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ABSTRACT

INDUSTRY-BASED MINISTRY: A PILOT PROJECT AT
THE NEW DIMENSION S.D.A. CHURCH

by

Sednak Kojo Duffu Yankson

Adviser: R. Clifford Jones

ABSTRACT OF GRADUATE STUDENTS RESEARCH

Project Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: INDUSTRY-BASED MINISTRY: A PILOT PROJECT AT THE NEW
DIMENSION S.D.A. CHURCH

Name of researcher: Sednak Kojo Duffu Yankson

Name and degree of faculty adviser: R. Clifford Jones, DMin, PhD

Date completed: July 2011

Problem

The Seventh-day Adventist Church, from my pastoral observation here at the New Dimension Seventh-day Adventist congregation in Brooklyn, has not been as successful in retaining the unskilled and uneducated urban poor as other ministries (for example, the Nation of Islam). We preach evangelistic messages to change the lifestyles of the poor and in the process we either lose them or leave them on government assistance because we have no viable economic program to sustain them in our faith.

Purpose

The purpose of this project was to develop and implement a model of industry-based ministry by which members could be empowered to be economically viable so they

would not have to depend on others for their livelihood.

Method

I examined various examples of Industry-based Ministries (IBM) in the urban setting, identifying their impact on the community in which they serve and the transformation of the people and their living conditions. I interviewed more than 10 ministers, attended more than eight seminars, surveyed internet materials, and utilized other presentations on the subject. I also reviewed the biblical and philosophical theology that undergirds such ministries for the poor.

Results

There were positive changes at the New Dimension Church as a result of implementing (IBM) even on the small scale. (IBM) was voted in 2005 and implemented in 2006. Between 2006 and 2007 the church grew from 227 to 295 members, reaching 381 by 2009. There was a tremendous change in the baptismal rate. Not only were members retained, the church's membership increased by 154. There was also a positive change in stewardship faithfulness. There was a steady financial growth in the church, averaging \$300,000 per year from 2005 onward. (See table 3.)

There was also a quality of life change as members applied their new skills and principles to open their own businesses and enhance their employment opportunities.

The Adventurer Club began to take T-shirt contracts from various churches to design T-shirts for them. As a result they raised some money for T-shirt production in the process. There was a change in the overall confidence of members. Church attendance grew, member participation soared, membership reached an all-time high and tithe

increased. There have been qualitative changes at the New Dimension since (IBM) was implemented.

Finally, it became evident from the research that Adventist mission to the city and eschatology call for the implementation of Industry-based Ministry for at least two reasons. Alonzo Baker, an Adventist professor, reflects the first reason when he wrote: “Believers in the Second Coming should vigorously apply the ‘first aid’ of social betterment while waiting for the full recovery that only the ‘Great Physician’ can bring upon his return.”¹ The second reason is to prepare God’s people for the crisis ahead before the enemy takes advantage of economic conditions to pressure them to forsake the Lord.

¹Alonzo L. Baker, *Is the World Going Red?* (Mountain View, CA: Pacific Press, 1935), quoted in Douglas Morgan, *Adventism and the American Republic: The Public Involvement of a Major Apocalyptic Movement* (Knoxville, TN: The University of Tennessee Press, 2001), 104.

Andrews University
Seventh-day Adventist Theological Seminary

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THE NEW DIMENSION S.D.A. CHURCH

A Project Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

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Sednak Kojo Duffu Yankson

July 2011

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ESCHATOLOGICALLY INFORMED INDUSTRY-BASED
MINISTRY: A MODEL FOR THE URBAN CHURCH

A project dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry

by

Sednak Kojo Duffu Yankson

APPROVAL BY THE COMMITTEE:

Adviser,
R. Clifford Jones

Director, DMin Program
Skip Bell

Trevor O'Reggio

Dean, SDA Theological Seminary
Denis Fortin

Timothy Nixon

Date approved

DEDICATION

I dedicate this paper to the Remnant Movement in hopes that the church will implement this urgent and needed Industry-based Ministry, especially in these hard economic times, to help develop the church not only spiritually but also economically.

By this we shall heed the inspired call to harmoniously develop our members, spiritually, mentally and physically (economically) for the joy of service in this world and for the higher joy of wider service in the world to come.

By this we will develop a holistic ministry of developing member's talents; creating jobs in the church; sustaining the families; supporting the church; increasing our membership; closing the revolving door; helping members to be self sufficient and independent from any system that seeks to control them; and leading the church to claim its rightful place of being the "head and not the tail," lenders and not borrowers, "employers and not employees," "leaders in enterprises," and finally, helping prepare the church militant to soon become the church triumphant in every aspect of her life.

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CHAPTER 1

INTRODUCTION

The Missing Piece

The Seventh-day Adventist Church, from my pastoral observation at the New Dimension SDA congregation in Brooklyn, has not been as successful in retaining the unskilled and the uneducated urban poor as other ministries. We preach evangelistic messages to change the lifestyles of the poor and in the process we either lose them or leave them on government assistance because we have no viable economic program to sustain them in our faith and we wonder why they do not stay. Those who are affected most of the time are urban youth who do not have the skills, the education, the connections, or the money to improve their lot.

This class of people does not fare well in our churches. The Adventist Church has not been as successful as, for example, the Nation of Islam to retain the unskilled, uneducated urbanite youth and young adult, and the poor in general. In other words, we are only able to change these people's minds and hearts with our message, but are unable to change the economic conditions which afflict them on a daily basis. The simple reason for this is that we have no program for retention of such people in our midst.

The gospel we preach, mandates us not only to transform the heads and hearts of people, but also the hands, especially of the poor among us. The Good News must reach the "whole man." Our God-given reform message, whether it is the temperance message,

the stewardship message, the sanctuary message, or the educational message, is redemptive and, as such, is designed to address the whole person. Moreover, our redemptive philosophy of education is said to be a harmonious development of the mental, the physical, and the spiritual powers of the person.¹ Redemption, therefore, is a holistic enterprise which deals with all aspects of the human being.

It was to the church that the vision of education to train the head, the heart, and the hands was given, but as a church we have focused only on the head and the heart and neglected the hands which, rightly trained, will help provide our daily bread and support not only our families to be self-sufficient, but our churches to be self-supporting. The hand, rightly trained, will help shield our members from undue dependency and slavery to the eschatological economic system of the world in the time of crisis.

Somehow, we are missing an important piece in our ministry both in the church and in our schools. As a result, our church's ministry has well-nigh ceased to be holistic as it was intended. Our education has become one-sided; it has either become head knowledge only, without the heart knowledge; or heart knowledge only, without any practical training and development of our God-given talents. So, we are not able to take care of ourselves when difficult times come.

We are missing the piece that can help improve our lot and help lift the down-trodden in our society in general, and in our churches in particular, from the miserable conditions of poverty in which they find themselves. God gave our church the principles to help improve the quality of our lives, change our situations in life, and after it has

¹Ellen White, *Education* (Mountain View, CA: Pacific Press, 1952), 13.

worked for us, to reach out to all people in the world. There is a great need in this area that the church must address today!

Evidence of Great Human Need: The African Experience

My African experience has provoked my thoughts and enriched my understanding of the magnitude of the great need in the world that filters into the church. I have been to Ghana twice, in 1998 and 2003, once to conduct an evangelistic crusade and then to conduct research for a book, *Africa's Roots in God*. Both projects were successful and, also, a church was raised in Ghana through our effort by simple means. The people of Ghana, just as the urban poor, love the Lord. Whenever the truth is preached souls are ready to embrace it, and so, within a week of preaching, by God's grace 55 souls were baptized.

Unfortunately, what I saw that was very disturbing was the sheer number of unemployed youth, many of them, strong men and women, who have finished primary, middle, and even secondary schools, educated but jobless. So many people willing to work, but they cannot find work to do. Church members and non-church members alike are left wandering without anything substantial to do. Unemployment in Africa in general, and in Ghana in particular, has reached epidemic proportions, and the recent gas price hike has exacerbated the problem.

The situation is so bad that many people can no longer afford to pay car fares and so must walk; seniors and children walking long distances—two miles, three miles, and five miles—to get to their destinations. The exchange rate makes matters worse; one US dollar at that time was equivalent to 9,000 Ghanaian Cedis. A product that costs \$1.00 or 99¢ in the United States is over 9,000 Cedis in Ghana while the average salary is less

than \$400 per month. In some places of the world, people sell their children into slavery because of poverty, because they cannot pay their debts.

Here is a former World Bank president describing the condition of the poor before he became the president: “Half of humankind was still at the bottom of the world economy—3 billion people living on less than \$2 a day, with more than 1 billion of these people subsisting on less than \$1 a day.”² The condition of the poor has remained the same or worsened with the recent global economic recession.

I can remember the impact that a picture of an Ethiopian mother and her baby made on me recently. She held her bony baby in her arms and said to the reporter, “This is Nikita; she is just waiting to die.” I do not have to convince anyone who lives in American cities what it means to be really poor. Poverty affects us all in various ways and in different degrees.

Inner City Poverty

Although American poverty may take on a different form and be a little ‘dignified,’ it is nevertheless poverty whose consequences are also detrimental to the well-being of any people. There are poor people in the American church that the message we preach is supposed to address. There are people who join our fellowship from off the streets, young people who have dropped out of school, and who may not be able to go to Oakwood University, Atlantic Union College or Andrews University. There are single unskilled parents who cannot work for various reasons. There are people that society does not want to use, such as ex-felons and former prostitutes, because they are basically

²James D. Wolfensohn, *A Global Life: My Journey Among Rich and Poor from Sydney to Wall Street to the World Bank* (New York: Public Affairs, 2010), 264.

untrained or unskilled. The church does not have any additional ways of meeting the needs of these people when the traditional method we use fails. Unfortunately, we lose them back to the streets.

New York Example

An example from New York is indicative of what cannot be taken for granted:

Despite New York's reputation as an educational center, New York has a high-school dropout rate of 33 percent, and 40 percent of the adult work force lacks a high-school diploma. New York is looked to as a center for health, yet 1.5 million of the city's residents are on Medicaid, and the infant mortality rate is 25 percent higher than the national average. Some New York hospitals are reporting that as many as half of the babies they deliver are born cocaine addicted, HIV positive, or with fetal alcohol syndrome. AIDS is the leading cause of death among New Yorkers under forty; homicide is second.³

As affluent as New York might be, the record shows a bleak picture of a serious culture of poverty that afflicts a large segment of the New York population that need our holistic ministry. People, like former drug addicts, unskilled single mothers, low income families, welfare recipients, and the uneducated members in our fellowship, do not fare well in our churches which are mainly middle class. The common trend in our churches that needs changing is the neglect of the poor by not catering to their needs in any meaningful way. There is an acute lack of innovation in dealing with the poor in our midst. Failure to address the problem of poverty meaningfully in the church is tantamount to losing them in the long run. If we want to retain the poor in our church, we need to help them to be productive citizens.

Community Services Ministry is not enough. Without any meaningful vocational

³Robert D. Carle and Louis A. DeCaro Jr., ed., *Signs of Hope in the City: Ministries of Community Renewal* (Valley Forge, PA: Judson Press, 1997), 1.

program or economic development to sustain the people, our ministry in the city will continue to suffer. Yet with all the institutions in the city, we are told, “The church is one of the few remaining institutions of trust in many of New York City’s neighborhoods. This is increasingly true as people lose faith in the mega systems that were supposed to cure the city’s problems: the school system, public housing, Medicaid, and welfare.”⁴

Our good theology will draw the poor in large numbers into the church, but our traditionally inadequate programs will continue to repel them back to the streets. What use is it to win the whole world if we cannot retain them?

Therefore, it is not only imperative, but redemptive as well, to come up with a viable program to address the needs of the poor so we may not only win them to Christ for service on earth, but also retain and prepare them for higher service in the heavens above.

Purpose

My purpose is to *package* the Good News to address the whole person. If our eschatology is to inform our practice of ministry in the last days, it will be to prepare our church members to learn to be self-sufficient so they will not have to be dependent on any government for their sustenance. *It is unfortunate, but tragically true, that the one who controls your food can easily control your food for thought.*

The question “What do the poor want?” was put to the people. James D. Wolfensohn, the former president of World Bank, shared the answer: “I had visited nearly sixty countries by September 1997, meeting with governmental business and

⁴Carle and DeCaro, *Signs of Hope in the City*, 1.

nongovernmental groups, and it was the people—the poor and disadvantaged—who made the biggest impression on me. We needed to listen and learn and combine messages from the field with our unique experience. *These poor did not seek charity; they sought opportunity*”⁵ (emphasis mine).

Therefore, instead of giving hand-outs to the poor among us, we should seek to train and equip them, help enhance their skills, and build industries for them to work in. We can no longer just give them fish, which will last for but a moment, but must teach them to know how to fish for themselves. This is evangelism in a new millennium and a viable urban ministry in the 21st century. Since our reform message is holistic in nature, I will employ Adventist educational philosophy and biblical theology to illustrate my purpose.

Justification

Poverty was not a part of God’s original plan. Poverty came about as a result of sin. Thus, if redemption is the restoration of humanity, then poverty must be treated as a disease to be cured.

Work is a divine requirement and part of the original plan (Gen 2:15-16) and the Church is admonished to imitate the original plan: “Study the Lord’s plan in regard to Adam. . . . He must work.”⁶ The Torah commands work (Exod 20:9-11). The Law commands people to work during six days and then rest on the seventh day. Work after the Fall has become even more important because it is redemptive. “The thorn and the

⁵Wolfensohn, *A Global Life*, 306-307.

⁶Ellen White, “Idleness Is Sin,” *The Youth Instructor*, January 31, 1901, 3.

thistle . . . were appointed for his good as a part of the *training needful* in God's plan for his uplifting from the ruin and degradation that sin has wrought"⁷ (emphasis mine).

Idleness is a curse. Idleness must be eliminated from God's children, not only because it is a curse, but because the devil also uses it as his tool to control minds. We see its effects today in the inner cities across America. Work is as important a gift from God to humanity as are all the gifts of God. The Sabbath, marriage, health, and work are among the original gifts that came to us from the hand of our loving Creator. The church emphasizes three to the exclusion of the fourth: work.

The Golden Rule calls us to care—to be our brothers' keeper. The command to love our neighbors calls us to show tangible concern for the unskilled among us. We are admonished to “first meet the temporal necessities of the needy and relieve their physical wants and suffering, and you will find an open avenue to the heart.”⁸

Christ's gospel liberates the poor. God promises economic prosperity in redemption. Just as in the typological redemption, God delivered Israel from captivity and poverty to the freedom and prosperity of the land flowing with milk and honey, so in our time (the antitype), the Christian must experience the holistic prosperity that comes from Christ (Mark 10:30).

We are called to be imitators of our Creator. “Christian scholars have given much thought to developing a theology of work, and in the context of that theology, they ought

⁷Ellen White, *Steps to Christ* (Mountain View, CA: Pacific Press, 1956), 9.

⁸Reinder Bruinsma, *Religion in Relationships* (Nampa, ID: Pacific Press, 2004), 160.

to be able to easily figure out what unemployment can do to people.”⁹ Dependency will lead to our demise. Our poor members’ dependency on the government and other systems, unchecked, will prove to be the cause of their eschatological demise.

Method

I examined various examples of Industry-based Ministries in the urban setting, identifying their impact on the community in which they serve and the transformation of the people and their living conditions. I interviewed more than ten ministers, attended more than eight seminars, surveyed internet materials, and utilized other presentations on the subject. I also reviewed the biblical and philosophical theology that undergirds such ministries for the poor.

Results

There were positive changes at the New Dimension Church as a result of implementing (IBM) even on the small scale. (IBM) was voted in 2005 and implemented in 2006. Between 2006 and 2007 the church grew from 227 to 295 members, reaching 381 by 2009. There was a tremendous change in the baptismal rate. Not only were members retained, the church’s membership increased by 154. There was also a positive change in stewardship faithfulness. There was a steady financial growth in the church, averaging \$300,000 per year from 2005 onward (see table 3).

There was also a quality of life change as members applied their new skills and principles to open their own businesses and enhance their employment opportunities.

⁹Tony Campolo, *Revolution and Renewal: How the Churches Are Saving Our Cities* (Louisville, KY: Westminster John Knox Press, 2000), 119, 120.

The Adventurer Club began to take T-shirt contracts from various churches to design t-shirts for them. As a result they raised some money for T-shirt production in the process. There was a change in the overall confidence of members. Church attendance grew, member participation soared, membership reached an all-time high and tithe increased. There have been qualitative changes at the New Dimension since (IBM) was implemented.

Finally, it was discovered that Adventist mission to the city and eschatology call for the implementation of Industry-based Ministry for at least two reasons. Alonzo Baker, an Adventist professor, reflects the first reason when he wrote: “Believers in the Second Coming should vigorously apply the ‘first aid’ of social betterment while waiting for the full recovery that only the ‘Great Physician’ can bring upon his return.”¹⁰ The second reason is to prepare our people for the crisis ahead before the enemy takes advantage of economic conditions to pressure them to receive the mark of the beast.

Expectations from This Project Dissertation

1. This project has helped me to develop a holistic ministry, where the head, the heart, and the hands of my members are trained and employed for their betterment and for the advancement of God’s kingdom.

2. This project has inspired church members to be happy and more actively involved in church life because the church has become, not only the source of spiritual health, but also of physical sustenance.

¹⁰Douglas Morgan, *Adventism and the American Republic: The Public Involvement of a Major Apocalyptic Movement* (Knoxville, TN: The University of Tennessee Press, 2001), 104.

3. This project will help other pastors to provide a holistic ministry for their congregations.

4. This project may help close the “revolving door syndrome” in our churches so we can retain members after baptizing them.

5. This project may become a ministry model that can be utilized in other parts of North America and possibly other parts of the world.

CHAPTER 2

BIBLICAL AND THEOLOGICAL BASES FOR (IBM)

Biblical Economy and the Theology of Work

Edenic Economy

The basic definition of economy is the management of the resources of a community or a country, especially with a view to its productivity. Biblical economy was primarily industry-based. It was an economy instituted by God for humanity to sustain life. It was based on working the land and managing its resources. “And the LORD God took the man, and put him into the Garden of Eden to dress it and to keep it” (Gen 2:15). This was the case with Adam before and after the fall with the only difference that the curse made work harder for human beings after the fall. “Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread” (Gen 3:17-19).

To support his family, Adam had to work, no matter how difficult it might have become. Agricultural industry was the mainstay in the Edenic economy and that was the employment by which God intended to sustain His children right from the beginning.

Was Edenic economy relevant for the following generations? Ellen White provides the answer: “The tilling of the soil, the employment that God appointed to man

in Eden, opens a field in which there is opportunity for multitudes to gain a subsistence.”¹
Industry was God’s gift to us and it was to provide humanity with useful employment and their sustenance that God appointed in the beginning.

Hebrew Economy

The same economic principle was extended to the children of Israel as part of God’s covenant as they settled in the land of Canaan. In Israel, industrial education was mandatory. Everybody was required to engage in some form of industry to support self, family, and the needy or the poor. If God appointed industrial economy for His children, then any deviation from it should be nothing but devastating. What does the Bible show according to Ellen White?

In God’s plan for Israel every family had a home on the land, with sufficient ground for tilling. Thus were provided both the means and the incentive for a useful, industrious, and self-supporting life. And no devising of men has ever improved upon that plan. To the world’s departure from it is owing, to a large degree, the poverty and wretchedness that exist today.²

God’s plan was to cure poverty before it became uncontrollable. To stem the tide, God provided the opportunities for His children to be industrious. God’s plan for Israel was not limited to Israel. It was to be extended to all God’s people.

Ellen White states that “if men would give more heed to the teaching of God’s word, they would find a solution of these problems that perplex them. Much might be earned from the Old Testament in regard to the labor question and the relief of the poor.”³

¹Ellen G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press, 1974), 189.

²*Ibid.*, 183, 184.

³*Ibid.*, 189.

For Ellen White the solution to the perplexing problem of poverty lies in industry and generosity. As God provided the opportunity for His children to prosper through industry, He also expected them to share with those who were not so fortunate to work.

Through industrial economy, God was able to take care of the fortunate and through them extend the blessings to the unfortunate. In the Hebrew economy, no one was to be left out. "The poor," He says, "shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land" (Deut 15:11).⁴

When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it. . . . When thou beatest thine olive tree, thou shalt not go over the boughs again. . . . When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow (Deut 24:19-21).

None need fear that their liberality would bring them to want. Obedience to God's commandments would surely result in prosperity. "For this thing," God said, "the Lord thy God shall bless thee in all thy works, and in all that thou putteth thine hand unto" (Deut 15:10). "Thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee" (Deut 15:6).⁵

Industry played a crucial role in the life of Israel. It provided them with the employment necessary to sustain their livelihood and to extend a helping hand to the needy. Thus, industrial training became an integral part of every Jewish life.

The Early Church

The New Testament reaffirmed industry as a model economic plan for the church. The force of obligation demanded from church members was no different from that

⁴White, *The Ministry of Healing*, 186.

⁵*Ibid.*, 187.

which was expected from the children of Israel.

As a Jew, Paul himself was a product of industrial education. He endeavored to support his ministry by means of industry. “And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers” (Acts 18:3). Jesus Himself was a carpenter; His apostles were fishermen. Some of the New Testament church members were shepherds and most were farmers.

Paul demonstrated by example what church members ought to be: self-supporting, and not a burden to the church or society.

Neither did we eat any man’s bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread (2 Thess 3:8-12).

For Paul, industry in the church was as much a command as it was a duty in ancient Israel. His language carries the force of obligation: “And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing” (1 Thess 4:11-12).

