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Health and Social Ministries: A Holistic Approach to Ministering in Contemporary Society

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ABSTRACT

HEALTH AND SOCIAL MINISTRIES: A HOLISTIC APPROACH

TO MINISTERING IN CONTEMPORARY SOCIETY

by

Ezekiel Adeyemi Oyinloye

Adviser: Wagner Kuhn

ABSTRACT OF GRADUATE STUDENT RESEARCH

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Title: HEALTH AND SOCIAL MINISTRIES: A HOLISTIC APPROACH TO
         MINISTERING IN CONTEMPORARY SOCIETY

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Problem

It has been observed for thirty years that Adventists conventional way of doing outreach ministries especially in the cities, fail to have expected response that fulfills goals. Attitudes of people are apathetic and reserved they stand aloof and are removed from sharing in what has been offered. They cannot be bothered. The inner city of Ibadan especially displays this type of attitude. Thus, inner city Ibadan has remained unentered by the Adventists since the inception of the Church in Ibadan a century ago. There is no single church of the Seventh-day Adventists in inner city Ibadan.

Method

A strategy of a social approach was created, to find, and plan to meet some of the felt needs of the people of Oke-Offa Atipe area of inner city Ibadan, and thereby create friendships with them that will henceforth change their views about Seventh-day Adventist programs. This strategy was formulated on a Logframe and timed for implementation on a Gantt chart. It was designed to use social programs like Health and Family Life education as activities to achieve our goal. Though, it was only Health education programs that got implemented.

Results

The program was implemented between December 8 and 14, 2013 at Oke-Offa Atipe area of inner city Ibadan. The sessions were involving and educative for the participants. Their interest indicated in the questions they asked, and in their reluctance to close our discussions each evening. Besides the health education part of the program, participants were tested for vital signs, and consulted. At the end, it was indicative that an environment of understanding had been created. This only needs to be built on through further beneficial programs.

Conclusions

Social activities have been successfully used to initiate a friendship with the people of Oke-Offa Atipe area of inner city Ibadan. This achievement of winning access to their ears will accomplish more for the church if the people are persuaded by the benefits of the program.

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Dedication

This work is dedicated to Abidemi,
My Partner in Ministry for more than two Decades
Dependable, trustful and trustworthy; to our
Children; Oyin,
Muyi, and Bolu.
To all others
On the trail of
Mission still, or
Who have laid
Down the swords;
like Samuel,
Zacchaeus and
Abraham,
Reuben, John,
Segun.

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Lastly, I acknowledge the fore-bearing capacity of my family, which had had to pay in some ways to get this through. Thanks for your patience, prayers, and support.

Everyone worked for the success of this program. If there is any error or fault anywhere in the process, I take responsibility. May the LORD be praised! Maranatha!

CHAPTER 1

INTRODUCTION

Background

In my quarter-century of pastoral and evangelistic experience, it has become

evident that there is a large group of the general populace (who are potential members)

waiting to be reached. Conducting evangelistic programs among these people—which are

comprised of Muslims, animists, and, people of other Christian denominations, using the

conventional methods and approaches over the decades has not achieved much positive

response. These groups are apathetic to most Christian programs, especially programs

perceived to win them over, either to Christianity or to a new denomination. Also, there is

apathy to programs that are not seen as having immediate social benefits. Like many

cities and rural areas of West Nigeria, the indigenous people of inner city Ibadan have

been largely untouched by typical Adventist approaches.

Even after one century that the Adventist Church has been in Ibadan, the inner

city remains unentered. There is not one Adventist church in this section of the city. And

for more than thirty years since I came to live and work around Ibadan, there has never

been an attempt by any Adventist church group or worker to evangelize the inner city.

So, inner city Ibadan remains a global mission area and the residents remain unreached

by the Adventist Church.

Residents of inner city Ibadan have a tendency to be more apathetic to a direct gospel presentation, which is the typical approach, used by Adventists. Changing beliefs is usually not possible where the people have no previous connection or relationship with the church. A deliberate strategic approach is needed, and this must be socio-relational. There must be a relationship that builds trust before there can be a paradigm shift or a change in an existing belief system. There must be clear indications of benefits that assuage the felt needs of the people to win the trust needed for acceptance of new religious beliefs.

Statement of the Problem

The Adventist Church has domiciled in Ibadan for a century, spreading out, into, and from the surrounding villages to areas beyond and throughout the country of Nigeria. The new city areas where the non-indigenous people live surrounding the inner city have the largest number of Adventist churches in Oyo State, whereas the inner city, where the indigenous people have lived since before colonialism, does not have a single Adventist church.

Statement of Purpose

The purpose of this project is to develop, implement, and evaluate a strategy of holistic social ministry, using health and social development programs to start friendships and relationships, which will integrate the Adventist Church into the community and eventually enable it to reach the people of inner city Ibadan.

Significance of the Project

This project will develop a relationship of trust with the people of inner city

Ibadan using health ministry programs. The health programs will emphasize lifestyle behavior change. Thus, they will help the inner city people understand how to live and enjoy a better life and how to improve their home and family situations. The objective is lifestyle change. As lifestyle behavior changes produce positive results in the group, the society will better understand that the Adventist Church, which is conducting the project, does not just have a motive to convert the inner city people to Adventism, but is offering a holistic program that seeks a more meaningful and healthy life for all people.

This project will enable people to see and appreciate the good sense and economic wisdom of following a biblical lifestyle because of the positive effects on health, the family, work, and the earnings of individuals in society. In appreciation of the church's love, it is assumed the people will be more welcoming, become friendlier, and be more receptive to the Adventist Church. It is also hoped that the program benefits will also help the people to trust the church. The social services offered are expected to serve as an opening wedge into hearts that would ordinarily not have been open to the church programs and to cause them to be more inclined to listen to and agree with the teachings of the church.

This project will also help the Adventist Church to see a model of doing holistic ministry by using social activities to reach inner city people and open their minds to the love of God. It will demonstrate that a holistic ministry that ministers to a person's physical, social, mental, and spiritual needs is biblical and more effective than just a religious program.

Limitations of the Study

Because of the vastness of the inner city, this project is limited to the Oke-Offa

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Atipe section of the city. Oke-Offa Atipe covers an area of about 1.5 square kilometers. The project will serve as a pilot project with the expectation that other sections of the inner city will be covered in the future.

This section has given the background to the problem this project is working to solve. It also indicates the purpose of the project and justifies its significance. The following section will discuss my personal basis for ministry.

Personal Basis for Ministry

Self-identity grows from self-awareness and is the stage of self-understanding. It indicates normal growth. The quest for self-discovery comes early in some people, while it comes late in others. It helps to define what purpose one is to serve in life. Self-identity impacts all the roles an individual comes to fill or play, even in leadership. "The single most important piece of information a leader possesses is self-awareness" (McNeal, 2006, p. 10).

Awareness has the following words as synonyms: knowledge, mindful, vigilance, conscious, alert. Adding the word "self" to each of the listed words gives a good understanding of the meaning of self-awareness. According to McNeal, self-awareness includes:

> self-knowledge (knowing who you are), self-mindfulness (understanding your motives for doing what you do), self-vigilance (knowing what makes you tick and what ticks you off!), self-consciousness (knowing how you come across to others), and self-alertness (maintaining your emotional, physical, and spiritual condition). (2006, p. 10)

For spiritual leaders, therefore, the practice of self-awareness is an intentional quest to understand self. It is a crucial self-discovery that is critical as a basis for ministry. Through self-awareness leaders are able to identify behaviors and values that

are consistent with their mission in ministry. They recognize their worth and take note of their shortcomings. Spiritual leaders must seek to follow in the footsteps of leaders in the Bible in self-awareness (McNeal, 2006, p. 11).

David knew for certain that he was "the Lord's anointed"; Paul stated that there was "the prize for which God has called me heavenward in Christ Jesus" (Phil 3:14); Jesus, 18 years before His baptism in the River Jordan, where heaven would publicly declare Him God's son, declared in the temple at age 12 that He must be about His Father's business. He early on understood Himself to be the Son of God.

These leaders knew who they were. Their confidence prompts me to take an inner look at self-discovery in relation to God and His mission. I see such self-awareness as essential to greatness in giving spiritual leadership. It is a pre-requisite.

How we came up in life and our background has packaged so much into us. These early events get translated into attitudes and behaviors that affect what we do or do not do in the future. Such attitudes and behaviors are so etched on our minds that they form the fabric with which we are made. Exploring ourselves is necessary so that as leaders we discard these things that may become hindrances in our ministries. Self-exploration also shows what may need reworking to enhance one's service. In the next few pages I will be doing an exploration of my background and upbringing to better understand what I am and what I bring to this project.

General Background

Family and Education

I was born into the family of an Adventist school teacher who doubled as an evangelist to the church in each village to which he was posted. While my father had a

standard six elementary education, my mother never attended school. But she was brilliant and intelligent. She took some months of an adult literacy class and was able to read and write Yoruba. We were seven children, and none of us have less than a secondary education. I started attending school with my dad or his work colleagues at the village school when I was five. But the following year, my father became a full-time pastor. Thus, I became a pastor's kid with all its rights, privileges, burdens, and duties.

When I was 12 years of age it became my responsibility to read the mission story every Sabbath in the village church at Rore. I fell in love with mission field work without really realizing it. I could not see the possibility of serving in a mission field especially as I had earlier been mentored by Samuel (my big brother) to love farming in the American way. In my simple mind I could not see how a farmer could be a missionary.

I went through high school bent on becoming a farmer and graduated at age 20. The only Adventist tertiary institution in West Africa was a seminary. It did not offer agriculture. Making application to attend a government college or university was akin to applying to attend academic lectures and write examinations on the Sabbath. This was against my convictions as I had vowed since early secondary school not to do so again. Less than 6 months out of secondary school I was admitted into the seminary, but I spent two years with internal conflicts on what to do. I kept seeking to know and love God better. Those were my years of spiritual birth; I became a Christian. Constantly hungry for God, I meditatively read my Bible, studiously read inspirational books, health books, inspirational magazines, and books on doctrines. I attended Bible studies, took part in youth programs, helped with lay activities, and constantly prayed. At age 22, in August 1981, I went to the seminary. I registered for a major in theology and a minor in biology.

In December 1985, I completed my degree requirements and applied and was accepted to serve with the West Nigeria Mission Field.

Ministry Experience

Within eight years in service, I had worked in three stations in Lagos, two stations in Ibadan, and also in Ikirun. These years remain my best years in ministry. I lived in the presence of God, living to accomplish His will. My work was to help my church develop in knowing God, to be able to form a strong relationship with Him that would last. It was while at Ikirun that I was elected to serve in the Youth/Education/Campus Ministries department. I served in these departments for two years, and then I became the conference secretary and doubled as Health Ministry/Global Mission coordinator. Then the Nigerian Union asked me to serve as the Health Ministry Director. ADRA was later added. I was still in this service with the union when I was elected as president of my previous conference. I still serve in this capacity, though the conference I initially presided over from 2007 was, at the end of 2012, reorganized into five state-based fields. Four of these are conferences and I remain the president of the original conference.

Six Subplots

Reggie McNeal lists six subplots that shape a leader's heart (2000, p. 71). These subplots are: culture, call, community, communion, conflict, and commonplace. I will briefly describe how each one has contributed to building me up as a leader.

Culture

Fourteen years before I was born, my parents, both of whom were animists, became Adventists. Father was born an animist into a royal house in Omu-Aran, a town

located in the north of Yorubaland. As a teenager in the elementary school, his British teachers schooled him along with others in the Anglican Church. This experience introduced him to another culture and religion. This helped shape the culture of the family I grew up in.

Most of my early years were lived in church yards. My culture therefore took a lot from my immediate surroundings. But since we did not inhabit cloisters, the larger environment had a lot more to add culturally. The Yoruba live in a highly organized society, are deeply religious and respectful. In spite of the integration of both Christian and Islamic faiths into the culture, animism is still largely present and impacts many aspects of life. Though shielded by my Christian background, I am still well informed about various animistic practices and beliefs in the general Yoruba environment.

Yoruba animism, in its various forms worships the Supreme God variously called "Olórun"—the lord of heaven, Elédàá—the creator, and Elédùmarè—the almighty. Olórun is worshiped through several lesser gods called *òrìshà*. I grew as a Christian surrounded by the practices and beliefs of this larger culture. I was shaped for both temporal (having come from a royal line) and spiritual leaderships.

The Call

Spiritual leaders' calls are often different. Some may be dramatic, like Moses and Paul. Many others are not as dramatic. It is however essential for every leader to have some sense of destiny. A leader needs to have an awareness of a call. This serves the leader as a powerful anchor when some of life's assignments need to be carried out. Writing on a leader's call, McNeal says:

God shapes the heart of the leader through the call. This call is a divinely orchestrated setting apart of the leader for some special task. God's part of the call dynamic is to initiate, guide, position, and intervene. The leader's part of the call drama is to hear, respond, search, and order or reorder life. (McNeal, 2000, p. 95)

My call to mission was not dramatic and instant. As a teenager, I had the responsibility of presenting mission stories in the church. The nature of the church made me solely responsible. This was when my call to mission service started. It came in the form of a love to serve but not knowing how. I kept on serving in church activities, and apparently my faith was discernible in my life and practice. My mates in the secondary school were the first to call me "pastor." After secondary school I was not able to write the entrance examination for national universities because it was held on Saturday. After two years of waiting, I went to the seminary to study, and by the time I had completed my studies, God impressed me that He was calling me for service. Today, for more than a quarter century, I have been pastoring.

Community

I have always had supportive communities as a youth, through my school days, and continuing into ministerial service. My father's work environment provided me with a good community as I grew up. I also had a good spiritual community at home. Mother loved singing and we thus formed a tradition of reading the Bible and singing hymns sitting around dad's lamp at the table every Friday evening. Mother was a good and effective worker who visited members' homes to encourage them. She was a great help to father's work.

At school I had the company of people who were also seeking communion with God. As I moved into ministerial service, I again met with people who encouraged and

supported me along the way. I also found community support in my wife after we got married.

Communion

While waiting to know what God would have me do after secondary school, I read all the religious books and magazines I could get. I read my Bible like never before. I discovered God afresh and had a real understanding of God. I understood His offer of salvation and my need of it. It was at this time that I discovered the secret of Bible study, meditation, and deep communion with God in prayer. The passion to be with God continues in spite of the press of responsibilities eating into my time margin.

Conflict

Conflicts come like storms; sometimes they are storms. They can be internal or external and include challenges by which the Christian or the leader is tested. They force self-evaluation and serve as a check of one's values. They should help the spiritual leader lean more on God.

Commonplace

Ministry is also shaped through the minor events of the commonplace. In commonplace you see the leader functioning in all circumstances and learning to trust in God (McNeal, 2000, p. 177). I know that God is always at work, even in the common things of life.

Conversion and Assurance of Salvation

I grew up loving God, His church, and learning a lot about Him. I loved Bible stories and the teachings of the church. However, I did not have a good depth or understanding of the plan of salvation, so my life was not based on salvation or the assurance of it. For years, I did not even know what was meant by salvation. Yes, I knew the story of Jesus as just another story of the Bible. What I did not know was that Jesus' death was in my place and that I, a condemned sinner, could be put in His place, and have His life (2 Cor 5:21). It took two decades of suffering to come to the knowledge of this truth— truth that brings salvation and freedom (John 8:32).

Time and Resources

Swenson suggests in His book on Margin that most people suffer from a life with little margin in many areas. I need to have more personal times to share with my wife, share with my family, stay at home, spend in leisure, spend in recreation, and use in Bible study and prayer. I need to create time to relax and ease my stressful overload of work and tension (Swenson, 2004, pp. 109-148).

Another area where I need margin is in financial resources. I need to lower my expenses to live within my income to create margin from finance stress.

Spiritual Path

Assessing myself on Christian Schwarz's instrument, I discovered my spiritual path to be dominantly doctrinal and Scripture-driven. These two are midway between the Rational and Sharing. Spending time with God in Bible study and meditation warms my

heart like no other thing. Often when deep meanings get to me and at me, I inwardly

praise God, feeling encouraged and unburdened. Then the promptings come for me to

share the new discovery. This channels my path to God and the path from God to

humanity that He wants to serve through me. So my path is through correct thinking

about God, focusing on the truth that is taught as doctrine to others who do not yet know

it.

Spiritual Stage

According to Dybdahl, Scott Peck, a psychiatrist, describes four spiritual stages.

According to him, Stage 1—the chaotic or antisocial stage is the stage when people are

concerned only about themselves. They are spiritually undeveloped and unprincipled.

Stage 2—the formal or institutional stage, is when people desire and appreciate structure.

Stage 3—is the skeptical or individualization stage. People at this stage query simple

answers like the ones they received from parents and adults as children. And Stage 4—

the communal/mystical stage is when people see interconnections beneath the surface of

things. They connect what they have learned and experienced in new ways and at deeper

levels than they had done previously. They are able to understand God better. They are

able to understand what is not directly apparent and looks mystical. They know life has

more questions than answers (Dybdahl, 2008, pp. 125-129).

I am at stage 4 of the spiritual life, able to understand what may look mystical to

others and give explanations sometimes, and generally working to help people have a

better understanding.

Spiritual/Devotional Life and Plans

My spiritual life blossomed as I had a constant and great longing for God. I lived longing for God. I longed to be in tune with Him and not at any point found to be contrary to His will. While at home before secondary school, I was guided by my parents. The pressures and demands of life at the secondary school many times deterred me from daily Bible study but I still read my Bible. I kept the discipline of prayer. I prayed at least twice each day and attended worship on weekends.

I lived with a strong persuasion to pattern my life in consonance with God's will as revealed in His Word. My desire was to seek God that I might know Him. In the process, I got to know of Christ and fully understood His sacrifice for me. Taking this offer of salvation, I had a very strong urge to let others know. Christ and His will became my desire and focus. I informed and invited my friends to this reality. I got involved with personal activities in my faith community. I participated in youth activities and joined in lay work.

This was my position as I left for the seminary, having understood in a little way individual's different levels of spiritual growth and life. I was able to stand up to some spiritual challenges as a budding Christian.

I continued to enjoy my communion with God when, after training, I started pastoral ministry. My eight years in the field were good years as I continued to deepen my relationship with God. I noticed some lapses when I was called to serve at the conference headquarters as a departmental director and later as a conference officer. I did not have much time margin like when I served in the field. I later adjusted this shortage and restored communion with God. I still plan to keep my communion with God and

work to make it better. It is the source of real life, and because I am sure that the more you help others find God and grow in Him the better you are in your stance with God. I plan to work positively at affecting others in spiritual formation and growth. I also plan to stay close to God no matter what my challenges may be.

Worldview

Worldview influences our view of life generally and our spiritual life. It is generally the way we view things or what perception of things we hold. Dybdahl (2008) suggests various concepts of worldview that impact spiritual practices. Defining worldview Dybdahl says: "We can define worldview as the deep, underlying, usually unconscious concept structures of a people or culture that is the source for their values, beliefs, and actions" (2008, p. 101).

Worldviews have impacts on a person's spiritual development and life. Dybdahl comments on this: "Our culture and view of life in general influence our spiritual life or the lack thereof. Few realize how much past events plus deep ideas and concepts that we often cannot even express will shape our life (p. 100). Our worldview determines what our lifestyle will be. "Whether we pray or not, how we pray, what we pray about, as well as all our devotional practices all profoundly reflect our worldview" (p. 101).

My worldview is Christian-theistic. I believe God communicates with humans and He expects humans to live responsibly. I also believe that God is active in human affairs, that He answers prayer, that He heals and sets people free from addictions and evil spirits.

Temperament

We all have different temperaments. Temperament is an important part of the way we look at and understand life. It is personal, somewhat hereditary, and is different from character, which results from learned behavior. Character is synonymous with attitude. All these contribute to one's personality.

I am an **ISFJ** on Kersey's Temperament Sorter scale. An explanation of an **ISFJ** here follows. In giving an orientation of energy, **I** stands for Introversion. The inner world is what energizes an introverted individual. There is reflectiveness, a focusing on thoughts and concepts. The introvert waits to understand particular issues before acting on them. Being inwardly directed, the introvert lives with a lot of concentration. In ways of taking in information, **S** stands for Sensing. The S-type works with known facts and is detailed, is reality-based. In ways of coming to decisions, **F** stands for Feeling. This type of person is sympathetic and subjective, humane, personal, and appreciative. And in attitudes towards structure and the external world, **J** stands for Judging. This does not mean the individual is judgmental. Rather the person is organized and settled, decisive in planning and has control of one's life.

