should also be a lasting characteristic of the church. I have a question about the method and the technique. We used to have H.M.S. Richards and he went on radio and that was just revolutionary, and it went quite well. But then it sort of got derailed and institutionalized. So these methods needs to go through transformations all the time. I would venture that this initiative out of Andrews will probably be a world event, but I am sure that five years later it will be modified and reformed.

James Wu: But the world's population is going to the city. We know that 80-90% of the population will be going to places where technology can reach them. Again going back to Bruce, we need the grassroots people like ADRA and health institutions to work with the technology. So what has come back is the system approach, and we all need to work together. All details of what goes on in the church in every department - they need to work together.

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Monte Sahlin: But the problem I see with a systems approach is the danger of it being a Western mechanistic model rather than an organic model. The mechanistic model is less and less acceptable on the globe, and more and more difficult to keep in tune. We have this huge machine - and I know the mechanical problems with Net 95 and Net 96! I was directly involved in solving them. The technology is enormously complex, and if you start talking about pushing it into more and more time zones, thousands and thousands of downlink sights, a mechanistic model will eventually break down under its own weight.

Niels-Eric Andreassen: That is one thing I really do not understand as well you do. But in just thinking about TV (which is the model that we have adopted): everyone watches TV between six pm and whenever they go to bed at night. There are ratings to try and figure out what people watch - it becomes a feat of marketing. We know that these kind of programs come and go all the time and new formats are needed as they become dated. Think of it: the church is 2,000 years old and TV only lasts for three seasons, and then we have to get another guy on who is funny enough to keep viewer's attention. All will probably be just passing in a few years, and then something else will have to be tried out.

Bruce Moyer: That may be. But I do not think it should preclude us from using it for the few years while it is hot. In fact, I have been out in the bush in northern Thailand where there is no electricity and the skyline is littered with TV antennas. They have got batteries and they are watching *Santa Barbara* and *Baywatch*. I am not saying to you . . .

Monte Sahlin: They are watching the programs that do not even require knowing the language!

Bruce Moyer: It just occurred to me that ADRA should identify in some way with Net 98.

Niels-Eric Andreassen: Oh, I think so.

Bruce Moyer - In what way? What would be the most advantageous way to do that? Because here is something that is going to be going out to a large segment of the world's population. Not only that but 3 ABN is moving towards a global approach.

Monte Sahlin: We have four Nets this year. We were not going to have any Net 97, and we have four of them because we left a vacuum. . .

Bruce Moyer: And they came in.

Monte Sahlin: And the total registration of downlink sights right now for all four of them is in excess of the total actual participation in Net 96. So the cat is already out of the bag.

Niels-Eric Andreassen: This, I think, is a trend you will see 25 years from now. We cannot sit here and make a committee meeting to say we will do it and no one else does it.

Bruce Moyer: People will do what they feel needs to be done.

Niels-Eric Andreassen: That is frankly one of the reasons that I was very open to having Net 98 at Andrews - I want to get Andrews in the global view. Now we've got it through. . .

Monte Sahlin: It is a fantastic opportunity to link public evangelism with pastoral ministry and our educational institutions.

Robert Moon: The Web is another interesting issue.

Monte Sahlin: Should we in social action address the issue of those left out from the technological point? Should we be distributing recycled lap tops in the inner city?

James Wu: That is a good question, because in China what we are doing is passing out radios, because we know the radio network is all over China. So what we want to do is just pass out radios. This is a good project.

Bruce Moyer: For a single station.

James Wu: Just shortwave, with shortwave you can make it.

Bruce Moyer: Yes, OK.

Niels-Eric Andreassen: I am still thinking of the question you asked before, should we help people with or without preaching to them? I think we have an expression about "Rice Christians." Christians who join the church for a bowl of soup. We do not like that too well. It is the wrong motivation, but I think it is equally wrong to invite them to church for a bowl of soup as it is to come. It just depends on who takes the initiative. It does not look quite right.

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Monte Sahlin: We have to take the responsibility for setting up the manipulative framework with which. . .

Niels-Eric Andreassen: But I think what we were saying is that ADRA, or Christians, can go to a community and do what needs to be done for the sake of meeting the needs of the people and to explain who we are; why we are there. We are there to keep peace and we are there to feed people and we are Christians. We are in the business of feeding people. I think from there on out one can say what else needs to be said. It seems to me that identifying ADRA with Christian mission or with the compassion of the church is appropriate, so when anybody asks it will not get us into trouble with the authorities. But you cannot feed people under the condition that they join the church. That will make the wrong kind of Christians, I would think.

Robert Moon: If we are doing things that help people, after a while they are going to ask us about who we are.

Niels-Eric Andreassen: Are you saying they will ask why we are doing it?

Robert Moon: Yes.

Matthew Bediako: With the technology that we will have two to three years from now, I believe ADRA could really help in the education effort. You know in Africa in our hospitals, in our institutions there could be health education taking place. You could also bring education to the people where they are. We cannot afford to send people to Andrews, but we can bring Andrews to them through the satellite.

Robert Moon: Well, just the recorded tape, then they can play it over and over again.

Matthew Bediako: Yes. The recorded tape.

Niels-Eric Andreassen: On this very point, at lunch Rob Johnson from Loma Linda came to speak to me. He wanted to talk to me about the ADRA education program we have put together. He wondered precisely whether or not an Andrews - Loma Linda - ADRA education program could be created to train, not only ADRA workers, but maybe to train civic leaders, executives, business people in Nairobi, for instance, or other major African cities as a public service to motivate legislators and policy makers to start some health prevention and education program in their countries.

James Wu: That is social action.

Niels-Eric Andreassen: No. It is information only. If you import American cigarettes into China, 20 years from now you have a huge number of hospitals. So think about these implications now before everyone gets sick from smoking. I am talking about that kind of thing. It would be good information and a public service. Interest would be generated from such activity and some people would say, why do you care? Well our health message is the reason. Body and mind and soul working together.

Bruce Moyer: Monte, you triggered something just a minute ago in my mind.

Monte Sahlin: Good!

Bruce Moyer: I am just thinking that a significant number of people in this world will actually make their first phone call on a digital telephone. That is a reality today. How could ADRA be involved in promoting technology? Now this is a political problem because in many countries leaders do not want universal access to telecommunications. But if there was some way to do this beginning with what is appropriate, ADRA could then become involved as a base for growing technology in various countries. I have walked in the second largest slum in the world just outside of Nairobi last year. There is technology. There is technology in that slum area. There are some phone lines in there. It is developing. There was television in there. There were VCRs in there. The attempted revolution in Tianeman Square was largely fought with VCRs and fax machines.

Monte Sahlin: The Nobel Peace Prize has gone to this woman who organized the land mine campaign over the Internet. Now that is an example of a new technological break through in social action using new technology to generate social action.

Niels-Eric Andreassen: Could you do anti-smoking? I really worry about this issue. Americans are smoking less, but everywhere in the world it is on the increase and I just see a tremendous health disaster looming.

Robert Moon: I think that the information related to the coming problem could certainly be shared through some sort of a web site. There is no reason why it should not be at Andrews University. We would be happy to maintain it today. We have got one web site where we are getting over a 1,000 requests for religious information every month, and it just keeps growing. I think that is something that would be very possible.

There is another thing. On these new little discs you can have five books for 25 cents; the cheapest mode of publishing you have. The point is related to wellness. One of the major needs in developing countries is for library resources. I was on the University Council in Jamaica and we were talking about the concept of

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a technologically supported library that would be a fraction of the cost. It is now possible to support that on a computer - you could have enough books to be useful to a small college.

Monte Sahlin: Is it possible to simply provide access to one library via the Internet or something comparable?

Robert Moon: You could do that, and there are a number of alternatives in terms of providing resources. The problem is that the communication networks transmitting the material may be more unstable than simply having a few machines on location. All I am saying is that these are possibilities where technology could meet the needs of humanity.

Monte Sahlin: I want to go back to your idea about tobacco. Is there the potential to act similarly to the woman in Vermont - to use the Internet to organize a campaign against tobacco use worldwide?

Bruce Moyer: Even Russia.

Monte Sahlin: Could ADRA, in collaboration with all Adventist institutions, really mobilize the Adventist community to use technology for a campaign to prevent the unregulated marketing of tobacco in other parts of the world? Is there an historic opportunity right here for ADRA to play a key role in mobilizing Adventists around the globe in social action to prevent a health disaster that could cost millions of lives before it is over?

James Wu: I think that is possible. Our hospital President has just been invited by the President of Taiwan to receive a plaque recognizing our involvement in anti-smoking campaigns which have resulted in a new law prohibiting the selling of cigarettes to children under 18 years of age. So this kind of work is needed. Why not transform such work into a worldwide campaign?

Bruce Moyer: There was a major conference in Beijing this year on smoking related problems. The company that sponsored it is controlled by a Seventh-day Adventist.

Monte Sahlin: Is this a company based in China?

Bruce Moyer: Singapore and a few other areas across Asia.

Monte Sahlin: So it sounds like that there are possibly some Adventists in major corporations that could be mobilized in such a campaign.

Niels-Eric Andreassen: One positive thing about anti-smoking is that it has momentum in this country right now. I think there are many other issues which are very important, and interesting ways of publicizing them. Harvard and Berkeley both have health newsletters that people subscribe to dealing with women's health and men's health, as well as some that are general. I gather these newsletters are extremely popular in this country; they are readable. Housewives in their kitchens read about the latest information on women's health.

I have thought that if the Adventists had a way of doing this internationally it could make a great impact. We have these big women's conferences happening around the world in Egypt, China, and so on. I sense there is an emerging awareness of the issues related to women's rights, their role in society and there could be a place for a newsletter, or some other means of providing information. I would really be interesting in seeing that take place. Alcohol use is another area where we could become involved, an issue that this country has not yet really come to grips. But maybe one should not take on too much at a time. The one on tobacco already has some speed. That of women - I don't know. I am just wondering about what interest there might be in that? I see an awakening, a drive around here. You hear reports from Afghanistan and other places where women are becoming aware of the need for them to act.

Robert Moon: You know, one interesting possibility for a web site could be health and wellness. You could make material available for downloading. It would put important information and resources in the public domain, though we would be associated with it, receive credit for making it available. Along with that you could have a web site related to families. You have a lot of family abuse going on in many places in the world, and women are often its primary victims, as well as children.

Bruce Moyer: But with all of this we are still dealing with a world in which at least two thirds of the population have a basic spiritual orientation and would understand such information better if it were couched in spiritual terms - or at least if it were integrated with spiritual values. They do not want it from a secular perspective. They want a sense that there are some transcendental values behind the material.

Niels-Eric Andreassen: Well, aren't there?

Bruce Moyer: Yes. I am just saying that whatever we do needs to be integrated with broader spiritual values. Muslims, for instance, really have very little objection to the Seventh-day Adventists that they are beginning to know because they recognize our spiritual values. We manifest some of the indicators that they understand as being spiritual ones. We do not drink. We do not eat pork, this sort of thing. These are some of the things that indicate a spiritual world view for them. Making this clear will make contact between us and them more welcome.

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Monte Sahlin: Let me bring this down to the congregation level. How in 25 years should social action be integrated into the ministry of the local churches around the world?

Bruce Moyer: Start right now with the young.

Niels-Eric Andreassen: So that when they become our age they will be involved.

Robert Moon: I think we need to work on communicating the philosophy that a disciple is really not a disciple unless he or she is active. The concept of every member being active is crucial to true discipleship. Salvation is not a result of activity, but activity is evidence of God's spirit in the life - Ephesians 2:10. Many members are saying, help me, show me, what can I do? I think many simple things could be done by local churches according to the needs of their communities. I know of people that are in the church because the local church had a community recreation night in the their gymnasium. This event met a need, and the people who were coming began to associate with church members, and that led to Bible studies. Different communities are going to respond in different ways.

Matthew Bediako: One thing again with this, you have to come back to the training of the pastor. It is vital. Unless your ministers are educated in some of these things they will not even bring it to the church. They have 1,001 things to promote already. So the training of our ministers is vital as far as I am concerned. They are the gatekeepers. No matter how wonderful a program is, if the pastor doesn't want it . . .

Bruce Moyer: Oh, they will want it.

Niels-Eric Andreassen: This needs to change. The training of ministers is determined by three things: the people we select, the curriculum we push them through, and the teachers who do the instruction.

Matthew Bediako: Yes.

Niels-Eric Andreassen: And all that can be controlled, it can be manipulated by us according to our size. I had a short talk with Al McClure not long ago about this issue. He asked how we can influence the nature of training. It is really fairly easy and I gave this example. When I worked at Walla Walla we had a school of engineering, and they had established an advisory council of engineers from Microsoft, Boeing and these other high tech companies that all came through Walla Walla once a year to recruit. One time the fellow from Boeing, (that was while they were working on this 777), he came to Walla Walla and said, "If you do not teach these students integrated engineering, we cannot use them." Within three weeks we had two classes on integrated engineering. It went so fast. And so I said to Al, "Look if there is something we in the

North American Church need pastors to know simply say to the Seminary, 'We cannot use them unless they know this and that.' And you will discover that in three weeks they will have the classes." But what is happening is that there is a mixed signal. Some are saying, just teach them theology and the rest will take care of itself. Others are saying, teach them to preach and the congregation will teach them the theology. I kid you not. This is the truth.

Monte Sahlin: There is a certain amount of truth to that.

Niels-Eric Andreassen: Boeing company is making airplanes and Microsoft makes software. They have very specific objectives and they can come out and say, we want to achieve this goal and either your students know this kind of work or we hire somebody else. I don't want to be coarse about it, but there is a little bit of truth to that in the church. If the business community in southeast Michigan comes out and says, you have got to teach them this or that or they will not make it as employees - you can be sure that in one quarter we will have a class to fill the gap. This is how quickly we respond.

When ADRA came and said, "We need these things out there," within six weeks we had it. So I think this is something that can be done, but I think there needs to be a kind of shared conviction amongst those who employ our pastors that it really is important. If they all come together, the Union Presidents or the Conference Presidents and say, "We really want our pastors in every class to learn how to do such and such for the church," I have no doubt that they will have it. If I have to push it through myself, they will have it within six weeks. We will find the teachers to teach it. I know, for example, that Sharon Pittman was here and has talked about her desire to be involved. I know that in the School of Business there are people who are anxious to get involved and so on. If you need something else again you bring it in. That is how education works.

Monte Sahlin: One of your instructors wants to talk with me when we have our meal break in a little bit about a higher degree program, a graduate program. How can it be structured specifically to meet the needs of ADRA North America?

Niels-Eric Andreassen: We have to think about students. They come as adults or as young adults from home and risk a lot in their education. This change or this degree design is much more persuasive to them of there are people out in the marketplace who are eager for these kinds of degrees and training. But if we tell the students, "Here is a curriculum that we really think is good for you and it is all *our* ideas," it is not fair. We have some of that. In fact, recently I came across a curriculum that was being put together by one of the faculty at Andrews and I asked him, "Did you ever discuss this with the users? With the graduates from that

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curriculum?" "No, but we think that is what they ought to know." Ask them. Send a letter out, around the world where these people work and ask them. These are the people we want to train for you, what do you think they should learn before we graduate them? Let's get that down. I learned this the hard way with the engineers at Walla Walla. This chap was not an Adventist at Boeing, but he was a friend of our college and he was one of the midsize people. I met him at the company one time and he was very direct. This is just the way 777s are designed, and if you are not trained you cannot design it, so forget it.

Break Out Session:

Group **Four**

Participants: Mario Ochoa, Teofilo Ferreira, Hector Luis Diaz, Richard Harwood, Caleb Rosado, John Graz, and Amy Willsey

Mario Ochoa: The questions that we have to discuss are several, and I shall list them.

- 1) What current social challenges create opportunity for church intervention?
- 2) What is the biblical, Spirit of Prophecy, and historical basis for the Seventh-day Adventist practice of social responsibility?
- 3) How does social responsibility relate to Christian ethics and ministry?
- 4) How does this relate to our commitment to evangelism?
- 5) What are the causes and effects of poverty?
- 6) What are the political aspects of poverty?
- 7) What are the types of social poverty that are appropriate for the church to address?
- 8) How does poverty affect the church?

The idea that the organizers have is to end the day with a final statement that would serve as a summary of what we have discussed over the weekend, and will be a challenge for the church, a declaration. So it is a challenge, a plan for the future, even a discussion of some strategies.

Caleb Rosado: I have a question. Are we to provide an answer to all of these questions?

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Mario Ochoa: I do not think so. What we have in these questions is very extensive. I think that we should go with the last part and use these other questions as a background.

Caleb Rosado: Maybe we could put these questions on the board here so that we could have them in front of us the whole time. It seems to me that if we are going to form a statement we have to look at these questions very carefully. Is it an action statement, a vision statement, a mission statement, or a value statement?

Mario Ochoa: It is a vision and a mission statement.

Caleb Rosado: Because we need to understand the difference between vision and mission. They are not the same. A lot of vision statements end up being a rewording of the mission statement. For me, vision is where are we headed. That is a question of direction. Vision as opposed to what are you doing. So we have some crucial concerns here to raise.

There are two factors here. We can look at these questions and draft a statement with the global church in mind, or we could look at it in terms of the local church or a combination of the two. What is the agenda here?

