

MCC 6-13 quote.

Observations on Development Case Studies

Case study method: great for analysis - ties theory to reality (Lewellyn and Hoebel).
Also for teaching (Evans and Evans).

1. Wholism: 4

- not programatic, must begin with the worldview of the agent. Western bias of fragmentation, specialization, linear thought and dualism. Berger Homeless Mind. So more a problem for westerners and western trained national. Local people often have less problem with this issue. Can't integrate at the program level without dealing with our worldviews. Segmentation is more a matter of attitude than program. Doctor who heals and then does spiritual ministry, vs. doctor for whom healing is publically and clearly a spiritual ministry. Natives often no problem with wholism. We can learn from them.
- systems thinking, can start anywhere, not Maslow linear thinking. Start with any felt need, but wholism is not linear. Simulataneously deals with the whole and so on transformed whole people and whole societies. 3.

1.1 Needs are wholistic. All rooted in sin.

1.2 Solutions are wholistic: not only money for poor, exorcism, defeating the demons, healing with medicine or prayer. Must go deeper to the transformation of individuals and the formation of a new community.

1.3 Wholistic vision of the individual. Redemption and Reconciliation here and in eternity.

1.4 Wholistic vision for the community - church: Theology of the Kingdom of God. Evangelism, Church, Kingdom, King. Shalom.

- Must deal with diversity within organic unity. Not structural unity but organic unity: a body.

1.5 Take spirit world seriously: avoid secularism of western SN/N dualism. Avoid Christian animism that perpetuates a magical worldview, and assumes we can control the spirits, and gods by magic formulai, gnostic insights and spiritual powers. Learn to submit in worship, not be in control. 4

- avoid miracle/natural split that reinforces idea God only in supernatural events.
- see ordinary and extraordinary.

1.6 Stress prayer and more prayer.

2. Culturally appropriate:

- demands we learn the language and culture 1
- demands incarnational involvement with the people and their lives 2
- go as learners: power down position. Dignity of the people and their culture.
- research and ministry go together, not linearly related.

2.1 As mixed staff. 1

- friendships, and live together and equally 1

2.2 Contextualization as communication: 2

- Bible translation, appropriate worship forms, communication through stories (oral societies).
- Tribal (family focus, group decisions, ancestors, spirit world, power encounters), peasant (marginalization, poverty, group decisions, social systems of evil, liberation and justice), urban (alienation, fragmentation, specialization, massive systems of oppression and injustice)
- See where God is at work: tribal (dreams, miraculous healings, visions); peasant (social and economic uplift, equality and dignity), urban (communities of fellowship,
- partnership in setting up the program: planning, resources, work and evaluation.
- witness by local believers, expatriots move to discipling. 2.
- in worship forms and messages. 1.
- self theologizing.

2.3 Contextualization as transformation: critical contextualization, transformation. 2

2.4 Contextualization as autonomy. 1.

- recognize and build the autonomy of the local churches. Spontaneous expansion less by institution but by local expansion. 1 Takes off.

3. Institutionalization:

- needed, but becomes a self-sustaining system: 1 outside vs. inside. Need more info.
 - = feed it with growth and funds
 - = takes more to sustain it.
 - = cases need to deal with transference of power from one inst. to another. this is the crucial crisis of past mission endeavors.

3.1 **Loose organization vs tight organization** 2

- see the characteristics of good organizations.

3.2 **Mechanical and Organic organizations**

Mechanical

Top down, control
Mechanical roles

MBO

Program oriented
Bigness is good
Centralized, one leader at top
External inputs required
Rigid
Time driven (pert chart)
Goal: externally determined,
Build an institution
Professionalism
Planning
Focus on outcome
Human engineering and control

Organic

Bottom up, empowerment 3,
Organic relationships: relational orientation 3.
based on love and respect, servant attitude.
Organization context within which things are
free to happen, serendipities of God.
People oriented
Appropriate contextualized size, small is good 1, 2
Decentralized. Many leaders 4
Self-sustaining programs the goal 2
Flexible and remakes itself constantly.3
Harvest principle
Goals internally set. barefoot doctor
Build people
Folk and mobilization of laity and new believers.
open to the serendipities of God. 4
Focus on process.
Human planning + God's leading and actions.

3.3 **Transitions in organization**

- mission to church, parachurch to church.

3.4 Sustainability and transferability? 4

- problem of external finances: 1st of the 3 selves (Venn/Anderson). Pushed to the extreme denies the oneness of the global church. How to give and not create dependencies? How cut off without killing the plant.f Not enough material in the cases to guide us here.

4. Training leaders not followers:

- empowerment, and discipling 3, 2

4.1 Must begin with people as they are: not expect them to be perfect.

4.2 Discipling in the flow of life, not so much in classrooms.

- inductive Bible studies are crucial in this. Teach them to read and interpret the Scriptures for themselves. 1
- retreats 4.

4.3 Train them to train leaders, not only to do the job.

- need various discipling processes: Bible study, skills in agriculture,
- congruence in teachers life: Doing, Being and Saying. Not a verbal message but a life.