Damage Factor

It is emotionally damaging when colleagues and friends you trust suddenly change and no longer treat you as they used to. They leave you to play the game of life alone. They do this for no fault of yours. They can even heap blame on your head and treat you as unworthy to people. This smells like betrayal and is morally destructive, killing one's morale. Long-lasting pain is created when individuals you have sacrificially

supported and defended derisively jettison you, not caring at all how you feel or what becomes of you. Your heart is wrenched like in a vice-grip. You cry inwardly.

One time a pastor came to raise an issue that was painful to him, and in my understanding I had sincerely explained things to him believing he understood and had agreed with my explanation during the discussion. It was shocking when a few months later he publicly went around some lay members presenting me as working against him. This was someone I had always defended and worked to support. The shock hurts and sometimes you do not even know how to deal with it.

Such incidences affected me and almost made me decide not to discuss issues with any individual again. These incidences and many more from time to time have affected my emotions. They tend to shock me out of being the Christian I know God wants me to be. But I thank God who has fortified me against such unjust insinuations and defamations of character. I choose to forgive such hurts and those through whom they come. Forgiveness has been God's power keeping me as I work to help people heal just as Seamands (1981), says: "As Christians we are called to be healed helpers, moving not out of strength, but out of weakness" (p. 140).

<div align="center">Assessments in Relation to Others</div>

Spiritual Gifts

Taking a Spiritual Gifts Inventory test helped to reveal the gifts God has endowed me with. My Spiritual Gifts Inventory shows that I am gifted with Faith, Shepherding, Teaching, and Prophecy. The gift of faith makes one to hold on to God and His truth in spite of circumstances. This has been quite helpful to me in the stormy crises pervading leadership. I have been able to stand through both thick and thin unshaken, leaning on

God. I have always sought occasions and opportunities to share my beliefs, learning, persuasions, and my experiences as are applicable (Dick & Dick, 2011, p. 40).

Likewise my gift of prophecy does not mean I prophesy. Rather it is the ability to allow God's perspective on our current realities to pass down to the community of faith and others around. Shepherding indicates the gift of guidance. Shepherds nurture people in the Christian faith and stay around to mentor them. I love working with people to help and encourage them in the faith and in spiritual growth. As a teacher I love revealing truths of God's Word to people to enable them to come to faith and stand with Him. This cluster of gifts, add up to equipping me for ministerial service (Dick & Dick, 2011, pp. 25-46).

Leadership/Interaction Styles

There are four primary leadership styles: directors, dreamers, pleasers, and thinkers. The director is task oriented, driving to have the task accomplished. The dreamer is a social, people-oriented person. The pleaser is also people oriented, but in this case, lives to satisfy others sometimes to own detriment. The thinker is serious and works to get the work done.

To understand and manage one's dominant style is the key to effective leadership. The Leadership/Interaction Style Test is a tool that points out how we behave with one another. Individuals' gifts are seen, known, appreciated, or spurned in their interactions.

The Leadership/Interaction style indicates my reason for doing what I do, the way I do it, or what I do not do. I am a Thinker in style though I also have a strong leaning towards being a Pleaser. My thinker style is what I have had to use as a leader to get things done, and the pleaser style is my natural style. I find I cope well and I am

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comfortable with the two. I am able to hide my own feelings but I always have a strong empathy for the feelings of others. I am able to point out potential hindrances and problems. I think things through. I can keep aloof, silent, and appear withdrawn. Again, I am people-oriented and often concern myself more with their situations than with my own. I take time to listen to people. I am patient, kind and easy to get along with (Dick & Dick, 2011, pp. 57-68).

Task Type Preferences

Task Type Preferences describe four ways different people gather together to function according to their capacities. People function more effectively when their work groups are structured in such a way that they enjoy what they are doing. The four task type preferences are project, work, process, and fellowship. Those who prefer task type do not enjoy working through committees but rather are focused on short-term ministries. Those who prefer work task type do not like boards, councils or committees, but enjoy hands-on projects. The process task type enjoys working on boards, councils or committees. The fellowship task type enjoys working with people, and fellowship is almost more important than doing the work (Dick & Dick, 2011, p. 89).

I have come to see that I fall into three of these types. I love seeing a project or program through to its logical end. Also, I love running through the process of planning where I am able to have an input at the planning stage. I also enjoy communal work where a group shares, taking part in common experiences. Thus I think I am a good program planner and coordinator (Dick & Dick, 2011, pp. 87-91).

Conclusions

Self discovery is an attempt to fully become aware of myself. To understand how I arrived where I am entails casting glances back at where I came from. This business of looking back serves a good purpose of informing and reminding me what my strengths and weaknesses have been on the pathway of life and especially in ministry. I can now see better why I should not have done some things the way I did them.

Becoming aware of these issues is critical to understanding what my posture presently should be as I push into the future. To forget the past with and in God is to have a fear for the future. Looking back, I see God. Inspecting the present, God looms large in my view of life and ministry.

This exercise has been a call to renew my commitments—to God, to my family, to my call, to my ministry, to my faith community, and to my responsibility to be the person God intends me to be. Now I see what my strengths are and what weaknesses can hinder my lift of serving God.

I intend to employ positive self-revelations this exercise has afforded me as the basis of carrying out my project. At the same time, I intend to keep in mind the negative self-revelations so that I may know how to avoid those weaknesses in my ministry, the planning, and execution of this project.

The purpose of planning this whole project is to explore how I can develop a way of reaching unreached people through relational means like Jesus did. I intend to use social ministries like health, family life, stewardship, and empowerment programs. The next chapter will look at social ministry in the Bible to develop a theology of social ministry employed by Jesus in His redemptive work. The chapter will not just look at

Jesus in the New Testament but it will look at how the Old Testament supports social action and ministry. Chapter Two will thus give the theological reasons for doing this project.

Dissertation Overview

Chapter 1 of this dissertation gives the introduction to the work. It briefly narrates the background of the project stating its problem, purpose, significance, the project limitation, and then gives my personal basis for doing ministry.

Chapter 2 offers a theological basis for proposing the use of social ministry as a relational approach in contemporary society. It presents the biblical basis from both the Old and the New Testaments, makes reference to what Ellen G. White, Adventist writers, and other Christian writers say about this topic.

Chapter 3 gives an overview of the social, political, geographical, and religious contexts of Ibadan, the project location. It offers a sociological justification to siting the project in that location.

Chapter 4presents the project strategy by using a logframe and a Gantt chart. The logframe describes the project step-by-step through implementation and evaluation; the Gantt chart lists a beginning and ending for each activity that must be carried out to achieve the objectives.

Chapter 5 reports how the project was implemented, discussed lessons learned, and makes recommendations on future replication of the project.

CHAPTER 2

A THEOLOGICAL BASIS FOR DOING HEALTH

AND SOCIAL MINISTRIES

Health and Social Ministry—A Holistic Relational Approach

In developing a contemporary missiological approach, it is wise to bear in mind

the example of the Lord Jesus Christ. He remains God's perfect cross-cultural missionary

example in His divine outreach to humanity in the invaluable plan of salvation. Jesus was

not part of the earthly realm, but He took humanity upon Himself that He might

understand the onerous experience of every human (Phil 2:5-8; Heb 4:14-15, NKJV). He

became like us that He might better serve as our Savior.

By age 30 He had spent 90 percent of his life doing His human parents' business.

Then He gave a tithe of His time to humanity, doing His heavenly Father's business.

Those were three and a half years of special divine outreach. "That is, in Christ God was

reconciling the world to Himself" (2 Cor 5:19, NKJV). He physically went to the people,

doing all He did in social involvement with them, functioning in their midst. His

missiological approach was both social and relational. People especially rallied to Him

for healing—an important part of social ministries. So much of His mission was curative

that His three and a half years of ministry could be described as designed to holistically

heal all human ills—physical, mental, social, and spiritual.

This chapter surveys the Bible, allowing it to speak to the essence of social

concerns and ministries, as designed, practiced, and counseled by God to His people at different times through prophets such as Moses, Amos, Micah, and a host of others especially Jesus as the Messiah. The chapter specifically looks at Jesus as our God-given example in doing ministry. It will present a theology of healing, the hub of Jesus' social ministries, which is also woven into the fabric of His theology of salvation. The Lord Himself spelled out this theology when He gave His statement of purpose at Nazareth, as recorded in Luke 4 and further defined in the last segment of Matt 25. These texts will be the model for doing mission; the goal will be to use social activities to help people develop a trust in our relationship with them, resulting in a more holistic effect of ministry.

Social Ministry

In the Christian context, social ministry is the believer's way of ministering in the society that primarily takes into consideration the felt needs of the people and works to be involved in meeting such needs. It keeps the mind of Jesus as the head of the Christian church and considers as examples, steps taken by Him in social involvements and ministry. Without controversy, this is to be the posture of the Christian's service. In a reflection on this, Stott said:

> It is exceedingly strange that any followers of Jesus Christ should ever have to ask whether social involvement was their concern, and that controversy should have blown up over the relationship between evangelism and social responsibility. (1999, p. 4)

Evangelism is a spiritual endeavor that gets effectively carried out through social involvements. So, there should be no dichotomy or separation of evangelism from social involvements. In planning and carrying out evangelism, the Christian needs to reflect on

how God carried this through in the past so that we can be rightly guided. As Stott further said:

> For it is evident that in his public ministry Jesus both went about . . . teaching . . . and preaching" (Matthew 4:23; 9:35 RSV) and "went about doing good and healing" (Acts 10:38 RSV). In consequence, "evangelism and social concern have been intimately related to one another throughout the history of the church"' (1999, p. 4)

In giving a further definition of social concern, Stott stated: "It seems clear, then, that genuine Christian social concern will embrace both social service and social action (1999, p. 15).

Whereas social services variously alleviate needs through relief sponsorships, interpersonal ministrations, and showing mercy, social actions go deeper and work at getting decisions that will remove root causes of problems and bring societal changes that establish a structure that is fair to all (Stott, 1999, p. 15). God has always been involved in giving services, and rendering justice. God's response to social concerns towards humanity resulted in His acts of social ministry.

God in Social Involvements

God made humans as social beings because He said: "It is not good that man should be alone; I will make a helper comparable to him" (Gen. 2:18). One of His intentions was to have relationship with human beings; "And they heard the sound of the Lord God walking in the garden in the cool of the day" (Gen 3:8). God still wants to have community with people. As social beings (who should not be alone), humanity is to relate with God on a vertical line and with fellow humans on a horizontal line. This being His intention, it is little wonder that God Himself invented social relationships by making Himself available to these inexperienced adults—Adam and Eve, whom He had just

created. They needed to be close to God that they might appropriately know, understand, love, and appreciate Him.

God was present to give Eve's hand to Adam in marriage; "then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man" (Gen 2:22). God was also there with them to instruct them on what they were to do in the garden, what they could eat, and what they must not touch (Gen 2:16-17). Generally Genesis 2 indicates that God was visibly involved to socially relate with them and teach them about loving relationships. Thus, God helped humanity to develop social relationships by molding the initial two as adults. God became their role model of how to develop social love relationships. This social relationship between God and Adam and Eve continued to exist until humanity sinned. The Bible clearly shows how Satan worked to disrupt both the community relationship between the followers of God on one hand and between God and His followers on the other hand. In the words of Cosaert:

> From the moment that humans were created, Satan has schemed and plotted to undermine God's plan for His people to dwell together in unhindered community with Him and one another. He succeeded in the beginning by turning Adam and Eve against God and then against each other. And ever since that fatal day in Eden, Satan has sought to undermine God's plan to restore those broken relationships. Because Satan knows that when God's followers dwell together in unity there is a tremendous power for good, it should be no surprise that Satan works particularly hard at causing separation, alienation, and hostility between God's people. Of course, Satan should not get all the blame for this. Since sin itself now infects the entire human race, we are too far often willing to further his malicious plans without his prompting. (2012, p. 67)

Sin is the worst thing that ever happened to humanity. Rather than building humanity, it destroys. Sin consumes the fabric of the individual like a cancer until such time as all the substance of life is gone. Sin is a lack of faith in God that brings distrust and leads to disobedience and Paul says: "whatever is not from faith is sin" (Rom 14:23).

And sin leads to death: "For the wages of sin is death" (Rom 6:23). Sin blocks the plumbing of life from its mains—God, who is the Source. First, sin separates. Finally it destroys. Sin is anti-social. It tears down all relationships with God, with humans, and with the environment: Isaiah says "But your iniquities have separated you from your God; And your sins have hidden His face from you, so that He will not hear" (Isa 59:2). Sin is a multi-faceted disease that needs healing. Only God has the holistic cure for the disease of sin. He alone can bring healing (Matt 1:21).

So, Gen 3:7 indicates that after sin had severed Adam and Eve's connections with their Creator they found themselves naked. This sounds quite contrary to the statement in Gen 2:25, before sin, when they were naked and it was not seen as bad. At this point God came to perform the first healing. Sin is basically a spiritual problem, but God paid a social visit to initiate the healing of humanity from the disease of sin (Gen 3:8ff). Sin is not just spiritual it impacts the social, the emotional, and the physical aspects of life as well, because all these aspects of humanity are interconnected. Adam in Gen 3:10 says, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself." The Bible depicts the immediate result of sin on the physical, social, and emotional levels of life: "Then the eyes of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings" (Gen 3:7). They became aware of what sin had done to them—it had removed from them the glory of God and this removal made them naked. Socially they were ashamed. They responded emotionally to their state of shamefulness by hiding their shame with makeshift coverings.

God's response was to talk to the problem of sin by instituting the Adamic Covenant in Gen 3:14-21. Here God made to Adam a prediction of victory over sin for

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humanity (Gen 3:15). God performed the first social action (social healing) to salvage

Adam and Eve from their shameful situation (v. 21). The case of felt needs in social

concern and services came up then for the first time. God did something to meet the

emotional needs of Adam and Eve. He healed their shame, if only for a moment, that the

promise of the eventual, spiritual healing—through redemption by the 'Seed' of the

woman (Gen 3:15), might take root and grow. God applied Himself to their immediate

social needs by physically clothing them (v. 21) so that their emotions might return them

to a willingness to rebuild their spiritual relationship with God, trusting sufficiently to

both love and obey Him. Spiritual development always thrives in the social milieu.

The alacrity with which God brought this intervention shows God's readiness to

remain socially related to humanity, even if that may have to be from some distance.

Sincere heart relationships give birth to service. This starts from God. Again, when

service proceeds from a heart relationship, it is born of agape love, it is divine—it is of

God.

From the start, God has been socially involved with humanity to help develop

trusting relationships that are capable of and essential to building the spirituality of

humanity. The various aspects of the human—the physical, the mental, the social, and the

spiritual—are all deeply interdependent. They are so interconnected that any effect on

one definitely affects the other facets. The interconnectedness of these various facets of

humanity has been variously described. Ken Blue made a statement about such

connectedness:

> The Bible views the human being holistically. It sees the person as a single entity. . .
> Discovering how sickness and sin attack us at various levels and seeing how these
> interact to spread the effects of sin and sickness helps us as we pray for healing. A
> human being is a kind of ecosystem, a complex and interdependent whole. Pollution

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in one part contaminates all, and dealing with pollution at its source heals all. (Blue, 1987, pp. 140-1)

Luke, writing in the Gospel about the growth of the Lord Jesus refers to this internal relationship being discussed. He says, "And Jesus increased in wisdom and stature, and in favor with God and men" (Luke 2:52). This is an apt description of what the four facets of the human life entail: "in wisdom"—the mental; "in stature"—the physical; "in favor with God"—the spiritual; and "in favor with men"—the social. This was descriptive of human's different aspects. Stober and Wecker state it this way:

> The Bible describes for us the four parts of a person in Luke 2:52. There we find that Jesus grew in: wisdom—one's thinking or mental part, stature—one's body or physical part, in favor with God—one's relationship to God or spiritual part and in favor with Man—one's relationship with others or social part. These parts—the physical, mental, social and spiritual aspects of a person are so tied together that one aspect cannot be healthy unless all are healthy. (1989, p. 3)

In line with this, the Yoruba folk culture says "*Ohun tó bá ojú bá imú*," which means, "Whatever affects the eyes surely impacts the nose."Individuals have many parts to themselves and each part impacts on the other parts.

Building a pyramid of these facets of humanity, the physical (which is the structure) is the house for the mental (the control center and seat of power). They both remain as the base of a sure strong foundation. The physical and mental aspects of humanity are fundamental to the being which God called human. Humanity's social aspect cannot be separated from the physical presence of the person. The social aspect involves reaching out to other beings and things in the environment. The spiritual aspect is also connected to the social, for it involves interaction and relationship with God. Each facet is dependent on the other for adequate functioning (Stober & Wecker, 1989, p. 4).

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Paul Hiebert, Daniel Shaw, and Tite Tiénou discuss human realities in a similar interconnectedness of systems:

> To gain a holistic view, it is important to recognize the insights each discipline has to offer and to integrate them in a 'system of systems' model of human realities. Here the validity of studying different dimensions of reality as micro systems is recognized—including physical, biological, psychological, social, cultural, and spiritual systems—but they are seen as parts of an encompassing macro system. The contributions each approach has to offer are seen as complementary. . . . For example, physical illness can cause psychological depression and spiritual doubts. On the other hand, spiritual struggles can cause physical illness, psychological anxiety, and social tensions. Causes may arise in any of these systems, but the symptoms are often found throughout the whole. Consequently, when dealing with human ills, it is important to treat the symptoms but also to find root causes. (1999, pp. 32-33)

This interconnectedness is the basis for the way God relates socially with humanity to help humankind grow spiritually. Everything must work in concert.

God's Social Concerns in the Old Testament

Social inequality, social injustice, and social repression have all been problems humanity has had to cope with through the centuries. These and many other social ills resulted from human entanglement with sin. Sin disrupted and destroyed humanity's concept of fairness and justice. Sin often resulted in humans inhumanly handling and treating each other, sometimes to the point of mutual destruction. Selfishness gave birth to envy and murder. Soon enough, Cain killed his brother Abel (Gen 4:3-8). This incident led God to engage for the first time in advocacy for social action (vv. 9-10). And God involved Himself over and over again in social advocacy in the Old Testament and also in the New Testament.

For centuries, God voiced displeasure against unfairness and inequity through patriarchs and prophets. Reuben in Dothan spoke against the plot to slay Joseph, secretly intending to later rescue and release the young man and send him back to their aged

father (Gen 37:21-22). By the time Moses was born, the children of Israel were no longer

favored in Egypt. They were like intruders, who at best should be treated as slaves;

socially they were dehumanized and humiliated. The Egyptian oppression was terrible. It

made Moses to move ahead of God to avenge the Israelites (Exod 2:11-14). God would

only be ready 40 years afterwards. At the appropriate time, God rose to deal with the

degradation Egypt had subjected Israel to.

So serious is God's attitude against social abuse that He brought about the release

of Israel from Egypt (Exod 3:7-8). God indicated that He identified with the

downtrodden, the social outcast, the hopeless, the sick, the sinners, and the lowly peoples

of all societies and at all times. This theme became a common denominator in the

messages of the prophets. Moses stated this in Lev 25:35-37 and Deut 14:29. Isaiah

variously had statements on this in Isa 10:12 and 61:1-4. The same was the subject of

Joel 3, Amos 2:6-8, and Micah 2-3 also talked for God on this. That God identifies with

the poor and the lowly class of people is an incontrovertible fact throughout the Bible.

Colon further described the compassion as follows:

> The display of compassion for the hurting, the poor, and the unjustly treated is
> testimony to the truth about God. Throughout scripture God unfailingly urges
> compassion for the foreigner, the orphan, and the widow. (Deuteronomy 14:29, James
> 1:27). "Our God is full of compassion," exults Psalm 116. "He rises to show you
> compassion," exclaims the prophet Isaiah, because "the Lord is a God of justice"
> (Isaiah 30:18). (2008, p. 3)

Moses wrote volumes of instructions sent from God to guide His people, the

nation of Israel. Most of these were social instructions to help the people know how to

relate with one another, especially the guidelines given to safeguard the poor, meet their

needs, and provide for their dignity. Treating the poor correctly was a primary

requirement for relating with God. In Deut 15:11, God, through Moses, said: "For the

poor will never cease from the land; therefore I command you, saying, 'You shall open your hand wide to your brother, to your poor and your needy, in your land.'" This clearly says there will be continual need for social ministrations by the people of God.

After the Pentateuch, the prophets at various times participated in the advocacy against social injustices, oppression, and ills. Most prophets spoke against social ills in one way or another. Especially Joel 3 talks against the nations that have unjustly scattered abroad the children of Israel.

Amos 2 also talks about the social sins that Israel committed.

