

# Bringing Justice

## By: Mark Klink

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Simply because they're a member of the wrong tribe. And people just went through the country. It was sponsored by the government, and they just literally took machetes and just hacked people to death, frankly. And I could describe horror stories of what I saw in the aftermath of that, and I won't go into that here. But injustice and how can we be about making things like that, right? Well, to make matters worse, then after that initial bloodshed was over, people fled the country, and they went into neighboring Congo and lived in refugee camps and died of diseases and died of hunger. And then what happened? A few years later, civil war erupted in Congo. So, these refugees who had to flee their home, fled back into Rwanda to flee the civil war that was going on there.

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And what happened is between the genocide and being in the refugee camp and the running back across the border at the rate of tens and tens of thousands of people per day, there were tens of thousands of unaccompanied children, children that were crossing the border without any adult caregiver, five, six, seven years old or younger. How do we bring justice into these children's lives?

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There are many agencies that are working around the world to bring holistic justice to people, just like what you guys have been hearing all week. And I can't tell you how refreshing it is for

me to come to school like Biola and to hear you guys talking about what you're talking about and to hear your guys' passion for what's being talked about, because you don't get that at a lot of campuses. So, it's really refreshing.

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Does anyone know what community development is? Can anyone define it? Okay, it's about what I expected. We use these words like, what the heck does that mean? Basically, community development is the idea of going into a community for a long-term basis and helping bring empowerment and self-sufficiency to that community. And it's helping the community advance in any of a number of different areas economically, socially, spiritually, intellectually, and to help them advance in all of these areas. That's what we mean by community development.

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We contrast that with relief. We talked about doing relief. We're responding to an emergency disaster with an emergency response. People are going to die because of drought or an earthquake or a hurricane if we don't help them immediately. Community development then is once the emergency is over, it's taking a long-term approach. It's how can we help these people solve their long-term issues? And if we look at it in a holistic manner, then we're dealing with the spiritual issues, the physical issues, the social issues that I would argue that God would have us not separate, that he would have us deal with these wide range of human needs and issues together as Jesus did.

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So, in essence, that's what holistic community development is all about. And I just want to spend some time just kind of sharing with you some of the ways that God is bringing justice through these types of programs. And of course, I'm going to talk about Food for the Hungry programs because that's what I know. But there are many great agencies out there who are doing the same thing. One way that food for the hungry brings justice into a community is what we call, I guess you could call this our mission statement, what we call our vision of a community. And I'm going to share this with you. And what I really like about this vision of a community is it's not just a food for the hungry thing, it's a God thing.

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And this vision of a community, as you look at it, it's applicable even here in La Mirada. You don't even have to go overseas to be about this vision and it's kind of cumbersome. So, we're just going to read through and then I'm going to kind of unpack it for you a little bit and then we'll get into some good examples. The community and its people are advancing towards their God given potential by one, being equipped to progress beyond the meeting of their basic needs and having a growing group of Christians. And how we define this growing group of Christians, they're loving God and one another. They're manifesting the fruit of the spirit and they're reaching out to serve others.

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And so, this is what we're about when we do our community development, okay? So, we want to see the community and people advancing towards their God given potential. God created human beings with something great in mind. He had great potential design for us. And of course, we

blew that with the fall. And so now we're living in a very different reality. As Gustavo, the speaker, said yesterday morning, we're not living in God's world in a way, we're living in the sinful world. It's kind of my paraphrase of what he said.

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So, we want to be about helping people advance toward their God given potential. The first way we do that is by helping people to be equipped to progress beyond meeting their basic need. The first key in that is the being equipped. And it's not about us going in and doing things for them. It's not about us going in and giving things to them, but it's about us empowering them and equipping them to self-sufficiency. They can do it themselves. It's easy for us to subconsciously have this concept of, well, these people are less than us, they're not as smart as we are, they're not as intelligent as we are. No, the truth is they don't have the opportunity we have. They lack the education that we have. But it doesn't mean they're not as smart as we are.

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So, it's us showing them that they have the capability. They have the capacity because they're created in God's image that they have the capacity to help themselves progress beyond the meeting of their basic needs so that people aren't just barely holding on, but that people are thriving in their lives, that people are prospering.

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Now, by that I don't mean the prosperity gospel where you just accumulate wealth and wealth and more wealth, but that people have a chance to thrive and to be well in life. So beyond

meeting their basic needs and having a growing group of Christians, that's pretty obvious. So, you see the holistic approach to that, that we want to see the church growing, we want to see believers in the community reaching out, but we also want to see their social and physical and intellectual and other needs being met. In order to do this, there's three key groups in a community that we focus on churches, leaders, and families.