Mario Ochoa: Again, it seems to me that we need to have a vision statement that would provide the link between what we have discussed and an elaboration of future action. That action will be in the future, will have to be elaborated or built by separate groups that will have to meet. They will need to discuss all of its implications, including political implications.

Hector Diaz: There is action where the work is being done, and action where the work is not being done. I think the strategy is different for each.

Mario Ochoa: We are talking here in terms of the statement that we have to work together on. We have these questions here in front of the group which was put together by the symposium organizers. We are trying now to define our method, and the question that we have is how pragmatic this statement has to be? How action oriented this statement has to be? We also had a question about defining what we mean by action here? Action where and at what level, and under what circumstances? Amy, since you were participating in the group that was talking about the statement, perhaps you have some further ideas to clarify what is the task for the group that we will spend an afternoon trying to define?

Amy Willsey: I do not think it is meant to be prescriptive - the statement is not meant to be prescriptive.

We have talked a lot about the fact that every particular region is going to have its own response. But I think it is more about providing a philosophical basis. I think that we are intended to reach a consensus as a group.

Hector Diaz: My opinion is that we should try to come up with a vision statement, a philosophy, and then recommend some action steps that are consistent with that vision. Of course, what we are recommending may be different from the recommendations that are made by the other groups, but I think that is what we are trying to accomplish. We have diverse views to put together in a document to contribute to the whole. That would be my suggestion - that we try to come up with a vision statement and then a strategy, or mission, or plan.

Richard Harwood: It seems to me that there are several key points. Why don't we start by listing the key points that have to go into a mission statement. I am thinking, for instance, the concept of wholism, ministry is to the whole person - if we fail in that we fail to be faithful to scripture, to the example of Christ, and to the witness of the Spirit of Prophecy. A whole ministry to the whole person; a concept of the unity of the physical, mental and spiritual.

Mario Ochoa: Richard's suggestion is an excellent one because the issue of wholism is going to permeate, is going to encompass, all the questions that we have here. If we deal with the principle of wholism, we may find that we've answered all of these questions in some way.

Caleb Rosado: So we start with a general approach.

Mario Ochoa: Sure.

Caleb Rosado: Now, who is going to sum up what we say?

Mario Ochoa: Well, we have this recording here . . .

Caleb Rosado: Yes, but maybe someone could record the summary statements on the board. Dick, you look pretty good at that!

Richard Harwood: Well, I do not know if they would agree! Would someone else like to do this?

Caleb Rosado: No, go ahead. I studied Egyptian hieroglyphics!

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Mario Ochoa: All right. Let's discuss the issue of wholism then in the context of what we have talked about yesterday and today. We will try to summarize.

Caleb Rosado: Let me add something. Adventism, by its very doctrinal structure, is one of the few churches that has a wholistic message. So that is already a distinct advantage. We do not separate the body from the soul. It is wholistic. Therefore, what Heibert was talking about as the strong tendency in the West to separate the social from the spiritual - while we have done it in the church because of Western influences - theologically our church militates against such dualism. So we need to get back to our doctrinal base and not allow our sociology to influence our theology, because that is what has happened.

John Graz: When you say Adventist, are you excluding other Christians? Or could we say Christians?

Caleb Rosado: This statement is particularly for the Adventist Church. So I am speaking right now of Adventism, because other Christians do not have a wholistic approach necessarily.

Mario Ochoa: What consequence does this wholistic doctrinal base have for our message now in social action? Or for our social action ministry?

John Graz: Maybe it could help us to try to understand the causes of poverty. I've traveled in Africa several times now - to Angola and to Mozambique. You know, when you put people in a system in which they have to put all or much of their energy in securing foreign assistance - you kill them. We really have to face the fact that most of the big aid organizations are doing that. They just bring money, and they destroy the balance of the country. There is a lot of corruption, and people believe that by just receiving money their problems will be solved. I think that we really have to think how we can help people without putting them in a very bad situation of dependency. Dependency is not our goal. Our goal is to help people to face themselves and their situations. They can do that. You know in some countries you provide money, clothes, other things. It results in chaos. It destroys all of the harmony, the balance, all the work of the past. It is very hard. Wholistic ministry can help us to think in terms of education, not only assistance.

Mario Ochoa: From my perspective, John, you are raising question #1 here, which is that in some of the underdeveloped countries, we have the situation of economic dependence, both within the national society and also between that country and other countries. It is a double balance that you want to achieve - both internal and external self reliance.

Richard Harwood: One of the real advantages of wholism is that it forms the basis for the individual regardless of ethnicity or situation.

Hector Diaz: I would like to make reference to something that was questioned earlier today which I think is directly related to what John said. Our message should emphasize our relationship to God, our neighbor, ourselves, and nature.

Caleb Rosado: Maybe we need to really define wholism. I think that is what we are trying to get at. I think we need to define what is the unique, Adventist definition of wholism. Then on that basis we can know which way we are supposed to go in terms of acting on that concept of wholism. We talk about the mind, body, and spirit, but I think also of social relations. I think that we need to put that up there, too.

Amy Willsey: If we were actually implementing a wholistic message, I do not think we would be having this discussion right now!

Caleb Rosado: Precisely.

Amy Willsey: So, do we actually have a definition of wholism? That is probably a more pertinent question.

John Graz: In theory, yes, we do.

Caleb Rosado: Yes. Ellen White talks about true education as wholistic development. The mental, physical and the spiritual. I think she left out another, that is social action.

Hector Diaz: Social, yes.

Caleb Rosado: It is the four legs to the table.

Mario Ochoa: And to that definition we can apply our stages of relief and development. As we say in the development community, relief and development are just points in a continuum.

Caleb Rosado: My only problem with that definition is that as Adventists we have essentially applied it to the individual, but we have never applied it too much to systems. What ADRA is pushing us to do is to examine this aspect of systems. Systems can destroy the mental health of people. It can destroy the physical, the spiritual, and the social health.

Richard Harwood: OK. What was the word Dirk was using last night?

Mario Ochoa: What structural, or systemic?

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Richard Harwood: Yes, systemic. He was using the word “systemic,” I think.

Teofilo Ferreira: To further develop what John was saying, in my mind the question is whether we are to provide health or partnership? Some countries (Gorbachev mentioned this some time ago) say, “We do not need your help here, we need your partnership.” That is an educational process, not just telling them what to do.

Amy Willsey: That is a well known tenant of development. We should not be giving to somebody. It has to be working *with* them. They have to do their own development. Otherwise it is worthless.

Caleb Rosado: Well, it is a basic element of compassion. Do you want to push that a little bit further, what you mean by that?

Teofilo Ferreira: Yes, because it is involvement on an equal basis - partnership.

Caleb Rosado: OK. So that means respect for the other’s contribution.

Teofilo Ferreira: You go beyond the concept of the mission to the human - you are a human being and I am a human being. We are going to work together. We have different capacities. We are going to put them together and see what comes out of such a relation. And at the end, one is learning with the other. I am not saying, “Now I am the boss - you do what I am saying.”

Caleb Rosado: Partnership is not patronizing or paternalistic.

Teofilo Ferreira: No. Exactly.

John Graz: In most of the cultures of the world they already have a provision to help poor people. But sometimes they forget. Sometimes the trouble is so great that they forget about the poor. We should also try to find in every culture what they have, the tradition, in relation to compassion; to learn from them, to work through their culture to help them instead of just to bring big things.

I remember a story about Romania. There was a man trying to work with Gypsies to build houses. It was going well. But suddenly when the border was opened a big truck came from Germany with a lot of clothes, and people wanted to have these things. They brought the clothes to the village and the Gypsies stopped work. They stopped building the houses and took the clothes and they sold the clothes in the market. This guy said, “All my work has been destroyed by two or three trucks of clothing coming from very generous

people from Western Europe." There is something very, very wrong about the consequences of this kind of charity or generous help. We have to really to take account of that. I think that this concept of wholism could help.

Mario Ochoa: How do we apply this wholistic message to the reality of society? I am coming from the perspective of what Caleb is saying, or John was saying about respect. How is the concept of respect played out - is it a kind of condescending respect?

Caleb Rosado: No. Respecting people is treating them in the way they desire to be treated.

Hector Diaz: It goes deeper, I think.

Caleb Rosado: It is another way of saying the golden rule.

Mario Ochoa: I would introduce a concept here of acceptance. I accept you because you are a being like me.

Teofilo Ferreira: As a Christian I have won a kind of acceptance. My point is this: I have seen many missionaries working because they feel they have a duty to spread the gospel. I have seen very few missionaries who were missionaries because they loved it. That makes all the difference. Partnership must proceed from love, not a duty to be a missionary.

Caleb Rosado: I think that is a key, because colonialism accepted people. Slavery accepted people, but accepted them for a utilitarian purpose. I think that what we are dealing with is more than acceptance, it is also sharing. Behind the respect is a sense of - we come to the table as equals in many ways, as human beings and partners with them.

Teofilo Ferreira: God makes them partners with us.

Caleb Rosado: We have got to be careful with partners that we do not act as predators.

Amy Willsey: It is an equitable partnership.

Caleb Rosado: Equitable. Very good. I like that. Equitable partnership.

Mario Ochoa: Well, I do not know if I agree with the idea that colonialism accepted the other. I suppose it

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is all semantics here. But I think that what they did was to label them. OK, you are a native here, while you as a European are a superior race. Acceptance is to say, "You are what you are, and I am going to accept that. I do not know everything about you yet, but I am going to labor to know you and what I do not know I am going to accept." But I have to start from that principle of equality. . .

Caleb Rosado: Which is the basis of all our Christian ethics.

Mario Ochoa: I don't know.

Richard Harwood: I like the way our Mennonite brother put it. We have to get to that one family. We are just one family without. . .

Caleb Rosado: OK. That was a good concept.

Mario Ochoa: Yes.

Teofilo Ferreira: That is why I was asking you if this is Adventist or Christian, because I would be more comfortable in saying we are Christian.

Mario Ochoa: But it has to do with the social action of our church.

Teofilo Ferreira: Well, I think when we get done it will be Christian. I would like to know how our other, non-Adventist brother feels, how our Catholic friends feel, at the end of this statement. Are they out of the picture or in? That is my concern now. I would like us to end the same.

Richard Harwood: That could be the concept of "we-ness."

John Graz: Most of the time when we go into a country, we believe that we have the truth and we are on the right side, while they are on the wrong side, or are ignorant. It is already very difficult to have a very balanced approach when you have this prejudice in your mind. Secondly, we believe we have the truth because we are from a country where there is a lot of progress, technological, scientific, etc., while they are living in a poor country without this same progress. It gives us the feeling that we are really higher than them, and it is destroying the relation we can have with them.

Caleb Rosado: Let's summarize here. I am just going to throw this out, and then we can shoot it down if

necessary. Wholism in the Christian Adventist perspective is reaching the whole person in all dimensions of living within the context of where they live to create partnerships for mutual growth.

Mario Ochoa: Yes. We should write it down.

Teofilo Ferreira: Mario, you think we shouldn't say reaching. . .

Richard Harwood: The whole person?

Caleb Rosado: Yes. "Reaching the whole person in all dimensions of life in order to create partnerships," that was that last phrase. It was a very key phrase.

Teofilo Ferreira: For mutual growth?

Caleb Rosado: Yes, for mutual growth. In order to create partnerships for mutual growth.

Teofilo Ferreira: Equitable.

Caleb Rosado: OK. In order to create equitable partnership for mutual growth.

John Graz: I like that at the end, that we are trying now to be partners with the outside world.

Richard Harwood: I really like that because it implies that we are not yet there ourselves.

Caleb Rosado: That is right. And by being involved, we are growing.

John Graz: Have you included cultural in all dimensions of life?

Caleb Rosado: Yes, in all dimensions; reaching the whole person in all dimensions of life in order to create equitable partnerships.

Teofilo Ferreira: Reaching the whole person and all cultures or not? Is it what you said?

Caleb Rosado: I am thinking about four dimensions: mental, spiritual, social, and physical within the cultural context.

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Teofilo Ferreira: What about saying: utilizing culturally sensitive strategies for reaching the whole person.

Caleb Rosado: I think we need to apply a razor wherever possible. The simplest stuff is usually best.

Teofilo Ferreira: According to Ellen White the first one to benefit is me. What we are trying to say here is that we are going to try to reach out to others to help, and that finally the first one to be helped is me. If I do not do this work, I am the first one to be. . .

Dick Harwood: To be helped and saved.

Mario Ochoa: Yes.

John Graz: I just mention culture because it is really a big, big challenge. People look at us through their cultural background, and sometimes we have a lot of conflict and misunderstanding because we are not on the same level.

Caleb Rosado: What if we did this? All dimensions of social, (social encompasses the culture), the political, the economic, and those kind of things?

Teofilo Ferreira: Let me say something. This is a goal statement. We could talk about strategies for accomplishing the goal. When we talk about strategies then we can talk about culturally sensitive interventions. But if we just want to limit ourselves to a goal statement then. . .

Caleb Rosado: No, I think that this is a definition of wholism.

Mario Ochoa: Let's apply this to either the questions here, or think in terms of strategies to achieve this through social action in the church.

Teofilo Ferreira: No. It really sounds to me more like a goal statement than a definition of wholism. This sound like a goal statement related to wholism.

Richard Harwood: Isn't that OK? You should put it in the form of a goal statement, I think.

Amy Willsey: You could add that , wholism is reaching. . .

Caleb Rosado: Yes, wholism is reaching the whole person. Now, John, I sense you are not quite comfortable

here and I know where you are headed in terms of culture. Do all dimensions of life include the four dimensions that we talked about, the physical, mental, spiritual and social within the circle of culture? Is that there? I mean, when you say all dimensions, what is being left out?

Teofilo Ferreira: This tends to be too action oriented to be a definition of wholism. The way I see it, it is very action oriented. Reaching to create. Wholism is a state.

John Graz: It is a statement, but a non-Christian can say that, too. So unless we have these parts here, that one by itself does not express Christianity necessarily.

Caleb Rosado: OK, OK, OK. I see what you are saying. It is not Christian by itself; by itself IBM could say that.

Amy Willsey: We have not defined what that whole person is. Perhaps we ought to qualify the statement a bit more.

Richard Harwood: Do we need the definition then?

Caleb Rosado: Of reaching the whole person?

Richard Harwood: Then we define it, and then this statement we've worked on is our goal.

Caleb Rosado: Exactly. Teo's got a very strong point here. There is nothing here that says that it is Christian. But does everything have to? Is not the statement by itself really a Christian statement?

Teofilo Ferreira: It is a Christian statement, but not exclusive to Christianity. A Buddhist could say that.

Caleb Rosado: That's right. Yes.

Amy Willsey: Yes, anybody could say it.

Richard Harwood: Then how we define the whole person is comprised of the mental, physical, spiritual and social within the dimensions of culture.

Hector Diaz: I guess you could say, "socio-cultural," to make it shorter.

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Caleb Rosado: What would happen if next to mutual growth we added Christ? But then, is that exclusive? What happens if people do not want Christ?

Teofilo Ferreira: Then they are excluded.

Mario Ochoa: Well, we can say we are motivated by our Christian love.

John Graz: Yes, because we are in Christ we want to reach the world. . .

Mario Ochoa: Yes.

Teofilo Ferreira: That is better.

Mario Ochoa: Since we are motivated by our Christian love we want to reach. ..

Caleb Rosado: That is an ulterior motive. That shows the ulterior motive.

Teofilo Ferreira: Exactly.

Caleb Rosado: What if we said, motivated by Christian love, wholism is reaching the whole person in all dimensions of life. . .

Amy Willsey: Yes.

Caleb Rosado: Motivated by Christian love, wholism is. . .

Teofilo Ferreira: . . .is reaching.

Hector Diaz: Is it possible for a person to have a wholistic philosophy, and not reach out to others?

Caleb Rosado: A wholistic philosophy of the self?

Mario Ochoa: But you see in the context of Christian love that would be impossible. Because you cannot just keep love for yourself. You have to reach out if you have love.

Teofilo Ferreira: Most Eastern religions would agree with us, and yet they do not have the Christian dimension.

Mario Ochoa: Right. That is what I am saying. Christian love.

Caleb Rosado: When I was in Thailand that is exactly what I shared with the people. And they said, "Whoa, that is exciting!" Motivated by Christian love.

John Graz: OK. What is next?

Mario Ochoa: Let's apply this now to either the questions, or let's draft a strategy as Hector was saying before. Do you have something in mind, Hector when you mentioned strategies?

Hector Diaz: Well, I think strategies will come probably after we try to answer some of these questions. If you look at the causes and effects of poverty, the political aspects of poverty, what other types of social poverty should the church address? How does poverty affect the church? Once we have an understanding of what poverty is, then we can think of strategies to address the problem. Strategies are directly connected to the problem we are trying to solve.

Teofilo Ferreira: My question is what of the different contexts or dimensions that we work in? We have home, and then we have other countries, some open while others are closed. If we do not pay attention to these basic differences in our discussion, we will end up with a big mixed salad!

Caleb Rosado: Could we word a statement that is inclusive of all those dimensions: home, open and closed?

Teofilo Ferreira: If we are still speaking of the general, yes. But then when we go into particulars and we have to go into a certain method, otherwise we are talking about many things at the same time.