Thus says the Lord: "For three transgressions of Israel, and for four, I will not turn away its punishment, *because they sell the righteous for silver*, and *the poor for a pair of sandals. They pant after the dust of the earth which is on the head of the poor*, and *pervert the way of the humble. A man and his father go in to the same girl, to defile my holy name. They lie down by every altar on clothes taken in pledge*, and drink the wine of the condemned in the house of their god" (vv. 6-8, emphasis added).

All the attitudes and behaviors described above are anti-social attacks on the poor—the downtrodden.

There are further references in Amos 4:1; 5:7, 10-12. In Amos 5:23, 24 God says: "Take away from Me the noise of your songs, for I will not hear the melody of your stringed instruments; *But let justice run down like water*, and *righteousness like a mighty stream*" (emphasis added).

Micah was another prophet through whom God loudly decried social abuse, injustices, and oppression (Micah 2:1, 2, 8, 9; 3:2, 3, 11; 6:10-12). Micah declared God's desire, "He has shown you, O man, what is good; and what does the Lord require of you but to do justly, to love mercy, and to walk humbly with your God" (6:8).

To understand the Christian's reason for involvement in social action and

responsibility we need to look at the character of God. In Ps 146:7-9, the psalmist clearly

describes the character of God;

> Who[He] executes justice for the oppressed,
> Who[He] gives food to the hungry.
> The Lord gives freedom to the prisoners.
> The Lord opens the eyes of the blind;
> The Lord raises those who are bowed down;
> The Lord loves the righteous.
> The Lord watches over the strangers;
> He relieves the fatherless and the widow;
> But the way of the wicked He turns upside down.

A study of God's social advocacy in the Bible shows the character of God. He

upholds the cause of the oppressed and provides for them, such was the case of Hagar

(Gen 16:7-13). He makes provisions for the poor and intervenes to set prisoners at

liberty; the Israelites from the Egyptian bondage (Exod 3:7-10). He sustains the needy

and protects the vulnerable (Gen 39:7-21). God always exercised His power to empower

the poor, the orphan, the widow, and the stranger (Chester, 2004, pp. 18-19).

Isaiah also communicated God's voice against social injustice and the oppression

of the poor. He profoundly denounced the sanctimonious hypocrisy of the people who

lived at the expense of the poor. Chester says:

> In Isaiah the people of God complain that God does not hear their prayers or respond
> to their fasting. It seems that God is indifferent. But the problem says Isaiah, is the
> indifference of the people to the cries of the poor:
>   Yet on the day of your fasting, you do as you please and exploit all your workers.
> Your fasting ends in quarrelling and strife, and in striking each other with wicked
> fists. You cannot fast as you do today and expect your voice to be heard on high. Is
> this the kind of fast I have chosen, only a day for a man to humble himself? Is it only
> for bowing one's head like a reed and for lying on sackcloth and ashes? Is that what
> you call a fast, a day acceptable to the Lord?
>   Is not this the kind of fasting I have chosen: to loosen the chains of injustice and
> untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to
> share your food with the hungry and to provide the poor wanderer with shelter—
> when you see the naked, to clothe him, and not to turn away from your own flesh and
> blood? (2004, pp. 20-21)

As is easily observed, God continued to be a strong advocate for the disadvantaged, the poor, and the oppressed throughout the entire Old Testament. He spoke through his servants to seek an advantage for these people. But He also predicted in Deut 15:11 that the poor would remain among His people until the coming of the Messiah—Jesus Christ.

<p style="text-align:center">Social Ministries: The Hub of New Testament Mission</p>

Social inequality continued to be so widespread that God's concerns expressed in compassion for the socially disadvantaged became a key focus of the Messiah. This key responsibility of the Messiah identified Him when He came in the fullness of time.

New Testament mission was initiated by the Lord Jesus Christ. After 30 years in a Nazareth carpenter's workshop, having become a reputable adult of His time, Jesus moved into what He had earlier described as "My Father's business" (Luke 2:49). But just before starting His ministry, He sought to be spiritually prepared by being baptized by John in the Jordan River. John was prompted to declare that Jesus was "the Lamb of God who takes away the sin of the world!" (John 1:29). And just after the baptism heaven made its own declaration of Jesus' identity: the Holy Spirit descended upon Him in the form of a dove, and the Father spoke to identify Him (Matt 3:16-17). All four Gospel writers recorded this event, showing its importance (Mark 1:9-11, Luke 3:21-22, John 1: 32-34). This was the divine attestation to Jesus as the sent of God, to heal the problem of sin. This healing endeavor was to be carried through as Jesus functioned in the social realm.

John's declaration of Jesus as the "Lamb of God who takes away the sin of the world" offered great hope. Sin—*hamartia* (Greek) derived from *hamartanō* Greek),

means "to miss the mark." Sin is here presented in the singular. This is indicative of the

original sin which caused humanity to veer off course, for "all . . . fall short of the glory

of God" and the result is death (Rom 3:23; 6:23). Sin and all its repercussions have been

taken care of by Jesus Christ. Paul talks about this in 2 Cor 5:14-21. Jesus came as a

spiritual Redeemer but because spirituality grows and thrives in the social milieu, the

work of redemption has to grow and impact the social areas of life.

Right from the fall of humanity, God promised complete restoration (Gen

3:14-21). The theology of the Bible is a theology of salvation. And Jesus Christ is at the

center of it all as the "Seed" of the woman. Christ's spiritual battle and eventual victory

was presented in the social realm in order for humanity to understand and appreciate it.

Hiebert, Shaw, and Tienou wrote on the connection of Jesus to theology:

> We believe that Jesus Christ is the center of theology, for it is through him that we
> definitely know God. Therefore, we must understand the Bible in terms of the person
> of Christ, who is the fulfillment and supreme manifestation of divine revelation (John
> 1:1-5, 18; Heb 1:1-5). (1999, p. 24)

The New Testament thus presents a perfect solution to the sin problem. Jesus'

ministry was God's panacea for the healing of all humanity's physical, mental, and socio-

spiritual ills for all times. This is why Jesus came: "that whoever believes in Him should

not perish but have everlasting life" John 3:16. Jesus came to heal human's spiritual

needs and fit humans for an eventual return to God. To do this, Jesus had to operate as a

man in society. Thus we see Jesus in His Father's business operating in the midst of the

people. He was a full-time social gospel worker for three and a half years to fulfill

heaven's formal redemptive work.

The social ministry of Jesus became a vehicle for mission in the New Testament.

Christ came to represent God as a man, Emmanuel—God with us (Matt 1:23), that God

and His love might be better understood. Jesus was active in social ministries, showing

the visible God in action. Of the many forms of social ministry practiced by Jesus, His

healing ministries stand above all the others. Ellen White wrote: "During His ministry,

Jesus devoted more time to healing the sick than to preaching" (1905, p. 19). Christ's

healing or health ministry became the center—the hub of His social actions in the New

Testament. Thus Jesus carried on the social involvement which God had advocated

through all of human history. However, Christ was not just advocating for action, He was

here to heal the root of all ills. Working to heal all the parts of the person—the physical,

the mental, the social and the spiritual—became Christ's purpose during His three and a

half years of ministry. Stober and Wecker made the following statement about Jesus'

purpose:

> In His ministry on this earth Jesus recognized this relationship between all the parts
> that make up the person. He healed, and then taught. An example is blind Bartimaeus.
> He sat by the road begging. When he heard Jesus was coming, he called for help.
> Jesus healed him, and then Bartimaeus followed Jesus. (1989, p. 5)

Jesus was good news for the poor; He was good news for humanity.

Through His acts of social concern Jesus testified to the truth of salvation, which He

embedded in acts of love. The New Testament (1 John 3:16) asserts, "This is how we

know what love is: Jesus Christ laid down His life for us. And we ought to lay down our

lives." This is a principle that should guide Christian social ministries. Jesus' followers

need to work as he worked. He remains our heaven-given example of ministry (Colon,

2008, p. 4). Ellen White stated the following about the method employed by Jesus:

> Christ's method alone will give true success in reaching the people. The Savior
> *mingled* with men 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." (1905, p. 143, emphasis added)

Jesus thus used healing as a relational ministry, serving as an opening wedge in the community where He ministered. Jesus worked at the social level to meet all the people's needs as He worked to alleviate humanity's spiritual problems. For this reason Jesus gave His statement of purpose as recorded in Luke 4:18-19; "The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor." This summed up His whole ministry. This statement in Luke 4 portrays various facets and forms of holistic healing as is applicable to humanity. This should also be the model today for Christian ministry. The next section presents a theology of Jesus' holistic ministry.

A Theology of Jesus' Holistic Ministry of Healing

Healing is central to the Bible. Exod 15:26 describes the Lord as "the Healer." The Bible is replete with texts on healing. About one third of the whole four Gospels is dedicated to healing. A glance through the Gospels supports this view of Jesus as the Healer. Just as deliverance from slavery was the redemptive analogy, so healing is a bridge over which the gospel passed to the people of Jesus' time. For this reason Jesus, in His ministerial statement of purpose, put healing as a key focus; every other part of this statement can also be seen as some sort of healing.

Jesus was an embodiment of healing. Jesus as Healer is hinted at in Matthew's statement: "And you shall call His name *JESUS* (or Savior), for He will *save* His people from their sins" (Matt 1:21, emphasis added). The name Jesus is a Greek derivative—a direct transliteration of the Hebrew name Joshua (Jehovah is salvation) (see Heb 4:8). The name Joshua itself is related to the name Hosea (salvation). So the name Jesus meant "*Savior*" to the Hebrews.

However the word, *save,* used here to describe Jesus' function and purpose, is derived from the Greek—*sōzō* meaning to save (in the figurative or literal sense of deliverance or protection). In the general sense the word *sōzō* also means to *heal*, preserve, save (self), do well, be (or make) whole. In the New Testament, *sōzō* is mainly employed to either mean *save* or *heal* or *be made whole* (Zodhiates, 1991). So reading Matt 1:21 as follows would be quite appropriate: "and you shall call His name *Jesus* (or Healer), for He will *heal* His people from their (ailments) sins." Jesus as the Healer was the healing gift of God to humanity. Jesus lived and worked in a social environment to show in loving ways God's concern for humanity so they would also desire healing from sin and desire to be restored to a holistic relationship with God. Healing was the keyword to describe His ministry, and Jesus used healing as a redemptive analogy.

God is the Initiator of healing. He demonstrated this in the ministry of Jesus. The Holy Spirit was the power that enabled healing. He remains the Enabler. Empowered by the Holy Spirit, the Savior (Healer) brought a holistic healing to the whole of human problems. The theology of healing is dependent on the Holy Spirit. As the writing in Mark 6:12-13 makes explicit; "So they went out and preached that people should repent. And they cast out many demons, and anointed with oil many who were sick, and healed them," it is understood that the theology of healing is not a theory but rather a journey of experience. The healing of the different aspects of humanity is what Jesus described in His Messianic statement of purpose at Nazareth (Luke 4). And that made Jesus' ministry a socio-relational one. Mission is sharing God's healing love with others.

Jesus Declares Himself a Healer (Luke 4:18-19, 21-22)

After Jesus' baptism at the Jordan River, He was divinely anointed by the Holy

Spirit, and led into the wilderness, where for 40 days, He fasted and prayed and was tempted. Then Jesus went up to Galilee and began His ministry (Luke 4:1-14). His itinerary took him to Nazareth where He grew up. On the Sabbath day, He was given the book of Isaiah to read (vv. 16-17). Opening the book, He read Isa 61:1-2, as recorded in Luke 4:18, 19.

> The Spirit of the LORD is upon Me,
> Because He has anointed Me
> To preach the gospel to the poor;
> He has sent Me to heal the brokenhearted,
> To proclaim liberty to the captives
> And recovery of sight to the blind,
> To set at liberty those who are oppressed;
> To proclaim the acceptable year of the LORD

This was His declaration of purpose. This is the passage that summarizes the duties Messiah was to engage in and the reason for Jesus' coming.

**Powered by the Holy Spirit
(Luke 4:18)**

It is worth understanding that Jesus' authority and power came from the Holy Spirit. He declared that "the Spirit of the LORD is upon Me," verse 18. Jesus did not claim innate power. He was empowered by the Holy Spirit and was Spirit driven. The Holy Spirit drove Him into the wilderness for 40 days (Luke 4:1, 2). Through that experience He learned dependence on God. The devil confronted Him, intending to defeat His Messianic purpose, but the Holy Spirit gave Him victory through use of the Word of God (vv. 3-13). The Holy Spirit was pivotal in Jesus' ministry; the Holy Spirit was His driving force; the Holy Spirit was His power—His authority (v. 18). Those who carry on the work of Jesus must likewise be directed by the Spirit. The church also needs to be Spirit driven.

Anointed to Preach to the Poor

Jesus stated that the Spirit of the LORD was upon Him, "because He has anointed Me" (Luke 4:18). The context in Luke suggests that His anointing took place at His baptism along with the Divine revelation and the declaration of His identity (Luke 3:21-22). The Greek word *chriō*—"anoint," is the root of the word *Christos*—the "anointed one" or Messiah.

After this declaration about who anointed Him, Jesus noted the purpose for the anointing. The Messianic purpose was "to preach the gospel to the poor," (v. 18). But who are the poor? As a way of answering this, Colon gives a description of the Messianic target.

> Jesus focused His ministry on the needs of people. In Luke 4:17-19 He makes His first public statement of what His life and ministry are all about. Verse 17 records that "he found the place," so this was not an accidental selection. Verses 18-19 claim divine anointing of His work, and state several purposes or goals. (2008, p. 5)

Johnson answers who the poor are:

> The "poor" represent not only the economically impoverished but all those who are marginal or excluded from human fellowship, the outcast. This theme is a major one in the first half of the Gospel (see 6:20; 7:22; 14:13, 21; 16:20, 22). (1991, p. 79)

Tittle wrote on the social and spiritual sense of Luke 4:16-21 as follows:

> The good news is not just for "victims of inward repressions, neuroses, and other spiritual ills due to misdirection and failure of life's energies and purposes, but it is, I think, going too far to say, "The term *the poor* is to be taken in its inward spiritual sense," if what is meant is that the good news is unrelated to the victims of social injustice. In Isaiah 61:1, 2 (A.V.) the term 'captives' refers to the Jews in bondage; and the revolution which 'the acceptable year of the Lord' is expected to bring is social as well as spiritual. (1951, p. 42)

It can be seen that Jesus' "gospel to the poor" was meant for more than the spiritually poor. It included all economic ills and woes and everything hindering and debilitating people. His statement had a wider meaning than just physical prisoners, those

under religious oppression, and those under bondage. Christ, by saying *the poor,* meant low income people, criminals, and victims of social injustice, those facing social ills and all forms of diseases, and all who were burdened by sin. Jesus' application was intended not to be simplistic but holistic. Jesus combined His spiritual work with many social activities. He worked to provide for people's social needs to help individuals spiritually. Rarely did He put the spiritual ahead of the social and physical. Burton wrote along this thought:

> Jesus' life seems to counteract any notion that a person can be interested in the spiritual salvation of an individual and neglect the social reality of the individual's existence. The gospels portray a Jesus who was concerned with developing a just society. (2004, pp. 9-10)

Along this same line Tittle stated:

> The good news of Christianity is radically different from the ideas and hopes of secular utopianism; but it will surely be wrong to suppose that Christianity has no relevance to the world situation but only to the interior life of the individual. (1951, p. 42)

Jesus' good news to the poor was a message of liberation. It was to usher in the kingdom and reign of God by the Holy Spirit. It was to initiate God's reign of justice and peace. It included a message of grace. It was to liberate humanity once and for all times from sin and its devastating effects. Jesus' offering was fully dependent on God. Grace could never be obtained through wealth, status, or power. Such requirements would have placed salvation beyond the reach of the poor. The gospel restores to the poor the dignity sin and the world has denied them. The Good News allows them to become children of God. They are able to raise their heads and stand their ground. Jesus declared God's intention to heal the ailment of sin and all other secondary ailments and ills of humanity with the healing gospel.

However, people sometimes want to reduce Christianity to a message of piety for personal salvation. On this, Chester wrote:

Christians want to reduce Christianity to a message of a personal piety and individual salvation. Others go to the other extreme, reducing Christianity to a message of political liberation or liberal causes. Neither does justice to the good news proclaimed by Jesus.

We can and should proclaim the good news of liberation to the poor. We can and should promise them a kingdom of justice, peace and blessing. We should express this in terms that connect with their experience of slavery and oppression. But we cannot and should not promise too much. To proclaim liberation within history is to promise what we cannot deliver. Liberation is a future reality. In the meantime we are not to lose heart. We are to keep faith with God. (2004, p. 94)

Jesus also had a message of community, a message that grooms and nurtures the Christian within an environment of faith. Chester further stated:

But it is not only in the future that the poor experience the good news. Through the gospel, the poor become part of a community of love and care. Justice is a present experience for the people of God. (2004, p. 95)

The people most in need of divine help, who patiently wait upon God to hear His word (Luke 6:20), are the poor. They realize their spiritual poverty apart from the social poverty and long to be made whole. They long to be healed of both their spiritual and social poverty. Jesus, as the fulfillment of the anointed prophet, the Messiah, was sent to proclaim good news (Luke 1:19; 4:43; 9:48; 10:16) to the poor. This good news to the poor is another way of stating that Jesus provides divine healing for the malady of sin and its consequences. The Messiah is a Healer—the Savior.

Anointed to Heal Holistically

Jesus explained what the gospel to the poor is by stating, "He has sent me to heal," (v. 18). The Greek word *iaomai* meaning to heal, to cure or make whole as used in Luke 4:18; 5:17, is intended for the *suntribō* –the hurting, the bruised, brokenhearted, the

sinner (Luke 9:39; Matt 12:20; Ps 34:18). This is emotional and spiritual healing. The Messiah is also to "proclaim liberty to the captives": *kérussō aphesis aichmalotos*: to proclaim or publish, liberty or freedom or pardon, to the prisoner of war or captive. This also carries a sense of healing—social healing (Marshall, 1979, pp. 182-184).

The Greek word *anablepsis* is used for recovering and restoring of sight to the physically blind (and opening of understanding for adequate perception by the spiritually blind). This word, *anablepsis* indicates either physical or spiritual blindness and again, this shows Jesus' concern for healing (physical and/or spiritual). The other stated purpose of setting the oppressed free, is *aphesis,* which brings freedom, both social and/or fiscal healing (Zodhiates, 1991, Luke 4:18, 19, KJV).

The climax of this declaration is the proclamation of the acceptable year of the Lord, which refers to the year of Jubilee as established in Lev 25. This indicates absolute liberty, perfect freedom, or deliverance. It is eternal rescue (a final healing) from the clutches of all oppressions and sin. This is ultimate healing—redemption! Humanity is completely and holistically healed at last!

<center>Jesus' Social Ministry: Christians' Service Model</center>

Jesus Christ remains the perfect example of what a Christian in ministry should be. His holistic healing ministry is our ideal model. His acts of social concern and involvement testify to the core truth of salvation an embodiment of love. Jesus lived to show and give selfless love. Just as Matthew said, He was Emmanuel, "God with us" (1:21). He lived here on earth so that God could be much more real. Every single act was a portrayal of all that God wanted to teach humanity after the arrival of sin. He showed that nothing redemptive could be done if it was devoid of social ministries.

<center>41</center>

The Bible shows that in the apostolic period, the work of ministry was carried on by direct social involvements. Ministries of the disciples after Christ involved everyone seeking the welfare of the other. Belongings were sold and the proceeds were brought forth and shared in common (Acts 2:44-46). There were disciples like Lydia and Tabitha (Dorcas) in community services. Since the re-awakening from the Dark Ages, the church has also been called to social ministry.