Paul’s charge to the Thessalonians to do their own work with their hands, we are told, relates to brotherly love, impacts on evangelism and engenders respect for the gospel. How does brotherly love relate to self-supporting industry? “Working with one’s own hands demonstrates love for the brethren because a self-supporting person is not a burden to others. Paul himself set the example by working with his hands when he was in

Thessalonica (1 Thess 2:9). . . . This verse dignifies manual labor.⁶

On the other hand, in order to raise industry to its biblical dignity, Paul had to undo the stigma attached to work in the minds of the Greeks. "The Greeks deplored manual labor and relegated it to slaves as much as possible. But the Jews held it in esteem; every Jewish boy was taught a trade regardless of his family's wealth."⁷

An economically self-sufficient, loving Christian is also a generous Christian and the Thessalonians showed a tremendous example in this regard. "The evidence that they had learned the lesson of brotherly love was their deep, selfless, giving affection for Christians in other parts of their province of Macedonia."⁸

Paul's admonition to the Thessalonians is very much applicable to my church in Brooklyn as well. The youth in Brooklyn need to understand the proper relationship between industry and brotherly love, the dignity of manual labor, and to appreciate work as God's blessing to His children. Working with one's hands is never to be despised by Christians. Rather, my church needs to know that working with hands demonstrates love for others because it enables one to provide for his or her own needs so they do not depend on others.

"There are good reasons for these exhortations," says Walvoord. The reasons he cited are:

⁶John F. Walvoord, Roy B. Zuck, and Dallas Theological Seminary, *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1983-c1985), 2:702-703.

⁷Ibid.

⁸Ibid.

1. Such behavior does win the respect of non-Christians and so glorifies the Christian's God.

2. Love of this kind is appreciated by everyone. Paul placed importance on the testimony of Christians before outsiders, unbelievers.

3. This kind of behavior also wins the respect of Christians; people appreciate those who do not take advantage of them.

4. Paul discouraged the Thessalonians from expecting financial favors from the brethren simply because they were fellow Christians. Nor was he promoting a fierce spirit of independence; he was not saying that every Christian must become completely self-sufficient. He was advocating personal responsibility, as is clear from the context. This is a manifestation of mature Christian love for the brethren.⁹

In these verses, the apostle mentions the great duties of brotherly love. The Thessalonians gave good evidence, which if applied: "We shall live comfortably, and have lack of nothing, v. 12." He goes on to state that:

People often by their slothfulness bring themselves into narrow circumstances, and reduce themselves to great straits, and are liable to many wants, when such as are diligent in their own business live comfortably and have lack of nothing. They are not burdensome to their friends, nor scandalous to strangers. They earn their own bread, and have the greatest pleasure in so doing.¹⁰

By working for themselves, church members can provide for themselves, not be burdens on others, extend help to the needy, support our communities and glorify God by attracting souls for His kingdom.

⁹Walvoord, Zuck, and Dallas Theological Seminary, *The Bible Knowledge Commentary*, 2:702-703.

¹⁰Matthew Henry, "1 Thess 4:9-12," *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody, MA: Hendrickson, 1996, c1991).

Redistribution

Redistribution was also a fundamental aspect of the early church economy as it was the Hebrew economy. God always expected the strong to share the burden of the weak. In the biblical economy, God supplied the needs of His people and expected the fortunate to share their prosperity with their unfortunate brethren who were unable to work. Here are some examples:

But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more (1 Thess 4:9-10)

But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things (Rom 15:24-27).

For ye have the poor with you always, and whensoever ye will ye may do them good (Mark 14:7).

For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men (2 Cor 9:6-13).

The goal for profitable industry in the church was not only for the church to be self-sufficient (lack nothing) but that as they increase in prosperity they would also increase in their love and generosity toward their brethren in need.

Application to the Remnant Church

Many members in my church either take work lightly or have no understanding of the role of work in theology. Biblically, work was not only a gift of God, as marriage and the Sabbath in the beginning, but most importantly, it was also a commandment of God

just as the Sabbath was. As such industrial economy must be accorded the due importance that it deserves. Unfortunately, many do not seem as much concerned about breaking the work commandment as they are about breaking the Sabbath commandment.

Many in the church are neither employed, employable, nor engaged in church-owned or personally-owned industry. For church members to benefit from such economy, members must have the proper understanding of the role of industry in the church and its impact on the community in which we minister. It is a fact in my community that “many look upon labor as drudgery, and they try to obtain a livelihood by scheming rather than by honest toil. This desire to get a living without work opens the door to wretchedness and vice and crime almost without limit.”¹¹

The statement below makes it apparent that statesmen and even philanthropists who are willing to address the issue of poverty don't know God's appointed economy for His people.

There are largehearted men and women who are anxiously considering the condition of the poor and what means can be found for their relief. How the unemployed and the homeless can be helped to secure the common blessings of God's providence and to live the life He intended man to live, is a question to which many are earnestly endeavoring to find an answer. But there are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are unable to solve the problem of poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis.¹²

The philanthropists among us have not been able to solve the chronic problem of poverty in our midst because they have overlooked God's appointed solution for His church. Ellen White informs us that the same principle of industry given to the Jews and

¹¹White, *The Ministry of Healing*, 189.

¹²Ibid., 183.

extended to the early church applies to the urban church. What help can the church provide for the unemployed urban poor and the homeless in our midst? The answer is straightforward: "Attention should be given to the establishment of various industries so that poor families can find employment. Carpenters, blacksmiths, and indeed everyone who understands some line of useful labor, should feel a responsibility to teach and help the ignorant and the unemployed."¹³

If industrial pursuit was God's plan for Israel and the early church, then we must implement it for the benefit of members, blessings for the needy, and support for our communities. Every church member must be required to engage in some form of industry. We must introduce the Hebrew work ethic into the life of the urban church. Industrial education must be mandatory for us as it was a duty for Israel. Work must be seen as part of God's covenant blessing to all His children.

The great importance the Jews attached to industry could only be compared to the prosperity that has accompanied them all the days of their lives. Their love for God's gift of work and their commitment to industry may explain the economic success which has followed them throughout the generations. Ellen White was emphatic: "In Israel, industrial training was regarded as a duty. Every father was required to teach his sons some useful trade."¹⁴

It is imperative to implement biblical economy into the urban ministry because it is God's plan for all His children; the social-economic conditions in my church call for it; and there is a crisis in the national economy, and also because social and entitlement

¹³White, *The Ministry of Healing*, 185.

¹⁴*Ibid.*, 194.

programs are being cut across the board. Even in the best of times, the national economy failed to address the chronic problems of the urban poor. Yet to benefit from such biblical economy, it is imperative for the urban church to understand the theology of work as God intended.

The Theology of Work

God Is the Originator of Work

God set the example for work in Scriptures. Work began as a divine example in Genesis before it became a divine command in Exodus. In the beginning God worked, and we are told God still works. Jesus said, "My Father worketh even until now, and I work" (John 5:17, ASV). If we are made in God's image, then we must work. John Stott writes, "In the first two chapters of Genesis, God reveals Himself to us as a worker. Day by day, stage by stage, His creative work unfolded. And when He created mankind male and female to His own image, He made them workers too."¹⁵

What does God's method of working say about our work? "Is it not astonishing," Dr. Samuel Bacchiocchi wonders, "that the almighty God, who in a moment could have spoken this world into existence, chose to accomplish this creation by working six days and then resting on the seventh day? Why did God use the very time cycle established for His creatures? Simply because He wanted to give a divine dimension to our human work and rest. One of the greatest satisfactions that comes to human beings is that of imitating a great master."¹⁶ God should not only be seen in Scripture as the originator of work, or a

¹⁵John R. W. Stott, "Reclaiming the Biblical Doctrine of Work," *Christianity Today*, May 4, 1979, 36.

¹⁶Samuel Bacchiocchi, "Biblical View of Work," *End Time Issues Newsletter No. 210*, August 25, 2008, 8.

commander of work, but also as a divine example for our human work. By imitating our divine Master, humanity is to find its greatest satisfaction. When human beings engage in meaningful work during the six days and rest on the seventh day, we are engaging, on a small scale, in what God did on a grander scale.

The beautiful thing is that people do not work alone. There is a cooperative nature to our work. John R. W. Stott affirms that “this concept of divine-human collaboration applies to all honorable work. God has so ordered life on earth as to depend on us. So whatever our work, we need to see it as being in cooperation with God.”¹⁷

Some have described this relationship as being co-laborers with God, for we become God’s junior partners, working on God-given assignments in “dressing the garden” or beautifying the earth and sustaining life in whatever legitimate line of work we are given. “By seeing our work in the light of God’s work,” Gordon Preece predicts, “we can see God’s hand in our everyday tasks. Unless we do so, we will underestimate the importance of God’s work and either worship our work or think it worthless.”¹⁸

No human being therefore should be idle in God’s world of work. Idleness can never be a viable alternative for God’s children who are junior partners with Him. Yet there are so many church people in urban America who are able to work, but for whatever reason are without any meaningful work; they are unemployed or unemployable. And the reason is simple; most of these people are unskilled and so unable to work to make a living.

¹⁷Raymond O. Bystrom, *God as Worker: How It Affects Life and Ministry* (Winnipeg, MB: Direction, 2003), 2.

¹⁸Gordon Preece, “Work,” *The Complete Book of Everyday Christianity* (Downers Grove, IL: InterVarsity, 1997), 1124-1125.

The Law Commands Us to Work and Rest

Not only did God make us to work and set the example in Genesis for us to work, He required us to work. “Six days shalt thou labor and do all thy work” is a command from God. The seventh day is the day of rest from our labors of the week of work (Exod 20:9-11). Moreover, the language for commanding both work and rest carries the same force in the Law; “Six days shalt thou labor and do all your work” is identical to “in it [the Sabbath] thou shall not do any work.” Rest is not the only commandment set forth in the Law; work has as much force as the Sabbath rest.

To rest on the seventh day from all your labors implies that one was working during the week. Otherwise, there would be no legitimacy in resting from labor that never was. To imitate God in work is to follow His rhythm of work and rest. Dr. Bacchiocchi makes the connection,

The seven days structure of human time was established at creation by God's working on six days and resting on the seventh day. The experience of work and rest are human, yet the Scripture applies them first to God. “On the seventh day God finished his *work* which he had done” (Gen 2:2). Moreover during the creation week God rested from His creative work at the end of each day, thus setting up a rhythm of work and rest for us to follow.¹⁹

Working in the preceding six days is a vital part of keeping the Sabbath as God intended for His children. Could church members who try to rest on Sabbath who never labored during the week be breaking the Sabbath commandment? If that is the case, then about half of the members of the urban church may be in violation of God's Law and therefore, it becomes a matter of urgency for the church to resolve.

¹⁹Bacchiocchi, “Biblical View of Work,” 8.

Many members, by sheer unintended idleness, may be breaking the Sabbath commandment just as surely by failing to work during the week as by trampling on the Sabbath day.

Meaningful Work Builds Character

Humanity, before the fall, was to learn of the character of God reflected in nature by working—observing the stars, dressing the garden, naming the animals, and building a family. God made Adam and Eve workers in the beginning before there was any thought of sin. Scriptures attest to the fact that man was a worker before he was a sinner. “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Gen 1:28).

Man’s work, whether before or after the fall, was to help develop his character. The difference now is that the work which was done with happiness became burdensome. Ellen White states, “Instead of the happy labor heretofore appointed them, anxiety and toil were to be their lot.”²⁰ Work after the fall became more important for character development because the sinner could not be trusted to be idle. The life of toil was perfect discipline for him so that he did not sink into inactivity, degradation and depravity.

Ellen White goes on: “And the life of toil and care which was henceforth to be man’s lot was appointed in love. It was a discipline rendered needful by his sin, to place a check upon the indulgence of appetite and passion, to develop habits of self-control. It

²⁰Ellen White, *Patriarchs and Prophets* (Washington, DC: Review and Herald, 1958), 59.

was a part of God's great plan of man's recovery from the ruin and degradation of sin."²¹

By imitating God's work of creation, humanity was to transform the environment and bring order out of the chaos of sin and change their condition and the condition of their fellow human beings. That goal cannot be realized until the last person is lifted from the degradation of sin and its results, and meaningful work, like education, plays a major role in that restoration.

Work, like education, becomes redemptive and as such all must be taught to work. Practical training therefore becomes indispensable for character development for the poor in our midst. For by working, humanity is engaging in the plan of his recovery from sin.

Transformation takes place in us as we imitate Christ; we begin to work like Him and eventually for Him. "In regard to work, this means that He sets about changing our character, our motives, our attitudes, and our values." As we follow His example in work, "Christ intends not to make us better people, but new people like Himself."²² "When Christ restores us to a right relationship with Him, He becomes our new Boss. When this happens, our attitude toward our work changes: Our work becomes Christ's work, inasmuch as He is our ultimate Boss."²³

We work for the Lord, and that mindset affects our work ethics—our attitudes,

²¹White, *Patriarchs and Prophets*, 60.

²²Doug Sherman and William Hendricks, *Your Work Matters to God* (Colorado Springs, CO: NavPress, 1988), 116.

²³Bacchiocchi, "Biblical View of Work," 8.

methods, integrity, relationships on the job, the quality of our work, and our policies on the job. The way we do our work says something about our Christian characters.

Speaking to Christian workers in his day, Paul admonishes that by working respectfully and faithfully we “adorn the doctrine of God our Savior” (Titus 2:10). This means the way we do our work paints a beautiful picture of Christ’s character to our coworkers.²⁴

If God intends that our work helps develop our character, then He intends all to work. In that case, what is the most effective way by which the church can help the poor in their character development? Ellen White insists, “By instruction in practical lines we can often help the poor most effectively. As a rule, those who have not been trained to work do not have habits of industry, perseverance, economy, and self-denial.”²⁵

Christ intends not to make us better people, but new people like Himself. Here are some practical ways the church can transform the poor through training in industry.

Ellen White says:

Our own homes and surroundings should be object lessons, teaching ways of improvement, so that industry, cleanliness, taste, and refinement may take the place of idleness, uncleanness, coarseness, and disorder. By our lives and example we can help others to discern that which is repulsive in their character or their surroundings, and with Christian courtesy we may encourage improvement. As we manifest an interest in them, we shall find opportunity to teach them how to put their energies to the best use.²⁶

Members are told to improve their own lives by industry, and by example and encouragement, help others to improve. Here, therefore, is an opportunity in the church for ministry through industrial training to lead the poor to Christ and to help them build

²⁴Bacchiocchi, “Biblical View of Work,” 8.

²⁵White, *The Ministry of Healing*, 195.

²⁶*Ibid.*, 196.

Christian characters. That's exactly what Ellen White admonishes, "Christian workers are to meet the people where they are, and educate them, not in pride, but in character building. Teach them how Christ worked and denied Himself."²⁷

Job training can be the most important avenue in which to help people build their characters for eternity. Since both work and character are the most important human needs, the church will do well to bring them together for the benefit of the people. We train them to work and in the process help them to build their characters for God. Ellen White goes on to say:

Let everything with which you have to do be a lesson in character building. In the humble round of toil, the very weakest, the most obscure, may be workers together with God and may have the comfort of His presence and sustaining grace. . . . Let them work on from day to day, accomplishing faithfully the task that God's providence assigns, and He will care for them.²⁸

Work is God's provision by which He satisfies the needs of His children.

"As we read the Bible," writes Leland Ryken, "we find a veritable gallery of people engaged in the ordinary work of life. Many Bible characters are known to us by their occupation. There are soldiers, chariot drivers, garment makers, farmers, merchants, and judges."²⁹ Jesus was a carpenter whose work involved putting broken pieces of wood together to form a beautiful work of art that was also functionally useful. David and Moses were shepherds whose job helped them to understand the Lord as our Shepherd and transformed them into true shepherds of Israel. By transforming nature through work for the welfare of society, we get transformed in the process.

²⁷White, *Ministry of Healing*, 198.

²⁸Ibid., 199.

²⁹Leland Ryken, *Work and Leisure in Christian Perspective* (Portland, OR: Multnomah Press, 1987), 133.

Work Is the Only Cure for Idleness

The Bible says the truth shall set people free and that should not be only spiritually or mentally, but economically as well. Before the church can be effective in changing the condition of the poor among us, we must understand the truth about work.

Ellen White writes,

The greatest curse following in the train of wealth is the fashionable idea that work is degrading. "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy" (Ezekiel 16:49). Here are presented before us, in the words of Holy Writ, the terrible results of idleness. It was this that caused the ruin of the cities of the plain. Idleness enfeebles the mind, debases the soul, and perverts the understanding, turning into a curse that which was given as a blessing.³⁰

Beside pride, fullness of bread and abundance of idleness, Sodom was also charged for not strengthening the hand of the poor. The poor were left to fend for themselves without any vocational training.

Without meaningful employment for the poor today, idleness will surely ruin their souls as surely as it did the people of Sodom and the surrounding cities. Untreated idleness everywhere is capable of reversing redemption in the heart and ruining our characters in the soul. The wise man reminds us: "The desire of the slothful killeth him; for his hands refuse to labour" (Prov 21:25). Yet, regarding the virtuous woman we read: "She seeks wool and flax, and works with willing hands" (Prov 31:13, RSV).

The opposite is also true. If the terrible result of idleness can debase the soul and enfeeble the mind, then judicious labor is indeed indispensable in overturning sin's effects. From *This Day with God* we are instructed:

³⁰Ellen White, *This Day with God* (Washington, DC: Review and Herald, 1979), 133.

Judicious labor is indispensable both to the happiness and the prosperity of our race. It makes the feeble strong, the timid brave, the poor rich, and the wretched happy. Our varied trusts are proportioned to our various abilities, and God expects corresponding returns for the talents He has given to His servants. It is not the greatness of the talents possessed that determines the reward, but the manner in which they are used—the degree of faithfulness with which the duties of life are performed, be they great or small.³¹

Faithful use of our talents not only promotes health, happiness, and prosperity but God demands a corresponding return for the talents He gave us. Part of the truth is that God wants us to work and enjoy the fruits of our labor so we would not have to depend on others for our sustenance. If God is the source and the originator of human being's work, then idleness comes only from Satan and must be shunned like the plague.

Ellen White explains why:

Idleness is one of the greatest curses that can fall upon man; for vice and crime follow in its train. Satan lies in ambush, ready to surprise and destroy those who are unguarded, whose leisure gives him opportunity to insinuate himself into their favor, under some attractive disguise. He is never more successful than when he comes to men in their idle hours.³²

Paul's prescription for idleness is work! Members should learn to work and in turn help others in need. "And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful" (Titus 3:14, RSV). Instructions from Moses, Paul and Ellen White indicate that the cure is the same. If Satan is most successful in our idle hours, then idleness must be combated and the most effective weapon in our arsenal to defeat him is nothing but work.

³¹White, *This Day with God*, 133.

³²Ibid.

God Ordained Work to Sustain Life Because Poverty Is Not a Virtue

For so long, some have viewed poverty as a sort of virtue to be cherished, but Solomon thought otherwise. “Two [things] have I required of thee; deny me [them] not before I die. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me. Lest I be full, and deny [thee], and say, Who [is] the Lord? or lest I be poor, and steal, and take the name of my God [in vain]” (Prov 30:7-9).

Poverty, if not by choice, is detrimental to society, for grave vices follow in its train. Poverty can breed psycho-social maladies and cause people to lose hope and give up on life itself. Hopelessness follows acute poverty. Poverty is not to be viewed as a virtue to be cherished, but as a result of sin to be overcome. David insists it is not for the righteous: “I have been young, and [now] am old; yet have I not seen the righteous forsaken, nor his seed begging bread” (Ps 37:25).

Surely poverty is not the cause of sin, but can become an incubator for sinners. Church members cannot look upon poverty as a virtue to be admired, but sickness to be cured and unless, like sin, poverty also becomes a priority for the church to fix, the devil will take advantage of it and use it to ruin poor souls on earth and cause their final destruction in hell.

It is not far-fetched to imagine poor people denying their God in dire circumstances brought on by poverty; they do it now. In the time of the end, poverty will be one of the tried and proven tools with which the devil will draw away many souls. “They will not buy or sell save he that have the mark of the beast” (Rev 13:17), implies that economy is going to play a major role in causing apostasy in our eschatology,

therefore the church must find a way to combat it in our members. Solomon, understanding the serious theological implications of poverty, cries to God to save him from it. "Give me neither poverty nor riches . . . lest I be poor, and steal, and take the name of my God [in vain]" (Prov 30:7-9).

Poverty, we are told, can debase the soul. Hopelessness and desperation that accompany poverty are enough to rob the poor of his or her sanity and humanity. Poverty can destroy a person's self-esteem and cause a person to lose his or her self-respect. It can diminish his or her human dignity; people look down on you just because you are poor. There is a sense in which poverty is slavery. It puts a person under someone else's control.

There are many times when the poor seem to have no rights; they are denied basic human rights in many parts of the world. Sometimes the poor in America, the land of the free, think they have no voice. We must think about what the poor people in the poorer countries might feel. There is a certain kind of poverty in the world which is dehumanizing and needs emancipation and deliverance!

The Bible informs us that God wants to liberate the poor, free the oppressed, and let the captive go free. Thank God, He hears the cries of the poor and is willing to do something about it! Psalm 70:5 gives voice to the poor: "But I am poor and needy; *hasten* to me, O God! Thou art my help and my *deliverer*; O Lord, do not tarry!" The poor people of the world are crying for deliverance from economic slavery! They are crying for speedy deliverance from a dehumanizing condition to which a child of God ought not to be subjected! Oscar Lewis calls this situation the Culture of Poverty. Tony Campolo, quoting Lewis, presents us with several characteristics of the Culture of Poverty:

1. The culture of poverty exists in the context of a society wherein the dominant class has a set of values that explains low economic status as the result of personal inadequacy or inferiority. Such definitions have oppressive consequences for those who live in this subculture.