Hector Diaz: I guess a problem that we could identify is inequality. Probably discrimination and inequality. I guess those would take different shapes and forms in different countries. But still there is a problem of inequality, unfairness, and lack of justice.

Teofilo Ferreira: Are you talking about the United States or Africa?

Hector Diaz: Those would be problems anywhere.

Teofilo Ferreira: Oh, but the solutions are not the same.

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Hector Diaz: Yes, you are right. These problems would make themselves manifest in different ways in different places, but if we are looking for common denominators, things that would be issues across the board in different countries, then we could be a little more general.

Mario Ochoa: Hector, you are talking about question #1. What current social challenges are there?

Hector Diaz: Yes.

Caleb Rosado: Why don't we list some of those.

Mario Ochoa: Yes.

Hector Diaz: Social injustice. That is a problem in any country in the world.

Richard Harwood: Unemployment.

Mario Ochoa: What about the condition of women around the world?

Caleb Rosado: Right. The feminization of poverty is a very key factor. More than that, female sexual slavery is. . .

Mario Ochoa: Well, it goes beyond that. I think it goes to the situation in which women everywhere, (because of different considerations which may be social, religious, or cultural), are in a situation of being an auxiliary member of society. They earn less, they are left at home with the children and are in charge of educating, feeding and sheltering them. They are not given opportunities for growth, education or work. Their views are not considered.

Teofilo Ferreira: Are we talking on behalf of the government or on behalf of the church?

Mario Ochoa: I am talking church-wise here.

Teofilo Ferreira: What about unemployment?

Hector Diaz: What about lack of access to power, a lack of access to decision making processes? Would you as a group feel that would be a problem?

Richard Harwood: Disenfranchisement, including education, all those things that Dirk gave us.

Amy Willsey: You could just write disenfranchisement and stop there.

Caleb Rosado: What we see in the world today is a tremendous displacement of people, displaced from the land, displaced from home. Displacement and disenfranchisement are two forces. There are those people who are at the receiving end. But we also have to talk about what generates these forces. What generates these things is the attempt to create a uniform planet at the expense of many groups. Barber talks about the two forces that are operating now. One is “McWorld” and one is jihad. These are two forces that run counter to each other. One is centrifugal and the other is centripetal. One is creating uniformity, and one is creating diversity. Both of those forces are clashing with each other. Jihad is a generic term for any kind of faith movement that seeks to fight for its identity in the face of a challenge to that identity as a result of economic, geopolitical, or other forces.

Hector Diaz: A Holy war.

Caleb Rosado: Right. But we tend to look use the terms negatively in the context of extreme Islamic movements. I am using it in the sense of an attempt to protect my uniqueness in the 21st century.

Mario Ochoa: OK. You have some ideas? We have 15 minutes to go to put this together into some kind of statement.

Caleb Rosado: Christ’s method and mode of ministry toward the poor and disenfranchised was to serve as the model for the church. How does this relate to evangelism? Doesn’t ministry to the poor become an essential part of evangelism?

Mario Ochoa: Is this true of all activities of the church? When we speak of ministry to the poor is that ADRA or ACS or Dorcas? It has to be everybody. We cannot escape social response by giving up personal responsibility to a corporate expression of that responsibility.

Caleb Rosado: No. No. No. I have problems with that argument. We are a diverse church. We are people at different levels; we are also a diverse congregation. I am not going to take somebody that is in senior management in a corporation who can best work for the rich in the community and simply say to her, “OK, Donna, you work for the poor.”

Mario Ochoa: On what basis should that person work for the rich?

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Caleb Rosado: On the basis that the Nicodemus's of the world were able to effectively reach the Joseph of Arimethea's.

Mario Ochoa: Because?

Caleb Rosado: Nicodemus impacted Joseph of Arimethea.

Mario Ochoa: Yes. But how? Because Joseph of Arimethea was poor in spirit.

Caleb Rosado: No. Because they were of equal status. We need to understand the whole situation of equal status here. That does not mean that the rich cannot work with the poor, or the poor cannot minister to the rich.

Mario Ochoa: What I am saying is that there has to be a state of need somewhere in order to work with the poor. That is the implication here of the poor in spirit and the poor in a material sense. The state of need is common to both. Sure, the rich man is not going to have material needs, but may have a spiritual state of need.

Caleb Rosado: I always have problems with that. It is spiritualizing poverty. Everybody talks about spiritual poverty and to me that is a red herring. But the problem with spiritualizing poverty is that we tend to think predominately in terms of spiritual poverty, and we end up doing hardly anything, or very little to deal with material poverty.

Mario Ochoa: No. I implied that there had to be a balance. But listen to the story of this young rich ruler who went to Jesus. He was rich materially, but he was poor spiritually. Why? Because he was totally taken by his riches. Second, he was poor because he did not have love in his heart. In other words he did not have the desire to share with others.

Caleb Rosado: Do you know what selfishness is? I finally found a definition of selfishness: selfishness is self-worship.

Teofilo Ferreira: I think in this poverty question there is an element of need. You have to feel a need, be it physical or spiritual. But that is why I say, anything I do is motivated by my need. I am egocentric - I have to admit it. If there was nothing I would do nothing. We do it because we want to receive something. We are not earning eternal life, but if we are not acting our faith out, we lose it. So that is why I function in the church. That is why I do things for free.

Mario Ochoa: Now, let me add some elements of the 21st century here. What are some trends that we find in the 21st century that are going to impact on poverty?

John Graz: I think that we are more and more individualistic. It is a trend within our society, Western society. . .

Caleb Rosado: Individualism?

John Graz: Yes, and we let the government, we let big organizations, take control of the poor, which is not really the solution. It is really a strong trend. Everything is like that. And there is the globalization of poverty. Those are two trends that will definitely have an impact on the poor.

Caleb Rosado: In what way?

Unidentified Speaker: Because if you need to have a computer so you can access the Internet to get to knowledge or information yet don't have one, you will be cut off - disenfranchised.

Caleb Rosado: No. I do not think that is really going to be the problem, because eventually everybody is going to have a computer just as everybody has a phone. And the poor even have televisions. I think how McWorld is going to impact the world is in the fact that it is creating tremendous wealth for some. Right now we have more paper millionaires than ever in the history of this country, primarily because of technology and small companies and people investing and so forth. We have all these paper rich. It is creating a tremendous disparity. More and more people are leaving the middle class - moving to the rich class. Others are slipping from the middle class into the bottom class. The middle class is shrinking in America and we are becoming two classes.

Mario Ochoa: OK.

Hector Diaz: What should we as a church do about that?

John Graz: I think that as a church we should learn solidarity, christian solidarity. It is very, very important because we have lost it. We have no. . .

Caleb Rosado: Define that, John.

John Graz: Solidarity?

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Caleb Rosado: Yes.

John Graz: In some churches there are poor people. People give a lot of money to help the poor who live elsewhere, but they do not take care of the poor who are living in their own churches. There are no mechanics for solidarity. We are not interested.

Mario Ochoa: I think another aspect of this is back into the technology and the individualism of society. It is that we have become a shallow society in terms of our attention to issues. Because we are in such a quick paced society, issues pass us by.

Caleb Rosado: Let me challenge that.

Mario Ochoa: OK.

Caleb Rosado: I think the Internet is preventing that. Anything happens, bingo. You can find a 1,001 people on the Internet chatting about those issues. So the Internet becomes the gossip mind of the world.

Mario Ochoa: Except, you are talking about one single country here. I am talking about the masses of the world.

Caleb Rosado: You are talking about the masses that are not wired.

Mario Ochoa: Yes. We are talking six billion people in this planet, and you are talking about 100 million in the United States.

Hector Diaz: There are 30 million people hooked up to the Internet.

Richard Harwood: In our agriculture program we are counting on every village in Africa having an Internet connection in the next five to ten years.

Mario Ochoa: Let me bring you back to these issues now. How does the idea that we just outlined affect the church, or challenge the church?

Richard Harwood: You mean all of these things, the enormous wealth, the disparity?

Mario Ochoa: Yes. How should the church react to disparity?

Caleb Rosado: I see a challenge for the church - to use the line of the environmentalists - to think globally while acting locally. That is a line that we have not really brought into Adventism. Why? Because the local church is wired into the global community. As Charles Drake was saying this morning, he loves the reports from ADRA that come into his computer, but he does not have the funds to send it to all the workers. Well, I love the reports from ADRA. I sit and I get all these reports.

Richard Harwood: Do you recognize what you have just said here? The implications of that for our church?

Caleb Rosado: All right. Tell me.

Richard Harwood: Net 98. You know we are acting globally. What you are saying is that we have some thought processes that are strategic, but most of this is implemented quite independently, or with a good deal of independence at the local level subject to local conditions, local culture, etc.

Caleb Rosado: Exactly. It means the church has to move into a much more inclusive mode - whether it is ready for that is another question, and I think Jon Paulien was right in his earlier comments in that regard. The church desperately needs a major reorganization.

John Graz: Also, it would affect the church in opening the question of what we are doing with our own poor. We have more than 10 million members. We have also in our churches the poor. What are we doing with our own poor; the poor in the family, and without?

Caleb Rosado: That is what Sharon was trying to get across. Let's not forget our own family, and the situation here at home in terms of that.

Teofilo Ferreira: My last word in all this is to state that we are never going to solve the problems of the world. Whatever we do, let us do it well and with the approval of the Lord. Because that is the measure of work well done in the end.

Caleb Rosado: OK. Write that down. Recognize that we cannot solve the problems of the world. Whatever we do, we need to do well as faithful stewards who have to give account to God.

Teofilo Ferreira: Yes sir. Because we are the ones who will receive, whether we give or not.

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Caleb Rosado: That is true. That is a good point. As faithful stewards we will have to give account. Now wait a minute - that hits me negatively. That is guilt ridden.

Teofilo Ferreira: No. Doing the best does not mean doing what I do not know how to do.

Caleb Rosado: That is true, but to say I have to give account or else judgment day is coming - I don't like it.

Hector Diaz: Accountability is only part of it, really. Whatever we do, let's do it well.

Teofilo Ferreira: Because ADRA is very respected when the work is done well, and less respected when it is not. The church is the same.

Caleb Rosado: OK. Whatever we do, we must do well, period.

Richard Harwood: That is the corporate church you are speaking about now. But the corporate church has a modest role, really. About 90% of us are not part of the church administrative structure. We are out there doing our own thing, you know.

Caleb Rosado: However, Dick, that is also a model. We cannot solve all the problems of the world, but whatever we do as faithful stewards we must do well. That is not only for the global context, it is true for the local church.

Teofilo Ferreira: That is also for the glory of God and not for mine.

Caleb Rosado: That is also for every individual.

Richard Harwood: Good point.

Caleb Rosado: That is the bottom line.

Mario Ochoa: OK. Does anybody want to make an additional statement to what we have just said for these two hours?

Caleb Rosado: Well, let's think devil's advocate. Have we left something out?

Mario Ochoa: ADRA. We did not mention ADRA.

Teofilo Ferreira: I did at the beginning!

Caleb Rosado: Mario, we did not even mention the Adventist Church in all of this!

John Graz: You know, Mario, in some countries our people have problems understanding why ADRA gives so many things to people who are not members of our church. It is difficult to explain to them. I am asking myself if ADRA should not encourage our church to make some specific projects for their members? Presently, they believe that they are totally left out even though it is our, or their, organization.

Caleb Rosado: You just triggered something that we have not even dealt with. Where is ADRA represented in the local church? In other words, sure the local church will give money to ADRA when it is a certain offering, but I am talking about local ADRA representation. We have the Youth Department and then we have a local youth leader. But where is the local ADRA leader? How does. . .

Teofilo Ferreira: Community Services.

Caleb Rosado: Yeah, I know that thing exists from long ago.

Teofilo Ferreira: Should we have a special word that includes ADRA?

Mario Ochoa: Yes. Thank you very much.

Break Out Session:

Group **Five**

Participants: Jim Hopkins, Sharon Pittman, Jon Paulien, Harold Wollan, Rob Johnson, Wally Amundsen, and David Syme

David Syme: I do not think we should talk about methodologies too much. I think the real issue is about how the 21st century Adventist Church member follows Christ's example in ministering to the poor and the poor in spirit within and outside of the church? In other words, is this a necessity? Do we need changes? Should there be greater emphasis on this kind of ministry? How much is this a necessary part of the church's action as we go into the 21st century? That is the crucial issue. Methodologies come later.

Sharon Pittman: For me one of the key issues to this is that of creating a membership driven, or lay driven movement, a lay empowerment model. I think a corporate response should follow after there is a lay passion. I think for too long the church has created corporate organizations and structures. We really need to educate the laity, to create empowerment models that allow lay people with great diversity and talents and expertise to minister. It comes back to a point that John made earlier, we must base what we do according to the community's view of its needs, not only from our view of what that community needs. We have gotten into this problem in the context of Benton Harbor where we have a bunch of outsiders trying to determine what Benton Harbor needs. That has created some catastrophes for us, total failures because we have not let those people from those communities define their need.

So I think that this has got to become a model where lay people feel impressed by the Holy Spirit to make a contribution, and that is relational. I think we have heard that theme a lot in our presentations. Whatever we do needs to take place in the relational model, not only the structural. The real effort has to be in developing something that is relational, i.e., between people. Christ's model is the greatest model for us to replicate in that sense.

Rob Johnson: I think the proof of that context is how successful Maranatha and ASI have been. They recognize the power of relational social ministry.

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Jim Hopkins: So you are saying it is an empowerment model.

Wally Amundsen: I would like to pick up on the idea that Sharon is talking about, the importance of the individual feeling impressed or moved to act compassionately, and the link which that feeling has with Christ's own behavior. I think that all ministry of this type has to stem from compassion. When Christ looked on the masses when they were hungry, he was moved by compassion for them. I think that was the motivating factor that the early church responded to when Jon gave us the picture of the New Testament church helping each other, helping the poor within the Christian family. I think that compassion was the motivation. To me that is the beginning point that does not simply create institutions if it is at work from the beginning and remains throughout.

David Syme: Sharon, to come back to your point which I think is well taken. If we take the argument that social ministry needs to be membership driven, needs to result from a lay passion, how do we then apply that same construct to our membership? Do they have this passion already? If they do not have it already, how do we enable or facilitate the process by which, if it is laying dormant, we can help bring it to the surface? Because it seems to me that this question is a crucial one.

Sharon Pittman: I think there are some conclusions that we can draw from looking at the Catholic Charities model. The Catholics made a major blunder about 30 years ago in that they decided that they were going to professionalize their Catholic Charities. In professionalizing their Catholic Charities, all the seniors and all the women and anyone else who had been involved in volunteer service lost their positions. They lost their roles. Where there had been huge numbers of dollars rolling in for Catholic Charities, their dollars dried up in a massive way due to the fact that it was professionalized - the volunteers were moved out and the professionals were moved in.

Now this has fascinated me, particularly as I am in the business of training professional social workers. In one of my classes I use the video on Mother Theresa's life. I have never once showed that video to my class without most of them ending up in tears because of the dynamic power that she had in relationships. You could not be around her without getting excited. That picture today of the starving child, I would love to blow that up and put it in the campus center at Andrews and then have them sign up to be involved. Because there is something that happens when we are exposed to such images. In stimulating the compassionate response, I think we have to appeal to a person's relationship to the Lord. Then I think that the passion is natural, it follows because it is from within. It is there.

David Syme: Can I come back to you on that? I think this is a crucial point. What I think I hear you saying is that the passion is there. It is dormant in some respects. It needs an environment created and an opportunity created where it can find its true expression.

Sharon Pittman: David, I do not even think it is dormant. Let me tell you what I have seen - and again it is just my anecdotal observations in the North American Division. The bottom line is this: currently we have 90% of our church resources going to 10% of our church outreach ministries. What I have seen happen is Pathfinder groups doing river cleanups, and other activities of benefit to their communities. We have got Women's Ministries doing these kinds of things, we have got every different church group doing it. At Andrews if we could capture what we are doing in Berrien County alone it would make some rather impressive brochures. But only 10% of the actual ministry is at all tied or validated or sanctioned by the church in a formal compassion ministry outreach. We again have not tied it to evangelism as I said yesterday. The structure has not reached out to make this happen. The saints are simply doing it.

David Syme: Can I come back to the rest of the group? I think this may be a very good starting point for a statement: the passion of church members to act compassionately. That may be a very good starting point from which to move on to what the inhibiting factors are in allowing that passion to be fully expressed: lack of validation, lack of opportunity? Maybe question marks over certain activities? That may be the next step, but we could build on this.

Sharon Pittman: Lack of resources.

Jim Hopkins: Our assumption I think is that the arena where the action has to happen is the local church. If we agree on that I want to suggest some of the things that I see in my experience in the local churches that are inhibiting more active involvement.

David Syme: Can I just stop you there, Jim?

Jim Hopkins: Sure.

David Syme: Let's just take this question to the group and see if there is consensus? Then we can just mark it off. I am worried about process and time.

Jim Hopkins: OK.

David Syme: Is this how you would generally read your church groups?

Harold Wollan: I think that we are dealing with two different worlds. The need for social outreach in the developing world is different than it is in this part of the world. I come from a country now where the work with poverty is so immense that we are struggling within churches, where the church members really do

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not know where they should get their food from for the next week, or maybe even the next day. How can we expect them to really have a social outreach, but still they do have it. Because if there is somebody hungry passing by they are invited in.