Ellen G. White on Social Ministry

From its onset, the Seventh-day Adventist Church variously received counsels on social involvement and welfare services. Ellen Gould White, the prophet among the Adventists at the onset, wrote volumes on social ministry as God's directives to His people of the latter times. Recognizing Jesus as the Christian model in mission and ministry, White states thus:

> What, then, is the example that we are to set to the world? We are to do the same work that the great Medical Missionary undertook in our behalf. We are to follow the path of self-sacrifice trodden by Christ. (1952, p. 54, para. 1)

Ellen White recognized Jesus as the Christian's model in fulfilling the mission committed to the believer. She went further to state some of the social activities the Lord Jesus involved in, which should be examples to the Christian:

> Our Lord Jesus Christ came to this world as the unwearied servant of man's necessity. He "took our infirmities, and bare our sicknesses," that he might minister to every need of humanity. Matthew 8:17. The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; he came to give them health and peace and perfection of character. (1905, p. 17, para. 1)

Ellen White succinctly described the efforts, intentions, and the position of Christ relative to humanity:

Christ stood at the head of humanity in the garb of humanity. So full of sympathy and love was His attitude that the poorest was not afraid to come to Him. He was kind to all, easily approached by the most lowly. He went from house to house, healing the sick, feeding the hungry, comforting the mourners, soothing the afflicted, speaking peace to the distressed. . . . He was willing to humble Himself, to deny Himself. He did not seek to distinguish Himself. He was the servant of all. It was His meat and drink to be a comfort and a consolation to others, to gladden the sad and heavy-laden one with whom He daily came in contact. (1952, p. 53, para. 2)

Christ freely mingled with the people so that by closeness He might enable them to understand the nature of God which is love. And when they might have understood his love for their good as He served amidst them, He invited them to follow Him. He socially involved with them to develop a trusting relationship. Says White:

Christ's method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed them His sympathy for them, ministered to their needs and won their confidence. Then He bade them, "Follow me." (1905, p. 143)

Further, she described social ministry as being in oneness with Christ as we serve the church and benefit the community. She gives the idea that coming to oneness with Christ will help us develop an influential relationship with our community:

Oneness with Christ enables men to wield an influence far above that of the renowned of this world. While copying the example of Christ, they have, with His grace, power to benefit the church and community. (1952, p. 296, para. 4)

Variously, Ellen G. White called the Seventh-day Adventist Church to social ministry like Jesus did. This was a strong impression on the church in its earliest days so much that individual involvement in social concerns was a part of doctrinal studies of the church until in the 1920's (Colon, 2008, p. 6). There have been other Adventist writers since E. G. White who also wrote on the functions of the Adventist Church through social ministry.

Adventist Literature on Social Ministry

There are other Adventist literatures encouraging the church on social ministry. Many of these have taken cue from the writings of Ellen G. White and the needs in our surroundings that are begging to be met. Adventist Church had always had social concerns. There has always been the idea of community welfare services taught by the church to its members. Colon poses a question on the idea that the Adventist Church does not get involved in social action. She asks:

> So what is the origin of the common myth that Seventh-day Adventists don't get involved in social action? So long as Ellen White was alive, she constantly emphasized the balanced, holistic mission of God's remnant church. . . . It's interesting that Bible Readings for the Home has a section entitled, "Our Duty to the Poor." There you will find a doctrinal study on social concern that was taught as a regular part of the baptismal preparation of all converts up until the 1920's. (2008, p. 6)

This statement corroborates the fact of the Adventist Church having always being socially involved from the onset. Though there has been a lull over a period of time when this social ideal was not strongly mentioned, Colon concludes: "but that does not make it (social involvement) any less a part of historic Seventh-day Adventist faith" (2008, p. 6).

The church needs to be socially involved and active, not waiting expecting those in need of salvation to come to it of their own volition. The church's work should be intentional and deliberate. The Adventists must learn and be ready to go out (like Jesus), mingling with peoples to learn of their needs, feel with them on the needs and work out ways of alleviating these needs. There is the need for a compassion-based community ministry (Colon, 2008, p. 7).

Writing on God's intention for Israel to serve the purpose of His ideal nation and

an example to the world—a similar role expected to be played by the Adventist Church

today, Kuhn states:

> Throughout the Old Testament, the cause of the poor, sick, and destitute is regularly presented, seeming that Israel, the chosen nation, did not obey God's social, economic, and religious laws concerning their welfare. Israel was to help the vulnerable and oppressed, thus being a model to other nations. Relief and development were supposed to be put into practice so that the chosen nation would be an ideal of what God intended for humanity. (2013, p. 6)

When it comes to employing social ministry as an evangelistic tool, which

purpose the Lord Jesus used it for, Monte Sahlin asserts:

> Much current research on large cities indicates the vast amount of human needs present in them: health, economic, environmental, social, emotional, and spiritual need. Congregations that respond in meaningful and authentically Christian ways to these needs will attract new members. The development of creative, authentic social action ministries that integrate soul winning are major areas in need of experimentation by Adventist congregations today. (1990, p. 74)

Making positive and beneficial contributions to our community and communities

where we purpose to function is a pertinent duty and responsibility. Beneficial

interchanges will grow mutual relationships. And this is needed as a vehicle of passing

the truth of life holistically in a social setting. The Adventists need to stand up and out

visibly in our community to be able to stamp on our relevance. Colon said this in an

appeal:

> We must urge Seventh-day Adventists to be actively involved in public, moral issues as a Christian witness. It is a good thing for the members of Adventist congregation to be seen as citizens who make a constructive contribution to their neighborhood. A healthy, growing congregation will want to be known for more than being simply "a nice church." It will stand for something consistent with Adventist theology and standards. It will work to educate its members concerning the moral issues they face in the world today and urge them to register and vote, write letters to legislators, and take other appropriate steps to engage in a vigorous witness for the right, even when it is not popular. (2008, p. 9)

These are a few of the various calls in the Adventist Church in the recent times. It

remains an emphasis on the fact that humanity is primarily social, and is always socially connected. Every function, therefore, that is meant to reach and hold human beings can best be done through social activities. Though salvation is spiritual, it is more effectively made available to humanity through social avenues. That was Jesus' method. He employed social ministries to develop trusting relationships, thus giving us a redemptive model for our time. Such ministries should form bridges for engendering mutual understanding and allow a sharing of beliefs and experiences. Such ministries must always conform to the Bible.

Other Christian Literature on Social Ministry

Other Christian writers have come up in favor of taking and following Jesus' model of ministry. Encouraging Christians in ministry on what should be their guide, Hiebert et al. state thus:

> Biblical principles should guide Christians in the ways they minister to those in need. These need to reflect the corporate, public, and holistic nature of the majority of the world's societies.
> Shalom finds its expression in the church as a healing community. At the heart of the ministry of the church is a pastoral heart. Individually (the pastor) and collectively (the flock), the church needs to demonstrate a love of people and a willingness to share in their struggles and to help bear their burdens. Believers are admonished to "look after orphans and widows" (James 1:27). A church must be concerned with the everyday needs of human life and should minister to these needs in both personal and corporate ways. . . .Christian ministry should take place in the context of the church as a caring community. . . .
> We need to minister holistically, responding to people's biophysical, psychological, social, and spiritual needs, for these are intertwined. (2009, pp. 165-170)

There is much written on the need for Christians to minister in the similitude of Jesus' social ministry using His methodology. Colon notes:

> Even before winning a hearing with any people group, Christ's servants can begin to demonstrate His compassion. Adventists work to "first meet the temporal needs" and

"then find an open avenue to the heart" where they can "plant the good seeds of virtue and religion." (Colon, 2008, p. 3)

Jesus thus becomes our pattern. He remains the good news to the poor even in this cyber-age. The Christian faith community must work to fulfill the will of God and be determined to follow the intentions of God. We must work to sustain human communities in good health because that is God's will. There is the need for congregations to function as a gathering of followers of the Lord Jesus, serving as God's tool for a greater purpose. God's will is thus carried out. On this, Gunderson wrote:

> If there is any hope at all, it is that God intends the renewal of the whole world. Congregations are a tool for that greater purpose, not themselves the point. . . . As a practical matter, the continued survival of religious congregations is dependent not so much on their defensive strengths against the world but on how their inherent strengths are useful in realizing God's hope for human communities. All the organizational cleverness of all the brightest committees will be useless if the congregation is not aligned with what God hopes to do in the community. . . . Congregations are where people come together, gathered by God to serve God's intentions of renewing and redeeming the whole world, not in domination but in love. (1997, pp. 1-2)

The counsel here is that the church should align itself with what God intends. The work should be directed not according to human schedule, but following the design which God executed when He intervened in the problem of sin. His will and purpose should be allowed to guide us as we play our roles in ministry.

Conclusions

Following God's will is the Christian's basis for ministry. The Christian is to function and serve, not just to survive the press of present situations. Only in service do Christian individuals or groups follow Christ as true disciples. Christians are called to ministry, a holistic ministry that reaches out to both the poor and the rich. God's special

purpose for His end-time people is for them to holistically reach the world. Colon emphasized that:

> Those who wait for Christ to return have been given a special purpose on earth. "I have sent them into the world," Christ declared as He prayed in the garden before His crucifixion (John 17:18). And as He ascended into heaven, he directed his followers to "go and make disciples of all peoples, baptizing them . . . and teaching them to obey everything I have commanded you" (Matthew 28:19-20).
>   The imperative verb in this text is "make disciples." The other three verbs—"go," "baptize," and "teach" are all helping verbs; elements in the key process of making disciples. The fundamental mission of the church is to find, persuade, and encourage men and women, boys and girls to be followers of Christ—doers of the word and not just hearers (James 1:22). To make disciples it is necessary first to go "to the ends of the earth" (Acts 1:8), and establish a ministry of presence with every nation, tribe, people and language (Revelation 7:9). (2008, pp. 2-3)

Looking at ministry far in the future, Christ placed a special emphasis on social actions and concerns for the oppressed as marking and identifying His people in the end time. Jesus gave His most extensive teaching about the Second Advent in Matthew 24 and 25. His disciples had wanted to know the nature and time of His coming. Jesus answered and mentioned only a little about the signs of the end; however, He went to great length to describe how we should wait for His return. He told the parable of the bridesmaids (Matt 25:1-13), to teach why people should be careful not to grow spiritually lethargic and weary while awaiting His second coming. He furthered His teaching using the parable of the talents (vv. 14-30), to teach that while waiting, everyone should put their abilities and resources (talents), to use in ministry (Colon, 2008, pp. 4-5). Colon further wrote:

> Christ brings His teaching to a climax by giving us a picture of the great, final judgment. In it He portrays God as deciding who to save on the basis of whether or not His followers fed the hungry, housed the homeless, cared for the poor, treated the sick, and visited the prisoner. Those who are lost are quoted as saying that they ignored the problems of poverty, justice and hunger because they did not see God as involved in these issues. God condemns them by saying, "whatever you did not do for one of the least of these, you did not do for me (verse 45). (2008, pp. 5-6)

This indicates that social justice and social concerns, as well as the ministry of compassion, remain important to God through all times. This, therefore, forms a key part of the end-time ministry of those who wait for Christ's return. The end-time church must exhibit this kind of ministry. All must work to reach "the least of these."

Seventh-day Adventists have always emphasized a balanced, holistic mission of God's end-time people. Ellen White prolifically wrote on this in many of her books, such as in *Ministry of Healing*, *Christian Service*, and *Welfare Ministry*. Colon (2008), writing on the Adventist Church's emphasis on social concern, states:

> It is interesting that *Bible Readings for the Home* has a section entitled, "Our duty to the Poor." There you will find a doctrinal study on social concern that was taught as a regular part of the baptismal preparation of all converts up until the 1920s. (p. 6)

This aspect of Adventist Church teachings seems to have fallen victim of so-called progress and advancement. But it is a gross shirking of duty and responsibility. Christians need to return to Jesus' model of ministry and service, a service arising from social concerns. There is the need to be deliberate and intentional. Church members need to plead with God to be Spirit-driven. Every Christian needs to cease being passive and become actively involved in working with people, to become proactive in reaching out to the surrounding community. Ellen White (1905) wrote: "We need to keep our focus on Christ and gain our impetus from His proactiveness. We must work intentionally as Christ did, to mingle with people . . . show sympathy to them, and minister to their needs" (p. 143).

The time has come to return to doing ministry the way Jesus did it. The time has come to be deliberately relational through social ministries. The time has come to reach out to everyone anywhere, and anyone everywhere. The time has come to work,

ministering to "the least of these." The time has come to strengthen the weak and welcome the excluded. The time to make a difference is now!

This chapter has described a biblical and theological basis of health and social welfare ministries. The next chapter will describe the social, religious, and cultural context where this Doctor of Ministry Project will be carried out.

CHAPTER 3

POLITICAL, SOCIO-CULTURAL, AND RELIGIOUS

ANALYSIS OF IBADAN, NIGERIA

Introduction

Chapter 2 gave a biblical and theological basis for proposing health and social

ministries as a holistic, relational, missiological approach for outreach programs in

contemporary society. This approach intends to help structure a social relationship with

the beneficiaries that will stimulate a strong, solid, and lasting trust. God's intentions and

designs have always been to form a trusting, healing relationship with humanity. This

conviction of God's will, given as the biblical model, has prompted me to think of

developing a strategy of health and social ministries as a holistic relational approach for

use in a contemporary urban society, comprising Christians of other denominations, a

large Muslim presence, and others with different persuasions. For decades these groups

have not been responsive to an Adventist conventional way of public outreach; hence the

intention now to be socially involved with them, doing things a bit more beneficially and

in a different mode.

As in many cities in Nigeria, there is a huge section of Ibadan, a city in western

Nigeria—where Adventist evangelism has not worked. This section in Ibadan is the

indigenous old quarters of the ancient city, the inner city area. Here, the Adventist church

has neither hold nor footing. It is my intention to use social services, such as health and

family life programs, youth development, women empowerment, and counseling, as activities in an approach to generate friendship and a trusting relationship between Adventists and the various people groups in this sector of the city. This chapter presents the socio-cultural, political, and religious contexts of the project area with the intention to show the need for this strategy.

Descriptions of Ibadan, Nigeria

Geographic Description

Location

Ibadan is the capital city of Oyo State, Nigeria. It is in the southeastern part of the state. Located in the rain forest zone of southwestern Nigeria, it is 120 km east of the border with the Republic of Benin. Its location is at the verge of the forest to the south and the wooded savanna to the north. Ibadan is a sprawling city, nestled and flung across its proverbial seven hills. Traditions of ancient Ibadan people made the hills seven. Actually, there are more than seven in the present day city. These were the hills the people formed a fortress with around the city during the Yoruba internecine wars. One of the hills is worshiped.

Ibadan is 128 km northeast of Lagos, on the southwest coast. From Abuja, the Federal capital, it is 530 km. Ibadan as a natural hilly countryside is well drained.

> The city is naturally drained by four rivers with many tributaries: Ona River in the North and West; Ogbere River towards the East; Ogunpa River flowing through the city and Kudeti River in the central part of the metropolis. Ogunpa River, a third order stream with a channel length of 12.76 km and a catchment area of 54.92 sq km. ("Ibadan," n.d., para. 6)

Ibadan has a total area of 3,080 sq km (1,190 sq mi). "The city ranges in elevation from 150 m in the valley area, to 275 m above sea level on the major north-south ridge

which crosses the central part of the city" ("Ibadan," n.d., para. 15). The population of

Ibadan, according to 2006 estimates, is about 3,800,000 (The Postgraduate School, 2012,

para. 1). See a sketch of Ibadan city in Figure 1.

Figure 1. A map of Ibadan. Taken July 10, 2013, from http://www.ucl.ac.uk/
dpu-projects/Global_Reports/pdfs/Ibadan.pdf

"At Nigerian independence, Ibadan was the largest and most populous city in the country and the third in Africa after Cairo and Johannesburg" ("Ibadan," n.d., para. 1).

Climate

Ibadan falls within the rain forest region, with both wet and dry seasons. Its wet season runs from March through October. There is always a lull in rainfall from late July through August. The dry season sets in from November through February. During this latter season, the West African harmattan wind runs concurrently, lasting almost the whole length of the dry season. The harmattan wind blows its dust in a moisture free dryness ("Ibadan," n.d., para. 17).

<center>History of Ibadan, Nigeria</center>

Ancient War Camp

Ibadan derived its name from a literal description of its geographical location. The Yoruba language is very descriptive. Names can be given by just describing a few connected things. The name Ibadan was derived from a literal statement about its location at the fringe of the rain forest, close to the savannah border—*Ìlú Èbá-Ódán*. The Yoruba name indicates that the location was in the forest belt but quite near to the savannah ("Ibadan," n.d., para. 1).

Ibadan is said to have come into existence around 1829. It was established as a warriors' settlement. History informs that Ibadan had its origin through relocation and settling of some Yoruba generalissimos, such as Lágelú, who hailed from Ile-Ife (simply called Ife). Lágelú was the *Jagun*—commander-in-chief of Ife. Lágelú settled with a few other war chiefs from places like Oyo and Ijebu (Fourchard, 2003, p. 2). The new town

Èbá-Òdàn grew to become a walled city. However, due to a fracas that resulted from a

public unmasking of an *Egúngún*—a masquerade in the market place where women and

children present laughed derisively at the mask, Sàngó commanded the destruction of

Èbá-Òdàn where the abominable act was committed. Lágelú was too old to defend his

city against destruction. He could only flee with his people to take refuge in the hills.

How long it was, nobody knows but they later came down to rebuild their city now called

Èba'dàn ("Ibadan," n.d., para. 4). The name was in this form when the British influence

entered Ìbàdàn. The name as it is pronounced today derived from the British's

adulteration of the original pronunciation.

      The new Lord of Ibadan formed alliances with neighboring powers. One of these

cities, Òwu, had to be fought and dislodged. Òwu did not regain its position again.

Because of its stability and the vantage position it occupied, Ibadan became prosperous

and was militarily powerful.

> A part of Ibadan was historically an Ègbá town. The Egba occupants were forced to leave the town and move to present-day Abéòkúta under the leadership of Sódeké as a result of their disloyalty. Ibadan grew into an impressive and sprawling urban center so much that by the end of 1829, Ibadan dominated the Yoruba region militarily, politically and economically. ("Ibadan," n.d., para. 6)

      About this time, the Yoruba nation was having its fratricidal wars. Worse still, the

Fulani feudalist-expansionism was ravaging the northern part of Yoruba land (Fourchard,

2003, p. 2). This forced the Oyo Kingdom to relocate its seat of government from the

savannah to a more densely vegetated location in the forest. The war machine of Ibadan

rose and rallied the Yoruba nation to stall the southern expansionistic push of the Fulanis.

> The military sanctuary expanded even further when refuges began arriving in large numbers from northern Oyo following raids by Fulani warriors. After losing the northern portion of their region to the marauding Fulanis, many Oyo indigenes retreated deeper into the Ibadan environs. ("Ibadan," n.d., para. 6)

Ibadan formed the spearhead of the Yoruba attack and halted the Islamic Fulani from occupying the south of present-day Nigeria. The Fulani were defeated by Yoruba armies led by Ibadan in 1840 at Osogbo (Columbia, 2013, para.1). Ibadan became the Yoruba power center, and its military might lasted another half-century. According to Fourchard:

> Ibadan thus began as a military state and remained so until the last decade of the 19th century. The city-state also succeeded in building a large empire from the 1860s to the 1890s and extended over much of northern and eastern Yorubaland. It was appropriately nicknamed *idi Ibon*, "butt of a gun", because of its unique military character. The warriors constituted the rulers of the city and the most important economic group. (2003, p. 2)

At the time the British came to Ibadan, the Yoruba power ended. The British intervention to stop the age-long Yoruba fratricidal wars was actually an attempt to remove obstacles in the flow of trade with the people of the land.

**Regional Headquarters and
Economic Center**

With its concession to the British truce in 1893, Ibadan came under British protection. "By then the population had swelled to 120,000. The British developed their new colony to facilitate their commercial activities in the area, and Ibadan shortly grew into the major trading center that it is today" (The Postgraduate School, 2012, para. 3). In the colonial days, Ibadan's location gave it a good position for an urban commerce connection. Its central location in the Nigeria hinterland provided a quick development, above other towns and cities. It was a distributive center for the north and the south. According to Fourchard:

> The colonial period reinforced the position of the city in the Yoruba urban network. After a small boom in rubber business (1901-1913), cocoa became the main produce

of the region and attracted European and Levantine firms, as well as southern and northern traders from Lagos, Ijebu-Ode and Kano among others. (Fouchard, 2003, p. 2)

Ibadan was a major link between the North and Lagos. So it became a major trading point, sometimes serving as a depot for commerce in the two directions. Fourchard further stated:

The railway to the north reached Ibadan in 1901 and all road traffic from Lagos to the north converged in Ibadan. The city became a major point of bulk trade. Its central location and accessibility from the capital city of Lagos were major considerations in the choice of Ibadan as the headquarters of the Western Provinces (1939), which became the Western Region of Nigeria in 1952. (2003, p. 3)

Between 1946 and 1951, Ibadan served as the administrative center for the entire South of Nigeria. When the regions were created in 1952, it became the headquarters for the western region. It kept this status when the regions were reorganized into 12 states in 1967. And it has continued to remain as headquarters in all other subsequent state creations.

With this status, Ibadan is one of the earliest cities in Nigeria directly affected by westernization. Most of the developments coming to Ibadan in the wake of colonization were carried on outside of the inner city area. Today the inner city presents itself as a "slum"—an unplanned old portion of the settlement. The bulk of the inner city falls within the old city walls. The British set up their administration outside of the old city area. It is said that "the British developed the new colony to facilitate their commercial activities in the area, and Ibadan shortly grew into the major trading center that it is today" ("Ibadan," n.d., para. 8).