2. The culture of poverty is marked by illiteracy. . . . Lack of literacy closes many people out of a job market that usually requires that applicant know how to read and write.

3. The culture of poverty tends to perpetuate itself from generations to generations. Once socialized into it, children are not psychologically prepared to take advantage of changing conditions or increase opportunities that may occur in their lifetime.

4. Victims of culture of poverty are alienated from the dominant culture. Those people who are socialized into it have lost any sense of their former tribal identities.

5. Welfare creates a sense of hopelessness in those inculcated with the culture of poverty. That hopelessness contributes to those in this culture living only in the now and being only interested in having the wherewithal to meet immediate needs and to gratify immediate wants. Consequently, with poverty comes a high incidence of pawning personal goods, borrowing from local money lenders, and buying small quantities of food many times a day as need arises. Consequently, the amount spent on food is much higher than it ought to be.

6. Those who are socialized into the culture of poverty have a critical attitude toward some of the basic institutions of the dominant class. They mistrust government, hate the police, and are cynical about the church. They are locally orientated and have no concerns beyond their own neighborhood.

7. Those who are imbued with the culture of poverty are aware of middle-class values, and even claim some of them as their own, but on the whole do not live by them . . . for instance, most believe in marriage by law and by the church, but many do not marry.

8. Men without steady jobs want to avoid the expense and difficulties of marriage.

9. There is an absence of childhood. There is early initiation into sex, a high incidence of abandonment of wives and children, a tendency toward mother-centered families, a strong disposition to authoritarianism in family life and lack of personal privacy in the home.

10. There is a lack of impulse control, strong present-time orientation, little ability to defer gratification, little ability to plan for the future, and a widespread sense of resignation and fatalism.³³

From the above description, we see that raw poverty, therefore, is not an ally of the gospel but an enemy. Anything with that much power to mold people in sin, destroy the institution of marriage, cause hopelessness and distrust, and that is able to perpetuate

³³Campolo, *Revolution and Renewal*, 49.

evil in the soul cannot be allowed to coexist with God's people. The effect of poverty goes against the grain of the gospel we preach. Poverty has the power to debase the image of God even further in man. Ellen White describes the situation of the poor, and adds to its resulting condition on their lives, in these words:

In the great cities are multitudes who receive less care and consideration than are given to dumb animals. Think of the families herded together in miserable tenements, many of them dark basements, reeking with dampness and filth. In these wretched places children are born and grow up and die. They see nothing of the beauty of natural things that God has created to delight the senses and uplift the soul. Ragged and half-starved, they live amid vice and depravity, molded in character by the wretchedness and sin that surround them. Children hear the name of God only in profanity. Foul speech, imprecations, and revilings fill their ears. The fumes of liquor and tobacco, sickening stench, moral degradation, pervert their senses. Thus multitudes are trained to become criminals, foes to society that has abandoned them to misery and degradation.³⁴

There are enough reasons why the church would want to combat poverty and deliver its members from its jaws; poverty recycles sinners, causes misery, debases the image of God in the soul and offers a training ground for sinners to become criminals.

The following biblical reflections confirm that God is not happy with the condition of His poor children in His world and therefore the conditions must be changed.

God and the Poor: Biblical Reflection

In the struggle of the rich and powerful against the poor and the oppressed, the God of the scriptures always sided with the poor and oppressed. The book of Exodus bears witness to the fact that while Pharaoh worked to oppress the children of Israel, God did everything to liberate them. Other examples include the following:

³⁴White, *The Ministry of Healing*, 190.

In Amos 2:6b-7a, the Lord says . . . “I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes; That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek.”

Isaiah pronounced, “Woe unto them that decree unrighteous decrees and that write grievousness which they have prescribed. To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help? And where will ye leave your glory?” (Isa 10:1-3).

Jesus intoned, “The spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord (Luke 4:18-19).

Jubilee was the “acceptable year of the Lord” described in Lev 25:1-17, wherein the oppressed were promised deliverance and the poor were promised that their needs would be met.”³⁵

God Promises Prosperity and Abundance in Redemption

Just as in the type of redemption, God delivered Israel from slavery to freedom, captivity to prosperity, dependency to independence, poverty to liberty by leading them from the culture of Egyptian poverty to the prosperity of Canaan, the land flowing with milk and honey; so today, those who are saved from the oppressive regime of the world must be led to experience the prosperity and the abundance in Christ; which is both literal and spiritual as well.

Jesus Promises Temporal as Well as Spiritual Blessings or Prosperity

Jesus says, “Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundredfold, and shall inherit everlasting life” (Matt 19:29). He stresses the present prosperity even more clearly. “But he shall receive an hundredfold now in this time,

³⁵Campolo, *Revolution and Renewal*, 171.

houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life” (Mark 10:30).

God Expects Us Not to Lack Anything and Not to Be Dependent on Others

“And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing” (1 Thess 4:11, 12).

The working saint is promised not to lack anything. It must be the commitment of all Christians, not just of the Religious Right’s, “that caring for the poor has always been the responsibility of the church and the church was in error in abdicating this responsibility to the state.”³⁶

The church is the sole divine appointed agency on earth and must allow itself to be used by God to bring economic justice to bear by liberating the poor in our midst. It may be that as we seek to transform the poor from the culture of poverty into reliable workers for God, we ourselves will be transformed into true caring and compassionate children of God. By meeting the needs of other members of the body of Christ, we ourselves may have our needs met by God.

The condition of the poor in our world today calls upon the church, God’s instrument of salvation, to hasten to deliver them from the jaws of degradation.

Part of True Fast of Isaiah 58:6 Is to Break the Yoke of Poverty

In the days of the Civil Rights Movement, Dr. Martin Luther King realized that

³⁶Campolo, *Revolution and Renewal*, 49.

not even spiritual and political freedom were complete without economic freedom for the poor, so he started to do battle with the system on behalf of the poor masses.

Unfortunately, he did not accomplish that mission before he was gunned down.

Therefore, if his dream of economic justice for all is to be realized, church leaders ought to pick up where he left off.

The church must be the instrument through which God can liberate the masses from economic enslavement. The majority of our people are in some kind of economic captivity right now and it will take not the government, but the church, through our educational reform principles, to set them free—spiritually, mentally, and physically.

Ellen White reminds us that:

The church is God's appointed agency for the salvation of men. It was organized for *service*, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His *fullness and His sufficiency*. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. *The church is the repository of the riches of the grace of Christ*; and through the church will eventually be made manifest, even to "the principalities and powers in heavenly places," the final and full display of the love of God (Eph 3:10).³⁷

The church has been given the blueprint (that is His fullness and His sufficiency) not only of our salvation but of our total wellbeing, particularly of our education which has the power (because knowledge is power) to lift its members from any condition that enslaves them, of which poverty is one. If the church is the repository of the riches of God's grace and it is to reflect the fullness and the sufficiency of God to the world, then we cannot be content to see its members destitute, either spiritually or physically.

The reason why so many church members are poor, even though they are

³⁷Ellen White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911), 9.

educated, is because we have not fully reflected His fullness and sufficiency and certainly not followed the counsel on educational reform. If it is true that “true education means more than head knowledge,” and “it has to do with the whole being and with the whole period of existence possible to man,” and “it is the harmonious development of the physical, the mental, and the spiritual powers,” then only a holistic ministry where all the powers of each person are engaged can lead to the liberation and empowerment of the poor for the betterment of themselves and the benefit to society and the glory of God.

Our gospel should not liberate only the head of the man or just his heart, but also his hands, so he can be useful and live a productive life in the church and in the world. The message we preach must free people from any condition that holds them captive, whether it is sin, or errors, or drugs, or poverty; no matter what it may be, they can be free and productive citizens for God, for society and for their own families.

Principles of Stewardship Imply Management of Something

To be faithful in our stewardship to God means we manage God’s resources, which include our talents and treasures. How can the poor in Ethiopia, Somalia, and Sudan, and in the projects of cities of the “so called” first world who depend solely on food aid from the government support the work of the gospel with their tithes and offerings and show faithful stewardship if they cannot earn a living to feed their impoverished, dying children?

How can they be all they can be, if all they are thinking about are the basic necessities of life—food, shelter, and clothing? How can they practice health reform if they cannot have access to clean water because of poverty? How can they reach for excellence defined by the Lord as, “Higher than the highest human thought can reach is

God's ideal for His children,"³⁸ if all their lives are spent on begging for food?

Mission to Liberate the Poor

We say our Father is rich in lands and houses and "the cattle upon a thousand hills is [His]" (Ps 50:10). It is time to let the world know it by actively alleviating poverty in our midst. If we do this, we may not have to chase after the people to preach to them. The people will chase after us to experience the liberating power of the Good News as expressed in Luke 4:18: "because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Liberating the poor physically and spiritually is precisely the kind of ministry all thriving inner city ministries have been embarking on.

Eschatology

Finally, if our people have to depend on the government for food now, what are they going to do when "they shall not buy or sell save he that have the mark of the beast"? Is that the time we expect them to be self-sufficient and independent of the government? I have often wondered about what kind of slaves will be in the last days when slavery is supposed to be abolished. Now I am convinced that the slaves in the last days will be no other than economic slaves. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. And they will not buy or sell, save he that have the mark, or the name of the beast" (Rev 13:16, 17).

³⁸White, *Education*, 18.

If our people have to depend on the government for food today, what are they going to do in the time of trouble when everybody else is bowing for food? It is time to liberate the poor before it is too late!

Divine Promised Blessing for Those Who Take Care of the Poor

Matthew 25:34-46 says,

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed [thee]? or thirsty, and gave [thee] drink? When saw we thee a stranger, and took [thee] in? or naked, and clothed [thee]? Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done [it] unto one of the least of these my brethren, ye have done [it] unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did [it] not to one of the least of these, ye did [it] not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

James Forbes, the pastor of the Riverside Church in Manhattan, summed it up very well when he said, "According to Matthew 25, 'nobody gets to heaven without a letter of reference from the poor.'"³⁹ The church must have a viable program for the liberation of the poor in our midst. Psalm 41:1 is applicable here as well, "Blessed [is] he [church] that considereth the poor: the Lord will deliver him in time of trouble."

³⁹John M. Buchanan, "Poor Priorities, 2004," *The Christian Century*, November 2004, 3.

It is the Lord's will that the poor be liberated by the church, so they don't fall prey to the hand of the enemy, to be destroyed in the end. That will defeat the purpose of our eschatology. On the other hand, there is blessing from God in taking care of His children holistically—mentally, spiritually, and physically.

What could possibly be the role of the church to put its members to work? Ellen White underscores this: "Teach the importance of life's duties to those who are wasting their opportunities. Show them that Bible religion never makes men idlers. Christ always encouraged industry. "Why stand ye here all the day idle?" He said to the indolent. "I must work . . . while it is day: the night cometh, when no man can work" (Matt 20:6; John 9:4).⁴⁰

And what is the most effective means by which the church can help its poor members to fulfill their lives? Ellen White calls for the establishment of various industries, and she puts forth concrete measures to be followed: "Attention should be given to the establishment of various industries so that poor families can find employment. Carpenters, blacksmiths, and indeed everyone who understands some line of useful labor, should feel a responsibility to teach and help the ignorant and the unemployed."⁴¹

Biblical economy based on industry has been God's appointed means by which He sustained our parents in Eden, the children of Israel and the early church. And it's the only viable means by which members of the church today can be sustained.

⁴⁰White, *The Ministry of Healing*, 195.

⁴¹*Ibid.*, 194.

Summary

Work was a gift from God. The particular work God gave was industry with the purpose of sustaining life, supporting the needy, and expanding the gospel ministry.

Industrial economy was not only given to Adam in Eden but was extended to the Hebrews in Canaan and was made applicable to the early church so that all able-bodied members must work and those who could not work must be supported.

CHAPTER 3

SURVEY OF LITERATURE

The Chronic Reality of Poverty in the City

John Iceland, in the book *Poverty in America*, provides an overview of the research on poverty issues in the United States. “In my view,” he says, “the best general measure of poverty has both absolute and relative components. The absolute core of poverty is not being able to meet basic needs: people who cannot meet them should be considered poor, regardless of general living standards.”¹ He also says poverty is relative, in that people’s beliefs about the amount of money needed to live within a society rises as overall standards of living rise. By this measure, in 2003, for example, 12.5% of the U.S. population, or 35.9 million people, were poor according to the official measure.² At the same time “a smaller proportion of people—5.3 percent—were in extreme poverty, while 16.9 percent of all people were near poor and poor.”³

Although poverty afflicts us all, Iceland acknowledges that black people are overrepresented among the poor and poverty has become more concentrated within the cities over the past few decades. This over concentration of poverty in the city may

¹John Iceland, *Poverty in America: A Handbook* (Berkeley, CA: University of California Press, 2006), 43.

²*Ibid.*, 43.

³*Ibid.*

account for what Eugene Robinson calls the splintering of black America.

Robinson says, "Black America has undergone a process of disintegration." The community is split into four groups along economic lines. "Instead of one black America, now there are four."⁴ Of significance is "a large, Abandoned [sic] minority with less hope of escaping poverty and dysfunction than at any time since Reconstruction's crushing end." The author declares, "I believe the problem of the twenty-first century is the problem of the Abandoned. The longer we wait to solve it, the harder it will be to even know where to begin."⁵ David Landes agrees. For him the biggest threat now facing us is the "gap in wealth and health that separates rich and poor," and he echoes Robinson, "Here is the greatest single problem and danger facing the world of the Third Millennium."⁶

Those Robinson calls the Abandoned, Shipler calls the Forgotten and tries to humanize them with the following explanation: "The man who washes cars and does not own one. The clerk who files canceled checks at the bank and has \$2.02 in her own account. The woman who copyedits medical textbooks has not been to a dentist in a decade. This is the forgotten America."⁷

Landes, like Robinson, warns of the urgency of bridging the disparity. "Our task (rich countries), in our own interest as well as theirs is to help the poor become healthier

⁴Eugene E. Robinson, *Disintegration: The Splintering of Black America* (New York: Doubleday, 2010), 5.

⁵*Ibid.*, 5, 236.

⁶David S. Landes, *The Wealth and the Poverty of Nations: Why Some Are So Rich and Some Are So Poor* (New York: W.W. Norton & Company, 1999), xx.

⁷David K. Shipler, *The Working Poor: Invincible in America* (New York: Random House, 2005), 3.

and wealthier. . . . If we do not, they will seek to take what they cannot make; and if they cannot earn by exporting commodities, they will export people.”⁸ The fulfillment of this prediction is already manifested in the immigration debate in the nation. For Wolfensohn the world has already divided into two. He confesses, “I learned that there were really two worlds—the developed world of one billion people, which in the year 2000 had 80 percent of the global income, and the developing world of more than five billion people, with 20 percent of the benefits.”⁹ The Abandoned are everywhere.

It is this sharp economic disparity that Robert Rank says should not be allowed in America. He writes:

It is one thing for a country to be mired in poverty but to lack the resources to change the conditions. It’s quite another to have the capital and assets but consistently fail to do much about it. It’s the latter that characterizes the United States. As a result, we are led with a multitude of disturbing contrasts: “The homeless man dying on a park bench while joggers whist by in oblivion. The single mother struggling to survive on one of the least generous systems of public assistance in the Western world as politicians continue to slash the social safety net, arguing that they are helping such woman by doing so. The preschool child who goes to bed hungry yet sleeps in a town where grain is stockpiled in warehouses. In short, the contrasts are sharp, penetrating, and disturbing.” . . . The paradoxes are found in every state, city, and village across America.¹⁰

Why is such a disparity in this nation? Rank answers: “Wages and income have stagnated, the gap between rich and poor has widened, increased number of working families fall below poverty line. . . . Roughly one-fifth of our population is either in

⁸Landes, *The Wealth and the Poverty of Nations*, xxi.

⁹Wolfensohn, *A Global Life*, x.

¹⁰Ibid., 4.

poverty or precariously close to falling into poverty at any point in time.”¹¹ One-fifth of the population of 310 million is 62 million. This figure is closer to Iceland’s estimate of 68 million or 22.2 percent the people who were near poor and poor.

Scott C. Miller has adjusted the number of poor people in the nation to 80 million from his calculation. He writes: “An analysis of the 2005 census done by the McClatchy Newspapers found that the number of ‘severely poor’ rose 26% from 2000 to 2005.”¹² He complains that while worker productivity has increased dramatically, wages and job growth lagged behind. Moreover, “while corporate profits have dwarfed the amount going to wages and salaries, social programs aren’t as effective as they once were at catching those who fall into economic despair.” Miller admits “having worked in the field for over 25 years, it is clear to me that unless a public will to end this situation intervenes, poverty levels probably will continue to grow.”¹³ Miller joins the preceding authors by seeing that “poverty is a national *emergency* and needs to be viewed as such.”¹⁴ He cautions the nation not be satisfied until “individuals and families have become economically self-sufficient.”¹⁵

There has been a common misconception in the nation that the poor do not work.

¹¹Mark Robert Rank, *One Nation Underprivileged: Why American Poverty Affects Us All* (New York: Oxford University Press, 2005), 5.

¹²Scott C. Miller, *Until It’s Gone: Ending Poverty in Our Nation in Our Lifetime* (Highlands, TX: Process, 2008), xi.

¹³*Ibid.*, xi.

¹⁴*Ibid.*, 3.

¹⁵*Ibid.*, 5.

Iceland says, “in fact nearly half of the poor of working age work at least part-time.”¹⁶

Philip DeVol provides statistics to that effect. “In 1999, about 42% of persons considered poor *worked* and were still living in poverty.”¹⁷ DeVol goes beyond the general statistics to heighten the issue of poverty for all Americans. The people in the very bottom are not the only ones in trouble. He says, “For the first time in US history, the middle class is shrinking. . . . The structures that created the middle class well-paying jobs, the 40-hour workweek, assistance with college loans and home mortgages, and employer-provided health care and pensions are falling away.”¹⁸

It is alarming to realize that not only is poverty increasing among the bottom rung of Americans but that the middle class is also falling into poverty while unfortunately the social safety net is being severely slashed. Sarah Burd-Sharps, Kristen Lewis, and Eduardo Martins have written, “Fifteen percent of American children—10.7 million girls and boys live in families with monthly incomes of less than \$1,500 per month, while the top 1 percent of households possesses a full third of American wealth. The top 10% hold more than 71 percent of the wealth, while the lowest 60% possess just 4 percent of the wealth.”¹⁹

As alarming as these figures may appear, the accurate picture of poverty may not be known because the “official U.S. poverty measures are linked to eligibility for

¹⁶Iceland, *Poverty in America*, 3.

¹⁷Philip E. DeVol, Ruby K. Payne, and Terie Dreussi Smith, *Bridges Out of Poverty: Strategies for Professionals and Communities* (Highlands, TX: Process, 2006), viii.

¹⁸*Ibid.*, viii.

¹⁹Sarah Burd-Sharps, Kristen Lewis, and Eduardo Borges Martins, *The Measure of America: American Human Development Report 2008-2009* (New York: Columbia University Press, 2009), 6.

government benefits.” Furthermore, governments don’t like to pay out more benefits.

That is why the “official government poverty threshold is based on cost of food. There is a strong consensus among experts that this is a woefully outdated measure. For many impoverished children, the zip code into which they are born reveals more about their life chances than the amount of food in their cupboard.”²⁰

The government may continue to use the old measure because of benefits but the reality is that the old measure does not account for all the poor. There are more poor people than the current instrument is able to capture. This analysis is in agreement with the conclusion of *The Measure of America*. The authors write, “But recent evidence suggests that, in some critical areas, social mobility has slowed or even reversed and for some realizing the American dream is more difficult today than it was thirty years ago.”²¹

The impact on the urban communities is tremendous since they are overrepresented among the poor in this nation. That is why Dillon calls for economic reinvigoration for the city, or he says, the city risks economic backsliding. Tony Campolo joins Dillon to raise the following concerns:

1. In many inner-city ghettos, more than half of all adults are without work in a given week. About half of all the poor in America are people who live in urban neighborhoods.

2. Other major cities have not fared much better during the last twenty years with Chicago losing 60 percent of its manufacturing jobs (326,000), New York City losing 58 percent (520,000) and Detroit losing 51 percent (108,000).

²⁰Burd-Sharps, Lewis, and Martins, *The Measure of America*, 19.

²¹Ibid., 17.

3. When jobs leave a city, a lot more leaves with them; banks and other businesses also leave.

My assessment is that inner-city poverty is directly related to inner-city joblessness which in turn relates to the dysfunction in the urban community. Robert Carle is emphatic: "Black Americans are, by many key indices, worse off today than they have been at any time since emancipation. . . . A century ago, there were 240 African banks; today there are fewer than 30, in 1910 blacks owned twenty million acres of land; today, they own fewer than four million. In 1940, 90 percent of black households had a male head; today, fewer than 30 percent do. In 1970, 21 percent of black families earned less than \$10,000 annually; today, 26 percent do."²²

It seems black people are not only worse off economically, but according to *The Measure of America*, they are also worse off in terms of health and longevity. Black people die 12 to 14 years younger than other Americans and the main reason is economic.²³ Black people are also worse off in education.²⁴ In all of these measurements, economy is the culprit. "Income enables valuable options and alternatives, and its absence can limit life chances and restrict access to many opportunities."²⁵

American poverty goes beyond unemployment for Shipler. He asks—how can people work in America and still remain poor? His answer is that these people work hard, earn little, spend everything, save nothing and are always behind on their bills. For him,

²²Carle, and DeCaro, *Sign of Hope in the City*, 40.