David Syme: Because it is part of the value system.

Sharon Pittman: That is where the resources, our need to give them the resources, comes from. They could do the work, or somebody from the country should do the work.

David Syme: But I hear the same thing in essence. The passion is still there. In fact, it is probably more sacred to them than it is to us.

Sharon Pittman: We may need to provide them with major resources in order to accommodate that passion, but I still see the local church should and could own it.

David Syme: They are just limited.

Sharon Pittman: There is a power in local people freely carrying out a ministry of compassion versus people from outside coming to plan and implement such a ministry. That power will not remain if we discourage or push out volunteers. That is not to say we do not bring in people, but if they own what the church is doing on their behalf there is a richness which is otherwise absent.

David Syme: To give another example, in the country of Zambia we have 40,000 Dorcas ladies organized into groups all over the country with their own uniforms and everything. They are an incredible social force, 40,000 in one country. And so whilst, yes there are the limitations of their own situation and their own battle to survive, the human spirit, the intent, the desire is there. I think that needs to be a starting point.

Jon Paulien: Just reflecting at least on the North American situation: what I would see in the average church is first the sense that only one thing really matters and that is evangelism, bringing people into the church; second, a sense that this is somehow inappropriate, even though they do not dare say it. I think these two go hand in hand. That suggests to me that the average member in North America would be wide open to something that reaches out into the community, but is done in a way that they perceive is appropriate to that community's needs. Maybe someday this would even lead to evangelism as well. There is a sense that evangelism as we have known it, has been inappropriate at the same time as it is absolutely necessary. That puts people in a real bind.

David Syme: Sure. Jon, you have raised a point which is another issue which I did not raise in the briefing, but it is a critical one. I agree with you. I believe that we have got this group of church people whose task on earth is to save souls. That is how they frame it. They also believe in the kind of work that ADRA does and social ministry more generally. But they perceive it as a means to an end and not as a justified and validated ministry in itself. They see it as “the entering wedge” which within the context of my theological understanding and justification, I have a little problem with.

I have a problem if we treat our social involvement with others, our feeding of someone, our clothing of someone, as a means of getting them to the place where we can give them a Bible study, or save their souls. It demeans the sacred nature of service and the demonstration of agape love to the community. And that is another big issue that we have to face with church members: helping them to see that the ministry stands justified because it was part of the life of our incarnated Lord, and He was both servant and Savior. There is a lot of confusion about this.

Sharon Pittman: That is what I was indicating. Last weekend we did a training workshop for Dorcas leaders in northern Michigan on this very topic: how can you comfortably share the love of Jesus with someone without having to correct their Sabbath observance practices just after meeting them! There is a lot of education that needs to go on about what witnessing is. We have so narrowly defined witness. From a baby boomers perspective, (and I acknowledge that this is a baby boomer's perspective), we have to feel that as we bring people to the 27 fundamental beliefs, that those 27 fundamental beliefs are an opportunity to achieve wholistic community. We have been evangelizing people into a set of doctrines while failing to at the same time to create a covenant community with those individuals. We have been rational in our approach to evangelism to the exclusion of the emotional need for community, which is the very reason that we now have more ex-Adventists in the continental USA than we have Adventists. We baptize by numbers, but we have not focused nearly enough on creating community and fellowship.

The whole issue of belongingness, all of the things we know about what make a healthy family have been sold down the river in the last 30 years. We do not need each other anymore to help put up a barn, so we have got e-mail. We may touch base on e-mail, or we are maybe busy surfing the Net instead of going to a social at church. The bottom line is we do not have community anymore. So we have got to address the community building issues or the witness is null and void, limp or greatly inhibited.

David Syme: The dynamic then is between an intellectual assent to the truth versus a relational responsive community. The latter is fundamental if this kind of ministry is going to really function.

Sharon Pittman: All church growth efforts must have that element. Churches that are truly growing, are

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growing around the effort to meet diverse human need. Sure spiritual need is one of those, and doctrinal beliefs are the core tenants that tie that community together, but there has got to be emotional nurture and emotional ties for there to be growth. Community service outreach is problematic unless there is a wholesome community.

Rob Johnson: I think that all of these things are important. But let me tell you about the easiest thing to sell. I guess it is because I am a medical person. Many of our own church members are not living healthy lives, so you could start right in the church.

I have two classmates who just got kicked out of China. They were there for seven years and their mission was to go to the Adventist Churches and teach those people to carry out programs on their own. They feel that they have several hundred people in China who are well prepared. We are not talking about dragging people in to talk about the mark of the beast. We are giving something they recognize immediately as very valuable - the means to improve their health. I only mention this not because it encompasses all aspects which are important. I mention it because it is easy to approach people on the basis of health education. People then may become interested in other doctrines which we hold. I think also, as far as ADRA is concerned, there are institutions like Loma Linda which has about 7,000 medical graduates and twice that many health people. I would like to see them develop plans that include these people. They are available, I can help you find them.

Sharon Pittman: I think that is the key to the lay empowerment model. It is the army of all of those people that really can make a difference. Not something that the General Conference sanctions or ADRA has to develop. Why not take the 7,000 medical students plus all the staff and all the nurses and all the dentists and involve them in ministry - that is powerful.

Rob Johnson: It is a big army.

Sharon Pittman: It is a big army!

David Syme: Jim, you have been bubbling there. Why don't you take it?

Jim Hopkins: I emphasized that the arena for all of this to happen is the local church through empowerment, and then you responded by raising another question. Did we really nail that one down or not?

David Syme: How do we actually make that happen? It is one thing to say yes it has to happen. We can say also that there is a member readiness.

Jim Hopkins: Yes.

David Syme: Readiness is important in the development or empowerment process. There is a readiness for it, in fact some people are already acting. Is there anything we can do from this end to facilitate that process? I think we are all agreed that just taking these issues and suddenly having the General Conference make a statement, "We have a new paradigm for ministry" is not going to do it. Is there anything at all we can do, or do we wait for the evolvement of this? Or do we just let the membership see that these questions are being asked in forums such as this?

You know, when we go into communities in the developing world and we do surveys, it creates expectations. Asking questions creates a whole set of issues with which we have to be very careful. Sometimes we go in with an idea to having a project in a place, and we setup expectations in the local community just by asking questions which, if we do not get funded, severely damages that relationship. So the relational bit has gone down the drain in such cases. In fact, we actually persuaded USAID to change their policy of funding in their Child Survival grant program so that we could provide an initial perceived view of a need in a community without a baseline study. Then USAID allowed us, once the project was funded, to carry out a thorough survey. We actually affected government policy, ADRA did that. We did that by challenging that particular process. So I guess those are some of the questions I am asking: how can we tap this readiness that is there amongst the laity at the level of local churches?

Jim Hopkins: OK. I have a suggestion to make based on my experience. I am a member of an adult Sabbath School class which is composed largely of baby boomers. The class manifests this readiness that we have described to do something to make a difference in the community. I can tell you some of the things we have done. We have helped with the soup kitchen in Benton Harbor for about four years. We have taken a Sunday each month to do this. We are not doing that presently, but we did that for about four years. We have helped with car clinics for single parents. We are going to do one a week from tomorrow. We will probably help 30 parents maintain their cars in a situation where the budget for that is tight and they have maybe one or two kids to support, and they are going to school. Another thing we are getting involved in is commodities distribution for 100 to 200 families in the Berrien Springs area. That will be once a quarter, but it will give us a contact with these families. Probably many of them will be from Andrews, from an international setting. But they still have a need for basic commodities.

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What I want to suggest is a way we can make this happen: just tap into perhaps one of the greatest underutilized resources in the North American Division - the adult Sabbath School class which is another form of community. We do not have to start something new. What we need to do is challenge and empower these Sabbath School classes to catch a vision and do something in terms of community outreach. I will tell you, when I get up on Sabbath morning if I am not at a symposium in Washington, D.C., or if I am not preaching somewhere in the Lake Union, I will be in my Sabbath School class because I love that class. I love those people. I love the interest that we have in community. I would die before I would miss that class. The mechanism for making this happen is there already. Why do we have to reinvent the wheel?

David Syme: But, how? I am an administrator sitting here in the General Conference with vested interest in ADRA. Here beside me is the Sabbath School Department who have got their turf and their vested interest in their program. You know? Is that something that has to happen? Have I got to work with them and say, "Hey, is this something we can make happen?" Or is there an alternative? You see, that is the dimension we are struggling with.

Jon Paulien: That is why I said that we need radical reorganization, because the system that we have is 96 years old. Obviously there have been some incremental changes, and I appreciate that comment and I know that certain people are trying very hard. But sometimes you cannot do it by changing little bits and pieces. You have to just sit down from scratch and say, what do we need in today's world? We are not talking theology here, we are simply asking what kind of systems are needed?

Sharon Pittman: In strategic planning we always say that you start with the end in mind, and I have been saying to the brethren, at this level, what is the end? What is the model for compassion outreach of the Adventist Church in the 21st-century? Because it is very hard for us as educators to create a curriculum for the unknown, for whatever is out there. I think this weekend is one major consensus point.

My challenge to ADRA is this: Jim's Sabbath School class means resources; his Sabbath School class is part of the 90% who are just doing it though they are not being validated, recognized, or provided with any resources because 90% of the money is being funneled through the traditional compassion outreach. How can the model change to be big enough to support this Sabbath School class in their work?

David Syme: Over the last few years we have sent information, videos, and promotional materials to all the churches in North America at a tremendous expense only to discover when we do focus groups that the member in the pew has never seen the materials, never even heard about them. I stopped doing it. I cannot in all conscience spend that kind of money to have those materials simply go into file 13, or to sit on the shelf when there are the poor and needy people out there.

Jim Hopkins: Our class has challenged the typical status quo because we meet in a small room off the sanctuary starting at 10 o'clock when Sabbath School song service starts. That means that if your video had been shown we would have missed it. The reason we had to carve out that extra time is that we feel that the lesson is important, but so is community and community outreach. So maybe that is what we need to do to affect structural change in the Adventist Church. How can we carve out a bigger part of the pie for Sabbath School classes that would be willing to undertake this kind of outreach, who could receive a small grant and responsibly spend it in helping others in the community? How can we do that? I do not have a good answer for that.

David Syme: Well, maybe we just have to list it as a challenge.

Jon Paulien: I think the system will change when at least a thousand church leaders say, "Take my job, shut down my department." What happens now is that the people who are saying that the system needs to be changed just do not touch me and my department. That is the majority. As long as the majority holds that view it will never change. Folkenberg has found that out. McClure has found that out. You try to bring in radical change and the system rises up and kills it.

Wally Amundsen: Let's talk about that. What is it about our initiatives? They start out motivated by the Spirit and they end being institutionalized and once institutionalized they go nowhere. If we are going to make a contribution here, maybe we could figure out how these humble beginnings can be perpetuated without becoming institutionalized and impersonalized. It is true that there is a transition that goes on. It starts out with the individual, but it does not center with the individual. The individual gives way to something bigger, to a group that has similar values and a similar motive. That is what marks Christianity as being different, because it is Christ centered not self-centered. We end up starting as an individual, but we end up working in groups. Yet, we maintain a cohesion that does not require individualism as such. Now where this goes later is that it becomes institutionalized, and then somehow it loses its power.

Jon Paulien: I think that Caleb spoke to that this week in the concept of what someone called genetic code. We have a genetic code that requires everything to pass through the institution, etc. Congregationalism probably is not the answer either. Somehow we need to develop modes of operation that free up local inspiration.

David Syme: Yes, and let me just tell you something that we are doing this year to deal with this. Recognizing this problem from our focus groups, and recognizing that many wonderful things are happening out there, we are developing a program right now called the ADRA Ambassadors program. In

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this program we are seeking people who have supported ADRA as volunteers. We are recognizing them as ambassadors for ADRA in their local churches. This is not a local church office. We ask for references from the pastor or the elder so that we know they are in good and regular standing. The idea is to have in every church an ADRA Ambassador who represents the ministry and mission of ADRA. If we can develop that corps of people, we will supply them with news releases, we will supply them with videos, with resources, and with materials because we know it is going to be used. Now it is in a sense outside of the system. It is the only way I can see of actually effecting the kind of thing that we are talking about. So that is our solution at the moment to one of these problems.

Jim Hopkins: I need to be candid with you and tell you that up till now funds, or the lack thereof, have not been a problem with our Sabbath School group because their heart is in the outreach and so the funds have come in. Just one example of how we use funds. When we do the car clinic for single parents we quite often find three or four major situations that are life threatening. Our class then sends this person to the mechanic of his or her choice in the village of Berrien Springs and we fix the problem at our expense. The last time it cost about \$600 for four different situations. Our class paid for that. I believe that if we affirm and empower our church members through small groups, whatever they may be, they will catch the vision. I do not know how we can do that. How we can create a groundswell or grassroots movement at the local level for that, but I think that is where the action comes.

David Syme: Can I, Rob, introduce the idea of this sort of process? One of our questions is the balance in ministry. Here we have a ministry of compassion; here we have a redemptive or salvation ministry, and yet you cannot really separate them. In a sense you have got to be clear about motivations when you do that kind of work. Can we discuss that? I think that is another critical issue that we need to have clarity on.

Jon Paulien: Maybe this is where an old saw will be helpful! We need to distinguish them without separating them.

David Syme: Yes.

Jon Paulien: In other words there are times when you have to be clear in your mind that you are not going out to do evangelism because if you are not, you will misuse the opportunity for selfish purposes. At the same time, everything that you are doing that meets human need is part of God's overall plan to redeem the world. To bring them to Himself. You need to distinguish the tasks without limiting yourself to one or the other. Without separating them as if they were two separate realities.

David Syme: Not to use a text out of context, Jon, but we often think of Jesus when He says, "Take up your bed and walk, for your sins are forgiven you." There is a balance. They are together, and yet they are separate. What difference does it make? He is walking now. Yes, His sins are forgiven. There is a very interesting tension there.

Jim Hopkins: Your question is, how can we facilitate a more dynamic balance between social action and evangelism in the church?

David Syme: Are we clear ourselves that they are distinctly different, and that one is not a means to the other. That is the real question.

Jim Hopkins: I think we are in this circle. We are the choir, but I think the average member in the pew, at least in North America, would view social ministry or community ministry as a means to witness. That would take another major educational initiative that would have to be launched.

David Syme: So, how do we come up with a statement? You started to get there, Jon, in terms of distinguishing but not separating. Could we have a nice succinct statement that states that? The ministry of social service, compassion, etc., has a sanctity of its own that is found within, is justified within, the life of and incarnation of our Lord, etc., and it is not a means, but at the same time it cannot be divorced from the wholistic needs of human beings in terms of spiritual salvation, as well as physical.

Jim Hopkins: Does that work? Is there someone who could write it up? Could we turn the machine off and just thrash out a definition like that?

David Syme: Sure.

[Tape turned off]

David Syme: You know, at this point, I think we just need to be clear that there is some support for the statement we have made. We just need to make the statement, but be sure that we are willing to stand by it.

Jon Paulien: You have not established that the basic statement goes back to the pentateuch. You have a personalization of that in a very strong sense in the prophets. A sort of national thing, but also a personal one as embodied in the work of Christ. So that would be a three legged round. The example of the early church seems less helpful, at least what I have looked at so far leads me to believe it is less helpful.

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Jim Hopkins: So how would you put that down as a foundation for what we want to say about the balance between, or the relationship between, community ministry and witness?

Rob Johnson: I do appreciate very much ADRA tackling this question of church and ADRA involvement and cooperation. Unquestionably much of the world does not perceive in the churches what ADRA perceives. They see ADRA doing community medicine and building schools for the Catholics and other things. I am talking about the Third World. They do not understand, nor do we understand over here. Yet, the resources that the church has to offer ADRA and vice a versa are unknown, unexplored. So I think you are absolutely right that we have to work closely with each other.

Jim Hopkins: I just wonder if it is possible for us to craft a statement where we identify this balance between what I would call compassion ministries and witnessing or evangelism. Are they the same thing? Or is evangelism a special form of witnessing?

Rob Johnson: Compassion comes before witnessing.

Jim Hopkins: Yes, OK. We are trying to pull this together in a balanced statement. So how do we do that?

Jon Paulien: I am playing with something here. Let me just throw an idea out as a starter. First sentence: The character of God as revealed in Moses, the prophets, and the life and teachings of Jesus, suggests a concern for the whole person - physical, emotional, and mental as well as spiritual. OK, that is a grounding statement.

Jim Hopkins: That is good.

Jon Paulien: It is an overall theological picture. We can unpack every detail of that in the discussion we have already had here.

Jim Hopkins: Right.

Jon Paulien: I was heading into the second sentence, bouncing off what you were saying. Compassion ministries, therefore, are as central to God's concern as witnessing and evangelism.

Jim Hopkins: OK. A balance between these should be reflected in contemporary church life, or something like that.

Jon Paulien: A balance between these should be reflected in, what?

Jim Hopkins: Well, I am not sure that I like that. Someone would argue that these are not distinct. If someone wants to argue that compassion ministries is really the same, should be moved by the same motive and impulse in church life as witnessing and evangelism, are we in trouble?