The principal inhabitants of Ibadan are the Yoruba. But its position as colonial headquarters for the western provinces and for the south, and later for the regional bloc,

brought an in-flow of people from everywhere. So Ibadan is a heterogeneous society. But basically it remains a key city in Yorubaland. The inner (old city) area especially has not experienced much development. Describing Ibadan, Tomori said:

> Just as empires rose and fell in history some cities have developed tremendously while others have simply decayed. Ibadan is a curious mixture of the two experiences: it has not really developed economically and physically, but it has not decayed.
> Ibadan city was, and still is, a place of conflict, an arena in which rival classes and emerging status groups struggled for power, a place where the major changes, structural, institutional and ideological, in the larger society produced fundamental reactions affecting the structure of social and political behavior. (n.d., para. 8, 9)

Political Context

Since the decline of the Oyo Kingdom, Ibadan has remained the key political and cultural center of the entire Yoruba nation. In the1840s, shortly after the abolition of the slave trade, British missionaries came to Yorubaland. This afforded the Yoruba an early exposure to Christian (Western) education. A combination of education and social tolerance, among other factors, gave the Yoruba a head start in the comity of the people groups of Nigeria. Barnes says:

> Early exposure to Christian education and economic opportunities gave the Yoruba an advantage in penetrating European institutions. By the time of Nigerian independence (1960), they had taken over most high administrative positions in their region, making theirs a relatively smooth transition to a Westernized bureaucratic government. (1996, para. 7)

Political development in Ibadan predated independence. The role played by the early exposure of Yorubaland to Western education greatly enhanced its political development ahead of other regions in the country. The political administrative status greatly affected the new city areas of Ibadan. The colonial, regional, and state governments' administrative efforts to create a modern city befitting a headquarters were carried on outside the inner city. The Postgraduate School writes:

The political status of the city has influenced other aspect of its development. One of which is the reminiscence of colonial administration. The Government Secretariat at Agodi and the Government Reservation Areas (GRAs) at Agodi, Jericho and Onireke are relics of that era. The grid pattern of the residential layout of Oke-Bola and Oke-Ado is also associated with its activities. (The Postgraduate School, 2012, para. 7)

Ibadan's administrative status had some impact on the inner city. The inner city was connected to electricity. Roads were tarred in many areas. Some areas were connected to the city water system.

From the inception of colonial rule in 1893, The Postgraduate School says:

Ibadan grew in importance and has served as the administrative centre for the whole of Southern Nigeria (1946-1951). And (*it served*) as the capital of the Western Region (1951-1967). After this period, the city's region started to shrink, to cover just the Western Region (1963-1967); Western State and old Oyo State (1976-1991), before the creation of Osun State, (1976-1991). It has been the capital of present Oyo State since 1991. (2012, para. 6)

For nearly two centuries the role of Ibadan in Yoruba politics and governance has been prominent. When the provinces in the country were congregated into regions, Ibadan became a regional capital city. Then it became a political melting pot for the region. Because of the advantage the region had in education and general advancement, political tones issuing from Ibadan dictated the pace nationwide. Mainly this is still the case in the regional block.

<div align="center">Socio-Cultural Context</div>

Doing a socio-cultural study of Ibadan inner city is crucial to understanding the people. Socio-cultural studies of areas or people must be able to reveal the dynamics essential to the working of a particular society. This is critical for the formulation of the strategy of this project. Understanding the dynamics of a society's culture is the key to unlocking the hearts of residents to form a relationship that will engender trust. Among

other things, this section of the chapter looks into the culture: language, societal structure, kinship and marriage, production and exchange, authority and power, urbanization, and globalization.

The Concept of Culture

The inner-city area of Ibadan is the place in the ancient city where old indigenous practices still hold. Remnants of old religious systems remain in the inner city of Ibadan. The remnants of traditional industries, such as weaving, traditional soap making, and traditional laundry still go on. The inner city is still the area where various traditional materials and fetish-related objects are produced, and sold. Markets such as Ojà-Igbó, Òjé, Ibodè, and Aperin are some of the ancient markets, still very functional. These sell traditional wares. The few narrow roads in this area have no parking spaces, so there are traffic jams, especially on market days.

At the entrance of the British missionaries into Yorubaland, mid-nineteenth century, Ibadan was warring to control the entire region. The name "Yoruba" was ordinarily applied to the Ibadan group, a conglomerate of peoples from different areas. The name has remained for almost all the western bloc of Nigeria, the land between Benin Republic to the west, the Niger River to the north and east, and the Atlantic to the south. The bloc is largely monocultural, with some slight diversity. On this, Barnes wrote:

> The name "Yoruba" appears to have been applied by neighbors to the Kingdom of Oyo and adopted by missionaries in the mid-nineteenth century to describe a wider, language-sharing family of peoples. These peoples have gradually accepted the term to designate their language and ethnicity in relation to other major ethnic groups, but among themselves they tend to use the subgroup ethnonyms listed above. (1996, para. 1)

One can see that Ibadan grew to be synonymous with Yoruba. Therefore, in the context of this project, a description of Yoruba culture will suffice for Ibadan.

Culture describes everything about the ways of life of a group or groups of people. These things are the practices and behaviors that bind the group together as a unifying force. Oftentimes, these are the things they do or share in common. Schaefer describes culture thus:

> Culture is the totality of learned, socially transmitted customs, knowledge, material objects, and behavior. It includes ideas, values, and artifacts (for example, DVDs, comic books, and birth control devices) of groups of people. . . . Each people has a distinctive culture with its own characteristic ways of gathering and preparing food, constructing homes, structuring the family, and promoting standards of right and wrong. (2008, p. 58)

Talking about culture as influencing society and conditioning by our surroundings, Sarpong, refers to basic elements of culture such as language, foods eaten, the concept of time, and religion. Sarpong further states about culture:

> It is this social conditioning that forms a people's culture. Culture comprises that complex or sum-total of ideas, behavior patterns, linguistic tradition, legacy of institutions and concepts of life, of the human person and of the world around that have been learned and *passed* on from generation to generation in a given society. The person is born into an existing culture. There is nothing he can do about it. The culture is going to make him what he is. (2007, para. 5)

Some elements of culture mentioned earlier will further our understanding of the Yoruba culture—the cultural context of this project. A most needed cultural element is language.

Language

The language of communication is primary in any particular culture. Language is the vehicle of communication among any group. It is a unifying force. Writing about language Elmer says:

In a cross-cultural situation, language limits our ability to verbally communicate acceptance to others. This makes things more difficult. To make no effort to learn another's language is by itself a form of rejection of people. We cannot separate ourselves from the language we speak. It is how we define ourselves and make meaning out of life. Not to know my language is not to know me. (Elmer, 2006, pp. 66, 67)

The people of inner city Ibadan are predominantly Yoruba. Inner city Ibadan is the original city area existing prior to the advent of western modernity, which developed in the areas outside this circuit. Those residing here are mainly descendants of the original natives. Their language is Yoruba. Though Ibadan is heterogeneous in nature, later settlers are in the new city areas. Therefore the language in the inner city remains unmixed. Those born in the area, who acquires education, do not stay on there, even when they are residents in the city. The inner city language has not suffered much from linguistic effects of colonization or urbanization. It has largely remained Yoruba. Barnes says of the origin of the Yoruba language:

Yoruba belongs to the Kwa Group of the Niger-Congo Language Family. Linguists believe it separated from neighboring languages 2,000 to 6,000 years ago. Despite its divergent dialects, efforts are being made to standardize the language for use in the media and primary schools. (1996, para. 3)

Knowing the Yoruba language is critical in the context of this project. This project is especially designed for a Yoruba group.

People's cultural patterns need to be understood so that the one serving can fit into it. Acceptance of the people and their culture must be deliberately communicated to them through the way they are respected. They must be made to have a sense of being appreciated and valued. This dissolves troubles, covers or settles differences, and shows acceptance in love. Blessings come with acceptance and acceptance itself comes as a blessing. Acceptance may be slowed down or nullified by language barriers, when the

servant is reluctant to learn another's language or where and when the servant is impatient and in a hurry to have results sooner (Elmer, 2006).

Language is critical in forming a relationship that builds trust. In the context of this project Yoruba language will serve as the primary vehicle of communication.

Social Structures

Inner city Ibadan, which is the context of the project, has varied categories of residents. The stratification here falls into sex, age, education, wealth (most often determined by vocation), and lineage. Writing on Yoruba social organization, Barnes wrote:

> Social status was and still is determined according to sex, age, descent group, and wealth. These features determine seniority in social relationships and govern each actor's rights, obligations, and comportment vis-à-vis others. In the past, elder males ideally held most positions of civic authority, although senior women were known to do so. Emerging class distinctions are calculated according to wealth, education, and occupation. High prestige also goes to people who are generous, hospitable, and helpful to others. (1996, para. 21)

Particularly in the project area, this statement holds true. Social status in Ibadan inner city, as in most rural and even urban locations across Yorubaland, has not changed much. The Yoruba social structure has largely weathered the storms of culture infusion that have assailed it since the advent of the West. The Yoruba social system is robust, and its social structure is tenacious; forbearing, and tolerant of opposing worldviews and practices. This has been the hallmark dynamics of its growth and development. The Yoruba believes in the rule of law and is an advocate of free expression, no matter how opposing. The Yoruba is one of the earliest democratic governing systems on the continent. It has always been socially and politically democratic, as well as tolerant of different religions. It has always advocated freedom of choice and personal and/or

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corporate religious liberty; however, there are cracks in the societal system stemming from rapid changes brought on by travel, economy, education, and globalization.

The functions of each category in the societal stratification need to be understood for a suitable definition of roles and involvements. Elderly males have traditionally been the leaders in society. Female leaders are not uncommon. Women leaders handle matters that specially pertain to trading—their most common business. They also run other feminine and domestic matters. "More than 70 percent of active women are involved in trading activities, whereas the craft and industry sectors became the major sectors of employment for men" (Fourchard, 2006, para. 5). This is specifically so in Ibadan inner city.

Most women of the inner city are petty traders. They normally do not have the capital to enlarge their trade base. Many carry their wares to sell to people going from house to house and street to street. Their trade is just a subsistence retail form of trade, making enough sales to feed their children. Other women have wholesale shops serving as middle persons between manufacturers/importers and the petty traders (retailers) and consumers. In recent times many of these women have become the ones to run their homes—the breadwinners; working to make enough money to feed their children, give them education, clothe them, and simply bring them up. Most of the time, the males who fathered these children are grossly incapable of caring for anyone. Where they have the capacity, they have many wives (and by implications more children) and are unable to equitably fend for their families.

The youth have their circle. Generally they are under the supervision of adults, but more often they have some as mentors of their own, to whom they look up as leaders.

Many youth of the inner city have been internally conditioned to a rough life. Most are dirty, daring, and dangerous. The inner city has a terrible reputation; it most often makes ruffians of the youth. They seek to burn their energy somewhere and express their push somehow. They live to reject what they term "repression" and rebel, getting into drugs, believing it gives them class. Most of them are poorly-educated and believe it is repression by the educated that has relegated them to their position, thus they want to repay the educated ones. Some become marauders, prowling the city, stealing, harming, and killing. These unruly youth worship the rich and wealthy and attempt to scrounge a living from them. This easily turns them into pawns in the hands of the wealthy, whose shady interactions and businesses demand using the tenacity of these youth to accomplish their own selfish ends, leaving the youth no better. The inner city thus is the breeding ground for those who the society despises.

There are categories of educated and uneducated people. Almost everyone about fifty years old and under, has some education. All went to primary school and many attended secondary schools to a level. Some finished, others dropped out. Educated elites do not reside here, they only visit. They have their own homes elsewhere, with many still having parents and siblings in the inner city. They keep connected with their home so that they can be sustained in kinship and family. That connection, vitally needed for life to be meaningful, is located in their homes in the inner city.

Governance in the social structure has changed since colonial days. The male family leaders, the *baá'lés* or household fathers are no longer much in control of their clans. The British brought up the idea of wards or quarters comprising several households and their *baá'lés*. The several *baá'lés* within a ward have a council of elders (chiefs),

represented in the village or town's council by a chief. Chieftaincy and succession were integral part of what made the system work. The clan leaders fall under the control of the *baá'lè*, the landlord or the high chief of the village, town, or area.

Kinship, Marriage, and Family

In the inner-city kinship weaves everyone together like strands of a rope. Everyone carries a sense of belonging and connectedness to the other; they are Christians together, Muslims together, sometimes traditional worshipers together. They believe that blood is thicker than water and kinship stronger than friendship and oftentimes even more than connections through religious faiths. There is the understanding that betraying kinship and family is self-betrayal and is therefore self-destruction. This is deeply rooted in a Yoruba's rule of life, in their many principle-based philosophical ideologies. This is why, in present-day religious understanding, many of the Yoruba people groups could be seen as syncretistic in religious practices. The Yoruba are restrained and highly tolerant.

Kinship in Yorubaland is the umbilical cord through which an individual is connected to the community of birth, origin, or growth. One is reckoned a member of society by being born within the community, by having one's origin in the community or by someone just moving in and growing up in the society, even if not indigenous to the land. Oftentimes, kinship is the thread of linkage to the past and is expected to link into the future. Yorubas are highly receptive and tolerant, though they are also descent and lineage minded. Descent is very important for many things in the Yoruba society. Barnes wrote of this importance:

> Descent groups are important in marking status, providing security, and regulating inheritance. There are strong bilateral tendencies, but agnatic ties are emphasized among northern Yoruba, among whom descent groups once were largely coterminous

with residence, but not among southern Yoruba, who tend to have more dispersed residences and stress cognatic ties. Descent groups have names and founding ancestors, and in some cases they own chieftaincy titles. Women rarely succeed to the titles, although their sons can. Descent groups formerly regulated marriage, agriculture, and family ceremonies and maintained internal discipline. Elder male members still act as decision makers, adjudicators, and administrators; formerly, they served as representatives in civic affairs. Extended-family relationships are individually cultivated and are important for mobilizing various types of support. (Barnes, 1996, para. 15)

Kinship is the tie that knots everything together into a unit. Kinship runs in different hues: I feel and have kinship in my nuclear or extended family, in my community, in my village or town, in my area or tribe. Kinship in Yorubaland is always the first consideration, the uniting bond.

A family is initiated when a marriage is performed. It used to be that marriages were performed involving every member of the extended family, at the asking level. This gave a sense of an all-inclusive responsibility for the welfare of the wife. This served as social security for the wife and protected her marriage, since all her in-laws accepted her as their "wife," their collective responsibility. She was provided for and cherished by all. Divorce was rare and promiscuity virtually unknown. Rather than be promiscuous, a man practiced polygyny (Barnes, 1996, para. 17). When the wife comes to her new home and the husband has assumed his role, the family members who have served as intermediaries drop out of sight to allow the couple to grow together. This is what the Yoruba means by saying: *Tí oko bá mo ojú aya tán alárenà a yèbá (yera)*—after marriage when the couple is getting accustomed, the intermediaries let them be.

Whereas the pre-colonial people of inner city Ibadan had their farming vocations outside of the city in rural villages, the present day inner city residents are fully dependent for living on what they can make in the city. While inner city women go into

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small trade enterprises, the men either go into various small-scale technical vocations or transport business. Transport business produces money daily. Men live one day at a time. If they do not work for a day, they get stressed about how to provide daily basic needs for those dependent on them.

Besides those who handle transport business, there is a horde that scrounges out a living from the city. Men and women have grown into a social class that takes care of itself. Quite often inability to provide home needs reduces the "manliness" of the men and forces the women who were housekeepers, to fend for the children. Men in this experience grow loose and promiscuous contrary to the norm. They impregnate girls and marry them, later leaving them with children.

Marriage has grown loose, especially in the inner city. Most marriages no longer are formulated through the communal experience that was cultural to the Yoruba. This is an adverse effect of urbanization. Many women, though not widowed, are forced to fend for their children's food and education. Many whose hopes have been dashed and crippled with early maternal responsibilities have had to revert to their maiden homes for succor and support. They live from hand to mouth and hardly have savings that last a day. Poverty and suffering here are cyclic; the children pick up poverty just where the parents have put it down.

In this inner city, marriage and family ethics are fast losing out. There is a silent cry, begging whoever is capable to extend family life restoration and help. This is heard in the pitiful wretchedness etched on the faces of confused unfortunate "fatherless" children and their pauperized underage mothers. Interestingly, kinship is holding on, as everyone needs to belong somewhere.

Effects of Urbanization
and Globalization

Not much production is going on in inner-city Ibadan today. There are no more farms outside the city, owned by city dwellers, as in pre-colonial times. About the only production in the area is child-bearing that hardly considers the rearing. Problems of child rearing have been compounded by both urbanization and globalization that have crept in through the decades. Almost everyone in the area today owns cellular phones, through which the world comes to them. Through these they are connected to the outside world by the Internet. Every home owns at least a television set, a DVD player, and some digital games players. Everything coming through these channels comes unrefined to this ancient area of the city. These all combine to school the children born and brought up in this area in trouble making, as was earlier described.

Religious Context

Yorubas are highly religious. The Yoruba life depends on consistent daily worship of *Olórun Olódùmarè* or *Èdùmàrè*—the Creator God. Talking of the Yoruba religion and worship of the deity Bolaji Idowu says:

> Religion forms the foundation and the all-governing principle of life for them. As far as they are concerned, the full responsibility of all the affairs of life belongs to the Deity; their own part in the matter is to do as they are ordered through the priests and diviners whom they believed to be the interpreters of the will of the Deity. Through all the circumstances of life, through all its changing scenes, its joys and troubles, it is the Deity who is in control. Before a child is born, the oracle is consulted and due rites observed; when the child is born, the oracle gives directions about it; at every stage of life—puberty, betrothal, marriage, taking up a career, building a house, going on a journey and, in fact a thousand and one things which make up human existence here on earth—man is in the hands of the Deity whose dictate is law, and who is waiting on the other side of life to render to him as he deserves. (1962, p. 5)

Prior to the coming of the Europeans bringing Christianity, the Yoruba worshiped

the Creator God—*Elédùmarè or Olódùmarè* through many idols, regarded as lesser gods. The Yoruba called these idols *òrìshà*. One of the lesser gods through whom the Yoruba worships God is *Orí*, literally the head, the individual's spirit, the inner person. *Orí* supposedly paves the way for every individual, bringing people to wealth or leaving them in poverty. Hence the philosophy that says: *Orí tí yóò la ni ní í gbé Aláwo ire é ko ni*—a benefitting spirit will guide you to a genuine diviner to spell out your way(s) to wealth. Sometimes a Yoruba will worship his/her *Orí* at the expense of the *orisha*. This is shown in a Yoruba saying—*Orí ni à bá bo kí á fi òrìshà sílè*—we should rather worship a person's spirit (head) than worship *òrìshà*. However, worship and religion remain important and sacrosanct. The Yoruba does not believe in not worshiping; the Yoruba is highly religious. About this Idowu writes:

> The religion of the Yoruba permeates their lives so much that it expresses itself in multifarious ways. It forms the themes of songs, makes topics for minstrelsy, finds vehicles in myths, folktales, proverbs and sayings, and is the basis of philosophy. (1962, p. 5)

Writing specifically concerning religion in Ibadan, Toyin Falola, an international professor of History says:

> Religion was important in Ibadan, in spite of the other radical innovations. Both the Yoruba religion and Islam were dominant until the second half of the century when Christianity was introduced. Except the cults of kingship, which were ignored, Ibadan had similar religious practices to the other Yoruba groups. They were adherents to "nature gods" such as Sonpona, Osun, and Sango, and "functional gods" such as Orunmila, Ogun, and Obatala. . . . Each of these deities had its own cult and annual ceremony. Other religious beliefs on divination, dreams, witchcraft, sorcery, magic, and medicine were also similar to those of the other Yoruba groups. (2012, p. 330)

The idea of paganism is not in the religious context or concepts of the Yoruba. The Yoruba worshiped the Creator God through various intermediary "lesser" gods. These mid-level deities took the attention of the people off a direct worship of God.

These idols were only channels through which petitions and requests were made to

Olódùmarè.