²³Burd-Sharps, Lewis, and Martins, *The Measure of America*, 4.

²⁴*Ibid.*, 5.

²⁵*Ibid.*

regardless of label, these Americans are poor and their issue needs addressing. Of particular significance to me is the definition of poverty that came from the poor. "When the poor or the nearly poor are asked to define poverty, however, they talk not only about what's in the wallet but what's in the mind or the heart. 'Hopelessness,' said a fifteen-year-old girl in New Hampshire."²⁶ Shieler states, "While the United States has enjoyed unprecedented affluence, low-wage employees have been testing the American doctrine that hard work cures poverty."²⁷ Poverty is not only real and chronic; it is worsening in the urban communities. If the gospel is to be effective in the city, poverty must be cured alongside sin for they both lead to hopelessness.

The Effect of Poverty on the Poor in the City

Generally, it appears that poverty affects only the poor, but the literature surveyed indicates otherwise. Poverty comes with a high cost for all. Rank says, "Each of us directly and indirectly pays a high price for allowing poverty to walk in our midst." He elaborates: "As children continue to grow up, the disadvantages of poverty or near-poverty multiply. By the time they reach their early twenties, they may be at a significant disadvantage in terms of their ability to compete effectively within the labor market, which in turn increases their risk of experiencing poverty as adults."²⁸

I agree with Rank's assessment. Poverty progresses and if not cured in the infant, it surely gets worse and costs more. In the same vein, Iceland proposes three reasons why

²⁶Shieler, *The Working Poor*, 10.

²⁷Ibid., 4.

²⁸Rank, *One Nation Underprivileged*, 47.

the problem of poverty is of critical importance to the nation. He states:

1. Children raised in poor families are less healthy and worse off in terms of their cognitive development, school achievement, and emotional well-being.
2. Strong economies thrive in societies with a strong vibrant middle class.
3. High levels of poverty have serious social and political consequences. It provokes social disorder and crime.²⁹

These conclusions agree with what Burd-Sharps, Lewis, and Martins indicate is shown by research. "Research has shown that relative poverty can curb children's aspirations and limit their achievements."³⁰ This cannot be good news for America, especially since poverty is on the rise. If the achievement of children goes down, the progress of the nation goes down. Scott Miller quotes a report by the Center for American Progress: "The cost of our nation of having children raised in poverty is \$500B (billion) a year!" Miller says: "Poverty undermines democracy by disempowering vast numbers of voters and potential voters, preventing them from having a voice in our government." Miller continues, "Ending poverty is a moral, economic, and social imperative."³¹

Yunus looks at the cost of poverty from the socio-political realm to the moral realm. He writes, "Thus, poverty doesn't only condemn humans to lives of difficulty and unhappiness; it can expose them to life-threatening dangers. Because poverty denies people any semblance of control over their destiny, it is the ultimate denial of human

²⁹Iceland, *Poverty in America*, 2, 3.

³⁰Burd-Sharps, Lewis, and Martins, *The Measure of America*, 19.

³¹Miller, *Until It's Gone*, 34.

rights.”³² In this perspective, I see poverty as nothing but slavery that cries out for liberation. Campolo blames joblessness: Joblessness has a devastating effect on the family life of the urban poor. High levels of joblessness are correlated with high levels of social disorganization, and the institution most of all affected is the family. Only one third of black families in cities consist of husbands, wives, and children living together.

Again, poverty is not only chronic in the city, it is costly for the nation. Poverty must be dealt with before it impedes the future of America.

The Causes of Poverty in the City

Individual Irresponsibility

Generally, there are some who blame poverty on the individual’s irresponsibility. They claim individual laziness, idleness, dependency and overspending are the major contributing factors in the spread of poverty. Although individuals play a role in the perpetuation of poverty, the experts identify economic institutions, the economic system, and government policies as the major factors in the United States.

National Irresponsibility

For Iceland, the prevalence of poverty in our midst is attributed to the unequal distribution of resources, the decline in the number of economic opportunities for many inner-city residents and continued high urban levels of racial, ethnic, and class segregation.³³ To complicate matters, Iceland indicates that “most people seem to

³²Muhammad Yunus, *Creating a World Without Poverty: Social Business and the Future of Capitalism* (New York: PublicAffairs, 2007), 104.

³³Iceland, *Poverty in America*, 118, 119.

accept the extent of inequality built in the economy.”³⁴

Rank insists that “rolling back the protections provided by a safety net and other social programs”³⁵ is a major problem. He also blames a lack of jobs. “Various researchers,” Rank says, “including W. E. B. DuBois (1899) all emphasized the importance of inadequate wages, lack of jobs, and unstable working conditions as primary causes of poverty.”³⁶ He says there simply are not enough well-paying jobs to support workers.³⁷ Unemployment may be endemic in the economic system that is already failing, but Hayami sees population explosion as even a greater threat. “Within the last half century, the world population has increased about 2.3 times, while farmland has decreased less than 30 percent.”³⁸

Another reason for the prevalence of poverty is globalization. According to the experts, “globalization, as it is currently practiced, results in the loss of manufacturing jobs, forcing communities to attract business by offering the labor of their people at the lowest wages, thus creating a situation where a person can work full time and still be in poverty.” Poverty, therefore, according to the survey is “caused by both the behaviors of the individual and the political/economic structure and everything in between.”³⁹

³⁴Iceland, *Poverty in America*, 9.

³⁵Rank, *One Nation Underprivileged*, 11.

³⁶*Ibid.*, 53.

³⁷*Ibid.*, 54.

³⁸Yujiro Hayami, *Development Economics: From the Poverty to the Wealth of Nations*, 2nd ed. (London, England: Oxford University Press, 2001), 88.

³⁹DeVol, Payne, and Smith, *Bridges Out of Poverty*, 72, 73.

Corporate Irresponsibility

For Campolo, the major source of problems in the inner city is the disappearance of jobs. "The flourishing drug trade and the array of robberies that plague the troubled sections of American cities are interrelated with the disappearance of decent-paying, legitimate employment for the poorly educated, untrained people who live there."⁴⁰

Gar Alperovitz and Lew Daly attribute poverty to corporate greed. They see the unfairness of a few people owning almost everything and almost everybody owning nothing. The statistics are staggering, they declare. "In 2004 CEO compensation was estimated to be 431 times higher than that of the average worker. . . . In 2004 Bill Gate's net worth alone was more than twice the direct stock holdings of the entire bottom half of the U.S. population."⁴¹

There is not much the poor can do to compete in a system where the top 1 percent own over 60 percent of the wealth and CEOs are paid 431 times higher than the average worker. Free market is not free for everybody. Yunus concedes, "Capitalism is thriving, . . . not everyone is benefiting. . . . Half of the world lives on two dollars a day or less, while almost a billion people live on less than one dollar a day."⁴²

Chancellor Williams' analysis led him to one conclusion. "Worldly economic system," he laments, "is a heartless institution."⁴³ The reason it is heartless is because big

⁴⁰Campolo, *Revolution and Renewal*, 113.

⁴¹Gar Alperovitz and Lew Daly, *Unjust Deserts: How the Rich Are Taking Our Common Inheritance* (New York: W.W. Horton, 2008), 149.

⁴²Muhammad Yunus, *Creating a World Without Poverty: Social Business and the Future of Capitalism* (New York: PublicAffairs, 2007), 3.

⁴³Chancellor Williams, *The Rebirth of African Civilization* (Chicago, IL: Third World Press, 1993), 154.

corporation is nobody in particular and its “success is measured in dollars, not reductions in illiteracy, poverty, and disease.”⁴⁴ Martin Luther King called for reform. “True compassion,” he said, “is more than flinging a coin to a beggar; it understands that an edifice which produces beggars needs restructuring.”⁴⁵

Poverty is prevalent in the midst of prosperity in America because of social issues, public policies, and the economic system in place. There have been a lot of failures in the system, such as, lack of enforcement of fair economic laws, lack of jobs and living wages for workers, and the incompatible philosophy at the heart of the economy which drives the rich to get richer and the poor to get poorer to the detriment of the whole nation.

The Cure for Poverty in the City

Individual Responsibility

There are those like President R. Reagan who advocate the “magic of the marketplace.” Meaning that the best way out of poverty was to follow the route he had taken. That is to “pull themselves up by their bootstraps.”⁴⁶ Leaving it to the poor to lift themselves by their bootstraps is impractical because the poor don’t have the boots to lift. That is why I share President D. Roosevelt’s sentiment. “The test of our progress is not whether we add more to the abundance of those who have much,” he says, “it is whether

⁴⁴Williams, *The Rebirth of African Civilization*, 154, 155.

⁴⁵Rank, *One Nation Underprivileged*, 15.

⁴⁶Wolfensohn, *A Global Life*, 442.

we provide enough for those who have too little.”⁴⁷ In any imbalanced system there are always going to be those who have little and cannot make it without external help.

Market Place Solutions

It is apparent that the market has not been able to solve the issue of poverty and the problem is getting worse. Yunus questions why the free market has failed so many people and left much of the world behind. His answer is emphatic: “Unfettered markets in their current form are not meant to solve social problems and instead may actually exacerbate poverty, disease, pollution, corruption, crime, and inequality. It’s like a freeway with no police and no enforceable laws—the giant trucks take over and force the little people off the road.”⁴⁸ Why is it that corporations cannot fix poverty? Yunus continues, “By nature, corporations are not equipped to deal with social problems. . . . Our economic theory has created a one-dimensional world people who devote themselves to the game of free-market competition, in which victory is measured purely by profit.”⁴⁹

The economic system is not about meeting the needs of the people but about making profit at the expense of the people. Morally, it is the sacrifice of the many for the survival of the few. I agree with Yunus when he says, “Institutions and policies that created poverty cannot be entrusted with the task of eliminating it. Instead, new institutions designed to solve problems of the poor need to be created.”⁵⁰ “The poor,”

⁴⁷Franklin D. Roosevelt, quoted in Rank, *One Nation Underprivileged*, 3.

⁴⁸Yunus, *Creating a World Without Poverty*, 5.

⁴⁹Ibid., 18.

⁵⁰Ibid., 12.

Yunus concludes, “can be self-employed entrepreneurs and create jobs for others.”⁵¹ The market is part of the problem. Therefore, the market is incapable of solving poverty without intervention. “Frustrated with government, many people who care about the problems of the world have started nonprofit organizations.”⁵² Yunus insists that a Social Business is the answer. “A social business is a company that is cause-driven rather than profit-driven, with the potential to act as change agent for the world.”⁵³ A social business centered in “selfless concern for others” is the most viable alternative to any system which sacrifices people for profit.

Call for Redistribution of Wealth

Alperovitz and Daly deem it unfair for some to have all the wealth while others go to bed hungry. They do not think rich people deserve all their money. Warren Buffett, one of the wealthiest men on the planet, worth over \$60 billion, answered that question. “Does he ‘deserve’ all this money? Why? Did he work so much harder than everyone else? Did he create something so extraordinary that no one else could have created?” “Ask Buffett himself and he will tell you that personally he thinks that ‘society is responsible for a very significant percentage of what he’s earned.’”⁵⁴

This idea was expressed by Sir Isaac Newton who said, “If I have seen far it is because I have stood on the shoulder of giants.”⁵⁵ So if society contributed to Buffett’s

⁵¹Yunus, *Creating a World Without Poverty*, 12.

⁵²Ibid., 9.

⁵³Ibid., 22.

⁵⁴Alperovitz and Daly, *Unjust Deserts*, 1.

⁵⁵Ibid., 142.

wealth, asked Alperovitz and Daly, “doesn’t society deserve a very significant share of what he has received?”⁵⁶ “Given the ever growing social contribution to economic development, for Hobhouse it was clear that what some called ‘redistribution’ was in the main simply ‘just compensation,’ a matter of restoring excess wealth to its underlying nature as social property.”⁵⁷ Another champion for this argument was Winston Churchill. He intones: “The ‘new attitude’ of the state toward wealth is to ask not only ‘How much have you got?’ but also ‘How did you get it?’”⁵⁸

“Wealth in the modern world does to come merely from individual effort,” Roosevelt argued, “it results from a combination of individual effort and of the manifold uses to which the community puts that effort.”⁵⁹ Urging taxation of large estates, Bill Gates Sr. reasoned: “Success is a product of having been born in this country, a place where education and research are subsidized, where there is an orderly market, where the private sector reaps enormous benefits from public investment. For someone to assert that he or she has grown wealth in America without the benefit of substantial public investment is pure hubris.”⁶⁰

Therefore, without redistribution in the form of taxation, there will always be two Americas, as is expressed by Allen Wolf—“the top 2 percent and everybody else.”

⁵⁶Alperovitz and Daly, *Unjust Deserts*, 1.

⁵⁷L. T. Hobhouse, *Liberalism and Other Writings*, ed. James Meadowcroft (Cambridge, UK: Cambridge University Press, 1994), 91, quoted in Alperovitz and Daly, *Unjust Deserts*, 114.

⁵⁸Winston Spencer Churchill, *Liberalism and the Social Problem* (New York: Haskell House Publishers, 1973) 377, quoted in Alperovitz and Daly, *Unjust Deserts*, 116.

⁵⁹Franklin Delano Roosevelt, “The New Deal,” <http://www.treas.gov/education/faq/taxes/historyrooseveltmessage.shtml> (accessed 7 May 2007), quoted in Alperovitz and Daly, *Unjust Deserts*, 117.

⁶⁰William H. Gates Sr. and Chuck Collins, *Wealth and Our Commonwealth* (Boston: Beacon Press, 2002), 122-23, quoted in Alperovitz and Daly, *Unjust Deserts*, 140.

“Experts have long understood that the United States is the most unequal of all the advanced nations.”⁶¹ Sachs demands,

Our assertion today must be like King’s forty years ago. . . . The world’s poor cannot accept a bad check marked insufficient funds especially when it is painfully clear that the funds are ample and even residing in the accounts of a few hundred of the U.S.’ superrich, not to mention the four million or so American households with net worth in excess of \$1 million, or the eight million or so households worldwide, or the one billion people in total who live in the high-income countries with a combined annual income of some \$30 trillion.⁶²

Finally, giving America’s bountiful development and enormous wealth, Alperovitz and Daly end their analysis with a cautious prediction, “The question of precisely why so few deserve to benefit so greatly while so many are in pain may well become impossible to evade.”⁶³

Redistribution sounds wonderful. John Perkins hopes it will cure the extreme poverty and the excess wealth disparity. In reference to the church after Pentecost, he writes: “There were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales . . . and it was distributed to anyone as he had need (Acts 4:34-35).”⁶⁴

Moreover, White admired the principles of the Old Testament law regarding distribution of wealth. Modern observance of such principles would likely “hinder the amassing of great wealth” and she believed, “would tend to prevent the ignorance and degradation of tens of thousands whose ill paid servitude is required for the building

⁶¹ Allen Wolf, Rick Lyman, “Every Four Years, Blue Bloods Put on a Blue Collar,” *New York Times*, October 2003, p. D14, quoted in Alperovitz and Daly, *Unjust Deserts*, 150.

⁶² Jeffrey D. Sachs, *The End of Poverty: Economic Possibilities for Our Time* (New York: Penguin Group), 2006, 364.

⁶³ *Ibid.*, 152.

⁶⁴ John M. Perkins, *Beyond Charity: The Call to Christian Community* (Grand Rapids, MI: Baker Books, 2005), 50.

up of these colossal fortunes.” However, such a course would, in sum, help resolve the social problems that ‘now threaten to fill the world with anarchy and bloodshed.’⁶⁵

Redistribution works great among the converted. It mimics the New Testament ideal; however, I am not so sure it will work with the unconverted. Not only will it be difficult, but it will also be impractical to implement. Most rich people will prevent it from becoming law and if it did, they would do everything to change it. Most importantly, how often would the government redistribute wealth when people squander their portion?

Some also have questioned the wisdom of distributing money indiscriminately to the poor and charged the Government of actually perpetuating poverty by extending charity without accountability. Goldsmith, the former Mayor of Indianapolis, “rejected the conventional wisdom and argued that teen pregnancy and illegitimacy were made economically viable through the convoluted welfare system.” He charged the government for subsidizing “the breakup of the family.”⁶⁶ “He felt that the War on Poverty was a failure, an attempt at a massive redistribution of wealth that neglected the ‘core responsibilities of public safety and infrastructure.’”⁶⁷ His slogan was, “Wealth needs to be created, not redistributed.”⁶⁸ Goldsmith was convinced that “communities of faith can

⁶⁵Morgan, *Adventism and the American Republic*, 68; White, *Education*, 43-44.

⁶⁶Stephen Goldsmith, *The Twenty-First Century City: Resurrecting Urban America* (Lanham, MD: Rowman & Littlefield, 1999), quoted in Jo Renee Formicola, Mary C. Segers, and Paul Weber, *Faith-Based Initiatives and the Bush Administration: The Good, the Bad, and the Ugly* (Lanham, MD: Rowman & Littlefield Publishers, 2003), 34, 35.

⁶⁷*Ibid.*, 35.

⁶⁸*Ibid.*, 34, 35.

do more to help strengthen families than any government can hope to accomplish.”⁶⁹

Create More Livable Paying Jobs

“For Americans to sustain, or obtain, a decent standard of living,” Burd-Sharps, Lewis, and Martins conclude that “the wages and opportunities of millions of Americans must improve.”⁷⁰ They also call on institutions of the nation to invest in the people to build their capabilities, “enabling them to take advantage of the full range of opportunities offered in the United States.”⁷¹ Eugene Robinson quotes a narrative in the Executive Summary of *The State of Black American Report*, issued by the National Urban League, to indicate what needs to be done. “Jobs with living wages and good benefits must be the primary goal for 2010 and ahead.”⁷² Rank citing Bartik states: “As Timothy Bartik (2002) notes, a basic standard should stipulate that there is a sufficient full-time job available for every working-age leader of household.”⁷³ Ranks’ “third step in revitalizing economically distressed neighborhoods is attracting businesses and economic opportunities into such communities.”⁷⁴

The literature surveyed indicates similar solutions for poverty. And these range from extending opportunities, economic growth, living wages, social intervention,

⁶⁹Goldsmith, *The Twenty-First Century City*, 34, 35.

⁷⁰Burd-Sharps, Lewis, and Martins, *The Measure of America*, 7.

⁷¹*Ibid.*, 18.

⁷²Eugene E. Robinson, *Disintegration: The Splintering of Black America* (New York: Doubleday, 2010), 191.

⁷³Timothy H. Bartik, *Jobs for the Poor: Can Labor Demand Policies Help?* New York: Russell Sage Foundation, 2001, quoted in Rank, *One Nation Underprivileged*, 196.

⁷⁴Rank, *One Nation Underprivileged*, 234.

extending the social safety net, investment opportunities in the urban communities to individual responsibilities.

Three-Legged Collaborative Approach

According to DeVol, Payne, and Smith, the solution to poverty lies in partnership of people from all economic classes.⁷⁵ Wolfensohn and Moyo call for “opportunity and not charity”—“trade” and “not aid.”⁷⁶ Mayo quotes an African proverb to signal the urgency: “The best time to plant a tree is twenty years ago. The second-best time is now.”⁷⁷ Hayami also recommends investment: “Investment in human capital will increase the efficiency of knowledge production, which in turn will improve the efficiency of production of economic value added from given resources in the society.”⁷⁸

Marvin Olasky advocates investment. Notwithstanding, he wants it to be administered through the church. Olasky believes that before we call the poor to accountability, we must first give them their bootstraps. “Similarly,” he continues, “when the poor are left with neither incentive nor penalty, we are surprised to find them immobile.”⁷⁹ Olasky recommends that religious organizations be supported to address poverty:

⁷⁵Rank, *One Nation Underprivileged*, 83.

⁷⁶Ibid., 119.

⁷⁷Dambisa Moyo, *Dead Aid: Why Aid Is Not Working and How There Is a Better Way for Africa* (New York: Farrar, Straus and Giroux Publishing, 2009), 155.

⁷⁸Hayami, *Development Economics*, 11.

⁷⁹Marvin Olasky, *The Tragedy of American Compassion* (Wheaton, IL: Crossway Books, 2008), 230.

Isn't it time, with rats running wild, that we adopt a policy of moral realism that prizes cats of any sort as long as they can catch rats? As matters stand, many government agencies and private charities are dispensing aid indiscriminately; in doing so they ignore the moral and spiritual need of the poor and are unable to change lives. Isn't it time that we start managing by result, even if that means returning social services to those private and religious institutions that emphasize challenging compassion?"⁸⁰

For Olasky, redistribution without accountability is a waste of resources.

Investment in the poor must be done by investing in the church which will set up industries to put the poor to work. This is the answer Perkins was looking for when he issued his urgent call to start developing the urban communities. He says "It is an invitation for you to help us lead the way in bringing hope to the broken communities of our nation. By doing this, by going beyond charity to reconciliation and development, we can become a lamp hanging on a post, which gives light to a dark world."⁸¹ "Christ calls us to share with those in need." Perkins concludes, "This means redistribution of more than our goods; it means sharing of our skills, technology, and educational resources in a way that empowers people to break out of the cycle of poverty."⁸² I like Perkins' redistribution because it appears non-threatening even to the rich, and as such they may respond.