Rob Johnson: I think they are different expressions of the same thing.

Jim Hopkins: OK. So let me just give you my feeling in the North American churches. We are pretty good at evangelism. We have Net 98 coming up. We have done revelation seminars. We have done Daniel seminars. We still do public evangelism. We have got lay Bible ministers. We have got Bible studies. We have got Bible lessons. My feeling is that in terms of personal and public evangelism we are strong in North America.

When it comes to compassion ministries we are still living in the Dorcas age for the most part. Is that true? There are some shining and refreshing examples here in Washington, Tennessee, Portland, and out in California. We have had some really neat things happening in this area, but those are the exceptions. Those are the rare cases.

Jon Paulien: Do we still want to work with this idea of distinguishing but not separating? How do we tie this to where we have just been? We have got a grounding statement here that we have all battled over and reviewed. Let me just read it.

The character of God, as revealed in Moses, the prophets and in the life and teachings of Jesus, suggests a concern for the whole person - physical, mental, and emotional as well as spiritual.

It seems to me that one of Adventism's grounding theological concepts is the unity of the human person, and God's compassion for that entire person. I think we have some consensus on the second sentence:

Compassion ministries, therefore, are as central to God's concerns as witnessing and evangelism.

David Syme: Are as central?

Jon Paulien: Yes. Are as central.

David Syme: OK.

Jon Paulien: So, where do we go from there? Now. . .

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Wally Amundsen: Could we make it stronger than “suggests?”

Jon Paulien: Maybe we have not done the work yet that makes it compelling. You know, we are just sort of groping toward a Biblical basis.

David Syme: Let me just read something here and see whether any of this will be helpful at all in that process. I do not want to put words in your mouth.

“Neither individual or corporate service must ever be calculated or given with strings attached. To make service dependent on people’s interest in or potential for becoming a follower of Christ would be a tragic distortion of the agape love principle that lends expecting nothing in return. People are worthy of service because Christ has identified Himself with them through His humanity and His sacrifice. What then is the relationship between service and witness? All aspects of our calling are interrelated and interdependent. The gospel of Jesus Christ cannot rightly be interpreted as a social gospel. It is a wholistic gospel that focuses on every aspect of human need. *Diakonia*, or service, calls us to serve human need even if there were no reason to hope that our ministry will now or later create opportunities for explicit proclamation. We must be ready to accept this as an important part of our Christian calling. We must never seek to hide the source of our motivating Christian values and should always be ready to give an account of our faith when asked to do so. If we do not seize an opportunity to proclaim when it presents itself we should have an uneasy conscience, but we should not have a guilty conscience if we have to wait a long time. Or even if the opportunity to share our belief never comes. Ultimately conversion and judgment rightly belong to God.”

Jon Paulien: Where is that drawn from?

David Syme: It is a paper that was part of the start of the process about a year ago that I worked up with a lot of input from a lot of people. We presented it to our Board. I will be happy to share it with you, but I think we have a good start there. That sort of summarizes where many of the ADRA folk are thinking. There is a lot more in it than that.

Jim Hopkins: Read what you have again, Jon.

Jon Paulien: All right. *The character of God, as revealed in Moses, the prophets and in the life and teachings of Jesus, suggests a concern for the whole person - physical, mental, and emotional as well as spiritual. Compassion ministries, therefore, are as central to God’s concerns as witnessing and evangelism.*

David Syme: Could we insert something there that reinforces that second question in terms of the life of Jesus? Because in Jesus the Old Testament was fulfilled, so could we insert something that talks of Jesus modeling that principle in His own ministry. It seems to me that will validate it even more than just the fact that. . .

Jon Paulien: What was the term you used about Jesus?

David Syme: The ministry of Jesus validating the teachings of the Old Testament principle which we have already. . .

Rob Johnson: Can we say something further about the enormous rewards of service? It has its own wonderful rewards like your Sabbath School is enjoying, Jim. It is one of the things that draws you closer together when you share this service commitment.

David Syme: There is something in the Spirit of Prophecy about that concept.

Jim Hopkins: We need to add that as a benefit?

David Syme: As long as we state it in a way which doesn't identify it as a motivation. Reward is not a motivation, but a blessing that comes from service.

Rob Johnson: OK. No, I am just. . .

Jim Hopkins: We need to be careful with that, it is true.

Rob Johnson: No, I am just thinking of the benefits of a life of service rather than a life of. . .

David Syme: Lend expecting nothing in return.

Jim Hopkins: It does not mean we do our work with no interest, but it does mean that we do what we do in compassion ministries without a hidden agenda or ulterior motives. Somehow I think that this point ought to be in this statement.

David Syme: Yes.

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Jim Hopkins: That we view compassion ministries as a legitimate ministry of the church that does not have to have a hidden agenda.

David Syme: Maybe we should state it as clearly as that.

Rob Johnson: Plus it unites the church as a big team - that is a benefit.

Jim Hopkins: Oh yes. You know, I think that if I were a pastor again I would have a special Sabbath at least once a quarter where all of the teams in my church would share, as an act of worship, what God has been doing through them in the community. I would not want a sermon that day. I would want to hear what God had been doing in and through us to help other people.

Rob Johnson: And then there are ultimately people who would stand up and bear witness to that compassionate ministry because they are now sitting in that congregation.

Jim Hopkins: Yes. That is very true.

Harold Wollan: I think that when you talk about disinterested benevolence, I understand what you are talking about. Still I think that we as God's children will never be able to have a disinterested benevolence. We are interested in helping others because God has helped us. So our interest is actually to share the character of God, God's love with others. When we talk about disinterested benevolence it probably is in relationship to baptismal numbers.

Jim Hopkins: Sharing without strings attached is what it means. We want them to discover God. We want them to share in His love and His fellowship. We want them to become a part of the church family, but we do not give what we give on condition that they must experience it.

Harold Wollan: Sure. That is what he read in his statement.

David Syme: These statements used in the context of human love become a *quid pro quo* - I do this for you and I thus expect you to do this for me. You know, there is an agenda there. Whereas agape love is done without that expectation of return, or reciprocity. It does not mean we are not interested. Yes, we want to share. It is spontaneous. It is something that one does not have to think about. There is an inward passion. There is a compulsion, the same compulsion that took Mary to break the alabaster and anoint Christ with a pound of perfume.

Jim Hopkins: Which even today is an extravagance.

David Syme: Absolutely. A year's working wages. It is that kind of extravagance. Yes, the interest is there, but it is framed within this natural outflow, this spontaneity of God's love at work which inspires the believer to do such acts. It is not, I am going to do this in order that you are going to do something else. If we do that, if the Muslim comes to me and says, "I want your medicine but not your God," and I believe that I am only doing health work in order to win his soul, I have no business giving him the medicine.

Rob Johnson: These non-Adventist speakers understand this better than we do, David.

David Syme: They do.

Rob Johnson: It is just a matter of baptizing members into the church - we have to get away from that sole emphasis.

Harold Wollan: I think we understand this, but there are a lot of church members that will not do it. Even where I come from right now.

David Syme: We have trained them well.

Jim Hopkins: In fact, David, there are church members who will damage compassion ministries in the local church because they feel they have to witness to those who come.

David Syme: Yes.

Jim Hopkins: I have seen it. I have actually cringed as I have watched this happen.

David Syme: Exactly.

Jim Hopkins: And I feel bad about this. Of course, God's grace is bigger than any mistake we will ever make, but the fact is that the rank and file church member in the Lake Union - and I think I can substantiate this - would feel that compassion ministries is not a ministry of the church that should stand on its own.

Wally Amundsen: Are these individuals defending an institution, or is the motivation from God, some kind of an inner working of the spirit?

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Rob Johnson: If we adopt this definition of compassion ministries then we can network with other Christian churches much more easily.

David Syme: Very easily.

Rob Johnson: They will welcome whatever we have.

Jim Hopkins: One of the things we mentioned while you were out, Jon, is that we believe that our statement should somehow emphasize the fact that compassion ministries represents a legitimate concern of the church without a hidden agenda or ulterior motives.

David Syme: But we need a counter balance to that. At the same time it is in great danger if it removes itself from the overall mission of the church. So that is where the balance comes in.

Jim Hopkins: I like that. That is good.

Jon Paulien: First of all, compassion ministries. . .

Jim Hopkins: Represents a legitimate ministry of the church.

David Syme: However, compassion ministry, although distinguished separately, cannot be separated from the overall mission of the church. There is great danger should that ever happen.

Jim Hopkins: I like that. That has a balancing function.

David Syme: Yes. It needs that balance because I am speaking from ADRA now. From a management perspective we could do a lot more, a lot better, if we were totally separate from the church.

Rob Johnson: I do not understand. That is not the plan.

David Syme: No, that is not the plan, but there are pressures that sometimes cause us to ask, why can't we separate? Why can't we be totally separate? So we need that balance.

Jim Hopkins: Maybe you could help me with a problem I have. It could be a misperception. When I think of ADRA as a North American Seventh-day Adventist Christian, I am proud. But, I have this doubt that ADRA is firmly linked to the local expression of the Seventh-day Adventist Church in various international settings. Is that true or not?

David Syme: You mean overseas?

Jim Hopkins: Yes, overseas.

David Syme: I think it varies country by country, and for many reasons, some of which are our fault and some of which are not our fault.

Jim Hopkins: By design or default?

David Syme: You know, Harold and I were discussing the role and relationship between ADRA and the local church, and much depends on who is funding the activities. For instance, if we are funded by the US Government in a country, ADRA and the church are at arms length because of the separation of church and state. It is very strict. By contrast, if you have funds from Sweden. . .

Jim Hopkins: It is not so much of an issue.

David Syme: Sweden does not differentiate between ADRA and the church. The Swedish Government has actually funded me to go to Sweden to train the Protestant church groups there in how to put the spiritual component back into development. Wholistic development funded by the Swedish Government.

Jim Hopkins: That is amazing.

David Syme: So, you know, those are the extremes of the continuum. You have a whole range in-between. So it depends where the funds are coming from. In a sense, ADRA has been asked to do something that the Bible says you cannot do, i.e., you cannot serve two masters.

Jon Paulien: First they fund it, and then they are going to destroy you.

David Syme: That is right. We are like the thief and the hamburger, we get bitten from both sides, and it is not an easy position to be in. I think it varies a lot. In some places we have a very close working relationship with the church. In other places ADRA is the church. For instance, up until 1993 in the country of Guinea in West Africa members paid their tithe to ADRA. ADRA was the church there until the church became organized. In other countries there is a distinct tension between ADRA and the church for whatever reason. ADRA may have plenty of money, a nice office, good cars to drive around, and the mission or union president is driving a vehicle where the floor is rusting out, and he has not got enough money to pay the

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pastors. There are those kind of issues. Why can't we use one of the ADRA vehicles to go to a baptism? Now if the vehicle was bought by Sweden it would not be a problem, but if it was bought by USAID, no way.

Rob Johnson: Small question on Jim's Sabbath School. I am of the belief that a \$1,000 for a project would often have a lot to do with it getting off the ground. Do you have that kind of mechanism to evaluate and offer small funds?

David Syme: ADRA is many things. Here in North America there is ADRA North America.

Jim Hopkins: It is ADRA/ACS.

David Syme: Yes. ADRA/ACS, and then there is the ADRA Central Office, and ADRA International which refers to the worldwide network coordinated by ADRA Central Office. We are increasingly bringing our working relationships together. Poverty is poverty. There are 30 million children in the United States that go to bed hungry every night. Those are 1996 figures. ADRA should be able to help the local church do those kind of programs as much as it does overseas. Obviously the needs are relatively greater. The needs of Bangladesh cannot be compared with even Benton Harbor, but everything is relative. In principle ADRA should be able to provide that kind of support.

We have not got to that stage. Last year was the first time that we in the Central Office took up a collection, an appeal for North America specifically, and we plan to do that every year. We are starting to feature in our reports work that is going on in North America. In Australia, where I have just been, there is discussion under way to make the Ingathering appeal the ADRA appeal. What would then happen would be that the local church would be able to write a small proposal to ADRA in the same way that anyone else would for their local social outreach activities. Then it gives a credibility to Ingathering. It makes sure that it is not drifting in the wrong direction or for the wrong motive. It gives the local church a chance to use those monies locally. So that is the way we are moving in the South Pacific. We have got a long way to go yet.

Jon Paulien: We have got seven minutes left. Do you want to hear your sentence?

David Syme: Please.

Jon Paulien: This is the last sentence now. *Compassion ministry, without a hidden agenda or ulterior motives, represents a legitimate ministry of the Seventh-day Adventist Church; however, compassion ministries, while on many occasions is distinguishable from evangelism, must never be separated from the overall mission of the church.*

Jim Hopkins: Yes, I like that.

David Syme: Can you read the whole thing?

Jon Paulien: Well, the whole thing is not yet joined.

David Syme: Oh, OK.

Jon Paulien: I will be happy to read what I have. We started out with a sentence we kind of agreed on. *The character of God, as revealed in Moses, the prophets and in the life and teachings of Jesus, suggests a concern for the whole person - physical, mental, and emotional as well as spiritual.* Then we have a couple of other sentences that maybe joined or maybe not. One was: *Compassion ministries, therefore, are as central to God's concerns as witnessing and evangelism.* The other sentence is: *The ministry of Jesus fulfilled and validated the Old Testament principles in which compassion ministries are distinguished from evangelistic concerns, but never separated from. . .* I already said that.

Jim Hopkins: So we have some redundancy.

Jon Paulien: Oh yeah, definitely. So maybe we should say, the ministry of Jesus fulfilled and validated the Old Testament principles, no? Well, if you do not have any quick ideas let me work on this.

Wally Amundsen: I would like to go back to what Rob said about having funds available for small initiatives, and then to what David was saying about ACS and ADRA moving closer together to provide more of an organization that the members might have access to. I think that what David did not say is that it lacks the funding mechanism. David also said earlier that the source of funding greatly affects how the activity is designed. I think that what we are trying to come up with is something that needs to preserve the initiative of the individual member that is moved by compassion to do something similar to Jim's Sabbath School class. Somehow the institutions, rather than pulling those people into that institution, need to do something to facilitate those people's desire to act compassionately where they are and with the ideas that they have.

Jim Hopkins: I wanted to ask you a technical question. Is it not true that in the Canadian Union the Ingathering campaign has changed and that now the money is collected for ADRA/Canada and Community Services?

David Syme: Yes.

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Jim Hopkins: Well, to me that could be a model. That is a model that could give integrity to the old thing we used to call Ingathering, and it would give Sabbath School classes like mine an incentive for getting out there and raising money because they would have a predetermined formula where they could tap into what they raised and get some back.

Wally Amundsen: For a source of funding.

David Syme: In Australia they have what they call the Adventist Appeal, and it is for ADRA and Adcare (25% for Adcare, which is basically community services). The problem is that it gives a dual focus to the appeal itself, and that is confusing to the people because most of the church people think it is ADRA. They do not know what Adcare is. Or they think it is Adcare, and they do not know what ADRA is. Canada has done that, though I think they wish that they had made it either an ACS appeal or an ADRA appeal - with one having the ability later to “subcontract” with the other. As soon as you go door to door making the appeal for two different organizations, it does make it complicated.

Jim Hopkins: Good point.

David Syme: I think this is where we are moving to ultimately, to one appeal. We are piloting ADRA appeals in a number of conferences, and we will see how it goes. I think the concept is that ADRA represents this kind of work, while ACS can be a subcontractor or affiliate in actually implementing community projects. Many of the ACS offices are affiliates of ADRA, and that is the way that we are moving. So you will just have one name on the appeal, not two, with the resources being divided.

Jim Hopkins: Would a campaign for the community be a viable option?

David Syme: Possibly, I do not know enough about it here in North America. What you get with ADRA is the international credibility and its vast experience. But it also becomes a liability issue. If ACS gets a portion and ADRA is getting a portion and then ADRA messes up, ACS is going to be damaged. If ACS messes up, ADRA is going to be damaged. Who is in control ultimately in terms of liability? It is those kinds of issues that are raised. So the thought is that it is best to invest in one entity, not in two entities.

Jon Paulien: Do you want me to read to you the statement as it is now? *The character of God, as revealed in Moses, the prophets and in the life and teachings of Jesus, suggests a concern for the whole person - physical, mental, and emotional as well as spiritual. The ministry of Jesus, therefore, fulfilled and validated the Old Testament understanding that ministries of compassion are as central to God's concerns as witnessing and evangelism. We conclude, then, that compassion ministries -without a hidden agenda or ulterior motives - represent a legitimate*

ministry of the Seventh-day Adventist Church. At the same time, however, while compassion ministries should be distinguishable from evangelistic outreach, they must never be separated from the overall mission of the church.

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Mario Ochoa: We have been discussing positions on the role of social ministry in the church for two days now, so I hope that we can come to some conclusions. This last session is going to start with a brief presentation by each one of the groups that met in the afternoon. Each one of these discussion groups will have five minutes to report, followed by a brief question period to clarify their ideas. These statements that are presented by each group will be captured by an appointed secretary - Hector Diaz has volunteered to act as the secretary. Based on these presentations we should then discuss the necessity of a declaration from this symposium; of a statement that could come out of this group today. That will be the next aspect of the discussion.