Though Islam came to the Yoruba long before Christianity, it did not worry

whether its adherents gave loyalty to these idols. Islam did not wean people off idols and

idolatrous practices. Islam adherents, somehow, became engaged in idolatrous cultural

practices. This syncretistic tolerance enabled Islam to spread faster in Ibadan. Islam is

reckoned to have adapted easily to the Yoruba culture. Falola further says:

> Of the two other religions, Islam preceded Christianity and had more followers during the century. There were Yoruba Muslims even before the establishment of Ibadan. Though the Oyo-Yoruba resisted the Fulani incursion, Islam was able to spread very rapidly. It was not associated with any racial war and it was easy to adapt to Yoruba culture. Islam spread in new Ibadan in the 1830s. . . .
> The seed of Christianity was planted in Yorubaland in the 1840s with the large-scale migrations of liberated slaves and renewed evangelical interests in Africa. The Church Missionary Society was the first to make its impact felt in Ibadan. Its first representatives, David and Anna Hinderer, a couple were also the first Europeans to live in Ibadan. David Hinderer made his preliminary visits in 1851 and 1852. (2012, p. 334)

Largely, religion in inner city Ibadan consists of three main groups: African

Traditional Religion (ATR), Islam, and Christianity. Because of western civilization

resultant from Christian education and colonization, ATR—reckoned as cultural and

primitive, has largely gone below the surface, but is not dead. It has been resilient in half

converting many in Islam and some Christians back to syncretistic faith or dual

allegiance. This is recognized and is aptly described by Billiamin Alli, who states;

"Religious syncretism or reconciliation exists more among the Yoruba Moslems than

Yoruba Christians" (1975, p. 73). By the time Christianity came in the 1840s, the ancient

city had many Muslims. Today there are many mosques and churches in the area. The

last vestiges of idolatrous cult worships are also present in the inner city. Because of

social acceptability, both Islam and Christianity are more visible than ATR.

The inner city is only ancient in location and planning. In terms of religions the area is replete with varied Christian congregations and Islamic groups. The youth are active in all religions, though many lack commitment and dedication. However, the youth of Islam and Christianity are currently having revivals and renewals. Yet a large segment of the youth remains in antisocial attitudes that need straightening. Largely, the two foreign religions are appreciated for bringing enlightenment and modernity, especially Christianity. This is the religion that sped up the pace of transformation from Yoruba primitive civilization to modernity. Within 50 years of its contact with the people, Christianity made Yoruba literate.

There is so much religious tolerance in Yorubaland that members of a household could (and still do) differently worship several deities or have several religions, and live together in the same house or even the same room. Yoruba is, therefore, not foreign to religious diversity. A Yoruba saying states: *Ojú òrun tó eyee fò lá ì fi ara kan ara won,* meaning "the sky is wide enough to contain all birds flying together without colliding." Another philosophy goes thus: *Ònà kan kò wo ojà,* meaning, "there are various (many) approaches to the marketplace." As an enterprising society, this second statement should make the Yoruba seek welfare and prosperity through many different ways. The Yoruba do not oppose achieving a needed or required result by many possible ways. Here the ideology sounds Machiavellian: the end justifies the means. This may be the root justification of its syncretistic tendencies; however it shows up a weakness in the people's religion. Their reason for religion and worship is not essentially for salvation. The Yoruba largely worship for favorable rewards. The level of commitment is believed

to determine the depth of favor received. This is a small picture of the people group this project intends to reach through relational friendship to build trust.

The SDA Church in Ibadan Inner City

History

Irefin Church

The inner city is a huge section of Ibadan city without the presence of the Seventh-day Adventist Church. The Adventist Church entered Nigeria and was accepted by Baálè Oyetoro Oyelese of Erunmu in March, 1914. Erunmu was an ancient town on the railroad a few miles in the northeast of Ibadan. By the time the Adventist Church set up its headquarters in Ibadan in 1926, it was located outside, on the fringe of the old city area. Land allocated at that time was in the then old city suburbs, an area in the southwest and another in the northeast sides of Ibadan.

After 1926 (actual date not known), a school was started on Irefin road in the Ìtútábà area of the old city. This school site was later built into Irefin Church, when the school finally moved to its permanent location at Agodi, Ibadan. The Irefin road Church has birthed many other churches in Ibadan. Today, it is a district headquarters. The inner city largely falls within the district territory. But I noticed that the growth of Irefin District had not been inward into the inner city. The growth has followed the movement of existing members who live essentially in the suburbs of the old city. As these members shift locations, new churches have sprung in their new areas of residence. The few members, who reside in the inner city, attend worship services at Irefin Road Church. There is no Seventh-day Adventist Church in the inner city.

The Inner City Unentered

If ever there had been any attempt to hold some evangelistic programs in the inner city areas, there had not been any in the past thirty-five years I had been conversant with the church in Ibadan. And history bears no records of any. So, for a century of the Adventist work in Nigeria—a work which had its start in Ibadan in 1914, the inner city (the old city section) has remained unentered.

Approaching this area as a global mission territory formed the intention of implementing this project within this territory.

District Growth Patterns

The growth pattern of Irefin District which covers the main area of the inner city Ibadan is progressive. Table 1 shows a five-year growth of the membership, annual tithe returns, and an average of weekly church attendance.

Table 1

Irefin District Five Year Growth

Growth in Five Years	2008	2009	2010	2011	2012
Membership	476	527	566	578	592
Annual Tithe (Naira)	7,840,250.00	8,412,366.18	9,756,955.00	9,787,279.50	16,140,312.60
Attendance/Week (Average)	402	463	488	492	485

Pastoral Leadership

This district has been regularly pastored for many decades at least for more than half a century. The pastoral leadership has been vibrant sufficiently to engender a growth

that had seen the district divided into two, and already needing further reorganizations. Some of the leaders in the past notably; Pastor Hezekiah O Oyeleke and especially late Pastor (Dr.) Reuben Agboola Akintunde had been able to establish new churches outside the inner city areas through "cell division" small group endeavors. But essentially, it has not been able to reach into the depth of the inner city area. Therefore, finding ways of reaching this area remains a topmost felt need of the Church. This need has counseled the development of a strategy for a project in the format that shall be described in the following chapter. The leadership of the Adventist Church concurs to be involved in this endeavor.

Summary

Attempting to discover the felt needs in the inner city area, I have been able to see that the residents have various compelling issues. Some of these are; marital, health, livelihood enhancement, and women/youth empowerment. This chapter has shown in a little way the sociological settings of our selected area of Ibadan. This microcosmic presentation of the social settings has been made to enable a better understanding of the inputs that should go into developing the strategy to reach the intended goals. Chapter 4 introduces the strategy and explains the details of its implementation.

CHAPTER 4

A STRATEGY FOR DOING A HOLISTIC RELATIONAL

MINISTRY IN CONTEMPORARY SOCIETY

The last chapter presented the social, religious, and cultural contexts of the people

of the old quarters' of Ibadan in the midst of whom this doctoral project will be carried

out. It presented a glimpse into the situation of the people with a view to identify felt

needs and listen to what they believe could bring some respite. This experience is vital to

the formulation of a ministry strategy to achieve the ultimate objective of getting the

people to form a trusting relationship with the Adventist Church through the community

outreach groups. This chapter will explain the Logical Framework Approach (LFA) and

its application to the project. Another tool to be used is the Gantt chart, which will also be

explained.

**Methodology: Logical Framework Analysis
and Gantt Chart**

Logical Framework Analysis

The LFA works on problem analysis, strategy analysis, and analysis of objectives,

while indicating the involvement and concern of the stakeholders. Through these

analyses, the LFA develops a step-by-step progression to attain objectives and thus

designs the way of implementing a strategy. The structure that results from these

analytical efforts and design is called the MATRIX, the Logical Framework, or in a short form, Logframe (Handbook, 2010).

The Logframe is a tool used to plan and manage development projects. It is a four-column-four-rows tabular matrix. Its purpose is to present information about a project in a clear, concise, logical, and systematic manner (BOND, 2003, p. 2). The Logframe matrix is usually a one page summary of the reason *why* a project is carried out, *what* the project is expected to achieve, *how* the project is going to achieve its outputs or results. It also deals with *which* external factors are crucial for the success of the project, *how* the success can be assessed, and *where* the assessment data can be found. It is "a designing approach that can be used for planning, designing, implementing and evaluating projects or programs" (United Nations Development Program [UNDP], 2000).

The logframe summarizes the purpose and goal of the project, also called the outcome or result of the project. It gives a statement of things that will be achieved by the end of the project. The logframe lists all activities that must be put into the project in a step-by-step progression to obtain the targeted output. It does this taking into consideration what will be involved or needed. These are inputs. Also, it lists potential constraints at each level and indicates how the objectives will be measured and verified (BOND, 2003, p. 2).

The logframe approach presents information such as the project objectives, the goal, purpose, outputs, and activities as summarized in the matrix. It also checks the progress and performance of activities through indicators. Achieving the objectives is based on the assumption that input activities will achieve their expected outputs. The logframe has a clarity that enables anyone checking the strategy to understand its

intentions and how to achieve them. It indicates what is intended to be achieved. It is

specific in presenting all activities needed to produce outputs to achieve goals. See a

sample of the logframe in Figure 2.

Narrative Summary	Verifiable Indicators	Means of Verifications	Assumptions
Goal: The ultimate result—the impact of the project	How to know what our contribution has achieved	What sources of information or data available to assess progress	
Purpose: The effect of the project, changes brought along	How to measure intended change and verify its sustainability	What will you measure change with for evaluation	What external factors are needed for the project to contribute to Goal
Outputs: Results expected from project activities to achieve purpose	Ways of knowing the expected results of project have been achieved	How the results will be measured periodically	Assumptions on factors affecting project purpose being achieved
Activities: The tasks that must be done to produce desired outputs	The means, input and resources needed to carry out tasks	Shows completion of activity or task for regular monitoring	Assumptions on external factors affecting expected results

Figure 2. The Logframe Matrix showing summary contents.

Understanding the language of the Logframe will be of great help to understand

what the Logframe intends to communicate. When *goal*, *purpose*, *outputs,* and *activities*

are used, it should be understood that they all mean objectives but at different levels of

the project.

Goal: The goal is the ultimate end—the overall objective, which the project expects to attain. The goal expresses the overall impact the project is designed to have. The goal paints a picture of the desired future. It presents what things will look like when the project is over.

Purpose: This is the specific project being embarked upon. It is the change that is targeted to come about when project outputs (results) are achieved. It is the effect that must be reached to achieve the overall impact of the project. Sometimes, the purpose is referred to as the *Outcome*, because it results from outputs along the way to achieving the goal.

Outputs/Activities: These are the specific results from the various project activities. They are used to mark the achievements at different stages in the project. *Activities* are what must be done to get the desired results or outputs. Sometimes activities are put alongside outputs.

Inputs: These describe materials and equipment—financial and human resources needed to carry out the activities of the project. They are tools for activities (BOND, 2003, p. 2). Such resources may include personnel who have roles to play in project execution, equipment needed for different parts of the program, training for the team, funds for a successful execution of the program, or facilities in which the program must be run. These words form the vertical column of the LFA. Another set of items forms the horizontal levels of the LFA. They as follows:

Measurable Indicators: These are the methods used to measure the project's progress and show if the purpose and goal are being achieved. These are used to measure outputs and judge the health of the project.

Means of Verification: This refers to the information needed to assess progress. Basically, they are records indicating activities progression.

Assumptions: These are important factors beyond the control of the project director, but which influence the successful implementation of the project. Assumptions are those situations one assumes will exist as the project is carried out. Assumptions are always made in the positive. They assume favorable situations at each level in the vertical climb that must be created to achieve the goal.

The verifiable indicators and the means of verification form the horizontal logic indicating progress of each objective on the vertical logic and their means of assessment. Indicators show the timed, way-marks of achievements. These way-marks are timelines for project schedules. They are charted in an auxiliary chart called a Gantt chart. This is discussed briefly in the following paragraphs.

Gantt Chart

The Logframe auxiliary chart used for the timelines is called the *Gantt Chart*. Developed by Henry Laurence Gantt, it is used to mark or chart the project activities' timing in progression and accomplishment. *Wikipedia* states of the Gantt chart:

> A *Gantt chart* is a type of *bar chart* that illustrates a *project schedule*. Gantt Charts illustrate the start and finish dates of the terminal elements and summary elements of a *project*. Terminal elements and summary elements comprise the *work break down structure* of the project. Some Gantt Charts also show the *dependency* (i.e., precedence network) relationships between activities. Gantt Charts can be used to show current schedule status using percent-complete shadings and a vertical "TODAY" line. (*Wikipedia*, 2011)

A schedule normally carries a sense of timing. If this were absent, nothing might be achieved, since there is no time frame. Logframe timing is worked through a Gantt chart. It is the logframe timepiece. A Gantt chart provides a full picture of the project's

progression step by step from conception through completion. The Gantt chart shows the various tasks of the project and their dependencies. It is also used to monitor progress, as can be seen in Figure 3.

Tasks	Mar	Apr	May	Jun	Jul
Research/Analysis	███				
Design/Test		███	███		
Implement				███	
Feedback/Revision					███

Figure 3. A sample Gantt chart structure.

Description of Mission Strategy

Preparation

For more than three decades, the Adventist Church's conventional ways of planning and conducting outreach programs have not brought the expected results among the people of inner city Ibadan. People here have been apathetic to approaches and presentations of programs by the Adventist Church. This apathy suggests that some new holistic and socially beneficial approach be found or developed that will make the people more receptive to the church and its programs. This is the intention and purpose of this project.

This project will employ the dynamics of the logframe analysis to develop a strategy that will use social services, such as health education, family life counseling, women's self-help, and youth empowerment programs as ways of interacting with this

community to excite in the unreached people of inner city Ibadan a trusting relationship. It is assumed that the selfless love experienced as a benefit of holistic lifestyle changes will subsequently cause many to become more receptive to the Adventist Church's outreach programs. Such programs should also arrest the prejudice arising from fear of indoctrination for conversion as has almost always been the case. The following paragraphs will unfold the various steps and activities needed to execute the project and make it a reality.

Application of Logframe

Overall Goal

By the time this project is concluded, it will have designed a more holistic way of holding winsome outreach programs acceptable among unresponsive communities, through a re-enactment of the biblical model of a socio-relational approach as evident in Jesus' ministry. The early stages of the relationship may not immediately produce baptisms. Initially, the effectiveness of the strategy should be seen in the response of the people of inner-city Ibadan to the programs as they develop and form a trusting relationship with the Adventist Church that allows for further interactions through other beneficial programs. A wholesome furtherance of this established relationship will ultimately lead to baptisms.

Purpose

The purpose of this project is to develop a Jesus-like, socio-relational way of doing ministry among unreached inner city groups in Ibadan. This should foster mutual understanding that builds a trusting relationship. Such a robust relationship will later

engender closer and deeper interactions that will yield baptisms.

Outputs

Needed outputs for this project include a focus group interview in the area, some individual interviews, and development of training materials for team members, training the team, conducting the outreach program, and concluding the monitoring by evaluation.

Activities

In order to achieve the outputs for this strategy the following activities will have to be successfully completed.

Interviews

To find out what the people of this area recognize as their felt needs, there must be interaction with various individuals among all sub-groups of the residents. The design of the interaction will endeavor to understand the worldviews of the people and their subgroups. The interaction will be in two forms: *Focus group interviews* and *individual personal interviews*.

Interview tools will be produced specifically for this situation. In the *focus group*, some fifteen selected leader-informants, representative of the general area, will be interviewed. Later, 40 persons will be *personally interviewed*.

Training Modules

Two training modules will be produced. One module will focus on relationship building according to the Bible and supported by the writings of Ellen G. White. The second module will focus on the subjects to be presented in the outreach seminars:

Healthy Lifestyle and Family Life. These modules will be used to train the team

members.

Training Sessions Conducted

Training sessions will be conducted to familiarize the team with the ideas and

ideals of the program. The first session deals with Christian relationships in the Bible and

the writings of Ellen G. White. The other training module looks at the dynamics and

management of the program and the team members' relational attitudes. These training

sessions will be conducted before the start of the program.

Program Scheduled and Conducted

When all preparations have been completed, according to the strategy schedule,

advertisements will be distributed and posters and handbills produced. The program will

be conducted as scheduled. The Healthy Lifestyle and Family Life modules will be

presented. Free medical tests and counseling following the tests results will be conducted.

A follow-up arrangement of visitation and further counseling will continue for some

weeks after the program ends.

Program Evaluated and Impact Assessed

Post-program interviews will be scheduled in an attempt to evaluate and assess

the program's impact. This will be done through interviews of the participants in the

community, following the program.

Measurable Indicators

Some measurable indicators, by which outputs will be checked, are the focus

group interview and its informants, the 40 individuals involved in personal interviews by Nov/Dec 2011, the training modules produced and used to train 10 team members and increase in attendance during the period.

Means of Verification

Journal reports from the focus group interviews, along with questions used during personal individual interviews will be a good means of verification. The training modules with the training program records will also be used for verification. Attendance records are another mean of verification.

Assumptions

Achieving the outputs is based on the following assumptions: that the inner-city Ibadan community is willing to be involved in the program, that the team members will be willing to be trained to play various roles in the program, and that the community will attend the programs. The main assumption is that the community's enthusiasm for being involved in the program will translate into a trusting relationship with the church. Such relationships will cause them to be receptive to further programs by the Adventist Church that will later produce baptisms. See the strategy's logframe in Figure 4.

	Measurable Indicators	Means of Verification	Assumptions
GOAL: People of inner city Ibadan have a trusting relationship with the Adventist Church and are receptive to its programs	By June 2014, have cordial relationship with at least 50 individuals in inner city area of Ibadan	Post program follow-up interviews, visitation and calls records	The Church supports the project and adopts the approach as its Global Mission strategy
PURPOSE: A socio-relational way of doing ministry among unreached inner city group in Ibadan, Nigeria developed and implemented	Attendance at the outreach program increased by more than 50% by the end of December 2013	Attendance and other program's records	Community's enthusiasm translates into a trusting relationship
OUTPUTS: 1. Interview tools produced and administered to assess needs 2. Training modules produced 3. Team selected and trained 4. Community reached 5. Monitoring and evaluation	• Focus group interview, Nov 2012 • 40 persons interview, Dec 2012 • 2 training modules developed, Dec 2012 • 10 Team members trained by May 2013 • 2 weeks of program held by Dec 2013 • A section in the inner city reached by Dec 2013	• Journal reports • Interview questions • Modules • Program training record • Attendance record	• The community willing to be part of the program • The Team members willing to be trained • Community attends the program
ACTIVITIES: 1.1 Permission sought, from the Conference and nearby churches 1.2 Recruit Project Team, hold initial training and consultations	**INPUTS:** • Permission	• Approval letters from different Church offices	• The Church approves and supports Ibadan inner city project

Objectives	Measurable Indicators	Means of Verification	Assumption
ACTIVITIES: 1.3 Map out project area with the Team 2.1 Visit the Community to enlist leader's support. 2.2 Get names for interviews and focus groups 3.1 Conduct focus group interview 3.2 Conduct individual interviews 4.1 Inspect sites and facilities 4.2 Choose a location 5.1 Train the team 5.2 Test run program 6.1 Hold the program 7.1 Program evaluated	**INPUTS:** • The Outreach Team, the basic human resource • Educational materials on Health and Family life • The Budget-financial resource • Program venue • Audio-visual gadgets and other instruments		• Evaluation establishes need for program strategy

Figure 4. The project's logical framework matrix.

Implementation of Strategy

Both the logframe and the Gantt chart will be employed in the implementation of this strategy. The logframe was used to design and schedule the strategy, stating the objectives, the indicators, and the means of verifying the progress of the project. At the implementation stage, the Gantt chart is introduced as a time monitoring tool. The Gantt chart lays out the outputs in stages, describing the activities to be carried out to fulfill the project requirements. The Gantt chart serves as the project timeline. It indicates activity dates and those involved in carrying out the activities (see Gantt chart in Figures 5 and 6).

ACTIVITIES	Year 1											
	1	2	3	4	5	6	7	8	9	10	11	12
Output 1: Needs assessed												
Activity 1: Interview tool produced									█	█		
1.1 Prepare interview questions									█			
1.2 Pre-test questions										█		
Activity 2: Tool administered											█	█
2.1 Conduct interviews											█	█
2.2 Focus group interview											█	
2.3 Determine needs												█
Output 2: Training modules produced												
Activity 1: Prepare materials on:								█	█	█	█	
1.1 Bible on relationship								█	█			
1.2 Ellen White on relationship										█	█	
Activity 2: Lifestyle teaching modules									█	█	█	█
2.1 Health and wellness									█	█		
2.2 The abundant Family life											█	█
Output 3: Trainings conducted												
Activity.1: Train team on relationship												
1.1 Theological teachings												
1.2 Ellen White teachings												
Activity 2: Train team on the program												
2.1 On program management												
2.2 Train on relational attitudes												
2.3 Test-run the program												
Output 4: Program conducted												
Activity 1: Schedule the program												
1.1 Produce posters, handbills												
1.2 Advertise program												
Activity 2: Conduct program using;												
2.1 Health/Fam. Life modules												
2.2 Med. tests and counseling												
2.3 Follow-up visits, counsels												
Output 5: Program Evaluated												
Activity 1: Conduct interviews												
1.1 Create evaluation tool												
1.2 Conduct interviews												
Activity 2: Assess impact												
2.1 Measure impact												
2.2 Report/recommendations												

Figure 5. The project's Gantt chart for year 1.