Poverty may seem daunting, but with three-legged support of the government, economic institutions and the church, it can be defeated. From these analyses, What should be done is clear, but who should lead it? For Olasky,

⁸⁰Olasky, *The Tragedy of American Compassion*, 224.

⁸¹Perkins, *Beyond Charity*, 18.

⁸²*Ibid.*, 37.

Government can do certain things very well, but it cannot put hope in our hearts or a sense of purpose in our lives. That requires churches and synagogues and mosques and charities. A truly compassionate government is one that rallies these armies of compassion and provides an environment in which they can thrive. . . . Government will not be replaced by charitable organizations, but it can welcome them as a partner.⁸³

Goldsmith was convinced that “communities of faith can do more to help strengthen families than any government can hope to accomplish.”⁸⁴ Yunus feels all that is required to get the poor people out of poverty is for us to create an enabling environment for them. Once the poor are allowed to unleash their energy and creativity, poverty will disappear very quickly.⁸⁵

Campolo lays the burden of rescuing the underclass in our cities on the church. While the political Left and Right are giving lip services to the plight of the cities, Campolo challenges the church not to walk away from the city’s blight but face them redemptively until we see the cities born again. He reminds the church to take seriously its “calling to rescue the perishing and care for the dying who live in the city.”⁸⁶ For Campolo, government-sponsored programs, for some reason, do not work and seem to be actually dangerous for the poor for whom they were designed.⁸⁷

What Can the Church Do about the Urban Plight?

Campolo writes:

⁸³Formicola, Segers, and Weber, *Faith-Based Initiatives*, 31.

⁸⁴Goldsmith, *The Twenty-First Century City*, quoted in Formicola, Segers, and Weber, *Faith-Based Initiatives and the Bush Administration*, 35.

⁸⁵Yunus, *Creating a World without Poverty*, 54.

⁸⁶Campolo, *Revolution and Renewal*, 5.

⁸⁷*Ibid.*, 47.

1. "Urban churches can network with the business community and with suburban churches to find out where jobs are available.
 2. Churches can set up an employment agency.
 3. Churches can provide "job-readying" programs for the unemployed in their neighborhoods—especially for those who are trying to make the transition from school to work.
 4. Churches can organize to establish a kind of mini chamber of commerce for the purpose of bringing some new businesses into their neighborhoods.
 5. Churches can become incubators for job-creating entrepreneurial ventures."⁸⁸
- Such ministry "gives witness to a holistic gospel that not only answers the quest

for spiritual salvation, but also demonstrates that the God of the Bible is at work through the church, answering the needs of the people for economic opportunities and justice."⁸⁹

Reed calls such an approach "wholistic." "What it means is that the black church has begun to re-focus its attention on the critical needs of the whole individual and the whole community rather than on just spiritual or religious needs."⁹⁰ Reed says,

Economic empowerment is a reasonable response to the fact that we are presently in the world, if not of it, and being in the world requires the full armor of the faith to survive. The auxiliaries of the spiritual quest: schools, retirement homes, drug clinics, employment services, well-baby clinics, credit unions, affordable housing and the like are also the "business" of the church because the business of the church remains what it always was, ministering to the whole person and the whole community.⁹¹

I agree that the business of the church is more than spiritual and that the time has come for the church to address the neglected needs of the urban "Abandoned" community. However, for Reed the need for economic empowerment in the city is not only necessary but critical. He is alarmed that "now the black churches face the gravest challenge of all. . . . It is quite clear that none of the freedoms we cherish can survive in a

⁸⁸Campolo, *Revolution and Renewal*, 8.

⁸⁹Ibid.

⁹⁰Gregory J. Reed, *Economic Empowerment Through the Church: A Blueprint for Progressive Community Development* (Grand Rapids, MI: Zondervan, 1994), 11.

⁹¹Ibid., 14.

vacuum of economic deprivation, and that spiritual redemption begins with a full stomach, a warm place to sleep, and a hope for something better than perpetual handouts.”⁹² From the literature, it is clear to me that God has a special work to be done for the poor in the city.

Carle and DeCaro identify the church as the “Salt of the City” and explain that the church is the remaining institution of trust in many of New York City’s neighborhoods. Since the founding of the city, the church has been a bulwark against violence, poverty, and urban decay.⁹³ In other words, Carle and DeCaro seek to show how churches with vision and tenacity can reverse the trend toward urban decay and social disintegration.

The book deals with the critical question of the church’s role in the development of community, which the author says every church should be doing. The good news is that whereas the church would complain about money, now the government has made it possible for the church to get the necessary money to be able to develop the community. This work of rescuing souls for which Jesus died has been possible not only with the church’s effort alone but also because of the government’s grants. The business of the church (of building the sanctuary) could be done with Egyptian gold without compromising the church’s integrity.

Inspired Solution: The Adventists’ Metropolitan Mission

Reflecting on the counsels of Ellen White, Morgan writes: “Although the church was in danger of being co-opted or made subservient when identified with political

⁹²Reed, *Economic Empowerment Through the Church*, 15.

⁹³Carle and DeCaro, *Sign of Hope in the City*, 3.

parties, in her view a martyr church should be on the side of social reform as in fact Christian reformers historically had been.”⁹⁴ “We are bound together in the great brotherhood of society and nations” and “oppression or degradation of one member means loss to all.”⁹⁵ Based on the principles of the gospel, the church affirmed its “mandate to act on the behalf of the rights and well-being of all people.”⁹⁶

While men like Frederick Lee were warning the church that social policies were a threat to liberty, other Adventist writers were encouraging the church to extend a helping hand. Some of them warned that “failure to enact economic change could be an even greater threat to liberty.”⁹⁷ “The issue,” Morgan framed, “was not simply the priority of rescuing individuals out of a wrecked world, but the proper role of the church in helping to keep the wreckage temporary afloat.”⁹⁸ Alonzo Baker, an Adventist professor, wrote, “Believers in the Second Coming should vigorously apply the ‘first aid’ of social betterment while waiting for the full recovery that only the ‘Great Physician’ can bring upon His return.”⁹⁹

Adventist ministry began to be more practical in the city. Morgan writes, “Adventist’ urban social ministry was launched in the 1880s and 1890s as part of what the church called ‘medical missionary work. . . . White first called for city missions in

⁹⁴Morgan, *Adventism and the American Republic*, 56.

⁹⁵*Ibid.*, 55, 56.

⁹⁶*Ibid.*, 56.

⁹⁷*Ibid.*, 104.

⁹⁸*Ibid.*, 100.

⁹⁹*Ibid.*, 104.

1885, and by 1888 a number had been established, but it was in 1893 that Kellogg undertook to establish the most ambitious of the missions in Chicago.”¹⁰⁰

Ellen White drew inspiration from the “Hebrew prophets, particularly Isaiah, in urging Adventists to minister to the poor and oppressed.” She called on the converted church members to become “‘mediums for the vital current’ of His love to those in need.”¹⁰¹ “A ‘Workingman’s House’ was established in 1896 offering temporary work as well as housing and food at minimal cost for the unemployed.”¹⁰² “In the same year, the American Medical Missionary College Settlement Building was opened at a five-story site on South Wabash as a dormitory.”¹⁰³ Activities included a “free employment agency.”¹⁰⁴

Another Adventist enterprise, the Life Boat Mission, provided a practical ministry for the poor. Mission Director, David Paulson, wrote in 1902, that such problems “will not be settled in prayer meetings or conventions, but . . . by individual efforts on the part of men and women in whose hearts throb a genuine love for humanity.”¹⁰⁵ Ellen White’s “unqualified endorsement of the Life Boat Mission under Paulson’s leadership indicates her ongoing support for social ministry.”¹⁰⁶

¹⁰⁰Morgan, *Adventism and the American Republic*, 60.

¹⁰¹*Ibid.*

¹⁰²*Ibid.*, 61.

¹⁰³*Ibid.*

¹⁰⁴*Ibid.*

¹⁰⁵Butler, “Chicago Mission,” 46-47, quoted in Morgan, *Adventism and the American Republic*, 61.

¹⁰⁶*Ibid.*, 43-50, quoted in *Ibid.*

“Kellogg finally broke with the church over control of health institutions and theology in 1907 and the Chicago mission was disbanded in 1910. After the break with Kellogg, Adventists renewed their ministry to the large cities, but now stressed evangelistic work over humanitarian ministry.”¹⁰⁷ Metropolitan Mission with its practical ministry has never been revived since Kellogg left. It seems to have died with him.

In *Ministry of Healing* Ellen White declares: “Attention should be given to the establishment of various industries so that poor families can find employment. . . . Let boys and girls be thoroughly taught some useful trade or occupation.”¹⁰⁸ Industry, therefore, is God’s means of healing the poor and should be implemented in the metropolitan ministry.

Finishing the Unfinished Business

In *New York City: A Symbol*, Monte Sahlin answers the question of whether or not the urban ministry fostered in the church met Ellen’s White’s satisfaction. The answer is no. “There is no evidence that the score taken in the aftermath of this event actually resulted in the kind of mission initiated that she envisioned. It seems that Ellen White went to her grave deeply disappointed on this score. In fact, her vision for the cities has not been realized to this day.”¹⁰⁹ Monte Sahlin states that Ellen White yearned for “the creativity of God’s people today to tackle the full potential for metropolitan mission which was not realized in her lifetime.” Sahlin is hopeful, realizing “if church leaders of

¹⁰⁷Morgan, *Adventism and the American Republic*, 61.

¹⁰⁸White, *The Ministry of Healing*, 194, 186.

¹⁰⁹Monte Sahlin, *New York City: A Symbol* (Kearney, NE: Morris Publishing, 2000), 11.

her own era failed her vision; Ellen White was a woman of hope. She knew that some generation would impact metropolis' in Christ's name."¹¹⁰

Ellen White predicts that "God will raise up laborers for this work . . . to be done in New York and in other large cities of America."¹¹¹ "Here let a center for God's work be made, and let all that is done be a symbol for the work the Lord desires to see done in the world."¹¹²

Summary

Metropolitan Mission—A Call to Reform

The literature surveyed could be summarized with following:

1. Urban poverty is an unfortunate reality which is getting worse. It is exacerbated by the government's continued slashing of the social safety net.
2. The government cannot solve poverty because of competing political interests. Economic institutions cannot solve it because their focus is profit and not people.
3. Charity without responsibility leads to dependency rather than financial independence. Poor people are not looking for handouts but opportunity. Investment opportunities in the city are the most viable solutions to change the economic malady of the poor.
4. Biblical stewardship demands of the church to invest in the well-being of its

¹¹⁰Sahlin, *New York City*, 12.

¹¹¹*Ibid.*, 14.

¹¹²*Ibid.*

members. The church is the only viable institution with certain credentials to implement such ministry.

5. The church can receive funding from the government's Faith-based Initiative to implement community development programs to lift the poor.

6. There is an unfinished business in the Adventist ministry to the urban communities. The original Metropolitan Mission started by the church in Chicago included industries. After Kellogg left the church, Metropolitan Mission lost its practical ministry and shifted its focus exclusively to evangelism.

7. Ellen White predicted the revival of the metropolitan mission in New York and in other large cities of America, which will serve as a center and a symbol for the work the Lord desires to see done in the world.

8. Finally, God calls for a reformation in our ministry to the city. And it is my belief that Industry-based Ministry (IBM) is the answer.

When Must It Be Done?

"As Dr. Martin Luther King, Jr., reminded us in the '60s, we are now faced with the fact that tomorrow is today. We are confronted with the fierce urgency of now. In this unfolding conundrum of life and history, there is such a thing as being too late."¹¹³

The time is now!

¹¹³Miller, *Until It's Gone*, 9.

CHAPTER 4

ANALYSIS OF SOME (IBM) MINISTRIES

Identification and Investigation of Major Reasons for Growth Among Some Black Congregations

Most growing urban churches have implemented industries as part of their ministries. Finally, the black church has come to understand the importance of a “wholistic” ministry advocated by Reed, “that spiritual redemption begins with a full stomach, a warm place to sleep, and a hope for something better than perpetual handouts.”¹ As such, the urban church has “begun to re-focus its attention on the critical needs of the whole individual and the whole community rather than on just spiritual or religious needs.”²

Here are some examples:

1. “In Atlanta, the Wheat Street Baptist Church sponsors a federal credit union which has over a period of four decades provided one-and-a-half million dollars in loans for African Americans without access to other financial institutions.

2. “In Oklahoma, Californian co-pastors J. Alfred Smith and J. Alfred Smith, Jr., led the Allen Temple Baptist church in sponsoring a seventy-five unit housing development for the elderly, fifty-one additional unrestricted units, a credit union with

¹Reed, *Economic Empowerment*, 15.

²Ibid., 11.

one million dollars in assets, a blood bank, and other projects vital to community service.

3. "Allen AME Church in Jamaica, New York, pastored by Congressman Floyd Flake Jr., is deeply involved in multi-family housing, an oil consortium, a credit union, and an accredited school for students from kindergarten to tenth grade.

4. "Abyssinian Baptist Church in Harlem owns the Abyssinian Development Corporation, which operates hundreds of units of housing in Harlem and has been a vital force in the community revitalization."³

Growth and Retention Among (IBM) Churches and Ministries

The following are samples of (faith-based) Industry-Based Ministry.

Camden, Pennsylvania

For a decade and a half, Bruce has labored long and hard in a city which *Time* magazine labeled "the worst city in America." In local churches in a half dozen neighborhoods of that city, he has established a variety of programs that have turned "throwaway children" into college students of promise and led untold numbers of "lost" kids into lives of hope and promise. When it comes to change on the micro level, Bruce Main is a blazing example of what can be done. While calling for social change and supporting those who struggle against "the principalities and powers" that perpetuate structural evil within the institutions of the city of Camden, Bruce has not given up his first love, which is a personal ministry to the at-risk youngsters who roam the streets of the city.⁴

If one man's personal industry-based-ministry can turn throwaway children into college students, men and women coming together in the church of God must be able to provide similar or better programs to transform the lives of inner-city "lost" kids into lives of hope and promise. We just have to find the most relevant programs that can meet

³Reed, *Economic Empowerment*, 16, 17.

⁴Campolo, *Revolution and Renewal*, 4.

the needs of the people to whom we minister.

Also in Camden, Pennsylvania, "A faith-based print shop in Camden has been created by our missionary organization, EAPE/Kingdomworks. The ten young people who operate this business enterprise print greeting cards, decorate note paper, and offer specialized T-shirts for various organizations and special occasions."⁵

This industry of printing greeting cards, decorating note paper, and offering specialized T-shirts is so simple that it can easily be duplicated in every church that has young people. The simple fact is that every church has young people who are yearning to get involved in some form of ministry. The best way to meet our needs as a church is to meet the needs of others. That is exactly what happened in Ripon, New York.

Ripon, New York

At the Hutterite community in Ripon, New York, a small faith-based company is making quality equipment to aid in the mobility of physically impaired children. . . . Everything these Hutterites produce is sold at very affordable prices, while still providing good incomes for their several hundred community members.⁶

Two major needs of others are met by the Hutterite community. Their industry-based ministry makes quality equipment to aid in the mobility of physically inspired children while at the same time providing good income for the community members. Similar programs can be created to help our community and our church members to generate income for church members and to provide service for the community at large.

⁵Campolo, *Revolution and Renewal*, 133.

⁶Ibid., 5.

Among the Mennonites, the elderly are engaged in productive social activities by quilting, and by so doing raise funds for missionary endeavors.

Lancaster, Pennsylvania

Just on the edge of the city of Lancaster, Pennsylvania, the Mennonite denomination has established a production plant in which elderly church members, most of them widows, are brought together daily to do quilting. . . . The quilts they produce are works of art which are sold at good prices with the profits going to missionary work.⁷

Industry takes different forms and the elderly Mennonites of Lancaster have found their niche. By meeting other people's needs their own needs are met. Growth and retention of members are a given.

Industry-based ministry is not limited to one socio-economic group. There are endless varieties of programs that can be implemented by people from all walks of life. And the young are not exempt from it. Especially with today's technology, the opportunity is endless for the young to engage in ministry. With EAPE/Kingdomworks, ten young people managed to create a missionary organization through industry ministry.

Literacy Center in Haiti

While in Haiti visiting one of the literacy centers sponsored by our missionary society, EAPE/Kingdomworks, I watched a middle-aged man demonstrate his newly acquired skills of reading and writing. We sat in nervous stillness as the man picked up the chalk, walked to the blackboard, and laboriously wrote out his name followed by the words ". . . loves Jesus." When he finished, the class broke into wild applause. The man, with a smile that was too big and expressive to describe, said, "Now I feel like I am a human being! I never felt like that before I could read."⁸

⁷Campolo, *Revolution and Renewal*, 126.

⁸Ibid., 152.

The feeling and the excitement that will result with (IBM) in our churches will be comparable to the feeling of that Haitian man. (IBM) is educational outreach. The kind of education that adds value to life and life eternal to our existence. Once we learn the art of adding value to other peoples' lives, we can take anything in this world and transform it into valuable goods to enhance everyday life. Such is the contribution Christians can make through (IBM) to the communities around us. People like the Haitian man never leave the church that helped them to feel like a "human being."

In a remanufacturing plant church in Mexico, "the men in the group developed a small remanufacturing plant in which they fixed and reconditioned household appliances. They rebuilt and sold everything from toasters to washing machines."⁹

America throws away everything (even if only minor repairs are needed) and the churches in American cities can take advantage of that and start a remanufacturing industry to rebuild household appliances, thus providing jobs for members and the community. The Christian principle of redemption in which God restores the fallen gives us the basis for the ministry of transforming the "used" for reuse.

Philadelphia, Pennsylvania

In Philadelphia, a large Pentecostal church established a store called Second Mile House. The store sells secondhand clothing, household appliances and bric-a-brac—all of which are donated by people from other churches. This entrepreneurial venture not only has created decent-paying jobs for a couple of dozen people but also has become a spiritually nurturing community.¹⁰

This Pentecostal church in Philadelphia has been able to provide employment for

⁹Campolo, *Revolution and Renewal*, 163, 164.

¹⁰*Ibid.*, 168.

its members and also become a spiritually nurturing community just by selling secondhand clothing donated by other churches.

Impact of (IBM) on Some Congregations

The following quotation demonstrates the impact of (IBM) in membership growth and retention among the Nation of Islam. Black Muslims in Philadelphia and Chicago have accomplished much in African-American urban communities.

In cities like Philadelphia and Chicago, his [Farrakhan] Black Muslim movement has created employment for African-Americans by starting up black-owned-and-operated businesses. Clothes-cleaning establishments, credit unions, restaurants, auto repair shops, food stores, and a host of other businesses crop up with amazing frequency as Black Muslims become a strong presence in African-American neighborhoods. So impressive are the accomplishments of the Black Muslims in urban communities that the Christian black clergy have a difficult time standing up to the encroachment of the Black Muslim movement into the lives of their people, especially their young people.¹¹

Muslims in Philadelphia and Chicago have taken industry-based ministry to another level, not only by creating employment, but also by starting up black-owned-and-operated businesses with a slew of industries. The Muslims have been able to take a man from jail and turn him into a successful business owner. In a country where economy means everything, employment is next to salvation and the Muslims have found a way to win the hearts of black people. All growing, successful ministries have found the way to the heart of those they seek to win.

The poignant point is that through (IBM) and not through theology, Black Muslims have become a threat to the future survival of the inner-city church. Unless the

¹¹Campolo, *Revolution and Renewal*, 138.

church has something more than theology to offer, it can no longer retain its younger generation.

The church must adapt in this changing world to meet the needs of its people and survive or it will die. And that is what the secret Christian Cultural Center (CCC) has discovered. In some ways CCC has captured the (IBM) principles—"Meet their needs and you will hold their attention for long."

Industry-Based Ministries (The Interview)

My mission was to collect data from churches and religious organizations that have implemented successful industry-based ministries. This process was done by assessing the nature of each ministry and its impact on the community and the various needs each one addresses.

The following organizations cited here have enriched many people in their communities and beyond. They meet the needs of God's people not only spiritually, but also socio-economically. They have various ministries to address diverse needs of the community, especially to lift the down-trodden from the condition they have been in to a better socio-economic life.

I sent out a questionnaire to gather information for my interview with the following questions:

1. Could you tell me how your ministry got started?
2. Name of the church and founder, date, and story?
3. What is the vision for the ministry of this organization?
4. How did you arrive at this great vision for this community?
5. What is the extent of the need of the community you address?

6. What is the Biblical basis for the ministry?

7. Could you share your mission goals?

Industry-Based Ministry at Christian Cultural Center

A. R. Bernard's philosophy of ministry is that God is constant in His purpose, values, character, and vision, but God changes with respect to His methods, strategies, and operations. God alters His methodologies and strategies in dealing redemptively with humanity while His core purpose, values, and attributes remain constant.

With this as his foundational principle, Bernard affirms that what is true for God must be true for people, in that our purpose in life, established values, character, and attributes which make us who we are must remain constant while our methodologies and strategies must change whenever they are not achieving our core purpose. Every organization therefore must change its strategy to accomplish its vision, or its methodology will replace its vision and become tradition, which will lead to death. By operating on these principles, the CCC has achieved so much in such a short time in addressing the various needs of the members of the church community for the kingdom of God. By maintaining his core theological values, Bernard has been able to adapt his ministry in the changing times to change the notion that the church can't do business to meet the needs of his congregation and the community. Christian Cultural Center is doing the "business" of the Lord and thriving spiritually, numerically, and financially.

While some ministries only address the spiritual dimension of the person, others have gone beyond the call of duty to minister to the whole person—spiritually, mentally, and economically. Christian Cultural Center is one of the ministries able to give training

to its members to improve their status as they seek to worship the Lord and as such CCC has grown exponentially.