Group 4 Presentation

Mario Ochoa: In our group we did not come to a statement. Our consultants' background has shown up here! Richard is the one who volunteered to write this down in our group.

Richard Harwood: As we tried to sort out the issues we could not come up with a single statement but we have several key issue areas, or statements. The first statement here is as follows:

1) *Motivated by Christian love, wholism is reaching the whole person in all dimensions of life in order to create equitable partnerships for mutual growth.*

Then we thought we had better define what all dimensions of life involves, and so we defined the whole person:

2) *The whole person reflects the harmonious development of mental, physical, spiritual and social dimensions of life within their social and cultural environment.*

So this is the definition of what the whole person is and wholism is assisting that person in developing towards that goal. The third statement is:

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3) *To enable people to achieve a meaningful and significant life.*

A more complete statement of that concept is the following:

4) *Recognizing the limitations of an unregenerate world, our goal is to enable people to be restored to the image of God. The church must therefore learn to think globally while acting locally.*

You have probably heard that before. We thought it appropriate and borrowed it from the environmental movement. Then getting more to the specific questions:

5) *Poverty forces the church to reevaluate our values, choices and lifestyle in relation to God's kingdom. Christ's method and mode of ministry toward the poor and the disenfranchised is to serve as the model to the 21st century church. Therefore, ministry to the poor is an integral part of proclaiming the gospel.*

The final point is:

6) *Recognizing that we cannot solve all of the problems of the world, whatever we do as faithful stewards must be done well.*

Group 2 Presentation

Jon Dybdahl: Group two had a very good time. We talked about a lot of things. We spent a greater part of our time discussing various issues which perhaps should be addressed in a statement, and less time talking about or drafting an actual statement. What I want to do is just share some of those issues with you. These are not statements, but they deal with specific issues.

The first issue that was mentioned was that many in our group felt that there should be some kind of statement in *relationship to poverty*. The feeling is that many church members feel that poverty is a personal choice, it is a personal responsibility resulting from personal decisions and has no systemic relationship which involves all of us.

The second issue which should inform a statement is that *incarnational ministry is important and should naturally lead to compassion and to caring for others*. This caring kind of ministry should have an incarnational model as its basis, and it should be stated in that way because it is related to Jesus and what He has done.

Third, *there should be a focus on people and the kingdom versus a focus on institutional or denominational progress.* We should think about the needs of individuals, peoples, and about the kingdom.

The next statement was, *that there should be some kind of corporate as well as individual response to human need.* We should not talk just about individual response to human need, but there should be some kind of corporate response to human need too, and it should relate not only to individual need but also to systemic need. *So corporate and individual means of providing this ministry, as well as a response which deals with both systemic and individual obstacles to development.*

There was some discussion of what Dr. Heibert said about relief, development, and transformation. The feeling was that even if we do not use those words, *we should have some kind of ideas or statements that relate to those three ideas - relief, development, and transformation.*

The last thing is that *proselytizing and denominationalism are different than a spiritual ministry.* We need to recognize that the spiritual nature of the ministry, and being spiritual do not mean that you have to proselytize, or that you need to necessarily promote the denomination. Those are the key issues I think that we talked about.

Our group consisted of Mark, Byron, Greg, Harold Peters, Jerry Lewis and Gerald Whitehouse and a guest, Jim Thurman.

Mario Ochoa: Any comments on these issues that were raised and presented by group two? Any more discussion, or clarification needed? Yes Rudi? [Question indistinct] OK, Jon, what was the intention of the group in isolating these issues?

John Dybdahl: I am not sure. Maybe some people who are listening can remember my exact words. We were hoping to make some kind of statement which was not a final statement, but which was maybe pointing out the vision which comes from our meeting. It could then be shared with other people and at least capture some of the key ideas that we felt were important to share with the church - not as some kind of final thing, not even necessarily crafted in exactly the way we want, but at least speaking to concerns that were voiced here and that we could share with the church at large.

Group 5 Presentation

David Syme: A few ideas first, and then we do have a statement for your consideration. The first item that we really discussed in depth was that social ministry must primarily be membership driven. It must rise out of the lay passion which we understand already exists amongst many of our members in the church, and that the corporate expressions of those passions arise as a secondary function, not a primary function, of that individual or local passion and should not in any way push down that personal involvement in such ministry.

The second statement we agreed upon was that community needs are paramount, and not only is that true in terms of the people we serve, but it should also be true in terms of the local church population. In other words, we should not be going down to the local church and saying, "This the social program you will adopt," but that we should be facilitating and helping them to arrive at what they believe is true social ministry within the reference of their own society and their own community.

Third, we talked about the local church unit as the primary unit. We reaffirmed that there is both a desire and a passion and a readiness in many of our local churches here in North America as well as overseas, to engage in meaningful, social ministry. We then looked at how we could facilitate that readiness and desire that exists and create an environment in which that takes place. We recognize that there are good opportunities to use Sabbath School adult class groups, other Sabbath School class groups, Pathfinders, etc., in that process, and that more resources and more information and other things need to be made available to them to help them devise their own models of action.

We also looked at some of the challenges that inhibit that passion and that readiness from being expressed. First, there is a confusion regarding the role of social ministry in terms of evangelism. It is often seen as a means to an end and so even though social ministry may be taking place, it is being counter effective in terms of Christian mission because it is going out with strings attached to it. The second hindrance that we felt existed is that the model of the church's way of witnessing in traditional evangelism has tended to create only intellectual Christians rather than Christians with a relational kind of religion. This reduces their ability to be able to think and communicate and act relationally within their own community as well as with the community at large. So that is an area that needs to be looked at if we are going to unleash the existing readiness and passion that does exist in the local church.

Finally, we did draft a statement around some of these issues which I will read to you.

The character of God, as revealed in Moses, the prophets, and the life and teachings of Jesus suggest a concern for the whole person - physical, emotional, and mental as well as spiritual. The ministry of Jesus, therefore, fulfilled and validated an Old Testament understanding that ministries of compassion are as central to God's concerns as witnessing and evangelism. We conclude, then, that compassion ministries—without a hidden agenda or ulterior motives—represent a legitimate ministry of the Seventh-day Adventist Church. However, while compassion ministries may often need to be distinguishable from evangelistic outreach, they must never be separated from the overall mission of the Church.

Mario Ochoa: Thank you very much, David. This was a good achievement for the two hours of work. OK. Group number four now.

Group 1 Presentation

Walter Douglas: We spent the first hour wrestling with what we considered to be a central issue in the work and definition of ADRA. That is to say, the whole question of the implications of ADRA's work whether it is political or not. There were some very strong positions taken on this issue. We insisted that the church needs to recognize that there are political implications in the work of development which ADRA undertakes. So we want to recommend the following statements.

1) It is recognized that ADRA's activities, in addition to relieving suffering, will heighten the awareness of what is possible and achievable to better the quality of life. Such activities may have political implications but must be fully non-partisan.

Then we also spent some time trying to understand more fully the nature, the face, the function of ADRA within the total ministry of the Adventist Church, and we came to the conclusion that not enough recognition is being given in the total picture of the nature, the role, and function of ADRA. So we have the following recommendation.

2) Recommend that ADRA Central Office take the initiative in preparing a position paper to be processed at the Annual Council which considers the role and scope of ADRA as the church's expression and model of the ministry of compassion. This calls the church beyond preaching and teaching to a ministry of serving and acting.

Mario Ochoa: Thank you, Walter. We have just for the record, two propositions so far. In group number three the declaration that David read here, and group number four's recommendation of a presentation to

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Annual Council in 1998 with some specific declarations and policy implications for the church. Any comments on this?

Rudi Maier: Could we be more inclusive, not just using ADRA as one of the models of doing compassionate ministries? Because there are quite a number of entities in the church that I think are also involved in important ministries of compassion, and so for us to just focus on ADRA - I am a little hesitant about this kind of approach.

Jan Paulsen: It seemed important to our group that an awareness of the fact that the church conducts a very strong program of evangelism worldwide be recognized - it does so legitimately and very rightly, and I support it and endorse it whole heartedly. There is, for example, Net 95, Net 96, and Net 98. There are proposals afoot to extend a satellite coverage around the world with downlink facilities to churches worldwide for a very wide based ministry of preaching and teaching.

All of this, however, is the ministry of preaching and teaching. It is the confessional ministry and the teaching ministry of the church. But running parallel to this, there is a practical ministry of compassion which is a prominent feature, and should be legitimately a prominent feature of the church. The two are not in competition. One is not done to score points off the other. They are in part expression of the same thing. It is one body which has a wholeness of reaching men who are themselves whole. Mankind that is itself whole. So it is with this particular concern in mind that the recommendation went from our group to this larger group. Let me make that clear. It is not a recommendation to Annual Council from our group, nor is it a policy recommendation.

It is a recommendation from that group to this body and that is where it stops. It will only go from here if this body says so, and if ADRA Central Office takes the initiative to have a position paper drafted. Now some of you have been around for many years. You know that we have over the past 10 to 15 years drafted a dozen or more position papers which are not policies. Most of them do not find their way into the policy book of the church, and do not belong in the policy book of the church. They are significant pointers to what the thinking of the church is today. How the church views itself as it marches forward, and the sort of signals we are giving to our own membership may be gauged by these statements, or papers. What we are proposing is that ADRA Central Office take the initiative in having a position paper drafted which will outline the role and scope of ADRA as an expression of the compassionate ministry of the church as the church moves into a new millennium.

Now it is important to point out that we wanted the body to feel that they can broaden this and focus more broadly on the ministry of compassion and let ADRA be an expression of that ministry of compassion. But

really that is for this larger body to decide. If this group tonight were to approve of this recommendation, it would be for ADRA Central Office to work on it to make sure that the width, the broadness is captured and brought forward.

Now, we felt also as a group that this was something that should be brought before the church world wide. How do you do that? Experience teaches us that we do this most effectively if there is a position paper prepared which finds its way to Annual Council. Annual Council will have a very interesting time discussing something of this kind. It is normally then processed through to the divisions' year-end meetings which come a few weeks after Annual Council, where life becomes even more interesting! Not the least on this issue. But it is an important discussion so as not to have that compassionate ministry sidelined. This is what is important. It should not be sidelined as the church marches forward.

Bear with me, Brother Chairman. I would also, and I say this in all kindness, let us not put this proposal forward in any kind of vis-a-vis to other activities of the church such as the evangelist mode of the church. You will lose if you try to do that. The evangelism of the church is strong, will remain strong, and should remain strong. This is legitimate - not over against anything else, but in its own right. It will do best if it is presented in that manner. Thank you.

Walter Douglas: Rudi, are you satisfied with that response? OK. Thank you, Rudi. I am not the Chair so I am sorry. I simply wanted to add that our interest, Rudi, was in ADRA. You notice the statement says, "as an expression." There might be other expressions, but our particular concern was ADRA. So without excluding other expressions that is our focus.

Mario Ochoa: The idea of having a position paper presented is going to encompass the other ministries that the church has that may touch on the same kind of social action. So I do not think that because we are presenting it this way today we are going to exclude other social ministries when the position paper is prepared. We are just starting a process of forming the whole thing. OK, David, you have the mike and then we will go on.

David Syme: I am glad for that clarification, Mario. From our groups perspective, we recognize that ADRA has specific needs and I accept what Jan has said very readily. I think we just have to be careful that when we draft it we do not diminish in any way the personal nature of the ministry which ADRA represents corporately. We would do a great disservice to the church if we did so. Second, we use inclusive language to recognize that we are not the only entity that is Adventist in nature that is actually engaged in this kind of ministry. I think as long as we follow those two points at least our group would probably go along with that statement quite well.

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Sharon Pittman: I would like to ask Dr. Paulsen for some clarification. Being the new kid on this block, I get a little bit nervous when I hear that there have been multiple position papers presented in the past, and somehow we are not building on previous work at this event. OK. So this is a first on this issue?

Jan Paulsen: I would say that a number of these position papers that have been voted by Annual Council. They were widely disseminated throughout the church worldwide, and served a very, very considerable need to reflect and direct ourselves on numerous issues. So I think that this has not been done in the area of social ministry. The Communications Department has, I think, about 15 different position statements on totally different issues including one about ten years ago on the methods of Bible study which caused widespread discussion in our churches. A healthy discussion, a good discussion which was needed. Now, it is about 15 years since the last policy statement or revision on ADRA was written in 1983. Fifteen years is a long time. You have new administrators and new leaders, and I think it is a good way to bring into focus something that we say is so significant for the ministry of the church.

Mario Ochoa: We have a proposal, then, by group number four which is to draft a position paper (prepared by ADRA) which will be brought to the Annual Council in 1998. I am going to take that proposal as a matter for discussion, as a recommendation for this group to analyze and to vote on. But first we have one more group presentation - that of group three.

Group 3 Presentation

Monte Sahlin: Many of the things that we talked about have already been addressed. We did not try to formulate a statement. I do want to touch on five ideas that we talked about that I have not heard in the other reports.

One is simply the *need for some coherence about how social action and evangelism and other aspects fit into the total mission of the church*. The feeling was expressed that there is not a coherent larger picture; instead there are a lot of competing elements that are not brought together in a larger picture.

Second, we talked about the fact that there are *many areas of need that the church should be addressing*. We live in a world where there is enormous human need and the speed of change is increasing. The church could easily be overwhelmed by the sheer number of issues and needs that could be addressed - the opportunities for social action are numerous.

Third, one particular opportunity came to the surface in our discussion which has real congruence without Adventist heritage and assets, and could also be a good place to work given the current dynamics in the developed world in regards to this issue: that is *tobacco issues*. The developed world is very near to putting an end to tobacco use - whether it will take the form of being outlawed or regulated is anybody's guess and really is not important. The consensus is great throughout the developed world that the use of tobacco is detrimental to health and too expensive in terms of health care costs. But the tobacco manufacturers and marketers can see very easily that they can move their business to the developing world which is largely unexposed to tobacco regulation. In the next few years there is a window of opportunity for us to go to influential people in the developing world and say to them, "If you allow the tobacco industry to move into your nation here is how many hospitals you are going to have to build over the next few decades. Here is the increased cost on your health care system and on your GNP."

We can present, in terms of public policy issues, a very convincing case for why they ought to put the fences up now and put a stop to transporting the tobacco business into their nations. ADRA, together with Loma Linda University, could put together a strategy to influence public policy in scores of developing nations in the next few years on this particular issue, and it would be an effort which would be very coherent with Adventist heritage and values. It could very easily mobilize the Adventist membership around the globe. And it is not necessarily a very expensive thing to do. It is probable that in some places this kind of public policy education would be supported by various donors and donor organizations. We believe that this is an opportunity that ADRA ought to act on and provide some leadership; and ADRA should act very rapidly before that window of opportunity closes and we end up dealing with the implications of tobacco use for decades in those developing countries.

Fourth, we also talked about the issues of *appropriate witness* - the *issue of where is the interface of social action and evangelism*. It is a very difficult issue, particularly when we are involved in public issues and public funds. How do we know what the ethics of appropriate witness are for people who are called to, and involved in a ministry of social concern or social action? This needs to be clarified. We believe that the extreme, on the one hand, of a manipulative approach that produces what messiologists call rice Christians is not Christian. It is sub-Christian. The other extreme that says there is a firewall between any kind of witness and social action is also sub-Christian. Somewhere in the middle there is a set of ethics that says, "I am here primarily to address the needs of people and nations and communities, but there are appropriate opportunities for me to share faith in certain circumstances."

The last one that I will mention is *the need for us to begin to educate members of the Adventist Church who can function at the highest levels in the growing world of trade, business and industry*. We need members of the Adventist Church who are at the top levels of corporations where they can exercise influence for social

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justice; and where they can tap into the fiscal and political resources to provide the influence and support that all ministries need. Our educational institutions need to begin to look at how to prepare the best and the brightest to function at the highest levels of commerce, and to exercise the greatest amount of influence in the developed world in regards to social responsibility.

I want to make one other statement in response to some other things that the group said that we did not discuss in my group, I agree with the need for us to involve every member in ministries of compassion. But I think we need to balance that with the need for collective, organized efforts. There is in the United States a growing ideology that says the only appropriate social concern on the part of Christians is the private. I have read books by people who believe that all public welfare and health care can be dismantled if each individual Christian will just take responsibility for one poor person. I think that this approach is idealistic and ultimately antisocial. It really is an ideology that says we do not need covenant community; that we can just all be autonomous individuals in the world. I think that idea is a sub-Christian idea that we should not support.

Mario Ochoa: Thank you, Monte. Questions? Some reactions to this presentation?

Greg Saunders: One item that I think we should stress is the need to beware that our ministry of compassion does not become a ministry of condescension. Sometimes we have the feeling that here we are to offer you all this - and it comes from an arrogant standpoint. The way in which we should approach others is with an attitude that says, "We are here to share a spiritual journey with you, and we will share with you what we have along the way."

Mario Ochoa: Thank you, Greg.

David Syme: Just to clarify and endorse what Monte has said so that we are all reading out of the same book. I think our group would certainly agree with the statement that Monte made. We do not see every church member as engaging in social ministry. The spirit gives different gifts to different people. Certainly we do not think that everyone in the church is suddenly going to engage in social action. However, I think the intent of our group was simply to say that we do not believe that the membership should solve the inward compulsion to do something by just saying, "I do not have to do anything because the church is doing it. ADRA is doing it. ACS is doing it." So there is a tension there. Our membership should understand the nature of compassionate ministry whether they feel called to it personally or not. That is a different issue entirely. We should not create an environment where the individual only carries out personal responsibility by proxy, only through an organization or an entity like ADRA.