ACTIVITIES	Year 2				Year 3				Person Responsible			
	1	2	3	4	1	2	3	4	A	B	C	D
Output 1: Needs assessed												
Activity 1: Interview tool produced									▓			
1.1 Prepare interview questions									▓			
1.2 Pre-test questions									▓			
Activity 2: Tool administered									▓			
2.1 Conduct interviews									▓	▓		
2.2 Focus group interviews									▓			
2.3 Determine needs									▓	▓	▓	▓
Output 2: Training materials produced												
Activity 1: Prepare materials on:									▓			
1.1 Bible on relationship									▓		▓	
1.2 Ellen White on relationship									▓		▓	
Activity 2:Lifestyle teaching modules									▓			
2.1 Health and wellness									▓	▓		
2.2 The abundant Family life									▓			▓
Output 3: Trainings conducted												
Activity.1: Train team on relationship	▓	▓							▓			
1.1 Theological teachings	▓	▓							▓		▓	
1.2 Ellen White teachings	▓								▓			
Activity 2: Train team on the program	▓	▓							▓			
2.1 Train on program management	▓	▓							▓			
2.2 Train on relational attitudes	▓								▓			
2.3 Test-run the program		▓							▓	▓	▓	▓
Output 4: **Program conducted**												
Activity 1: Schedule the program			▓						▓			
1.1 Produce posters, handbills			▓						▓			
1.2 Advertise program			▓						▓	▓	▓	
Activity 2: Conduct program using;				▓	▓							
2.1Health/Family Life modules				▓					▓	▓	▓	
2.2 Med. tests and counseling				▓					▓	▓	▓	
2.3 Follow-up visits, counsels				▓	▓				▓	▓	▓	
Output 5: Program Evaluated												
Activity 1: Conduct interviews			▓	▓					▓			
1.1 Create evaluation tool			▓						▓			
1.2 Conduct interviews				▓					▓			
Activity 2: Assess impact				▓					▓	▓		
2.1 Measure impact				▓					▓	▓	▓	
2.2 Report /recommendations				▓					▓			
Key: A=Researcher; B=Health Educator; C= Evangelism Director; D= Family Life Director												

Figure 6. The project's Gantt chart for years 2 and 3.

In implementing this strategy, two types of interviews will be conducted to assess felt needs in the area. There will be a focus group interview involving selected society leaders. These leaders are to be selected with the help of informants in the area. The selection will cut across the strata of the society. Also, personalized interviews will be held with forty individual residents in the area. These will come in November and December 2011. Interview tools earlier prepared will be used. Feedback from these interviews will help to assess and determine the felt needs of the people.

Two training modules will be produced in preparations for program implementation. A set of modules prepared for training the project team on social relationships will be used by the first quarter of 2012. This will train the 10-member team on how to form Christian friendships that produce lasting trust. There will be a second training session for the team members on program management and relational attitudes in the second quarter of 2012. By June 2012, a test-run of the program will be conducted. This is to prepare the team members for the program with everyone understanding what to do, how to do it, and when to do it.

In the third quarter of 2012 the program will be advertised. This will entail the production and distribution of advertisement items such as posters and handbills, banners and billboards. This will be prior to the start of the program. The program will be carried out in the last quarter of 2012. The program modules on healthy lifestyle and abundant family life will be used. There will be medical check-ups and counseling on lifestyle issues. These will be done by different professionals on the project team. There will be follow-up visits for post-program counseling as there may be need. Such visits will also enable team members to assess the success and effectiveness of the program. They will

also further strengthen the relationships in the community. One is quick to remember what Rick Warren (2012) says:

> Cultivating community takes frequency. You must have frequent, regular contact with your group in order to build genuine fellowship. Relationships take time. . . . We are to develop the habit of meeting together. A habit is something you do with frequency, not occasionally. You have to spend time with people—a lot of time—to build deep relationships. (p. 151)

Therefore, a good amount of time is deliberately scheduled for visitation. This will become a form of social work by the church in the community. These visits will grow the intended relationships with the community as other programs are discussed and carried out. Many more socially beneficial programs must be run in the community before the fostered relationships will lead to baptisms.

Evaluation of Project

This program will be evaluated using post project interviews to assess the impact of the project and its weaknesses or failures. Impacts and achievements will be weighed against weaknesses and failures. When impacts have been measured, the results of the evaluation will be reported and appropriate recommendations made.

This chapter has outlined a strategy using a Logframe and Gantt chart to communicate the goal, purpose, outputs, activities, and inputs needed for the strategy to succeed. The next chapter describes the results of the implementing of the strategy, the lessons learned, and some recommendations.

CHAPTER 5

PROJECT IMPLEMENTATION, SUMMARY, AND

CONCLUSION

Introduction

The last chapter developed a strategy of social action including the use of

programs on health and family life ministries. This was intended as a contemporary

missiological approach that is mindful of the Lord Jesus' strategy that carried out God's

outreach to humanity through healing from sin through God's invaluable plan of

salvation. The ministry of Jesus involved a social approach to build lasting trusting

relationships capable of moving humanity to a deeper commitment to God.

Over a period of more than thirty years I have observed that the absence of trusting

relationships from various groups where the church works has tremendously affected

outcomes. Having an intention to rectify this, a strategy for doing a holistic relational

ministry in contemporary society was developed in Chapter 4. The strategy was

developed based on the felt social needs of the community in the project area. It was

assumed that meeting such needs with accruing benefits would engender trust and

improve the community's relationship with the church. Chapter 4 laid out the activities to

be carried out in the implementation of the program. These activities were scheduled on a

timeframe. This chapter reports on the activities that went into the implementation of the

project. This chapter will also mention lessons learned in the course of implementing this

strategy and postulate on possible future effects the project may have on the community

and the church. In conclusion, recommendations will be made for whoever may consider implementing such a strategy in the future.

Report on Project Implementation

The implementation of the project started as scheduled. According to the strategy, the researcher spent the last one and a half quarters of 2012 to prepare the tools that would be used for a needs assessment of the project area, which is a section of Oke-Offa Atipe in Ibadan inner city.

Needs Assessment

In August of 2012, I visited the inner city of Ibadan to ascertain what the situation was. This helped me in determining how the interview questions should be framed. Later, these visits were narrowed down to the proposed project location to get first-hand familiarization with the area.

Assessment Tools

During the last quarter of 2012, interview questions were prepared and pre-tested on a few individuals to ascertain the relevance of the questions as tools capable of discovering the needs of the area. The pre-test activity enabled an appropriate framing and re-framing of the interview questions. These activities occurred in September and October of 2012. The actual interviews, the focus group, and the one-on-one individual interviews were conducted later in November and December of 2012.

The production of the assessment tools, the administering of these tools, the actual assessment used to determine needs, and the preparation of the training materials were

carried out concurrently and contributed to two distinct outputs: Needs assessment and production of training modules.

Needs Assessed

Conducting the interviews in the months of November and December 2012 informed me of the felt needs of the residents in the heart of the city. Inner city Ibadan is different from the new city areas outside of the large slum-like, old quarters. The setting in the inner city is only a little better than what is often found in rural villages. The area is densely populated with houses built without approved plans. The area is not well laid out. Organized urban planning is needed but lacking. There are no roads other than paths between, in front of, and back of houses. Some of these footpaths have become small roads, but with things like gutters and drains totally absent. In such a setting it is difficult for the government to develop roads since that would entail destruction of people's homes necessitating the government paying huge amounts of money as compensation. I realize that the need for urban planning is beyond the focus of this project but by briefly describing this area the reader is informed of the gravity of the situation.

However, in other areas of development like a clean water supply, this segment of the inner city had been positively affected. The government recently drilled three deep wells in the area. It was further discovered that numerous other hand-dug private wells exist in the area. These wells service and supply the area with all its water needs. My interviews deliberately inquired about their source of drinking water because the streams in the vicinity which the earliest settlers depended on for their water sources have all succumbed to the over population of the area and are polluted. The streams are now city drains and sewers at best. There are no water mains in this area, only wells.

Another social amenity targeted by the interviews was healthcare services. There are no government clinics or hospitals, and the few clinics and hospitals available are all privately owned and run. This means that those who visit these clinics must be ready to pay costs that are often higher the than fees at government facilities. The class of people in the inner city is best served by low or none-fee paying facilities. More than 90% of the dwellers are peasants working at menial jobs and petty trades to earn their living and care for their families. The fear of hospital bills causes many to cut short their medical treatment, forcing them to use traditional herbal alternatives. This situation suggests the needs for health education that stresses preventive health. People need to know that their way of life, the things they eat, drink, or abstain from (their lifestyle) do make a difference and that prevention is better than their having to pay hard-earned money to cure illnesses. Health and wellness education therefore will form a key focus of the program. This area alone could be sufficient in itself to build social relationships.

Marriage and the family structure was another subject of importance that the interviews aimed to measure. It was discovered that marriages and family structures in the inner city were not healthy. However, kinship connectedness offers a big help in overcoming this weakness. Divorce does not necessarily leave a woman alone since she has her natal home to return to unless she opts to stay by herself. It was a surprise to discover that the burdens of single mothers are better alleviated in the inner city than in the city's new areas.

People often marry young with many marriages not planned for. This is indicative of some amount of promiscuity and pre-marital sex resulting in pregnancies that force many young people to enter early marriages they were notprepared for. Oftentimes when

this happens, the couple soon feels empty of love that results in abandonment or divorce. The inner city marital problems are wide-ranging and will most likely need separate programs over a good stretch of time to treat the root causes of the ailments. It was therefore decided at this stage to not include such programs in the project schedule.

Another pertinent problem observed and understood during the familiarization visits and while conducting the interviews was juvenile delinquency. It seemed that the inner city was the breeding ground for all the antisocial youth in the city. A good number of them are unemployed. Many are old enough to be independent, but they are still home, dependent on ailing old parents or relatives. More likely than not they had attended school for some years at the secondary level, or at least have finished primary education. They bully everyone including their parents. They are often lacking in self control and common sense. They use drugs, drink alcohol and smoke, especially marijuana. They commit crimes in the city and afterwards return home to the inner city. An intervention to assuage this problem would be larger thanthe scope of this project; therefore it was decided not to include youth empowerment at this stage of the relational intervention.

Kinship was another topic the interviews covered. The dynamism of kinship was visibly observed in the inner city. This needs to be noticed, studied, and known so that its possible effect on people's responses to the program could be pre-empted. The tenacious impact of kinship could be detrimental to our programs, since it could make breaking into the various social groups difficult. However, kinship in Yorubaland also holds people together in areas of common concern, but usually does not control their individuality. Kinship allows for an individual's freedom and choices. There is social tolerance in matters of religion and politics. Even within a household, allowance is made for social

segmentation in persuasions and beliefs, be they religious or political, vocational or educational. Different persuasions are not usually allowed to divide families. The social system is democratic and favors freedom of choice and religious liberty. This kinship flexibility will favor our endeavors rather than deterring them.

Training Materials Produced

During the month of August 2012, I started to prepare and collate materials that would be needed to hold the various trainings stipulated in the strategy. Materials were prepared to train the outreach team members on ideal Christian (social) relationships as recorded in Scripture and the writings of Ellen G. White.

Outreach teaching materials were also prepared on Healthy Lifestyles and the Abundant Family Life. These were made ready between August and December 2012. The preparation of these outreach materials were guided by various observations made during the familiarization visits in the inner city that were conducted in August 2012 and from the feedback received from various interviews with individuals and the focus group in the Oke-Offa Atipe area.

By the end of December 2012, interview tools had been prepared and all the interviews conducted. The feedback received was used to assess the needs of the area. Also by the end of December 2012 materials for the outreach team training and the outreach lifestyle program had been produced. The next step was the various training sessions.

Trainings Conducted

TeamTrained on Relationships

In the second quarter of the second year (2013), the team members were trained on biblical concepts of relationships. In May 2013, eight members of the team who were responsible for program planning and management were trained. All members were selected from the Irefin Road Adventist Church, the church that is closest to the program site. The professional members of the team from various churches across the city received their instructions and briefings on what their functions would be at a later date. This training presented the need for Christians to take the great commission seriously. Emphasis was placed on prayer and the need to saturate the whole program, especially at the preparation stage, with prayer. Christ's commission was presented as a call to serve the world. The Bible and the writings of Ellen G. White were used to reveal the method Christ used in mission. As the Master teacher, He remains our role model and we must serve as He served, developing an attitude that builds trustful relationship with everyone.

Team Trained on the Program

The training of the team on how the program should be conducted and handled during the outreach was the next step. The step-by-step management and handling of each segment of the daily program, the responsibilities to be handled by different sections and persons were spelled out. Afterwards, the group met once every month to pray until the program started.

Program Conducted

Program Scheduled and Advertized

The program, scheduled to begin in the last quarter of 2013, had to be advertized. The only form of advertisement we could afford was the production of handbills. This production was deliberately delayed until just a few weeks before the outreach program was to begin; therefore, instead of starting to advertize in the third quarter, we started just weeks before the program began in the fourth quarter of 2013.

Team members went from house to house for three weeks: the last two weeks of November 2013 and the first week of December 2013. This was like a pre-program visitation. During these visits, personal invitations were given to the people as they were handed the program handbills. This was the only advertizing that was done, but it proved effective because it was done on a one-on-one basis.

Program Implemented

The first outreach program was held in the week of December 8-14, 2013. This was a week with various activities dealing with a healthy lifestyle. The program was scheduled between 5:00 p.m. and 7:00 p.m. each day. It was agreed that the team members should arrive at the site one hour before starting time to set up the equipment for the night's activities.

The site was a square piece of ground where a sizeable tent owned by the Irefin Church was pitched for use throughout the week. Chairs, tables, an outdoor electric generator along with its wiring, and a public address system all came from the church. Attendance was taken by having each person fill out the registration form. Some of the details the registration form was designed to collect are as follows: names, phone

numbers, email addresses, (house number and physical address were taken in this space where applicable), age, gender, occupation, marital status, and the number of days the person attended.

The second section on the form indicated health data such as weight, pulse rate, blood pressure, and the option of a blood sugar test. After reading the data, decisions were made by the health and medical professionals on the team as to what areas to cover during the consultation.

Between testing and consultation, the attendants were seated and a lifestyle education talk was given on pertinent topics and issues. The goal was to help people understand that if the ideas presented were put into practice, they could save a bit more of their hard-earned money for use on more rewarding purposes. The benefits of maintaining a healthy lifestyle through prevention in addition to the money saved was clearly shown to them. A good amount of time was concentrated on educating people on nutrition. Talks were also presented on eating right, what to drink, how to exercise, and how much to sleep. Emphasis was put on the body's need for water as the people were helped to understand both the preventive and curative powers of water.

The session was participatory to enable the participants to see that the ideas given them were not only logical, but practical. Their contributions and questions during the discussion times indicated understanding and the relevance of the subjects to their situations. It also showed the eagerness of the people to find ways to find relief from many predatory and debilitating illnesses. Their questions were positive indications of responsiveness. Every day the interactive session was so interesting and involved one

could easily think the session was sufficient by itself. But, consultations were still held each day.

The consultation was listed in the third section on the registration form. Everyone who got tested was scheduled for a consultation with a professional who studied their case and decided what area to counsel them on. Basically, each person received further counsel on lifestyle issues. They were encouraged to live a healthful lifestyle. During the consultation each person's case history was taken. Those found in need of treatment were given referrals to hospitals or clinics for more thorough testing. The individual records were kept for reference and to use during follow-up sessions to further assess the impact of the program.

Program Evaluated

Post-program interviews were held two weeks after the program. This was informally carried out during post-program visitations and/or telephone calls. Questions endeavored to know what their feelings were about the program. Those who had been given referrals were asked if they had followed through and what the results were. Those seen during the visits appeared better than they were during the week of the program and they confirmed it.

Most people were open and forthcoming and were willing to share personal information. They seemed more confident talking with us. They thought of us as itinerant free-service medical workers. Their most frequent question remained, "when are you coming back?"

Lessons Learned

The strategy was implemented as scheduled. Everything worked out well. The decision to use a Healthy Lifestyle program was a good one. Health is a universal and individual concern. Its mention catches everyone's attention. Whoever comes along offering solutions to pertinent health problems is seen as offering wealth. People give such persons a hearing.

The Healthy Lifestyle program helped to achieve the goal of the strategy. The people responded well to it and knew from the onset that it was a program sponsored by the Adventist Church. The typical apathy people were known to have had towards church programs previously was absent. This socio-relational model drew people because they perceived the programs as helpful in meeting specific areas of needs. They bought into it as if it was their program.

In the course of running the lifestyle education programs, I noticed that I was subconsciously conducting a continuous assessment. When the nutrition issue came up for discussion, it became apparent that it was essential to teach by showing the women how to do some of the things being discussed. There was a need to include sessions on nutritional cooking classes. This was not scheduled and we were not at that time prepared for it, but it must be scheduled during later presentations. The impact of the program would have been deeply felt had the women been shown rather than told the changes needed when handling or preparing food.

It is worth mentioning that the program was open to all types of people. The attendance was representative of the different categories of residents in the area. There were Muslims and there were Christians with more Muslims attending because they make

up a higher percentage of the population. Animists were not separated out as a group but this area of Ibadan is home to many syncretistic practices. This practice of dual-allegiance is known to be common where people have proved difficult to be weaned or set free from cultural and kinship practices. People from different age groups attended. However, there seemed to be more women than men. This positive response by women suggests that the strategy was successful and effective in its appeal. Women are the most important change agents in any society and the presence of many societal leaders including adult men was a good sign of approval. In Nigeria with its strong kinship associations, approval is signaled by a leader's presence. Therefore, the physical presence of various leaders at the programs informed others that it was safe to attend.

Virtually every assumption made in connection with the strategy was correct. The people of the area were disappointed when they learned the program was finished. They wanted more, and desired the program to continue. We mentioned the possibility of other programs in the future. Their interest will allow subsequent visits if we make plans for additional programs.

There was a slight change in the proposed schedule. The plan was to hold both Healthy Lifestyle and Family Life programs. From the observations made during the interviews, it is clear that the area needs programs on marriage and family life. But because family life and marital issues in the area would require a much more detailed coverage over a much longer period of time, it was decided that the family seminars should be dropped at this time. So they were postponed until a future date.

In the course of implementing this strategy, I learned the importance of focusing on a few programs at a time. It is better to be thorough in running just one program than

to be shallow in running several at the same time. People are appreciative of programs more for their quality than for their quantity. Because building strong relationships takes time (Warren, 2012, p. 151), it is therefore important to focus on quality time spent with the receiving community of any program undertaken.

The daily schedule of activities did not suit many people the program was intended to impact. For example, women whose daily activities took them far away from where they live could not benefit from the program. It is therefore important to consider the availability of the groups of people programs aim to reach out to.

If I were to undertake this project again, I would give more time to its implementation for greater success in building strong and lasting relationships with the community.

Future Impacts

The lessons learned throughout the implementation phase will be used to repackage the project strategy and replicate it in other parts of the inner city. In doing so, the project overall goal could be easily reached.

This strategy was designed specifically for the general area of the inner city Ibadan. I intend recommending the improved strategy to the four districts in Ibadan, as a way of launching a global mission project in all the unentered areas of the city. The four districts will each receive a mapped out portion of the inner-city where they will concentrate their efforts. Each district is being encouraged to establish community service centers. These centers will serve as venues for other project activities. If this move is successful, the project will then be recommended for use in other cities of the conference.

Recommendations and Conclusions

This project is a new attempt to use not just health but also other social ministries as stepping stones and way openers for the proclamation of the Gospel. The same strategy can be packaged as lifestyle seminars in other venues for the upper class residents of the city. Such a strategy is a good fore-runner to other evangelistic programs. As such, pastors and lay leaders in the Oyo Conference will be trained on how to adapt and use this project strategy as an effective tool. The various departments of the church also will be trained to employ this strategy, adapt it to suit local situations, and use it. I recommend this social ministry project strategy as a global mission strategy for use in unentered areas of any field, as well as among non-responsive and difficult peoples. It is effective for use among all people groups irrespective of their social or religious leaning. It is recommended for trial by any level of the church, and is capable of working in cities and in rural places.

APPENDIX A

PERSONALIZED.INTERVIEW

INTERVIEW

This field interview proposes to understand what social activities are available in the target area and have people in the area identify and express their felt needs.

This interview will be conducted with 10 individuals: 2 elderly-women, 2 elderly men, 2 female youth, 2 male youth, and 2 market women. This will be in four different areas in inner city Ibadan. These 40 people (10 in four different groups) will be selected by the community leader and the head of the market.