4.4 Entrust them early. 4. 20

4.5 Team building and networking 3.

4.6 Tied to the church. Parachurch do specialized functions - evangelism, radio, loans, Acts: Care for the widows.

4.7 Communicate the vision, not just practices and tasks.

5. Establishing churches:

- the goal is focused on developing a Christian community that ministers to the world.
- therefore loans, medicines given to all, but focus is on church planting. 2

5.1 The goal is a body of believers that replicates itself and proclaims the Kingdom of God.

5.2 Parachurch workers need to serve informally in the church 1.

6. Suffering Persecution: 1

- way of the cross. Cannot find an easy bridge or painless conversion.
- depends on openness and closedness. Social and cultural systems oppose conversion.
Economic development and healing are surface to deeper cultural and social systems.

6.1 Particularly sensitive to new converts:

- may have to put them in special places. ?

6.2

7. Learn from our failures: 1, 2

MILITARY SPENDING

U.S. Military Spending:

- 1998 \$ 268 billion
2003 396
2007 470
- 2003 more than the combined military expenditure of the next 25 countries including Russia, China and Japn
26 times more than U.S. enemies: Cuba, Iraq, Iran, Libya, North Korea, Syrian and Sudan
11 times the total US spending on domestic food and housing programs
39 times the amount US spends on international development and humanitarian aid [approximately \$ 10 billion in 2003, .1% of the US national wealth—among the least generous of the world’s affluent countries which gie .33% of their wealth].

World Military Spending:

- 1995 \$ 1,200 billion
2000 812

MCC Washington Memo

1. Dialogue to understand one another: we and they: open ended discussion. We don't know their world, so come as learners. Share our worldview with them.

- Stage one: contact, interact, explore [interact X frequency X power X placement = Halleluia God]
- Stage two: analyse and plan as equals. Their view: What is you control: handle it. What is beyond our control-assign it to a spirit: God goes through stone-->pandal-->temple-->big temple-->big mela
- stage three: facilitation of implementation, montering, carry out the task, zero day = phase out starts on the 1st day implementation.
- produces real change: chapti diagrams

WHOLISTIC MINISTRIES

Paul G. Hiebert

1. Introduction:

1.1 The Gospel in human contexts:

- what is the Gospel?
- how do we communicate it in human contexts?

1.2 The western worldview dualism: Supernatural-Natural.

- signs and wonders vs. science and human medicine
- demons vs. social systems
- evangelism vs. social concern

1.3 Doing missional theology:

- study scripture
- study humans
- build the bridge

2. Theological foundations for wholistic ministries.

2.1 Nature of God

2.2 Nature of humans

2.3 Sin and destruction

2.4 Redemption

2.5 Eschatological hope

3. Studying humans:

3.1 system of systems approach

3.2 avoid reductionism

4. Ministries:

4.1 Medical:

- diseases: AIDS, malaria,
- prevention
- ethnomedicine
- preventive: water, sewage, mosquito nets,
- wholistic approach: medical, spiritual, psychological (whole life narrative, Ferris)

4.2 Agricultural:

4.3 Education:

4.4 Psychological:

4.5 Spiritual:

5. Processes:

5.1 Relief–development–transformation

5.2. Bottom up, not top down. Empower them, don't come with answers. Trust the Holy Spirit (Jake Loewen)

- participation in: defining problem, deciding on a solution, gathering the resources, doing the work, evaluating the outcome.

5.3

6. Cases:

7 Class Reports:

ME ###: CHRISTIAN DEVELOPMENT

Paul G. Hiebert

Textbooks:

Taylor-Idea, Daniel, and Carl E. Taylor

2002. *Just and Lasting Change: When Communities Own Their Futures.*

Baltimore: Johns Hopkins University Press.

Development Agencies

MEDICAL MINISTRIES

Medical Ambassadors, International:

- whole ministries: gospel and basic medicine. Africa and Middle East
- training in local health and biblical principles

MAP:

- interactive model, community health development

Mission Moving Mountains:

- whole gospel

Inter-Serve: old BMMF

DEVELOPMENT MINISTRIES

World Vision International:

Mennonite Central Committee:

Lutheran World Service:

Devotions for Development

1. Esther:

- passage where Morecai asks her to risk her life.
- 1. Risked her life
- 2. Staged her petition, didn't simply blurt it out, built up to moment of decision
 - curiosity, seriousness, focus. Eg. New Tribes Mission method
- 3. No reference to God, but he is throughout
- 4. No self-authenticating interpretation of History. All interpreted. Not our story but God's story. Whose story are you a part of? For such a time as this.

- 5. Faith in deliverance, will you be a part of it.
- 6. Opportune moments of life--a few.

2. Luke 4:18-19:

- father wants whole thing upside down
- Jesus is God in human action
- Spirit upon us: bigger than human activity

3. Social trinitarianism:

- God is a social reality, communes within himself.

4. Stories:

- reveal something
- hide something: force you to discover through active exploration.
 - = hide something too hard to hear. Told indirectly so it "dawns" on you gradually
- myths take world of matter and world of spirit seriously.