A Brief Narrative of the Christian Cultural Center Founded by Pastor Bernard, the Chief Executive of the Ministry

The Christian Cultural Center is a fellowship of individuals united by a common faith in the Lord Jesus Christ. Pastor A. R. & Elder Karen Bernard founded the church in 1978. What started in their home as a group of four has grown into a faith-based, non-profit, non-denominational organization, situated on a welcoming 11-acre campus, with over 30,000 members.

Their leaders have built a positive brand based on personal life-changing experiences and focused on serving others. While thankful for all God has blessed them to accomplish, they remain committed to maintaining a very practical approach to ministry and focused on serving the needs of their congregation.

From this narrative, we understand that CCC addresses not only the spiritual well-being which they term as personal life-changing experiences, their ministry maintains a practical approach focused on serving the needs of the members of the congregation by this simple format. Focusing on housing and employment, the membership of CCC's one congregation has grown to be as numerous as the total membership of the Northeastern Conference's more than two hundred congregations.

Since beginning a ministry in the kitchen of a modest Brooklyn home in 1978, the Reverend A. R. Bernard has grown his church into the city's second-largest congregation of 30,000, with an annual budget of \$60 million. He demonstrated his clout last year by inserting himself into a citywide debate over affordable housing, leading the opposition to the sale of Brooklyn's Starrett City, which probably would have resulted in higher rents for the 5,880 units there. Since helping to defeat the sale, Mr. Bernard has partnered with developers to bid for Starrett City, the nation's largest federally subsidized housing complex. "I started out in this to protect the community,

and now we're creating a model of public and private development that I want to replicate throughout the city and the country," says the pastor, who also plans to develop an affordable housing project in Canarsie. Mr. Bernard, who succeeded Calvin Butts as the president of the Council of Churches last year, hosts television and radio shows on religion and current affairs. "The reverend has been a positive force in the community . . . leveraging [his church's] influence to help bring about positive change in the name of the city's underserved," says City Councilman Charles Barron. "But now he's becoming a force to be reckoned with on the real estate scene, and there's no bigger topic in the city than housing."¹²

With housing being a major need for every community, Bernard has found a golden opportunity to meet it and this is the secret of his success. If one man in such a short period of time (since 1978), could generate such a growth of 30,000 members and \$60 million in revenue, Seventh-day Adventists should be able to duplicate or exceed that.

Those who meet the needs of the community become a force to be reckoned with and there is no bigger topic in the city than housing. Adventist ministries can benefit from Bernard's experience. By providing the opportunity for our members to support themselves, the church's needs in growth and retention would be met as well.

In addition to building affordable housing for his parishioners, Pastor Bernard also embarked on other relevant ministries. He established CCC's Food Pantry, Prison Ministry, Domestic Violence Initiative, and Family Life Center. He also organized a rapidly growing male mentoring program under the name of the International Christian Brotherhood with more than 1,000 male mentors.¹³ Among other things, Pastor Bernard

¹² Andrew Marks, Christian Cultural Center, 12020 Flatlands Avenue, Brooklyn, New York. Also Crain's New York Business, 2008, retrieved from [www.craigslist.com/Crain's 100 Most Influential Women/Crain's 40 Under 40](http://www.craigslist.com/Crain's%20100%20Most%20Influential%20Women/Crain's%2040%20Under%2040) (accessed 8 May 2011).

¹³ Marks, Christian Cultural Center.

offers real estate training classes to the men and open employment opportunities to all.¹⁴

The needs are in education, housing, food, and jobs, and CCC provides them all.

The Impact

The greatest impact of (IBM) at CCC has been the revitalization of the Canarsie community and the membership growth of the church. Pastor Bernard's industry-based ministry has been tremendously positive to the Brooklyn community, in terms of job training and employment, especially for the people of the church, and in transformation of the Canarsie community in which the church is located. There have been tremendous changes of the socio-economic situations of many people who live in the community and especially those who attend services there. Holistic transformation has been evident in the lives of the poor, the youth, the men, the seniors, young adults, the people of Canarsie in general and especially the Canarsie economy.

These successes did not come by accident. The church had to make sacrifices to initiate changes of minds and implement these industries. Although the Northeastern Conference has a membership of about 46,000 people, spread throughout about two hundred congregations, compared to CCC's one congregation with a membership of 30,000, CCC generates an annual budget of \$60 million, compared to the \$36 million budget for the Northeastern Conference. The difference can be attributed to nothing but (IBM).

¹⁴CCC classes and information, <http://www.icbmen.org> and http://www.cccinfo.org/pages/page.asp?page_id=50665 (accessed 8 May 2011)

(IBM) at Allen Temple Baptist Church
Through J. Alfred Smith Academy

This interview was conducted with Dr. J. Alfred Smith on November 1, 2009. He is a recently retired minister of the Allen Temple Baptist Church in California.

Vision and History

J. Alfred Smith Academy was established in 1998 as a training school for parolees from prison. The purpose for establishing the school is obvious for three reasons:

That Christ commands us to take care of prisoners and by taking care of them we take care of Christ. That parolees find it really difficult or almost impossible to find a job when they get out of prison and therefore, many simply return to jail. While most seek to be punitive in their dealings with parolees, we have decided to be redemptive, corrective and restorative to these vulnerable people of society rather than punitive.¹⁵

The program is also extended to other members of the community besides parolees. During orientation for new believers, deacons welcome everyone and introduce the unemployed to the program. "We experience great success with the community because of the principles of love and care we practice and the security we provide for those who attend the program." The Academy has purchased a family life center where the training program is conducted.

Training

There are ten programs for training which parolees go through to enhance their job skills. They are given technical training in areas such as industries, green technology, carpentry, electricity, and environmental services. Upon graduation, the students become skilled workers for various industries. As a result, some of them become technical

¹⁵Dr. J. Alfred Smith, retired minister, telephone interview by author, November 1, 2009.

installers for the various industries. In addition, these students are also taught time management skills, personal discipline, and anger management to help them to get a job and also maintain a job.

It is the academy's goal to nurture its students to adjust to the outside life by helping them overcome their demons and handicaps that affect their lives, such as drugs, anger, and other negative behaviors or bad habits that could send them back to jail. The success of the academy is evident in reversing the reoccurrence rate of one in seven parolees compared to that of unsupported, untrained parolees. The academy safeguards a lot of people from going back to prison. Some of our students have graduated to become tax paying members of society. Others have become good Christians, gone back to their families, gotten jobs, and some have even gained back custody of their children.

When parolees do not receive the help like the kind offered by the academy, but just to report to their parole office, the statistics, according to Dr. Alfred Smith, show that seven out of ten go right back to prison. The work of the academy has not only been successful, but, most importantly, redemptive in opposition to the state's concept and implementation of justice which he said was punitive.

Finances

The academy is financed by various entities such as the Department of Labor, the State of California Governor's Office and the stimulus package from the green revolution. The output is most satisfying when parolees graduate and are qualified to hold a job, returned to their families, transformed into great men and women for God, and restored back into society.

Obstacles

As an organization under 501c3, not-for-profit, we have to compete for the limited funds by constantly writing proposals. And because funding is uncertain, it becomes difficult to get workers on a long term basis for obvious reasons that we can't pay everybody. We end up depending on volunteers and as a result we end up experiencing volunteer burn out from time to time.¹⁶

In addition, some church members hesitate to have parolees on church premises. Therefore, it becomes necessary to constantly educate our members on who Jesus came to save and to reinforce in them the gospel mission of Jesus, instilling in them the idea that He came not to call the righteous but sinners to repentance.

To complicate matters, many of the parolees do not even have a GED. So it becomes increasingly difficult with such handicaps to elevate them to higher heights. With that magnitude of need, and besides all the training provided, the parolees also need formal clothing for job interviews which the church provides with the help of volunteers.

Media bias becomes a real problem as well. "When paroles break their parole, the media is there to report and emphasize the negatives but when they graduate and manage to turn their lives around you can't find the media to cover the story of such a positive outcome."¹⁷

But thank God some celebrities see the importance of the Academy and they lend their support. "Celebrities have been our friends and great support. Danny Glover was the speaker for the 2009 Graduation."

¹⁶Dr. J. Alfred Smith, telephone interview by author, November 1, 2009.

¹⁷Ibid.

(IBM) at Flake's Church, Queens, New York

The following presentation under the theme, "A Call to Commitment in Earth's Final Hour," was given by Dr. Floyd Flake at the 29th Annual Pastoral and Evangelism Council on Sunday, December 7, 2008.

Dr. Flake's presentation is pertinent to my research because it deals with Kingdom building—Meeting the Needs of People and Building Value in People. Dr. Flake's ministry is centered on real estate. His success was in building homes for depreciated communities.

Dr. Flake's Kingdom Building Philosophy

The kingdom of God is not a place of limitation; it is a place of growth; it is a place of maturation. "It's not magic," Dr. Flake intones. It begins when you talk to God and allow God to talk to you. We are created for the purpose of giving God the glory not only by what we say but also by virtue of how we treat the kingdom of God. This is more than sharing the Word of God. We ought to empower people to do what is necessary for them to survive in a world which is ever maddening and ever changing. We should not wait for somebody to tell us what to do next, to give us solutions or to create something miraculous for us, but believe that God has given us power to do it all.¹⁸

It is all about kingdom building, not for self but for the glorification of God. We ought to know that God will take care of us when we take care of His kingdom. To do that "we need to get out of our boxes." Dr. Flake says the Bible furnishes us with examples like the following: "There was a man who wanted to see Jesus so bad, his

¹⁸Dr. Floyd Flake, "A Call to Commitment in Earth's Final Hour," presentation at the 29th Annual Pastoral and Evangelism Council, Oakwood College, Sunday, December 7, 2008.

friends decided it was important enough so they moved him to the roof of the building and cut a hole in the roof pushing him through the ceiling to the presence of the Lord.”

Dr. Flake makes the application that

we’ve got a whole lot of people in our communities and we’ve got to find a way to take them to the roof and push them down to the presence of the Lord. We’ve got the drug addicts as well as the drug dealers. We’ve got the prostitutes. We’ve got a growing AIDS crisis. We have difficulties in life where people are trying to make it; losing their homes to foreclosure; not sure how their tomorrows are going to be. We have urban communities where we have been the predominant residents over the years and we have watched them dissipate because we have been the church sitting on the corner; God’s lighthouse, where it’s been dark because we the people have not found a place where their hopes could be realized. And we wonder why everybody is moving out and the only time we pay attention is when other folks who don’t look like us move in.¹⁹

Dr. Flake continues by saying we ought to understand that God does not merely appoint us to churches but to communities for kingdom building on earth. Kingdom building means that we evaluate what God gives us and then ask, as Jim Collins asks in *Good to Great*, “Is it good enough?” Good, according to Jim Collins, is the enemy of great. We have become satisfied with good so much that we never move to great because (we think) the responsibility for great is too demanding of the discipline that most of us do not acquire. We talk about the principles of the faith and the demand God has put on us that we are supposed to fulfill. We live here on the face of the earth, yet we are not disciplined enough to spend the time to do what God requires of us to bring our standard of living that brings heaven down to the level where the average individuals can understand it.

The church must assume responsibility for educating dropout children. We do this

¹⁹Flake, “A Call to Commitment.”

to eliminate the need for another child to be marched through the door of a prison; put in a box, told when to sleep, told when to eat, told when to exercise; always waiting for the bell to ring, to tell him or her when to come in, when to go out and eventually becoming comfortable in a system that does not give him or her anything but to train him or her to go back to jail. We no longer want to touch these people because they have been to jail.

Our own value begins with the understanding and appreciation for the value of others. In Acts 2 there is a wonderful story of the coming of the Holy Spirit where everybody began to speak with other tongues. Peter got up, preached, and 3,000 were added to the church because they stayed and met the needs of the people.

Kingdom Building Is About Meeting the Needs of the People

The kingdom of God is like a man who walks through the field and finds a treasure. The treasure has to have some value. The problem is that we often do not know what value really is. Why were people leaving the Jamaican community where I was supposed to do my ministry? Why am I supposed to build my ministry in a community where people are leaving?

Dr. Flake gives reasons why people leave a community. Baltimore was an example:

1. Drug culture—crime—people dying—nobody wants to move to a community where there are killings every day.

2. Bad reputation—you do not want to train your children in a community which has such a bad reputation.

3. Empty lots—foreclosed homes create a cavity in the community and drive

property values down. If we are going to keep people in the community we need to create a sustainable community where there is a security and people want to live.

To understand the Kingdom of God on earth, Dr. Flake says, we need to understand transformation. Churches are dying all around us today because they refuse to deal with the reality that the global construct of the world has changed. But we are living in our little boxes. The communities are dying because the controllers of the boxes are telling us that they have no value. The Bible says the man was walking across the field and saw a treasure—but he could have done like many of us. This is valuable. This is a great thing so I am going to keep this, but the Bible says he did not do that. He decided that if there is a treasure here in this depreciated place, I am going to take the treasure and bury it in this depreciated place and come back and buy the whole field.

How to Build Value in People

Dr. Flake rhetorically asks the question, “How do you build value in a depreciated place?” His answer: “Meet the needs of the people and empower, develop and nurture the people to be who they ought to be. Depreciation of the community means depreciation of the property of those who have stayed. We need to reverse the depreciation.”²⁰

Here are practical steps the church took to build value in the people to whom he ministers.

We went to the Mayor, got 660 sites that the city has foreclosed on as well as 4 urban renewal sites declared in 1963 that nothing has been built on them and told the Mayor that I would like to develop. Mayor gave us the 600 sites for \$1.00 a piece. We built 660 brand new homes. We sold our first home in 1985 for \$157,000. We built homes with rental units upstairs, asked the Governor to agree to pay us a stipend so the buyers would only have to pay 5% down on \$157,000. The mortgage came up to

²⁰Flake, “A Call to Commitment.”

\$797.00 a month. The buyers would get \$800 on the rental property upstairs. So they would not be paying the mortgage out of their pocket but from the income that comes from the rental unit upstairs. Today the value of the properties have increased so much that the building could be sold for 500/600,000. The man bought the whole field to create the kingdom living on earth. *You appreciate your value as you appreciate the value of other people*²¹ (emphasis added).

The book *Sign of Hope in the City: Ministries of Community Renewal* summarizes

Dr. Flake's Allen African Methodist Episcopal Church and their mission to the community this way:

Financed by funds from the Department of Housing and Urban Development, the \$13 million complex is one of the largest housing projects for senior citizens developed by a single church congregation in the United States. The Allen Senior Citizens' Complex provided housing for three hundred elderly citizens in a comfortable environment within their own community. Since the complex was federally funded (section 8-202), residents pay only a portion of their income toward rent, and those living on limited incomes could occupy the new apartments. The success of the complex thrust Allen Church into the life of the community and established Flake as a community leader.²²

There was a time when drug dealers flourished on the corners of Linden and Merrick Boulevards. That was before the ministry of Dr. Flake. "Driving down Merrick Boulevard today, one will see uniformly modern, well-kept stores, featuring dry cleaners, a pharmacy, and law offices. The rent from these stores helps pay the mortgages the church has on the properties. The arrangement is one of the many beneficial situations brought about by Flake."²³

In conclusion, Dr. Flake challenges the church to engage in a ministry of building value in people for whom Jesus died. "We dare to believe in a God who is bigger than

²¹Flake, "A Call to Commitment."

²²Carle and DeCaro, *Sign of Hope in the City*, 61.

²³*Ibid.*, 62.

anything else put on us. We've got to find a way to get out of our boxes—do something about it—open the door—see the possibility in our kingdom building. Possibilities only become reality when you assume responsibility.” Most successful (IBM)’s provide the following:

1. Holistic Ministry to meet not only the spiritual but also the social and economic needs of the community.
2. Inclusive Ministry for the youth, men, women, and seniors.
3. Practical Ministry that offers financial advice; job, academic and technology training; internship; and housing to help sustain their members.
4. Diversity of Services designed to address specific needs.

How Does a Church Run a For-Profit Organization?

“All tax-exempt organizations need funds to conduct operations. Funds are usually obtained through nontaxable charitable contributions or income-producing activities. . . . Income-producing activities of a tax-exempt organization are subject to taxation at the federal corporate rate if the activities satisfy certain criteria.”²⁴

Following are some examples of income-producing activities:

1. Laundromats
2. Fast-food operations
3. Senior citizens' housing
4. Bookstores
5. Clothing stores

²⁴Reed, *Economic Empowerment*, 39.

6. Rental incomes
7. Real estate development
8. Managerial services.²⁵

As churches have become more progressive in their efforts to meet the needs of both their members and those in the surrounding area, the creation of Community Development Corporations (CDCs) have become the vehicle of choice to effectuate a positive outward ministry to create housing, economic development, and job opportunities. CDCs are legal corporations created under state law to promote neighborhood development.²⁶ CDCs stress three areas of involvement: (a) economic development through the creation of equity funds to promote business development, (b) neighborhood revitalization through the implementation of rehabilitation programs for the housing area around the church, and (c) job training.²⁷

Summary

From the examples above, it is evident that every church can engage in some form of industry-based ministry to grow the church and also to answer “the needs of the people for economic opportunities and justice.”²⁸ Now that funding is available to be claimed, only the sky is the limit.

²⁵Reed, *Economic Empowerment*, 40.

²⁶*Ibid.*, 81.

²⁷*Ibid.*, 39.

²⁸Campolo, *Revolution and Renewal*, 128.

CHAPTER 5

DEVELOPMENT, IMPLEMENTATION, AND EVALUATION OF (IBM) PROJECT

Technical Education

Industry-based ministry is nothing more than education reform extended to all the church members. It is simply making education work for all God's people in every capacity in our ministry. It seeks to educate the whole person, by which we mean the training of the head, heart, and hands, to fulfill the words of Scripture in Isa 54:13, "all thy people shall be taught of the Lord." Moreover, it is by this that we shall be restored to our place of prominence of being the head and not the tail, lenders and not borrowers.

The time of economic downturn is when the need is greatest and the impact tremendous. This is the time, therefore, to implement vocational training in our churches and open trade schools as part of our ministry.

The New Dimension (IBM) was established on the basis of three fundamental promises from the Lord: (1) The LORD shall bless all the work of our hands and we shall lend and not borrow (Deut 28:12), (2) as we do our own business and work with our own hands, we shall have lack for nothing (1 Thess 4:11-12), and (3) if we established various industries, the poor would find employment.¹

¹White, *The Ministry of Healing*, 194, 186.

A Model of Industry-Based Ministry Was Implemented at New Dimension SDA Church

The New Dimension Seventh-day Adventist Church voted (IBM) at their Business Meeting on November 26, 2005. (IBM) was started on May 2, 2006 at the New Dimension Church in Brooklyn. It was a six-month program from beginning May 2006 and ending in October.

Five volunteer instructors were recruited to give instruction in various fields of expertise. I served as the supervisor who oversaw the overall management of the program. Twenty unskilled members of the church registered for the technology training. The New Dimension program focused on industrial technology. Our students were taught to mechanics of using the computer to design and create custom T-shirts. As such the program covered photography and the use of digital camera, manipulating or editing photos, the use of the scanner, importing graphics from various sources, printing mirror images, custom design creation of the t-shirts, using the heating iron-on equipment and making the t-shirt. Before graduation we had our t-shirt contest and gave awards to three winners.

We graduated eighteen students from this particular program in October 2006. After graduation five graduates from the program volunteered to teach the rest of the Pathfinder members; fifteen in number the skills they had just acquired. The club was able raise funds by taking contract from some churches to make t-shirts for them. The Adventurer director also utilized her new found skills to train her Adventures. The New Dimension Church benefited tremendously from the (IBM). The computer and the technological skills acquired by the students served many of them as catalyst for further

development in their lives. Unfortunately, because of lack of security, we could not open (IBM) to the Community.

Potential (IBM) Projects

The New Dimension (IBM) focused solely on technology, but there are various income generating industries that could be developed, such as: carpentry, bakery, masonry, sawing, agriculture, bricklaying, computer technology, videography, construction, typing, printing, landscaping, cooking, automobile, food preservation, and green industries

We can set up sewing classes, train data entry personnel, give cash register training, teach computer skills, instruct in basic accounting/billing to help members with bill payments, train insurance brokers, initiate typing classes, train auto mechanics and barber shops to cut hair.

Outcome: Financial Outlay

By implementing (IBM), there will be employment and a resultant financial blessing for members of the church. This might be what Ellen White meant when she stated that “children may come to our institutions without money and graduate with money in their pockets.” The same blessing promised by God for the institutions will come to our churches for implementing the vision.

The New Dimension grew in numbers and in finances since the implementation of the (IBM). Some graduates have since built on their acquired skills to gain financial independence. They have been striving ever since to become “the head and not the tail, lenders and not borrowers.” Members have gained the confidence to break the cycle of dependency on any system, especially the “beast” to survive in the time of trouble.

Through the independence (IBM) offers, we can equip our members to build the resistance necessary to refuse to receive the mark of the beast when it is imposed on the world. By enhancing members' lives, (IBM) can help fulfill the mission of the church in our ministries; education, stewardship, eschatology and the economy.

NDSDA—Youth Development and Technology Training Project (Industrial Reformation)

(IBM) Philosophy

The philosophy that the New Dimension adopted for their (IBM) was that work is a fundamental human right. All God's children, beginning from Adam, were to work to improve their talents and abilities and to support themselves. Additionally, it is a biblical principle that "he who does not work does not eat," that "idleness is a curse." It leads to destructive behavior and it is susceptible to all kinds of vices such as drug addiction and violence.