Interview Questions

1.   How long have you lived in this area?

2.   How well do you know this general area?

3.   How involved are you in the community?

4.   What social fulfillment has living in this community brought to you—friendship, school, wellness?

5.   Would you say this environment has positively impacted you—socially, materially, spiritually?

6.   How have you contributed to the social good of the environment?

7.   What social or development services are available?

8.   How will you describe education in this general area, are there enough schools?

9.   Can you please describe people's health in general in the community?

10.   Do you think people would appreciate it if a way of keeping fit without cost could

        be shown them?

11.   What diseases are most common in the community and what are the causes?

12.   What foods do you eat every day?

13.   In the inner city, what are your water sources?

14.   In your estimation, what are the social challenges confronting your area—

        healthcare shortage, family issues, youth without jobs and not in school, juvenile

        delinquency, lack of gainful employment?

15.   Are most families happy?

16.   Given the power, what would you do to provide social benefits to the people

        here?

17.   Can you mention some needs you know will improve this community if provided?

APPENDIX B

FOCUS INTERVIEW

Focus Group Interview

Purpose: Two focus groups will be utilized to find answers to questions of their social needs.

Participants: The 2 focus groups of 10 individuals each will be selected in consultations with residents of the area other than the leaders. Participants at the interviews will do the selection. There will be a fair representation of every section of the community along the line of females and males, young and old, educated and uneducated. The two focus groups will meet at different locations. This will involve a total of 20 individuals.

Focus Group Questions

1. You have lived in this area for how long?

2. How has this environment impacted you?

3. Would you say you have positively impacted this community too?

4. What are the ways this community has been pushing its development?

5. Has your efforts been enough?

6. What social or development services are available?

7. Can you describe the people's health in general in the community?

8. Do you think people would appreciate knowing a way of keeping fit without cost if someone can show them?

9. What diseases are most common in the community and do you know what cause them?

10. In your estimation, what are the social challenges confronting this community—healthcare shortage, family issues, youth without employment, or youth and drugs?

11. Are most families happy?

12. Can you mention some needs you know will improve this community if provided

SEVENTH-DAY ADVENTIST CHURCH

OYO CONFERENCE
No. 36/37 Seventh-day Road, Oke-Bola
P. O. Box 19, Dugbe, Ibadan,
Oyo State, Nigeria.
E-mail: oyo.conference@gmail.com

January 3rd, 2014

From

The Executive committee,
Oyo Conference of
Seventh-day Adventist Church,
Oke-Bola, Ibadan.

RE-DOCTORAL PROGRAMME PROJECT

Dear Pastor Oyinloye,

It will be the delight of the Conference to have you try out this proposition on a more winsome way of doing evangelism in our cities.

The Conference will regard this project as its pilot program in the cities. We are of the opinion that the proposed multi various community-based social services will be able to attract more people of our inner city.

Wishing you God's guidance, and successful outing as you move to the field of our inner city with this laudable pilot project.

Yours in Christ,

Pastor Cornelius Ayodele Ajani
Executive Secretary/OYO

January 5th, 2014

From
Seventh-day Adventist Church,
Irefin District,
Ibadan.
Dear Pastor E.A. Oyinloye,

RE-DOCTORAL PROGRAMME PROJECT

As a response to your request to conduct your doctoral program project at a location within Irefin District , we write to consent that you are welcome into our District.

The District Council we ready to give all the support you may require of us before, during and after the program. We believe this pilot program will develop a new way of doing evangelism in the cities and henceforth enhance our outreach programs.

We pray the Lord will bless this effort.

Yours Sincerely

Elder Ibukun Taiwo
For and on behalf of
Irefin District Council

APPENDIX D

HEALTH EDUCATION MATERIALS

HEALTH-Line

Ministry of Healing

In true science there can be nothing contrary to the teaching of the word of God, for both have the same Author. A correct understanding of both will always prove them to be in harmony. With this understanding, there should be no hesitation in seeking God's help through true science —which is a revelation of His natural laws.—Ellen G White, Testimonies for the Church, vol. 8, p. 258

The sympathy which exists between the mind and the body is very great. When one is affected, the other responds. The condition of the mind has much to do with the health of the physical system. If the mind is free and happy, under consciousness of right doing and a sense of satisfaction in causing happiness to others, it will create a cheerfulness that will react upon the whole system, causing a freer circulation of the blood and a toning up of the entire body. The blessing of God is a healer, and those who are abundant in benefiting others will realize that wondrous blessing in their hearts .

We all desire immediate and direct answers to our prayers, and are tempted to become discouraged when the answer is delayed or comes in an unlooked-for form. But God is too wise and good to answer our prayers always at just the time and in just the manner we desire. He will do more and better for us than to accomplish all our wishes. And because we can trust His wisdom and love, we should not ask Him to concede to our will, but should seek to enter His will. Ellen G White, The Ministry of Healing, pp. 230, 231.

Studies regarding the effect of prayer and spirituality on the healing process are starting to rethink the role of faith in healing. This shift in thought does not imply that the Christian does not appreciate the role of science and the benefits of medicine; after all, true science is but an avenue to study the ways of God in His creation, and helpful medicine comes from the physical universe that God created. Yet Christians look beyond the creations of God to the Creator Himself in the pursuit of healing. Any person familiar with biblical truth is not surprised by this approach. Just as it is true that a key does not transport, a car does; Faith does not heal, God heals! But you can imagine how many cars operate without a key! Your faith is thus the key to miraculous healings. When God chooses to heal, faith, the key to unlocking heaven's storehouse, is most often present.

The Need to Rest

Among so many other needs, everyone knows there is the need to rest. Rest is needed just as we need food, and as we need water. The human body has been built in such a way that it gives indications when it is time to rest. Quite often, these signals are loud and clear. But it is so unfortunate that we often get caught up in the flashing bustles of daily living; working to earn money. We run here and there. We are little able to listen to the silent groans and shouts of the body. We wear our body like clothe. We feel the discomfort that restlessness inflicts on it. But we often ignore this. The rigmarole goes on until we are forced to rest when we are struck down by sickness. Such sickness would not have been had we listened to our bodies and taken rest. Sooner or later, nature will force us to take rest one way or the other. It is sensible to understand our body and help our situation not driving the body to the extreme.

Each one needs to be able to identify the signs calling the individual to rest. Resting at the ample time restores the energy that has been used. Resting freshens. It strengthens. Resting reinvigorates the individual getting her ready to accomplish more as he launches out. Resting sort of returns the individual to an original state or condition. Resting as an adjective means a reinvigorating medicine. Ellen G White in Child Guidance, p. 342 says; "Sleep, nature's sweet restorer, invigorates the tired body and prepares it for the next day's duties."

Resting gives us more life. It is like being remade. Rest is therefore fundamental to us as living beings. It is basic. If we deny ourselves our needed rest, we deny our basic humanity. We need to know our limitations. It is not possible to do our work in our own strength. We exist in the might of God. And God promises us grace to cope with our work. In regular rest, we permit the Lord to restore our bodies that we may awake refreshed ready to do His will.

When talking about rest, we most often think more of resting from physical activities than the three other aspects of being. So it may be tempting to limit our thoughts on resting to ceasing from physical activities. Surely this component has its place. We however should not define rest solely by what we do not do. Rest apart from inactivity, has purpose, meaning, design and objective. Rather than being idleness, it is a necessary complement to work. They are both ordained by God for His purposes. One without the other does not have any meaning.

Still Thinking Rest

The concepts of work and rest can be traced back to the creation of the earth. God had in the beginning established the rhythms of life and the balance between activity and rest. You will remember that last week we mentioned that rest is not merely inactivity; lest laziness becomes an esteemed virtue. Rather, rest is a meaningful counterbalance to purposeful work. The rest meant in this wise may essentially not be because of physical fatigue. At the end of creation, God rested on the seventh-day not because He was worn out or fatigued from His creation activities. He rather introduced a weekly 24-hour period, focused on love and appreciation.

The rest offered by Jesus here is more than physical rest. It is rest for the soul. There is the need to experience the complete rest that Christ offers us. A deep sleep will suffice for physical rest. A good vacation may give us emotional rest. But where can we find spiritual rest and relief from the deepest issues of the heart? Jesus is ready to give spiritual rest to all who come to Him. What does that rest include?

It includes freedom from the pain and guilt that accompany the human struggle for acceptance through good works. We can rest in the promise that we are accepted by God because of Jesus' perfect works, and not our own imperfect ones. By His grace and the transforming power of the Spirit, Christians can yield themselves to Jesus, and He will give them rest. The just shall live by faith.

Human effort falls far short from the high standard that God requires of us. It is so comforting to know that Jesus paid the penalty for sin and that His righteousness covering us—a righteousness that exists outside of us but is credited to us by faith contains our assurance of eternal life. His perfect life and sacrifice are our only hope. In Him your soul can find rest.

All of us need a time and place where we can direct our minds to God. Prayer, Bible reading, and Christ –centered meditation bring with them a sense of peace and restoration. It is in this place of personal worship that one will hear the still, small voice of encouragement and hope. This coming apart from the strains and stresses of life allows time for the Holy Spirit to restore our soul.

God knows what our struggles are, He knows what our burdens are, and offers us to lay them at His feet, trusting in His loving-kindness and care for us, regardless of our situation. What a rest for our weary souls when we learn to trust in Him.

The Daily Rest

The human body requires daily rest. Studies on sleep deprivation show a variety of negative effects. Such effects may include increased risks of diabetes, obesity, and poor school performance, poor performance on the job, traffic accidents, and avoidable injuries, fatalities and even psychotic behavior. The workday of airline pilots, air traffic controllers, and resident physicians is strictly regulated, laying out precisely the length of time for work and the time set aside for rest. Traditionally, before the convenience of electrical lighting, people naturally would sleep during the hours of darkness and work in the light.

In today's modern world, we work what normally are odd hours. Many work both night and daytime striving to make ends meet economically. They hardly rest at all. But we have to guard against the terrific temptation to work more than is healthful. Science's discovery of the circadian rhythm, in which the body works on a daily 24-hour cycle, with specific release of hormones at certain times of the day, counsels going to bed at least two hours before midnight for optimal benefit from a night's sleep.

Studies performed in sleep laboratories show a need for different kinds of sleep. Adult sleep requirements range from six to nine hours. Sleep requirements are met when sleepiness and drowsiness are absent during the day and there is a sense of well-being and alertness. People who are awake for 17-19 hours will perform at a level comparable to those who are intoxicated.

In Child Guidance pp.397-8, Mrs. EG White writes: "Those who make great exertions to accomplish just so much work in a given time, and continue to labor when their judgment tells them they should rest, are never gainers. They are living on borrowed capital. They are expending the vital force which they will need at a future time. And when the energy they have so recklessly used is demanded, they fail for want of it. The physical strength is gone, the mental powers fail. Everyone who violates the laws of health must sometime be a sufferer to a greater or less degree. God has provided us with constitutional force, which will be needed at different periods of our lives. If we recklessly exhaust this force by continual over-taxation, we shall sometime be the losers." There must be the daily rest that rejuvenates and restores the body enabling it to adequately function every day. Avoid eating close to sleeping; avoid tension and excitement before sleeping. Avoid alcohol, sleeping pills, or caffeine. Have daily exercise.

Disarming Diabetes

Today many people are beating diabetes. They are normalizing their blood sugars and getting off insulin by making healthful lifestyle changes. Diabetes occurs when the body becomes unable to handle glucose (sugar) which builds up to dangerous levels in the blood. The problem revolves around insulin, a pancreatic hormone that enables body cells to use glucose and thus brings down high blood sugar levels.

There are two types of diabetes. **Type1** afflicts about 5% of diabetics. They are usually thin and rarely overweight. This type of diabetes is often hereditary, usually begins in childhood or youth and is commonly called *juvenile diabetes*. Since these diabetics cannot survive without insulin, it is now officially called ***Insulin Dependent Diabetes Mellitus*** (IDDM). **Type2** diabetes is different. Called "adult onset diabetes," or Non Insulin Dependent Diabetes Mellitus (NIDDM), it afflicts a greater number of people. This type generally hits after age 50 as people get older and fatter. In contrast to the juvenile diabetics, most **Type2** diabetics, when diagnosed, have plenty of insulin in their bodies. But something blocks the insulin; it cannot do its job.

Studies demonstrate a strong relationship to fat, both fat in the diet and fat on the body. The disease is rare in areas of the world where fat intake is low and obesity uncommon. Most of the time, the problem in adult onset diabetes is not a defective pancreas unable to produce sufficient insulin, but a lack of sensitivity to insulin. This resistance of the cells to insulin appears to relate directly to obesity and to excess fat in the diet.

Several treatment centers have convincingly demonstrated that most **Type2** diabetics can normalize their blood sugar levels, often within weeks, by following a simple diet, very low in fat and high in fiber, coupled with daily exercise. When less fat is eaten, less fat reaches the bloodstream. The effect is often dramatic. A Type2 diabetic who lowers daily fat intake down to 10-15% of total calories can often bring blood sugar levels to normal ranges in less than eight weeks. Many are eventually able to get off diabetic medication entirely—both pills and injections.

A Type1 diabetic will need to take insulin for life. However, the high-fiber, low-fat diet can help reduce the amount of insulin required to maintain stable blood sugar levels and reduce the ever present threat of vascular complications. Fiber-rich foods play important roles in stabilizing blood sugar levels. Physical exercise acts like insulin by burning up blood sugar and fatty acids.

HEALTH-Line

Obesity: the Creeping Fat

As we helplessly look on, obesity is fast creeping into our society of the trim. Today, it is commonplace to see young women stuff up on fat. Fattening up seems to be a sign of bigness. They shun the lean and trim body shape. Such shape now seems to them to signify poverty and suffering. Obesity however, as evidenced in the Western world, is a significant medical risk to watch and shun. Awareness catching up on some is forcing them to consider shedding weight. They get into lean-eating plans. But most often they are on and off, in and out. The sad truth is, unless people make lasting changes in their lifestyles and consistently choose healthful foods on a regular basis the efforts at weight shedding are wasted.

Extra weight shortens life. Reports indicate that as little as 2-5kilograms increase mortality figures. It has been calculated that every extra kilogram shaves about 2 months from one's lifespan. Thirty kilograms will take 5 years off.

Obesity occurs when a person is 20% or more above ideal weight. Being between 10-19% over ideal weight is reckoned as overweight. Obese people are three times more likely to have heart disease, four time more likely to suffer from high blood pressure, five times more likely to develop diabetes and elevated blood cholesterols, and six times more likely to have gallbladder disease. They also develop more cancer of the colon, rectum, prostate, breast, cervix, uterus, and ovaries, and suffer more osteoarthritis and low back pain. Overweight people are like ticking bombs waiting for one or more of these diseases to explode in their lives.

Overweight happens when you eat more calories than your body uses. Calories may come from fat, protein, sugar, or starch the leftovers are turned into fat. Some of this fat floats around in the blood. It plasters and gradually plugs vital oxygen-carrying arteries. The rest ends up in the body's central fat bank, in the midsection of the body.
The strategy for successful weight control is threefold:

- Increase the quality and amount of food eaten while decreasing the number of calories.
- Increase the rate at which calories are burned by increasing physical activity and muscle size.
- Make the two lifestyle practices above a permanent part of life.

Eat high-fiber, low-fat wholesome foods and exercise regularly.

HEALTH-Line

The Essential Air

One thing the animals created by God share in common is the need for oxygen by which they sustain life. The air is a combination of gases out of which oxygen forms about 21% of the total. Other gases in the atmospheric composition are nitrogen, argon, helium, hydrogen, and small trace gases. The amount of oxygen in the air is just the ideal percentage required for breathing by the creatures made by God. This forms another indication of the carefulness and precision used by God at creation.

Obviously, air was important in the creation of all animals. All the animals need air to exist. But still, the creation of humanity was different. God physically "breathed" into Adam the "breath" of life. Air, was surely a component of this miracle that was the act of creation. The air-breath put by God in Adam made the molded clay to spur into life—a soul, a living man! When Adam was first formed—a miracle of flesh from mere dust, with all his organs, with all his flesh, with all the physical components needed for life, he still was like a corpse—lifeless. God the Life-Giver provided that through His air-breath. God did just that. And humans living today partake of this gift of life. The gift of life carried in this air-breath, has been shared by everyone in the human race since then. The breath of life miraculously, has been passed through our first father Adam since then! The act of breathing is a testimony of this spiritual gift in humanity. Each breath taken by any human testifies of the initial breath "breathed" into Adam by God by which life came into the original lifelessness.

Breathing is taken for granted today. In a free environment, breathing is free and simple. But it takes no longer than about five minutes to convince even the healthiest athlete that there is no life without air. Science has corroborated the appropriateness of the proportion of the gas components of the atmosphere. If oxygen to nitrogen ratio was larger or smaller, functions of advanced life would have been disrupted; if carbon dioxide level were different, things would have been too hot to be normal and photosynthesis would have been disrupted. If oxygen had been more than it is, things would have burn up more easily leaving the higher animals too little to breathe.

God made everything just right. He went to so great pain to make things just right for us. It behooves us to appreciate the gift that has come to us. We need to work to protect what God had put in place for us.

Air is essential. We live by it. It is better still when it is wholesome. Let us work to preserve the wholesomeness and purity of this essential element.

HEALTH-Line

The Air around Us

The air has many protective qualities. On a global level, the air and its suspended water vapor protect the earth and its people from solar radiation and from the cold vacuum of outer space. The air recycles water and many chemicals to moderate the climate. Within this atmospheric envelope, life is found over a very wide range of altitudes and temperatures. Some life forms require a high level of light and warmth. Other things require only a little light and very little heat to survive. Some animals require large amounts of oxygen, others only a scant amount.

On a more personal level, high-quality fresh air is the best suited to transfer oxygen to the blood through the lungs and to carry off the carbon dioxide that the body produces. This high-quality air is most available in natural environments, where trees, plants, and flowing waters are found. The plants absorb the carbon dioxide in exchange for renewing the oxygen content of the air.

If we look back, we recall that God having made the first couple placed the two in a garden setting surrounded by plants of all types and watered by a river that flowed through the garden and became the headwater for the great rivers of the antediluvian earth. This was an environment with free flow of air. With the water emitting its own vapor, the trees releasing oxygen as it takes up carbon dioxide and vice-versa, things were serene and balance. It was a luscious, luxuriant, and loving environment. It was a pleasant environment to dwell in.

The message for us, then, is that in order to obtain optimal health, fresh air is crucial. We should seek to do all that we can in order to breathe the cleanest and freshest air possible. An individual carries about two quarts of oxygen in the blood, in the lungs, and in the body tissues at any given time. Every cell in our bodies requires air in order to work, and when that supply is cut off, life cannot exist. Indeed, brain cells deprived of oxygen for more than four minutes begin to die, and the person will die equally.

If we realize the essence of the air God put around us we will have reason to protect both the air and our environment.

HEALTH-Line

The Bad and the Good Air

One of the great challenges that many people face—especially those living in cities, is that the air often is dirty and polluted. Other factors working against fresh air include tobacco smoke, especially when it is recirculated in office buildings. Breathing dirty air can lead to numerous health problems, including migraine headaches, nausea, vomiting, eye and respiratory ailments. In some parts of the world, millions of people, especially children, suffer life-threatening illnesses from breathing bad air, often from poorly ventilated cooking facilities.

Contrary to this indoor ailment of bad air, good clean air usually may be found in abundance in natural outdoor environments, especially around evergreen trees, green plants in mountains and forests. Also there is abundance of good air near moving waters such as oceans, lakes, and waterfalls, and after rain has fallen. It is estimated that the algae in the ocean provides almost 90 percent of the oxygen in our atmosphere, with the rest coming from plants. Live plants in your own home can help to clean the air there and remove carbon dioxide.

How important, then, that we do our best to breathe clean air. Exercise outside, as opposed to indoors, especially in the morning if possible. In addition, especially for those who work inside, it is important to be able to take regular intervals or breaks in order to get outside and breathe fresh air, again if possible. After just a few moments outside, a person often will feel refreshed and reinvigorated. It is so much better to sleep a night with a window open, even just a little, so that we can enjoy the benefits of fresh air while sleeping.

"In order to have good blood, we must breathe well. Full deep inspirations of pure air, which fill the lungs with oxygen, purify the blood. They impart to it a bright color and send it, a life-giving current, to every part of the body. Good respiration soothes the nerves, stimulates the appetite, and aid digestion. And it induces sound, refreshing sleep. Our personal situations vary; some folk have a lifestyle and situation in which about all they ever breathe is fresh, clean air; others, due to where they live and work, might find fresh air a precious commodity that they covet as much as a thirsty person does water. Whatever your situation, how important it is for the best health to take advantage of fresh air when you can get it.

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