Mario Ochoa: Thank you, David. Any more comments on that?

Ted Wick: Part of our discussion early on had to do with the political sensitivities that are involved in a worldwide operation. I think what I would say to this is that we recognize the right, even the responsibility, of individuals of various countries to become involved in appropriate political activities. We felt very concerned about the church, or even ADRA, getting involved organizationally in local politics.

Mario Ochoa: OK. Good point. Thank you. Any more comments?

Walter Douglas: I want to endorse what Monte said. The concern of this session is not to address the activities that take place in the local congregation. I think that the concern of this symposium is to highlight the critical importance of organizations such as ADRA in defining in a theological way the social implications of social work, of ADRA's role in the world. This is a definition that the church apparently has neglected or has not taken seriously.

Byron Scheuneman: I would like to suggest that we proceed with a consideration of the recommendation made by group number four with the understanding that this will be a process that will include symposiums of this nature in other parts of the world. This will allow us to receive a global perspective of leaders from ADRA, leaders from academia, leaders from the church at large, etc. So if we can have that kind of a consensus it would be good. This is the beginning of a process that will not end tomorrow or next year, but maybe a year or two in the future. I would like to move that we adopt this recommendation.

Mario Ochoa: Thank you. In the beginning I said that once we finished the presentations we would discuss what comes next? From the groups that met we have a number of recommendations. One of them was the preparation of a statement, of a declaration by this group. Another one is coming from group four which is right here on this white board, recommendation for preparing a position paper for the Annual Council in 1998. Another recommendation that was coming from the group of leaders of these groups was what Byron has just mentioned, which is to have a follow-up process. In other words, what are we going to do next with all this wealth of information that we have accumulated - with this momentum that somehow we are achieving here - with this awareness that we have raised these last two days?

So one idea is to have meetings on a regional basis, or to use our own internal jargon, to incorporate this kind of conference now in our upcoming Pan-Meetings. ADRA has regional gatherings with the country directors, with regional administrators and union administrators that we are calling Pan-Meetings. Pan-Asia is coming, for instance, next year. Pan-Europe is coming also next year. We have already had Pan-American and Pan-African meetings. So this is the kind of idea that we have. I am grateful that you are emphasizing that right now.

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Bruce Moyer: Simply because I have not heard any mention of it this evening, and because I have a great deal of confidence in the traditional rural perspective of the Seventh-day Adventist Church, I would like to see some emphasis in this meeting on the need for ADRA to seriously address the growing problems of urban populations. Rural populations are holding their own and they need to be continually addressed, but the cities of this world offer some of the most dangerous flashpoints for disaster and human need that have ever existed in the history of this world today.

Mario Ochoa: Thank you, Bruce. In group number one in the principles here, we have written that down so it will be coming to the forum.

Jon Paulien: I am grappling in my own mind exactly how to follow-up. I have a real concern that somehow we do not lose the moment and the time and come up with nothing. I support the idea of a position paper, but I am fearful of the time and the complexity of the process and the timeliness of its final decision, publication and production. Just as a trial balloon, kind of thinking out loud, I would suggest that maybe we could do a simple three step kind of thing.

1) Have just a very simple one or two sentence statement. I think the church desperately needs to hear from this group something that says the compassionate ministry of needs is an integral and essential part of what we understand our mission to be. I think something even as simple as that would be a help and encouragement and an affirmation to a lot of people.

2) Then we could follow up by the development of a more complex and detailed statement which would go through the kind of processes that have already been mentioned.

3) Some kind of a continuation committee which would then talk about how we would continue what has been done here. How we could keep working and share it in other places and continue. Obviously in two days we are not going to solve the problems, we have just simply initiated the process.

I think doing those three things would do something now, and build then for the future. I just hope that we can do something fairly soon to bind off, to support and to give an impetus to those who are desperately looking for something along this line right away.

Mario Ochoa: Thank you, Jon. I agree with you. Let me take that proposition by Jon as an actual proposition. The idea then is to prepare a short declaration, let me call it a declaration for lack of a better term, from this group that will be disseminated in a manner that we can discuss later on. Is there anyone to second this idea? It has been seconded. Any comments or other observations on this? Or ideas on this particular aspect? David Syme?

David Syme: I absolutely endorse this. We need to get something out there in print no matter how simple. It could be just as Jon suggested. Just a simple report with pictures stating the group leaders, who they represent, where they came from. Not everyone, but you know, just basically a group of Adventist thought leaders unanimously reaffirmed this or stated that, affirmed a position. The statement that Jon made with a couple of clarifying statements could be used. Get it out there. Put it in print. Let our membership see it; by doing that alone it will create discussion in the local churches amongst people who are looking desperately for this. It will create the momentum that we need to be able to carry forward what we need to do from our positions.

Mario Ochoa: All right. Thank you, David. On this same issue? OK.

Bruce Moyer: I would like to suggest perhaps that something can be done to have this put in one of the most influential publications going out - that is Folkenberg's weekly newsletter. If something could appear very, very soon in that weekly epistle that goes out from Folkenberg's office with this statement and a brief report.

Mario Ochoa: We will endeavor to exhaust all potential avenues by the *Review*, Folkenberg's First Monday, Union papers and other publications.

Walter Douglas: I am in favor of putting something out immediately. My deep concern is that we move the church to action and something that is significant. If we take seriously this proposal then we are asking the church to take this group seriously in its counsel. I do not think we should avoid taking such a very serious action here this evening after the thoughtful consideration of the issues. So I would not want us to give this second place in our thinking and in our action. We can send something out but let us give this priority. Within your own Central Office you can decide to prepare that position paper. You can send it out to some people who have the competence and the expertise to review and to critique. That should not be a long process.

Mario Ochoa: I agree with you and I think that everyone agrees with that. So let's vote on this declaration, on this statement that Jon Paulien has proposed.

Unidentified Speaker: One of the things that may not be obvious in the recommendation from group four is that this is partly an invitation to the church at large to see the ministry of compassion elevated to the same level as the ministry of evangelism. I would hope that this simple statement that we are talking about would include something that would indicate that we view this at that same level as evangelism.

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Mario Ochoa: Thank you. Very good. I think that we are ready to vote.

Rudi Maier: I am not sure that the statement has come clearly across to us all, Jon. Do you want to restate it one more time? Is that the statement you have? Your statement that you have?

Jon Paulien: I just kind of jotted this down quickly. I do not know if you want to hear my two sentences.

Mario Ochoa: Are you talking about the body of the declaration, Rudi, or the idea of having a declaration?

Rudi Maier: I thought that it was already a declaration.

Mario Ochoa: No. We have two or three actual potential statements. So we have to vote on having a statement. . .

Rudi Maier: OK.

Mario Ochoa: . . .and then have an editing committee. Or a group of two. You and David or John Wilcox and David, or something like that. OK? Fine. Let's vote on this. All of those in favor of having this short declaration to be issued as soon as possible please raise your hands. I would say that it is unanimous. I am not going to ask for contraries because it was unanimous.

Monte Sahlin: I would like to also say that we adopt the recommendation from group number four.

Mario Ochoa: Yes, that is exactly right. I am going to take Byron's motion as moving this and you, Monte, as a second to this idea and it has already been observed a couple of times. Any more comments on this particular action that has been proposed on the position paper for the Annual Council next year?

Harold Peters: I recommend that the word "the" be replaced by the word "a" as "a church expression" so that it does not appear that we are excluding any other kind of church expression.

Mario Ochoa: All right.

Jerald Whitehouse: How does this relate to the idea of Union and Regional Conferences?

Mario Ochoa: That will be a third.

Rudi Maier: I would like to say that yes, it is an ADRA Central Office responsibility to carry this out. But I

think we have learned quite clearly that collaboration with other people, other entities of the church, probably would be a good process to consider in the preparation of such a statement.

Mario Ochoa: Rudi has proposed that other significant individuals be invited to participate in the drafting of a position paper.

David Syme: Mr. Chairman, I agree with Walter. I think we must not lose momentum. The only thing I am frightened about is that if we establish a position paper and take it to the Fall Council and it is discussed and becomes part of the record, it automatically then goes on through all the year-end committees right down through the various levels of the church.

Now, how will that relate to the regional input that Byron talked about and others, in terms of finalizing a statement? I am wondering whether the position statement you have will get hijacked into the system before you have actually had all of the global input that you may need to have a final draft. That is my concern, not with the immediacy in losing momentum, but the way in which the church system handles these things - and that is going to pose some questions in terms of the third item we are bringing up right now.

Mario Ochoa: Right. The idea that we had in that small committee there was to have a group of individuals discussing the follow-up of the actions and the ideas that have been presented during these two days. Perhaps one of the avenues for discussion with a significant number of individuals representing the rest of our church and ADRA environment will be at the Pan-Meetings and other regional gatherings, though not only those. So I do not think that the idea was that this position paper will be quickly finalized. But rather that it is a process that will take place and it will end at the Annual Council with some presentation there. So I think that we are, let me say, together in the concerns that we have and in the process that we want to follow on this.

Monte Sahlin: If the concern is that it may take three years to have these conferences around the world and it would be helpful to have something on the agenda for the next Annual Council, there is precedent for how this sort of thing works. The committee that developed the statement on the sacredness of human life made a preliminary report to an Annual Council two years before it was finally adopted by Annual Council. Which meant that it got distributed, it got the exposure of Annual Council and all the Division Year-End Meetings, before it was finalized, which generated a lot of awareness and discussion in the church. I think that this is a way to both keep the momentum going and allow an ample window of opportunity for it to be discussed in all parts of the world.

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Mario Ochoa: Right. Again, I want to insist on the concept that a smaller group will discuss immediately after this symposium ways to develop some avenues for the dissemination of this discussion. Let me talk about ADRA. We have some other avenues. We have, for instance, right now the process of strategic planning that we are developing within the ADRA system in which the church administrators are also included. We have some other kinds of training events. We have this joint training with Andrews University, the APLI, that could include some significant segments, I think. We have some classes that are coming up where these kinds of ideas can be also discussed and disseminated. I think that we have a number of avenues that this group will have at its disposition later on.

Rudi Maier: I would be in favor of coming up with a position statement as group four is suggesting as quickly as possible. I think I would support David in what he says, if it is only an ADRA centered kind of a document. . .

Mario Ochoa: But it should not be.

Rudi Maier: Can we discuss the idea of putting a committee together that is not only following up on what we are doing here, but is also bringing in quite a better representation to this process - this might be a committee or a group that could work together with ADRA to come up with that statement as quickly as possible to be presented to Annual Council. That then would include Division ADRA leadership, and the other groups that maybe someone else could suggest.

Mario Ochoa: We have the Spring Annual Council, Ralph, coming up in April. If we are shooting for that we have basically five months to prepare this, including the input from the field.

Ralph Watts: I think that we should not get bogged down in how this is going to be worked out. As I understand the committee, what they are simply saying is the responsibility will lie with the ADRA Central Office. We are going to be sensitive to all of the voices out there. So if you will trust us, we will talk with you, we will work with Loma Linda, we will work with Adventist Community Services, we will try to get a fair representation that will reflect what I think we want to see happen here. Rather than try to go into the mechanics of how we should structure everything, let's leave it like this. Then hopefully, you can trust us to involve the appropriate parties.

Mario Ochoa: Thank you, Ralph. Are we ready to vote? Are there any significant questions?

All in favor of ADRA taking the initiative in preparing the position paper to be processed at the Annual Council, please raise your hand. Thank you. It is unanimous again. Thank you very much.

Monte, you have another motion?

Monte Sahlin: I do. I would like to move that we establish a steering committee to continue the process of other conferences and to disseminate the presentations, the papers from this conference within the next six months. I think that is a way in which we can rapidly keep momentum going. I would like to move that the committee consist of two representatives each from Andrews University, Loma Linda University, ADRA Central Office, and appropriate regional offices.

Mario Ochoa: All right. Thank you. We have a motion on the floor. Is there a second to that? It has been seconded. Thank you. Observations, comments? The idea is to have a steering committee of at least eight individuals, if I understood it, with representation of the two major universities, Loma Linda and Andrews Universities, ADRA and its regional vice presidents, including NAD.

Rudi Maier: I think we also suggested in that group that one representative from the Adventist Association of International Development Professionals would participate in that kind of a committee.

Mario Ochoa: OK. Did everyone understand that clarification on the motion?

Robert Moon: Did I fail to hear that there would be any representation from North America? There is? Very good, I did not hear that.

Byron Scheuneman: I am concerned that we are not including the institutions of higher education in those regions outside of North America. I can think of universities in Argentina. I can think of using universities in the Philippines. I can think of using universities on the African continent and in Europe. Why wouldn't we have representation on the steering committee as well as perhaps at the meetings? So I think maybe we ought, if you would be willing Monte, to suggest that we have a steering committee made up of appropriate representation from regions from Central Office, etc. You know there are a lot of individuals out there who would have input in the formulation of the meetings as well. I am not talking of 100 people. Why do you need two from Andrews and two from Loma Linda? Let's have one from Andrews, one from Loma Linda, one from River Platte, one from another university, etc., planning those regional meetings.

Mario Ochoa: That is assuming that we will have regional meetings as the only vehicle for this, which is not the understanding. Monte, I am going to ask you to respond to this.

Monte Sahlin: Yes, let me respond to that. As I understand it Loma Linda and Andrews Universities are the only two world universities that we have in our church. I think that they bring a particular and unique role

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or perspective. I intended to say that regional representation be added as appropriate. I am assuming that if you are going to plan a conference in Europe, Loma Linda may well want to be involved, Andrews may well want to be involved. Certainly ADRA Central Office should be involved, but North America may not be involved at all. The other universities and colleges around the world are division institutions, unlike the two I named. Those divisions are going to want to bring on board whatever institutions are important to that particular conference. So what I meant to say, Byron, is that the regional representation component is flexible depending on where the steering committee is meeting and what the focus of it is. That piece of it ought to rotate based on geography.

Mario Ochoa: OK. There is a question on the motion. The terms of reference again?

Monte Sahlin: It essentially is in three parts.

- 1) To in general continue the momentum from this meeting.
- 2) To see that the papers presented here are published within the next six months.
- 3) To plan additional regional conferences around the world.

Mario Ochoa: Thank you. Since I have a question on the motion, I am going to ask for a vote now.

Byron Scheuneman: The question on the motion which should be voted is whether we are going to close discussion on it. I want to respond to Monte.

Mario Ochoa: Well, we are going to vote first on whether we want to vote, or if we want to keep discussing this. So all those of you who want to vote please raise your hand. OK. Thank you. Those that want to keep discussing the issue, please raise your hand. OK. We are going to vote. All in favor now of accepting the motion presented by Monte, that was clarified twice already, please raise your hand. Thank you. All contraries to this motion please raise hand. Having vote, thank you.

Now John Wilcox, you are going to help me with the next steps here. I think that this is it unless there is some ...future meetings? No. The steering committee terms of reference include that. Say it again? OK. That is a good point. We need to have an editorial committee who will prepare this statement that we voted as number one? I understand that David Syme has volunteered to be one of the members of this editorial committee. Thank you, David. We appreciate that. The other, is there any other? Jon Paulien was the other one? Are you going to stay or are you leaving early tomorrow morning? You are leaving tomorrow morning? OK, can you sit tonight and do that? Great.

David Syme: We would be happy to accept you as recording secretary!

Mario Ochoa: Oh, no. Since English is not my first language I will decline that.

David Syme: But you were taught English by a very capable Englishman.

Mario Ochoa: OK! We have David and Jon Paulien, is there any other person who will volunteer on this? I know it is late and they are going to work on this. Wally, you will? OK. Thank you very much. So we have an editorial committee and what we are going to do is this: we are going to complete the transcription of the tapes of all these discussions that have taken place during these two days, and we are going to send it to each one of you as the minutes of these meetings. Then we are going to also send you this declaration which we will edit a little bit, chop it here and there. We are going to also prepare a publication with all the presentations after being edited by the respective presenters. That is the plan that we have.

Jon Paulien: The suggestion has been made is a very valuable one that as we wind up we should not forget the spiritual nature of our work. We have spent a lot of time listening and talking and discussing. However, the bottom line is that we trust and believe that what we are doing is part of what God wants to do in the world. We have had some time to pray publicly, but we thought it would be a good opportunity as we come to a close here to pray together. So what I would like for us to do is to get into couples, each person find one other person. If we end up in the end with an extra, we can have three. I would just like you first of all to pray for each other that you may be strong in the ministry that God has called you to do. Secondly, pray as well that our concern here, which is the ministry of compassion to other people, may be able to be shared and propagated in the church in a way that changes things - us, the church, and the world -by what God does through us. That can only happen with His blessing and His presence. Let's divide into groups of two and pray for each other in our ministry, and pray that the work that we have begun here will continue to grow in a powerful way.

[Prayer Groups]

Ralph Watts: We want to close our session now. We are a little bit early. We hope you do not mind. Dr. Andreason, it was great to have you with us. We know you have a great many other things that you could be involved with this weekend, but the fact that you were here tells us that this is a priority for you and we really appreciate it. Would you like to share some final thoughts?