Pioneers of Industrial Reformation, as we like to call ourselves, determine to strive to be the head and not the tail! We believe that every human being is equipped with the capacity to reach their potential and to succeed with God's help. So we refuse to come behind in anything we do. We refuse to be dependent on anyone or anything except God. We refuse to entertain any slavery mentality and dependencies which lead us to live on hand-me-downs and handouts, using a begging posture; rather we learn to be self-sufficient. We refuse to be borrowers and strive to be lenders, which means we must train our heads, our hearts, and our hands to develop our God-given talents and enhance our natural abilities.

Table 1. The Curriculum of the (IBM) model

Industrial Reformation				
New Dimension Seventh-day Adventist Industry-Based Ministry (NDSDA-(IBM))				
Youth Development & Technology Training Project Was Born				
<i>Phase One</i>				
<i>1st Batch</i>				
Curriculum				
Classes on Tuesdays				
1st Month	1st Week	2nd Week	3rd Week	4th Week
Learning our Tools	Orientation	Orientation	Tools of the Trade	Photography
	Expectation	Computer Proficiency		
	Conduct			
	Goals			
2nd Month				
Sources of Graphics	Graphics From Clip Art	Graphics From File	Graphics From Camera	Graphics From Scanner
3rd Month				
Manipulating or Editing Graphics	From Clip Art	From Files	From Camera	From Scanner
4th Month				
Printing	Graphics	Photographs	Iron-on	Iron-on
5th Month				
Design	Text-Based T-shirt	Graphic-Based T-Shirt	Text/Graphic-Based T-Shirt	Custom Design 10 T-Shirts
6th Month				
Creation or Making Your T-Shirts	Using the Heating Equipment	Make Your 1st T-Shirt	T-Shirt Contest	Best T-Shirt Winner To Be Selected
		Graduation Program		

One way of achieving them is by the church setting up industrial training centers for the development of its members and the community. Hence, NDSDA—Industry-Based Ministry Youth Development and Technology Training Project. The first of its kind! Pioneers of Industrial Reformation!

During the (IBM) Orientation, instructors met with the students and provided the inspiration and the motivation to kick start the program. The book, *Education*, and other technology books became our textbooks. Software applications were also utilized. The starting date and time were established and the program began on April 13, 2006, from 7:00 p.m. to 9:00 p.m. Other requirements were spelled out and clarified. The first week was pretty much for instruction purposes.

Students were asked to bring one pack of iron-on paper and five plain white T-shirts for hands-on activities. There was discipline in the program right from the start. There was a mandatory sign-in for everyone. Punctuality was required and students were expected to be present when the program was in session. Absenteeism and tardiness were not acceptable. Three absences and you were out!

What Must the Church Do?

(IBM) expects the Church to be faithful to God's vision on behalf of His children. The Church is expected to implement and support the Church's mission of giving holistic education such as the training of the head, heart and hands, which includes industrial training to all the members of the Church of God.

The members of the New Dimension (IBM) saw this as part and parcel of the very mission of the Church to see to the development of the mind of members, sponsor the

training of their hands and foster the redemption of their hearts for the joy of service above and for useful service on earth.

(IBM) students believe that properly conducted (IBM) could generate funding for itself. Funds will come in from the sale of products from the program. God is a major source of funding since (IBM) is God's vision. The New Dimension Church has been blessed both financially and also numerically. By this simple strategy our church did not only win souls but managed to retain them during and after the implementation of (IBM) at the New Dimension Seventh-day Adventist Church. Any church can benefit from operating (IBM).

God is waiting on the church to implement Industry-Based Ministry so the poor can find employment in the church and so He can release His financial blessing upon all. The gospel is to make it economically viable for the community and the congregation.

Implementation

(IBM) can be implemented in all the branches of our work. A church department can be created at the Conference level with a director who will coordinate all (IBM) services. (IBM) products can be supplied to the Adventist Book Centers for sale to the public and our schools. Health departments can be trained to start (IBM) organic farms.

Apparently, God does not give His children money. He gives them talents with which to take care of His work; however, like the man in the parable, God's people seem to have buried their collective talents and so our people have become poor and suffering.

Personal Commitment

It was upon confronting the situation of poverty in my church and in my country when I went home to Ghana that I began learning how to build computers upon my

return. Thank God, now I can build computers from scratch. As a result, I have been of more help to our people not only spiritually but also economically, through training, so they can best serve the Lord with dignity that is accorded the sons and daughters of God.

Funding and (IBM)

Governments regard it as their duty to provide job opportunities for their citizens. Most people look to their governments to help them secure employment but all around the world the governments have come short of that goal. Unemployment has skyrocketed everywhere around the globe. Even as I am writing this paper, I got a letter from overseas from an elder of a local church begging, "Please, Pastor Yankson, I am jobless, so help."

What does the church do? Watch its members as they go on a starvation diet? Doesn't the church have an obligation to provide for her children? Jesus fed the people in His ministry. The apostles distributed money to the needy church members. Can we provide training or employment to help the people? Since the government cannot do it all, the government has provided funding for the private sector and faith-based institutions to help provide the training, assistance, and employment for the community.

Fundamentals of Faith-Based Initiative

President Ronald Reagan realized early in his administration that something ought to be done for the poor in this country and challenged religious organizations to intervene. He said, "If every church or synagogue would take on two poor people, there would be no need for a welfare system."² For President Reagan the church was the only

²Jim Ellor, "Faith-Based Initiatives and the Bush Administration," *Journal of Church and State* 7 (March 22, 2005): 415.

solution for poverty. However, the church failed to see that vision to assume such a mammoth undertaking.

By 1996 in President Clinton's administration, Welfare Reform legislation developed into the concept of "charitable choice." "Charitable choice is more about the funding of social services and the inclusion of the faith community than it is about direct services."³ The idea here was that the state would fund the church to meet the needs of the poor. Thus the stage was set for the idea of Faith-Based Initiative. "For President Bush, the concept of faith-based social services was personal. It originated in his own struggle with addictions and the support he received from a faith-based agency. As governor of Texas he initiated the Office of Faith-Based Initiatives in Texas and brought this policy with him to the White House."⁴

In his inaugural address, he laid down the foundation for his policies on faith-based initiatives in which he expanded the public-private partnership into religious organizations on behalf of the poor. Although the office of faith-based initiatives had a noble goal of joining the religious organizations and governmental agencies to address the needs of the poor, "it fell short of its expectations and proved extremely difficult to implement."⁵ Here is why:

In the past, public officials have used a mistaken notion of Constitutional law to exclude faith-based organizations from eligibility for government welfare monies. Even when faith-based organizations have participated in government-funded programs, they have found themselves subject to governmental pressures to downplay or discard their religious emphases. They were required to strictly separate their spiritual activities from their social programs. Some public officials have even

³Ellor, "Faith-Based Initiatives and the Bush Administration," 415.

⁴Ibid.

⁵Formicola, Segers, and Weber, *Faith-Based Initiatives*, 115.

demanding that they even remove all religious symbols, such as crosses and framed Bible verses from the walls of their facilities.⁶

Yet the record shows that: "Faith-based organizations are among the most effective providers of much-needed social programs. For example, in 1997, the 270 faith-based shelters that make up the *International Union of Gospel Missions* served over 30 million meals and provided over 15 million nights of lodging to the homeless and poor."⁷

Often such groups are the only ones willing to reach out to the most troubled families and neighborhoods, more willing to be creative and flexible to get the job done than government agencies and likely to take a much more personal approach to helping those in need. Faith-based organizations have proven to be especially effective in helping people break out of long-term poverty and self-destructive behaviors. Their effectiveness can be credited to their spiritual and moral foundations and their unique approach of placing emphasis on the personal responsibility of the individuals they serve. However, there exists a basic distrust between the church and the state.

These comments illustrate their frustration: "They began to put in rules against the use of Bible Classes, religious pictures, and programming." "We were told we had to stop all religious service requirements, so we stopped taking money for women staying in shelter, men in recovery." "Government wanted to control program content." "The ACLU threatened to sue the county if they paid us because of our mandatory chapel."⁸

⁶Ellor, "Faith-Based Initiatives and the Bush Administration," 415.

⁷Michael Liimatta, "International Union of Gospel Missions, 1997 Statistical Survey," <http://hpn.asu.edu/archives/Dec97/0238.html> (accessed 8 May 2011).

⁸"Government Funding & Faith-based Shelters," an IUGM study of 127 rescue missions conducted in February 1995, Kansas City, MO: International Union of Gospel Missions.

In his piece on Welfare Reform titled *Partnership with Strings Attached?*, William Raspberry quotes the executive director of the IUGM, Rev. Stephen Burger, as saying: "If it's a choice between government funding and doing what we know how to do, there's just no choice. I mean if we have to strip our programs of their moral and spiritual aspects, then they wouldn't be worth doing. Even things like our computer-skills programs and other training programs don't work unless we first confront people spiritually and get them to accept responsibility for their choices."⁹

"Fear of government intrusion in their spiritual affairs is the main reason faith-based organizations have tended to reject government funding all together."¹⁰ With this consideration in mind, Missouri Senator John Ashcroft became the principal advocate for the "Charitable Choice" initiative. Here are his comments:

One of my goals in proposing the charitable choice provision was to encourage faith-based organizations to expand their involvement in the welfare reform effort by providing assurances that their religious integrity would be protected. The charitable choice provision embodies U.S. Supreme Court case precedents to clarify what is constitutionally permissible when states and local governments cooperate with the religious and charitable sector of society. The provision protects the rights of faith-based providers as well as the religious liberty of the individuals they may serve.¹¹

The "Charitable Choice" provision of Section 104 became the new federal welfare legislation signed by President Clinton on August 22, 1996. The law encourages public welfare services to work more closely with faith-based organizations to meet social needs in their communities. The law also protects the spiritual integrity of faith-based organizations that accept government money to fund their social programs.

⁹"Government Funding & Faith-based Shelters.,"

¹⁰Ellor, "Faith-Based Initiatives and the Bush Administration", 415.

¹¹The Center for Public Justice, "A Guide to Charitable Choice," December 1996, 3, http://www.cpjustice.org/files/CCGuide_0.pdf (1997) (accessed 8 May 2011).

Legal Requirements

1. Charitable Choice provisions recognize U.S. Supreme Court decisions that allow states to fund faith-based programs that are working to better society, as long as these programs are equally open to all providers, faith-based and nonreligious.

2. Faith-based providers are required not to exclude individuals from taking advantage of their services if they are from other denominations, churches, or religions. They also cannot require a beneficiary to adopt a particular religious creed or tenet of faith as a prerequisite for receiving help.

3. Additionally, faith-based organizations are still subject to nondiscrimination and civil rights laws such as those regarding age, sex, disability, race, color, and national origin. Other state and local anti-discrimination laws also still apply, unless they infringe the religious autonomy of providers secured by Section 104.

4. The welfare funds are intended to help families become independent, not to promote religion.

5. Ministries need a good plan of action, adequate staff, accountability procedures, and a solid prospect of success.

6. Explicitly, Christian ministries and even churches without separately incorporated programs are eligible to compete for welfare contracts or to redeem vouchers to provide welfare services.

7. Christian principles and language may be used in working with clients.

8. Ministries may keep their religious standards for hiring and disciplining staff.

9. Religious symbols do not need to be hidden.

10. Fiscal audits can be limited by keeping a separate account to receive and disburse the welfare funds.

11. It is essential that faith-based providers consult legal counsel.

12. It is prudent for such providers to maintain a separate account for the federal funds, as permitted by subsection (h) and to use careful accounting procedures to track how these funds are used.

13. A very conservative approach is to create a separate corporation to receive and expend the government funds.¹²

Types of Services That Can Be Funded

Charitable Choice provision provides funding to faith-based organizations for a wide range of services such as:

1. Work Programs—subsidized jobs, community service positions, on-the-job training, job-search help, job-readiness preparation, job-skills training, vocational education training, or GED programs.

2. Food Programs—subsidized meals, food pantries, or training in nutrition, shopping, or food budgeting.

3. Maternity Homes—unmarried minors and expectant mothers who cannot stay with their parents, and adult-supervised residential care, second-chance homes, or other suitable living arrangements.

4. Medical and Health Services—abstinence education, drug- and alcohol-treatment programs, vocational rehabilitation services, or health clinics.¹³

¹²Ellor, "Faith-Based Initiatives and the Bush Administration," 415.

¹³Ibid.

5. Also, economic recovery and poverty reduction, abortion reduction, responsible fatherhood, and global interfaith dialogue.

“Faith-based organizations are eligible to participate in federally administered social service programs to the same degree as any other group.” To protect the Constitutional principle of state, the White House has restrictions on FBOs that accept government funding. “They may not use direct government funds to support inherently religious activities such as prayer, worship, religious instruction, or proselytization. Any inherently religious activities that the organizations may offer must be offered separately in time or location from services that receive federal assistance. FBOs cannot discriminate on the basis of religion when providing services.”¹⁴

In conclusion we cite Mr. Liimatta’s insightful challenge to the church:

My belief is that the church and the Christian community have an opportunity to make a difference in lives, an opportunity that may not be available again. We say we have the solutions to life's problems. Now we are being called upon to share those solutions at a critical time. We can make sure that the future does not become “The Worst of Times.” The church needs to be a catalyst for change and use what it does well to help transform the community. The new opportunities provided by Charitable Choice may give us the opportunity to do just that.¹⁵

Federal Guidelines

The new White House Office of Faith-Based and Community Initiatives (OFBCI) disseminates information about the new office and its programs. “Our Vision is to

¹⁴Safeguards on Faith-based Organizations, http://en.wikipedia.org/wiki/White_House_Office_of_Faith-Based_and_Community_Initiatives#Safeguards_on_faith-based_organizations (accessed 8 May 2011).

¹⁵Michael Liimatta, “IUGM & the New Welfare Reform Bill,” August 5, 1996, *PRNewswire*, International Union of Gospel Missions, Kansas City, MO.

educate and assist new and existing Faith-Based and Community Initiatives to apply and qualify for competitive Federal Funding.”¹⁶

By Executive Order, each of the following Cabinet agencies will create its own Center for Faith-Based and Community Initiatives to work in tandem with the White House OFBCI, to make federal grants available to Faith-Based and Community Initiatives nationwide.

Cabinet Centers for Faith-Based and Community Initiatives:

1. Department of Health and Human Services
2. Department of Housing and Urban Development
3. Department of Labor
4. Department of Justice
5. Department of Education

Faith Based Community Initiatives.org is the Internet gateway providing direct links to each federal agency and their respective grant programs. Faith Based Community Initiatives.org also provides direct links to Charitable Choice Organization for Faith Groups as well as a List of State Liaisons for Faith-Based Initiatives. Grant descriptions, applications, instructions, qualifications, and deadlines are posted online.

For funding sources see appendix A.

Evaluation of the Impact of (IBM) on the Church

As a result of the implementation of (IBM) at the New Dimension Church there was a tremendous change in our church life. There was a change in baptismal rate,

¹⁶“Mission,” http://www.sourcewatch.org/index.php?title=Faith-based_and_Community_Initiatives (accessed 8 May 2011).

retention rate, and general membership growth. There was also a positive change in stewardship faithfulness as we experienced a steady financial growth averaging \$300,000 yearly from 2005 onward.

There was also a quality of life change as members applied their new skills and principles to open their own businesses and enhance their employment opportunities. There was a change in the overall confidence of members. Church attendance grew, member participation soared, membership reached an all-time high, and tithe increased. Great changes have taken place since (IBM) was implemented.

Change in Baptism Rate

(IBM) was voted in 2005 and implemented in 2006. Between 2006 and 2007 the church grew from 227 to 295. New dimension membership statistics show that by the time I left in 2009, the membership had moved from 227 to 381 (see table 2).

Table 2. New dimension membership statistics

Date	Membership
2003	155
2004	180
2005	209
2006	227
2007	295
2008	376
2009 (Up to the Second Quarter—6/2009)	381

Change in Retention Rate

Between the time (IBM) was implemented at the New Dimension Church and the time I left there, not only did we retain members, we increased membership by 154 (see table 2).

Change in Stewardship Faithfulness

There was a steady financial growth in the church averaging in the amount of \$300,000 yearly from 2005 onward until the economy fell in the nation in 2009 (see table 3).

Table 3. New dimension financial statistics

Date	Tithe	Combined Budget	Totals
2003	\$203,431.42	\$61,702.39	\$265,133.81
2004	\$155,515.66	\$99,741.95	\$255,257.61
2005	\$201,527.39	\$106,902.31	\$308,429.70
2006	\$195,063.99	\$100,824.40	\$295,888.39
2007	\$209,979.09	\$125,583.87	\$335,562.95
2008	\$210,235.00	\$121,238.22	\$331,473.22
2009	\$199,876.45	\$121,835.08	\$321,711.53

Evaluation of (IBM) in the Church

Change May Be Attributed to (IBM)

Great changes came about at the New Dimension Church. There were increases in membership, finances, and church participation. There was also a qualitative change for members at New Dimension as they applied their new skills and principles to enhance

their employment prospects. Although, all of these may not be attributed to (IBM) in the church, (IBM) was surely a factor.

Potential Employment: Utilization of New Skills for the Betterment of Their Lives

The Adventurer Club began to take T-shirt contracts from various churches to design T-shirts for them. They raised some money for T-shirt production.

Some of the members of the church became entrepreneurs from the (IBM) emphasis in the church and the classes we offered. Some have since then opened their own businesses. There have been an increased number of New Dimension members who own their own business.

Change in the Overall Confidence of Members Was Great

Church attendance grew, church participation increased and there were new additions to the church membership (see tables 2 and 3).

Examples of Industrial Training Ministry Components

The following are examples of various industries that the church could implement.

1. Drafting—teach the people how to draw to scale (there is a need for architects and draftsmen in the church as well as in the community)
2. Plastic shops—teach people how to create plastic wares and set up (recycle plants and plastic industries)
3. Auto Mechanics—train our people in basic auto mechanics; applying Ellen White

principle of girls should “learn to harness and drive a horse, and to use the saw and hammer, as well as the rake and hoe”¹⁷

4. Painting—teach them the basics of painting (they can paint their own houses, churches, schools, and community to generate income)
5. Art—teach them art appreciation thereby producing artists in our midst who can even generate evangelistic materials
6. Instruments—teach them the skills to play musical instruments and support the local church with the goal of developing great musical talents in the church
7. Computer Building—teach them the basic knowledge of computer building to take advantage of the technology market
8. Computer Repairs—teach them how to repair computers and restore computer related appliances
9. Software Development—teach them how the computer works with the goal being toward helping them design software that will run the computer in the future
10. Printing—teach them the principles of the book publishing industry
11. Wood shop—teach them carpentry, as well as training in the furniture business
12. Poultry—teach them how to take care of chickens (start organic poultry farms)
13. Ceramics—teach them how to make pottery and vases
14. Sewing—train our students how to sew their school uniforms and church clothing
15. Cooking—teach them how to cook, and cook for their schools and church functions to raise funds
16. Baking—teach them how to bake and cater for church functions

¹⁷White, *Education*, 216, 217.

17. Farming—grow our own food and sell it to our institutions
18. Orchards—grow apples, oranges and other fruits and sell them to our people
19. Plantation—teach the people how to grow their own crops and orchards
20. Organic—teach the principles of organic farming
21. Groves—cultivate the land for food production (build the infrastructure at camp grounds; all camp grounds can be economically utilized)
22. Make pie, cider, apple jelly, canned foods, and cereals and build green houses to grow tomatoes and other vital commodities—sell the fruits at the parking lots/use it as fundraising in the churches for the schools
23. Florist—grow your own flowers—for churches, funerals, weddings, and anniversaries
24. Green Revolution—teach alternative sources of energy (as part of Work Study Program).

Examples of Industrial Institutions to Learn From

The following are institutions that are involved in various industries. The church can learn valuable lessons from them.

1. Boces—how to start a vocational education with proper accreditation
2. Nation of Islam—trade schools
3. Bishop Floyd Flake—community development
4. Biblical Jewish Education, which has sustained the Jews for years.

General Industries

Listed are general industries that the church can put into operation to help generate funds for the church and its members.

1. Food Industry
2. Banking Industry
3. Agriculture Industry
4. Computer Industry
5. Technology Industry
6. Software Industry
7. Real Estate Industry
8. Fast Food Industry
9. Vegetarians Industry
10. Restaurant Industry
11. Cleaning Industry
12. Daycare Industry
13. Hotel Industry
14. Media Industry
15. Newspaper Industry
16. Printing Industry
17. Retail Industry
18. Construction Industry
19. Music Industry
20. Healthcare Industry
21. Insurance Industry
22. Fishing Industry
23. Shipping Industry

24. Green Industries

Summary

The implementation of (IBM) contributed to quantitative as well as qualitative changes at the New Dimension Seventh-day Adventist Church. Besides membership and financial growth in the church, members also applied their new skills and principles to enhance their employment prospects.

CHAPTER 6

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

Work Must Be Restored to Its Original Prominence
Like Sabbath, Marriage, and Health

The time in which we live demands a new and urgent approach, a paradigm shift in our educational, evangelistic, pastoral and church ministry to make our work effective. It's time to bring our reform message into completion by finding the missing piece to address the needs of our people. It is time to engage in a holistic ministry that can address the plight of the poor that come through our churches.

Handouts will not fix the problems of the poor. A handout is good in the time of earthquakes, floods, and fires, but is not a permanent solution. The poor need skills, the know-how, and the tools; they need to learn a trade and develop their talents. The poor need economic empowerment as Paul commands: "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing" (1 Thess 4:11, 12).

Fishing, But No Fish

Dr. Kwame Nkrumah, the first President of Ghana, echoed the maxim; "Give a man a fish and he will come for more but teach him how to fish and he will be

independent.”¹ After forty years of independence for many Africans, Africa is still not free. Africa still does not know how to fish for herself. She depends on fish from overseas.

The real need of the poor, Ellen White cautions, cannot be fixed by making them dependent on others, but by training them to be independent. She warns,

We may give to the poor, and harm them, by teaching them to be dependent. Such giving encourages selfishness and helplessness. Often it leads to idleness, extravagance, and intemperance. No man who can earn his own livelihood has a right to depend on others. The proverb “The world owes me a living” has in it the essence of falsehood, fraud, and robbery. The world owes no man a living who is able to work and gain a living for himself. Real charity helps men to help themselves. If one comes to our door and asks for food, we should not turn him away hungry; his poverty may be the result of misfortune. But true beneficence means more than mere gifts. It means a genuine interest in the welfare of others.²

Economically, the church is not far behind Africa. We too have not trained our unskilled members in our community to know how to fish. The time has come for the remnant church to address the biggest problem facing God’s people today, not by giving them fish, but by teaching them how to fish to feed their families. Re-education or manual training is what is needed today.

In the book, *21 Indispensable Qualities of a Leader*, John C. Maxwell quotes Benjamin Disraeli as saying, “The greatest good you can do for another is not just to share your riches but to reveal to him his own.”³ The author goes on, “If you appreciate others, encourage them, and help them reach their potential, they will love you for it.”⁴

¹ Author unknown.

² White, *The Ministry of Healing*, 195.

³ John C. Maxwell, *21 Indispensable Qualities of a Leader: Becoming the Person Others Will Want to Follow* (Nashville, TN: Thomas Nelson Publishing, 1999), 11.

⁴ Maxwell, *21 Indispensable Qualities of a Leader*, 11.

The world is not going to fix the problem of poverty that affects God's children because the economy of the world is based on selfishness. The sheer number of poor people in the world should alarm us to the realization that the world does not have interest in fixing this problem.

Campolo cited Murray's book, *Losing Ground*, to show that government-sponsored programs don't work for several reasons and actually seem to be dangerous for the poor for which they were designed. "With a host of statistical tables, Murray sets out to prove that these government-sponsored welfare programs only created dependency among the poor and encouraged a lethargy that rendered many welfare recipients unwilling to work for a living."⁵

Now, if government-sponsored programs cannot address the holistic needs of the poor then what can be done? The author states, "It is obvious from research that faith-based programs accomplish far more than government-sponsored programs, and do so for just a small fraction of the cost that government pays."⁶ In view of the fact that only faith-based institutions can best represent and help the poor, the author calls the church to become the "Lead Institution" in our communities. "Talcott Parsons, the one-time dean of American Sociology, defined a lead institution as one which controls the process of change within a given societal system. A lead institution determines the functions and structure of all other institutions as well as exercising power and influence over the behavior of individuals."⁷

⁵Campolo, *Revolution and Renewal*, 47.

⁶Ibid., 51.

⁷Campolo, *Revolution and Renewal*, 57.

If corporate communities, motivated by the profit, cannot be expected to make decisions in the best interest of the public good, then it must be the church, not big business or big government that must be trusted to help the poor. Only the church of God, with love and compassion in her bosom, can truly cry out an invitation to the suffering masses of the world: "Give me your tired, your poor/Your huddled masses yearning to breathe free/The wretched refuse of your teeming shore/Send these, the homeless, tempest-tossed to me/I lift my lamp beside the golden door."⁸ And trust God to help us turn them into productive members of society for service to humanity and higher service for eternity.

It's time to be the head and not the tail in this all important ministry to the poor. There are other churches that are forging ahead in this ministry already. "Calvin Butts of Abyssinian Baptist Church in Harlem calls his own church's role in community development "an extension of the role that the black church has played since its inception." "The church," he said, "is the first place of social cohesion. It was where economic empowerment began in the black community."⁹

The church depending on God can transform lives not only spiritually but also socio-economically. Could this be the humblest effort of unselfish love that God calls us to engage in? "Go to work, brethren. It is not alone the large camp-meetings or conventions and councils that will have the especial favor of God; the humblest effort of

⁸A poem by Emma Lazarus is graven on a tablet within the pedestal on which the Statue of Liberty stands. She was born in New York City, July 22, 1849, and died on November 18, 1887.

⁹Carle and DeCaro, *Signs of Hope in the City*, 8.

unselfish love will be crowned with His blessings, and receive its great reward. Do what you can and God will increase your ability.”¹⁰

In working for the salvation of man, we should not work for only a part of man. Our service to humanity therefore, must not be limited only to the concerns of his or her soul (because sin is not the only thing that plagues the human personality) but to the concerns of his whole being. This is evangelism in the new millennium. Educate not only the head and the heart but also the hands. By this, the church will grow and multiply by leaps and bounds all over the world because we will be meeting the peoples’ needs; meeting them where they are, but not only that, by this the church will seek to restore respect and dignity to the poor and make them feel proud for being children of the King.

Conclusion

Poverty is an ally of sin and while the church works to rescue souls from sin, poverty which plagues their daily lives should not be overlooked. If we fail to deal with the culture of poverty in our churches, as surely as we bring people in, we will surely lose them right back out and our work will surely go down the drain. Poverty works against the church in winning and retaining souls and must be seriously dealt with.

Tony Campolo shows the seriousness and the extent of the damage poverty can cause our people now and in the future generations to come if the church does not implement the strategy of Industry-based Ministry to deal with the problem. “Among all of the horrific consequences of unemployment in urban ghettos, perhaps the most subtle are the spiritual and the psychological. Work is more than a means to make money; it is a

¹⁰Ellen White, “The Necessity of Labor,” *Review and Herald*, March 13, 1888, para. 5.

way of life. Without work, people lose faith in themselves, in the social system, in their neighbors, and even in God.”¹¹

(IBM) is an existentially and eschatologically imperative ministry. The Adventist Church today must deal with a 21st century poverty crisis like the pioneers dealt with the 19th century health crisis when they opened sanitariums all over the world to address it. The church must open industries, carpentry shops, bakeries, sewing shops, dry cleaning shops, construction centers, computer training centers, masonry businesses, and agricultural training centers. The church needs to open income generating centers here at home and abroad: setting up training camps for both the young and the old to learn trades, teaching them how to fish for fish economically, and then how to fish for men evangelistically. Every church ought to set up some kind of industry for its members. Every believer may not be able to attend graduate school to acquire an academic degree but every child of God can reach his/her potential in their God-given talents and abilities.

The cycle of poverty can be broken by the church with Industry-based Ministry or as others call it “Cottage Industry and Micro Business” which will help both to train and to employ the poor for his or her own good, society’s good, and the good of the church to the glory of God.

Besides all the benefits, the church fulfills its calling of preparing a people to serve the Lord using their full potential and preparing them to meet the Lord in the air. If we take care of the poor by transforming not only their lives, but the condition in which they live, they won’t depend on any system for their daily bread.

¹¹Campolo, *Revolution and Renewal*, 118.

Can we as a non-profit organization organize such Industry-based Ministry? “In fact, the federal government, through the Charitable Choice provision of the 1996 welfare reform law, extended to all faith-based organizations the right to compete for government funding of their programs without requiring that their operations be entirely secularized.”¹² Yes, we can, through Christ.

Fortunately, The Seventh-day Adventist Church already has a departmental structure in place. Through it we can implement (vocational, job retraining, and job creation) programs in the local church.

Recommendations

The ultimate goal of this project was to establish a model of (IBM) at the New Dimension church that could be duplicated by other churches in ministering to the poor among us. Deeper knowledge has been acquired as a result of the research conducted. If I have to do it again, the following would be implemented to achieve maximum impact.

1. Needs assessment would be embarked upon to find out the precise needs of the congregation and the community in which the church is located. The information would help us to tailor the industry to address the exact needs of the people.
2. Skill assessment would be conducted to find out the skill set of church members.
3. This information would help to determine the relevant industries for the church.
4. For-profit corporation would be formed to handle separate accounting for (IBM) especially for tax purposes. The church’s non-profit tax exemption status should

¹²Alvia Y. Branch, *Faith and Action: Implementation of the National Faith-Based Initiative for High-Risk Youth* (Philadelphia, PA: Public/Private Ventures, 2002), 1.

not be jeopardized with for-profit activities.

5. Separate Board of Directors would be created to handle the administration of the (IBM).
6. The church must ensure that church members are fully vested in the project so that future incoming ministers should not demolish the program.
7. Recommendation would be made to the Conference administrators to allow the Pastor embarking on (IBM) to stay longer than usual (10 years) in the parish to see the program through completion.

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APPENDIX A

THE NEW DIMENSION SEVENTH-DAY ADVENTIST CHURCH YOUTH DEVELOPMENT & TECHNOLOGY TRAINING PROJECT

Pastor Sednak Kojo Duffu Yankson

January 13, 2006

Project Summary

The New Dimension Seventh-day Adventist Church located at 1062 Winthrop Street has been involved in various ministries for the Youth of the Brownsville Community in Brooklyn for years. New Dimension provides such disciplines as holistic lifestyle through our health educational department and proper attitudes for service through our Adventist Youth Society and the Pathfinder Club. We also organize Summer Schools for the younger ones through our Adventurer Club.

Nonetheless, the needs of Brownsville Youth are greater than we have been able to meet so far. The dropout rate of students under the age of 25 years in the Congressional District 11 is higher than the national average. Coupled with the problems of unemployment, difficult housing conditions and poverty, the situation is bleak for our youth. Additionally, their immediate families are financially challenged to address the situation. To be better equipped to transcend this culture of poverty in our communities, there is a need for job skills.

The New Dimension Church's Community Youth Development and Technology

Training Project (YDTTP) is seeking funding in the sum of \$300,000.00 for development and technology training programs for these young people at risk.

Since the computer has become the tool of choice today and because it is the main medium of the world's economy, and also because of its multi-faceted nature, we are able to use it effectively to train the young people to gain technological skills and needed principles to prepare them for gainful employment in the future.

Apart from computer equipment—hardware and software, paper products and printers—we also need qualified personnel to lead the project. We intend to provide training in the area of Computer Repairs, Software Design, Computer Building and other computer-related industries.

This job training will enable the young to avoid the allurements of the street with its resulting drug addiction and idleness that breeds violence. It will help save them from falling victim to the prison industrial complex, secure them financially and position them to help their fellow disadvantaged brothers and sisters of the community. This will be a beneficial program for both the Community and the State.

Statement of Need

According to the US Census Bureau there are 618,581 people living in Congressional District 11. Out of that number 283,867 are male and 334,714 are female. They have 1.1% higher number of children under the age of five than the national average. By the age of 18 the number drops by 2%. The national median age of 65 years is 12% as opposed to 9.8% in District 11 which *means disproportionate people die in our county than they do in the nation and this tragedy could be traced directly to poverty.*

About 61% of the population in the county is African American. Of that number

24.7 percent own their homes as opposed to 66.8 percent in the nation. The average price for a home is \$278,169 as opposed to the national average of \$147,275, *meaning that our county buys homes double the price of the homes in the nation*. Seventy-five and three-tenths percent of the people in the District rent as opposed to 33.2 percent of the national average, a serious indication of a greater need for housing and yet there is only 5.2 percent of available housing as opposed to 10.3%. All these factors in our community limit our ability to render needed service to the young people.

There are 392,645 youth in the county but the dropout rate is almost 5 percent higher than the national average. Thirty-eight percent are unmarried and the unemployment rate is 4 percent higher than the national average, while the household income is \$8,152 less than the national average; the median family income is \$12,000 less. Families below the poverty line are double that of the national average and 8 percent of individuals are below poverty level.

It is clear that there is a great need for housing for families, jobs and job training for dropout children and youth, community enrichment and educational development for married couples and others. The New Dimension Seventh-day Adventist Church would like to secure your support to help provide job training for the young who are so vulnerable to other vices.

Organizational Background and Capacity

The Seventh-day Adventist Church, with its headquarters in Washington, D.C., and a regional office in Jamaica, New York, is our parent organization. The New Dimension fellowship, the direct sponsor of the Youth Development and Technology

Training Project (YDTTP) was founded eleven years ago as a branch from Brooklyn Faith Church.

The Church has been involved with youth training and development ministries through our various youth clubs. New Dimension Community Services is engaged in various community services programs by providing food, clothing and other helps to people in need. The Conference Health Department fosters holistic health programs which provides health screening and health education, and gives instruction in hygiene and principles of lifestyle changes to various members of our community. The Prison and Personal Ministries Department is actively involved in prison and nursing home ministries. Through these ministries, they are able to attend to the emotional, spiritual and psychological needs of the sick.

The pastor of the New Dimension Church is also a member of the Brooklyn Clergy Advisory Council. This body, in conjunction with the community leaders, politicians and other entities help in identifying the needs of the community and also collaborate in addressing them. The council's 2005 launching was addressed by the former Surgeon General who told us to "Finish the unfinished business of addressing poverty in the black community."

The New Dimension ministries also work through ADRA (Adventist Development and Relief Agency), which operates internationally and the Adventist Community Services here in the United States, and with the Salvation Army, the Red Cross and other agencies in the nation.

Brooklyn may have many programs; however, we believe that the New Dimension Church Community Youth Development and Technology Training Project

(YDTTP) is needed to help facilitate the progress and the advancement of many young lives that are underserved in our church district. There are too many young people in Brownsville that are not engaged in any meaningful activities, and they therefore use their time for unprofitable ventures.

The New Dimension Church Community Youth Development and Technology Training Project (YDTTP) functions as a department under the Board of the New Dimension Seventh-day Adventist Church which is composed of the Chairman, Executive Secretary, Treasurer, and other Departmental Directors.

Project Management Responsibility

The Board of Directors is responsible for the operation of the overall program. The Executive Director will be hired by the Board and must have qualifications in computer technology and business administration. This person will be responsible for training all staff. Other qualified lecturers will be employed to teach the program. The Executive Secretary works directly with management and the Director to oversee all aspects of the program activities. Survey-type evaluations will be used to determine the impact of the program.

Future Funding

Because the Youth Development and Technology Training Project (YDTTP) is vital for our communities, in addition to your funding, New Dimension is committed to a yearly fundraiser for the project. New Dimension has also committed funding to engage grant writers for this project.

Goals and Objectives

The New Dimension Church Community Youth Development and Technology Training Project (YDTTP) Department is dedicated to developing job preparation skills where the youth will be proficient in using computers and various software: Microsoft Word, Word Perfect, Photoshop, Adobe Photo Deluxe, Print-shop, T-shirt Maker, Greeting Card Maker, Business Card and Labeling making software. There will be training in Computer Graphics Design programs as well as Digital Cards Production.

The knowledge acquired from this training will make our young people proficient in computer applications, prepare them for the job market and spark their entrepreneurial spirit. They can also apply their acquired knowledge in their Work Study programs in their schools and colleges and use them as prototypes for their future professions.

The YDTTP Departmental Board will recruit young people ages 8 to 13 years to participate in this technological industry. Classes will begin at 6:00 pm and end at 8:00 pm twice/week. Many adults have also expressed great interest in receiving this training and with support we hope to start an adult class as well.

The project will start in March 2006 and will continue until March 2008. The estimated number of persons who will be trained in a six-month period is 10 (ten). In year two this project will produce 40 trained persons. This will be a year-round project.

APPENDIX B
SAMPLE BUDGET

Operating Expenses	State/Federal	Non-Fed/State	Total
<u>PERSONNEL</u>			
Administrative			
Teaching Staff			
Supportive Staff			
Social Services			
CONFERENCE AND WORKSHOPS			
Staff			
Administration			
PAYROLL TAXES AND OTHER PERSONNEL COSTS			
SPECIAL FEES AND CONTRACT SERVICES			
Professional Fees			
(Medical, accounting, etc.)			
Contracted Services			
Maintenance			
Transportation			
Other			
	75,000.00	25,000.00	100,000.00
<u>SUPPLIES</u>			
Electrical Wiring			
Teaching Tools			
Office/Housekeeping			
Transfer Papers			
Ink and Cartridges			
Other Equipments			
Telephone			
Postage and Mailing			
Insurance (other than building)			
License and Permits			
Taxes (other than Real Estate and Payroll)			
Advertisement			
	75,000.00	25,000.00	100,000.00

HOUSING

Rental

Building Insurance

Utilities

FURNITURE

Rental and Purchase

Office furniture

Building equipment

Classroom furniture

75,000

25,000.00

100,000.00

EQUIPMENT

Computer Equipment

Hardware

Software

Scanners

Iron Press

T-Shirts

Printers

Tech Support

REPAIRS

Computer equipment

Building equipment

Other

75,000.00

25,000.00

100,000.00

Total Cost**400,000.00****Budget Justification**

The total project will cost \$400,000. The requested amount is \$300, 000; \$75,000 each will go toward Equipment, Personnel, Supplies and Housing. The church fundraiser will generate \$100,000 to be used to supplement the expenses.

Funding Sources**1. Local Funding**

2. Private Funding

3. Government Funding

The Grants Solicitation Process

1. Planning

2. Research

3. Organization

4. Personal Contact with Funding Agency

5. Proposal Writing

6. Program Award/Rejection

7. Program Closeout and/or Continuation

Federal Funding

Sample Grant Proposal

1. Cover Letter

2. Grant Proposal

3. Other Attachments

4. Lobbying Certification

5. 501(c) 3 Authorization

6. Letters of Recommendation

7. Business Meeting Authorization

8. (IBM) Students and Sponsors

9. List of Board Members of the Church

10. Congressional District 11 Map and Fact Sheet

APPENDIX C

OFFICE OF FAITH-BASED INITIATIVE POINTS OF CONTACT

Office of Faith-Based & Community Initiatives

<http://www.fbc.gov>

Jay Hein, Director

The White House

Washington, DC 20502

Phone: (202) 456-6708

Fax: (202) 456-7019

DHHS Center for Faith-Based & Community Initiatives

www.hhs.gov/fbc

Greg Morris, Director

200 Independence Ave., SW, Room 120F

Washington, DC 20201

Phone: (202) 358-3595

HUD's Center for Faith-Based & Community Initiatives

<http://www.hud.gov/offices/fbc/>

451 7th Street SW, Room 10184

Washington, DC 20410

Phone: (202) 708-2404

Fax: (202) 708-1160

DOL's Center for Faith-Based & Community Initiatives

<http://www.dol.gov/cfbci/>

200 Constitution Avenue, NW

Washington, D.C. 20210

Phone: (202) 693-6450

Fax: (202) 693-6146

DOJ's Center for Faith-Based & Community Initiatives

<http://www.usdoj.gov/fbc/>

950 Pennsylvania Avenue, NW Room 4413

Washington, D.C. 20503

Phone: (202) 514-2987

Fax: (202) 616-9627

FBCI@usdoj.gov

DOE's Center for Faith-Based & Community Initiatives

<http://www.ed.gov/about/inits/list/fbc/index.html>

400 Maryland Avenue, S.W.

Washington, D.C. 20202

Phone: (202) 219-1741

Fax: (202) 208-1689

faithandcommunity@ed.gov

Charitable Choice Organization for Faith Groups

<http://www.cpjustice.org/charitablechoice/forfaithgroups>

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VITA

Pastor Sednak Kojo Duffu Yankson

104 Emery St.

Hempstead, NY 11550

Phone: 516 486 6385

Email: segogg@gmail.com

Date of Birth: 28th August 1959

Born in Ghana

Canvassed in the Republic of Congo

Studied in the United States of America

Personal Statement

I believe that if God's covenant promise to His people is true and we are the people of God we must prosper. The covenant says, the LORD shall command the blessing upon you in your storehouses and in all that you set your hand to do. Then again, He says, I will bless all the work of your hand (Deut. 12:8, 12). In Psalm 1, David emphatically states that whatsoever the righteous do shall prosper.

So there is no reason for our members to remain in poverty when we are promised such prosperity. There is no reason to terminate ministers. There is no reason church members can't afford Christian education for their kids. There is no reason to close down our schools. There is no reason for unemployment to exist in our churches. If God's promises are true and we are the people of God then something is wrong.

What is wrong among us today is our neglect to establish industries, the means by which the Lord desires to prosper His children. So to be restored to our rightful place to be the head and not the tail, lenders and not borrowers, the church must implement Industry-Based Ministry. Hence my Dissertation: Eschatologically Informed Industry-Based Ministry: A Model for the Urban Church.

Education

2006-2011	Doctor of Ministry, Andrews University, Berrien Springs, Michigan
2000-2001	A+ Computer Technician Boces, Industrial Training, Westbury, New York
1993-1995	Master of Divinity Degree, Andrews University, Berrien Springs, Michigan
1990-1992	BA in Theology Degree, Oakwood University, Huntsville, Alabama
1986-1988	Associate Degree in Theology, Valley View College, Oyibi, Ghana

Employment History

2009-Pres	Senior Pastor , East New York Seventh-day Adventist Church, Brooklyn, New York
2002-2009	Senior Pastor , Canarsie & New Dimension Seventh-day Adventist Churches, Brooklyn, New York
2001-2002	Senior Pastor , Canarsie Seventh-day Adventist, Brooklyn, New York
1999-2001	Senior Pastor , Bethany Seventh-day Adventist Church, Westbury, New York
1996-1999	Associate Pastor , Christian Fellowship Company, Bronx, New York
1995-1996	Associate Pastor , Bronx Seventh-day Adventist Church, Bronx, New York