Niels-Eric Andreasen: I do not have any speech to give, though I thought I could not allow Ralph and Monte to give a speech without joining them! I was just talking with Wally Amundsen. We were prayer partners. I told him what I have thought myself a few times, and that is that there probably is not anything

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magical about being a Seventh-day Adventist University. I mean, what we have to do is to do our work of Christian education and to do it well. That is really all God asks us to do, and if we bring it off we will be a witness to the church and its mission. Sometimes we get a bit worried when we are told by church leaders and others, that the university has to be an advocate of the work of the church. But I am not worried about it because I understand such advocacy to be a very simple task of doing our Christian education well so that people who come to us for education will say, "The Seventh-day Adventist Church must be a pretty good one. Look at the kind of university they run." To me that is the simplest way of connecting the university with the mission of the church.

I think the same way about ADRA. If they are committed to doing for others and doing this well, they will be a witness to the church and its mission. I think maybe we underestimate sometimes the power of doing our work well.

Now, it is also with this in mind that I am pleased that Andrews is a partner with ADRA. Because this partnership has enabled Andrews to do our work better. As an international church university the connection with ADRA has brought resources to us, ideas to us, opened windows to the world for us. It has enabled us to carry out our educational work better (this relationship is a fairly normal thing for universities to engage in these days). I mean, this is the way into the future; everyone is a partner of somebody. This particular one is a very good partnership because it enables Andrews University to do its work of Christian education better. That is the only thing we are asked to do by God and by our church. To the degree that we do it well, we have fulfilled our obligation to our church and to God. We have supported and endorsed our witness to the mission of the church.

So I am here because you invited me, but also because it helps our university do our work well, and of course I have a secret hope that this partnership will also help ADRA to do its work well and maybe better. So I thank you all for the extra ideas I received through this weekend. I will let them grow and I am sure we will figure out ways to put many of them to use in the years to come. Thank you.

Ralph Watts: Thank you very much. Monte we are having this meeting in your division. We would like to have you share a few thoughts.

Monte Sahlin: I am particularly pleased that we have people from various places around the world who were able to join us in this first historic symposium on the place of social action in the mission of the church. We are very happy to have this in the North American Division. I am a little disappointed that we did not have a larger number of NAD Officers and Delegates who were here with us.

For me the most compelling statement in scripture about God's vision of social justice is in the 21st chapter of Revelation. There you get to the end of the story. You get to the bottom line, to the whole point of the history of salvation. What is God's purpose? What is He trying to achieve? There in Revelation 21 He very clearly says what He is trying to achieve. He describes the kingdom that He wants and that He works for and that He struggles for and that He calls us to join Him in struggling for. You know there is one little way that Adventist eschatology is uniquely different from other Christians who believe in the return of Christ. Other Christian faiths believe that the hereafter is some place kind of indeterminate, but not here, in this world. Seventh-day Adventists believe that the book of Revelation teaches that after God comes and takes us to heaven, He brings us back to this world. And here He recreates His vision for this world. There you see it in Revelation 21. A world in which there is no more suffering, no more injustice, no more poverty, no more disease. A world in which God lives with His people as a Father in a family. One of the important things that John goes at great lengths to describe is that this is not an isolated world retreat. This is a great massive city. A wonderful high-tech city. I defy you to show me an explanation for all of the symbols of technology and wonder that are in the vision in Revelation 21. God calls us to His city to be part of His kingdom here on this earth. That is a city that I believe you and I are already citizens of. When we act for justice, when we act in an environmentally conscious way, when we reach out to end suffering, we clearly identify ourselves by what we do as citizens of that kingdom. We are then truly people of hope. Thank you.

Ralph Watts: Thank you Monte. We have got about two minutes and we want to keep to our word. I want to express a personal conviction that has been coming over me these past few hours that without question the past 24 hours, I think, truly are historic. I really believe that. I believe that we are going to see over the next few months and years, significant changes in thinking and planning and strategizing for the Seventh-day Adventist Church. We are grateful. Dr. Andreason, I want to assure you that we value highly the special relationship we have with Andrews. It is a special one. I am convinced that what has taken place in the past 24 hours probably would not have taken place had it not been for the special relationship that we have been developing over the past couple of years.

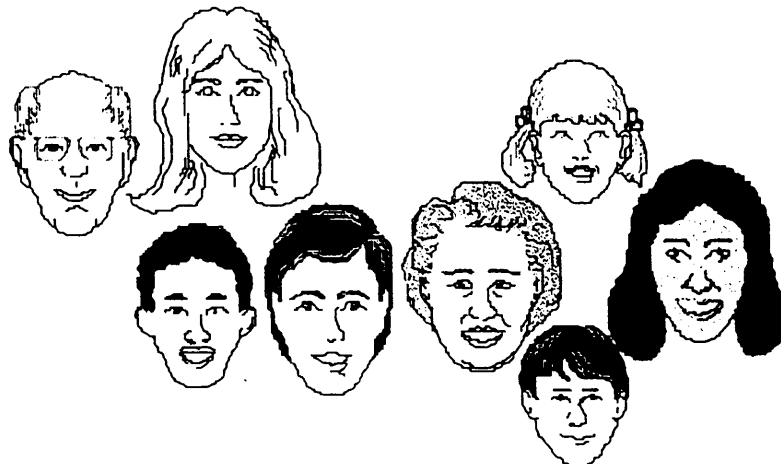
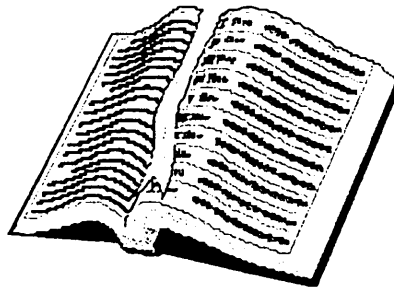
Now we want to see this expanded. We are with you on this. We think that we have just touched the surface of what can be done. I want to assure you that through this relationship that we have been enjoying, the ministry of ADRA is going to be better as well. I have no doubt about it. We are really excited for the future. We want our world universities to become intimately involved as we endeavor to develop a strategy from ADRA's standpoint to fulfill the wishes that have been articulated today. I want to assure the group that it is not our intent or our desire to simply co-opt it, take it and run with it alone. We do not envision that at all. We see all of us working together as partners for a common goal, a common objective. Whether we are church employees or not, we still have the same desires, don't we? I was blessed today and yesterday by the presentations from those that were not of our faith, weren't you? I thought we had some excellent

Final Session

presentations and I want to commend them. I want to also assure you that I for one, and I am sure many others, will look forward to the publication of these papers because I am anxious to go back and read them and meditate on them. They contain ideas and concepts that will help me personally to better represent my Lord and for ADRA to fulfill the desires that He has for us in the end-time.

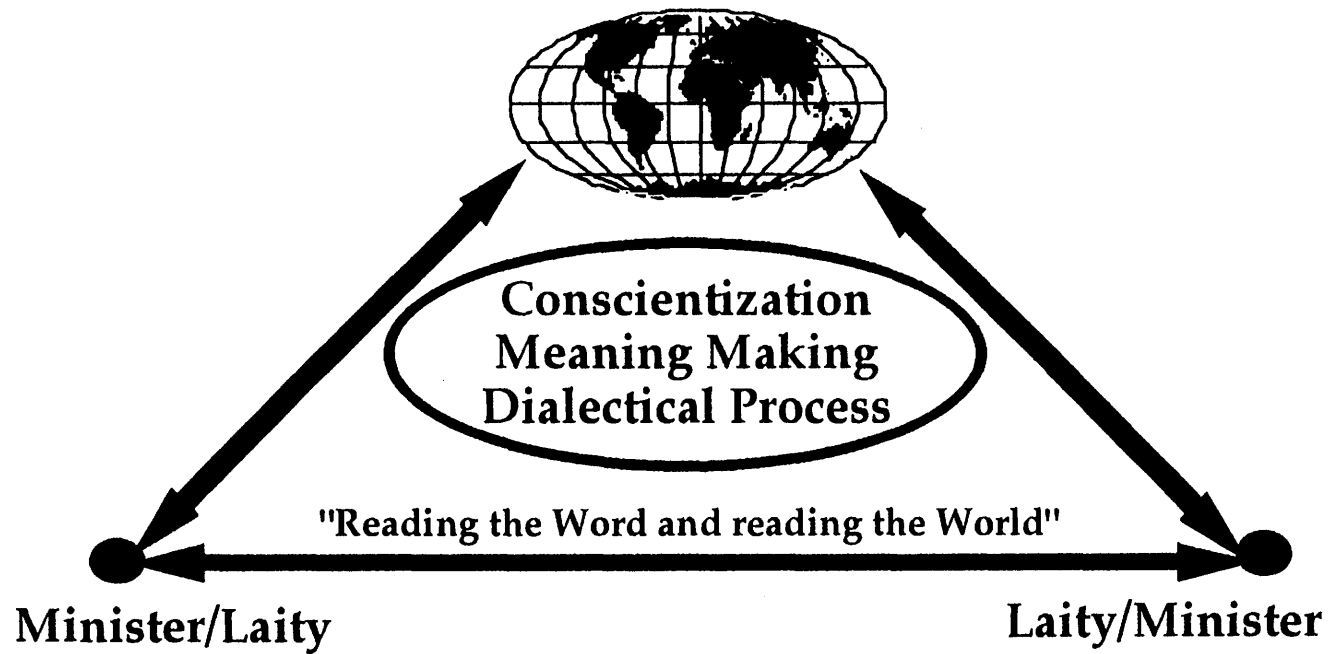
Thank you for your presence. Thank you for your participation. Thank you for your involvement. God bless each of you as you make way your home. We look forward again soon, when we can come together and perhaps look back and say, "That event was a turning point for the church." God bless you. Again a special thanks to John Wilcox and his group.

BANKING MODEL OF MINISTRY



Adapted by Caleb Rosado from Paulo Freire, *Pedagogy of the Oppressed*.

PROBLEM-POSING MODEL OF MINISTRY



From Paulo Freire, *Pedagogy of the Oppressed* (1970); a graphic by Caleb Rosado

“Excuse me, could you
spare a little
Social Change?”



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T. FENSKE '90

Emergent Spiral of vMEMES

BioPsychoSocial Systems – vMEMES as “DNA-like codes” in the mind/brain awakened as Life Conditions <i>outside</i> interact with latent <i>systems-within</i> brighten & dim, ebb & flow form clusters and admixtures	<ul style="list-style-type: none"> • reality frameworks • ways of thinking about a thing • <i>deep</i> values as <i>systems</i> • mindsets & perspectives • levels of psychological existence • levels of complex conceptions
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Impacts of particular vMEMEs may rise and/or fall throughout life

DESCRIPTION	COLOR KEY	FOCUS	DEEP CONCERNS
THE SECOND TIER —			
?	CORAL	Elite	?
holistic-global	TURQUOISE	Collective	living systems & harmonies
integrative-principles	YELLOW	Elite	flexibility & natural flows
THE FIRST TIER —			
sensitive-humanistic	GREEN	Collective	equality & community
strategic-materialist	ORANGE	Elite	autonomy & improvement
purposeful-saintly	BLUE	Collective	obedience & stability
powerful-impulsive	RED	Elite	dominance & control
magical-mystical	PURPLE	Collective	clan well-being & custom
basic instinctive	BEIGE	Elite	basic survival

EMERGENCE of Memes

— From BioPsychoSocial Systems
 passed within memetic networks
 acquired through communication
 may well change in a person

- memes & tangible signs
- themes & intangible structures
- world views & ethical models
- attitudes, ideas, and beliefs
- values as *content*, what matters)
- self-image & character

Impacts of most memetic factors decline as new experiences and information alter the milieu

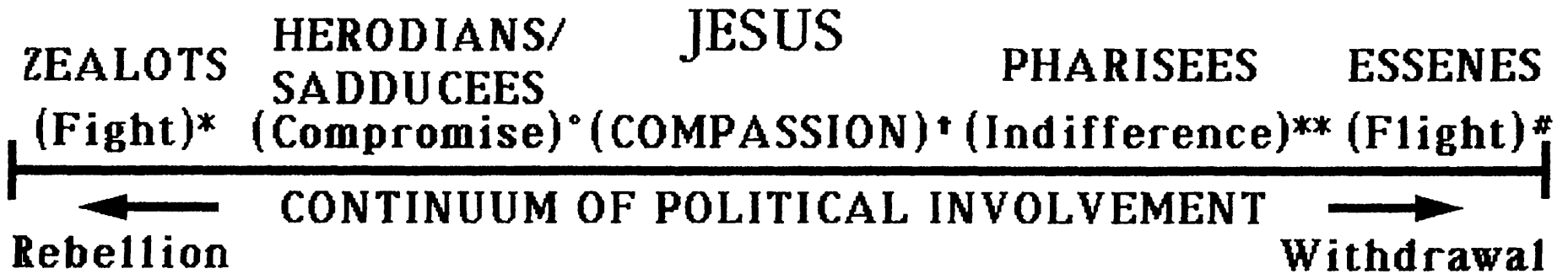
EMERGENCE of Genes

— From Biological DNA —
 passed within genetic pools
 inherited at birth through family
 unlikely to change in a person

- temperament-texture
- raw intelligences
- coarse mind-styles
- body shape and change
- disease potentials
- racial characteristics

Impacts of many genetic factors begin to fade after the 3rd or 4th generation

JESUS, HIS TIME AND THE KINGDOM OF GOD



*The use of force as a means to bring about change.

#Physical withdrawal from society in order to get right with God.

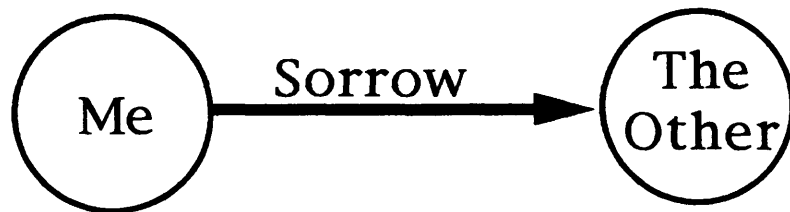
† Love to God manifested in genuine concern for humankind.

°Maintain the status quo to preserve self-interests and positions of privilege.

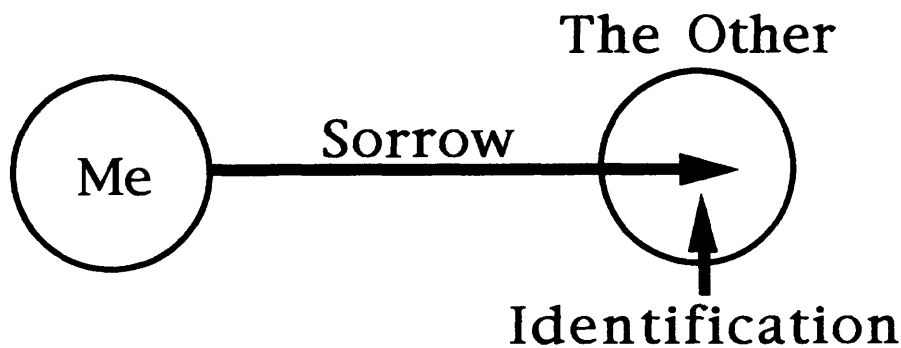
**Personal devotion to God divorced from concern for humankind.

DIFFERENCE BETWEEN SYMPATHY, EMPATHY AND COMPASSION

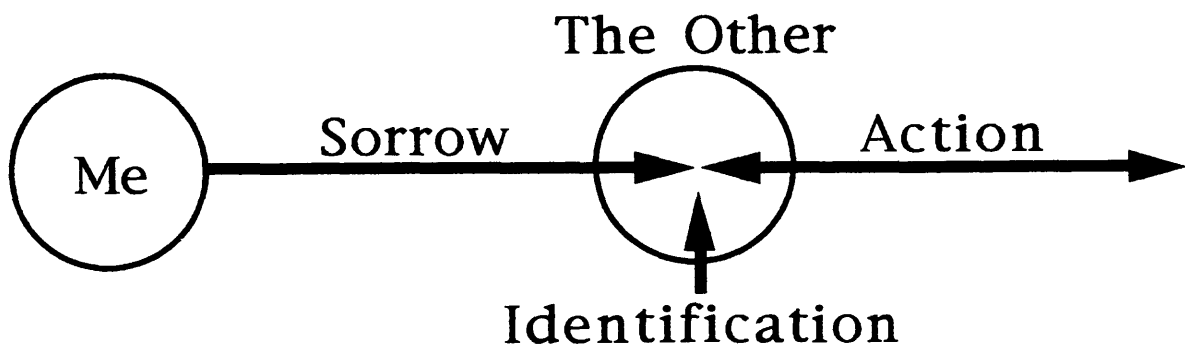
1. In Sympathy there is *sorrow* for the Other in need.



2. In Empathy there is not only sorrow, but also an *identification* with the Other in need.



3. In Compassion there is not only sorrow and identification with the Other in need, but also an involvement in *action* to meet the need.





Help stop a different kind of child abuse.

Kevin Carter/Sygma



USA Today, 4-5-94



By Tom Gibb, Altoona (Pa.) Mirror