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Specifically, we know we have been successful when churches are increasingly reaching out to their community and by that, implied in that is in a holistic manner. So, a lot of our programs and community development will focus on church discipleship. Leaders are increasingly solving problems in their own community. Leaders could be like an equivalent of a town council, or it could be a mother in a community who has leadership qualities and is respected by her peers. So again, the idea that these community leaders can get to the point where they're recognizing and solving their own problems.

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And the third is that family members are increasingly meeting each other's needs. And many communities where we work around the world, in some communities in Central America, for example, up to 80% of the families are headed by alcoholic fathers, where there are fathers. So how can we be about helping that father understand, first of all, embrace the truth of Christ, but then to take that further and change his worldview and understand what is his biblical role as a father, what is his biblical role as a husband? What is his biblical role as a man? What does God say about who his wife is?

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You get in these cultures and women are dogs or worse. So, what is the truth of Scripture have to say to impact these people's lives, these family lives? What's the truth about who women are, about the role of a man? And then how can we come alongside these families and help them learn to meet each other's needs? So those are our objectives. These are what we want to see happen. And we believe that these three things do happen in a community, then people will be advancing toward their God given potential, that people will be progressing beyond just meeting their very basic needs, and that there will be a growing group of Christians who are loving God and one another, manifesting the fruit of the spirit and reaching out to serve others.

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Let me give you an example. I'm going back to that story in Rwanda. If any of you are skirmished, the next slide is going to be not really bad, but probably wouldn't get a G rating in a movie. So just to warn you, I put this slide in here. I was in Rwanda several years ago, and it's just an incredibly beautiful country. I mean, if you want to go somewhere and just praise God for his creation, this is a lake that sits between Rwanda and Congo. And yet at the same time, this lake has literally killed people because it's polluted and it's full of disease, and people have drunk the water when they're living in the refugee camps.

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And this beautiful God created lake has literally killed people. And then you have this horror. I visited memorials where they have a huge room with shelves about the size of this auditorium

filled with bodies and skulls of people that were killed in the genocide. That's their memorial to that. And so, I just saw rows and rows of this. How do we bring justice to these people's lives? From a human point of view, it just seems so overwhelming that what can we possibly do?

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Another interesting, oh do I want to go off on this tangent? No, I don't. That's a whole another seminar. Let me tell you about these groups of people that I got to meet. You'll see can you guys see that? Do we need to dim the lights? No, you guys can see that. Okay. All right. There's a couple of adults in this picture, and I'll get back to them in a minute. But most of the people in this picture are either young children or older children. All of the children that you see in this picture, young or old, were these unaccompanied children. So, what happens is you get these unaccompanied children that cross the border, and suddenly the oldest child becomes a parent.

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So, there were children as young as 8, 9, 10, eleven years old that were suddenly and unwillingly thrust into the role of a parent to care for his or her younger siblings. Well, obviously, if you're 8, 9, 10, eleven years old, you have no clue how to care for anybody. So most often, these kids ended up living on the streets. Some of them, they weren't even together, they were scattered on the streets. Food for the Hungry was able to come in with the help of Christians in the area.

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They call them in the local language, Nakunda Bana, which means lovers of children. And what we did is we got some of these child heads of household, we call them together, and formed a

cooperative. And this is several years later. So, these kids, these child heads of household are now, I think they were 17 18 years old. What they did is they came together, they formed these cooperatives, Food for the Hungry worked with these community members, these lovers of children. Nakunda Banas trained the Nakunda Banas in what to do with these kids, form a cooperative.

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The group together, the kids decided what income making project they wanted to do. This particular group raises pigs, and they're very large pigs, too. And I've never been on a farm or anything, so it's kind of these pigs were running into me and kind of weird. So, Food for the Hungry provided them with two pigs to start out with, obviously a male pig and a female pig, and work with these adult lovers of children and trained them in how to run a business, how to do accounting, what to do with the money when they make the money. Christian business practices shared the gospel with them, disciplined them.

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And these families are now beginning to thrive. And I met one of these kids and he told me about how he and his brothers and sisters were scattered on the streets. They weren't even together, and they were just starving. And he says now he's able to send every one of his brothers and sisters to school. And they live in a house. I'll show you an example of one. The roof so the roof leaks, but it's four walls. It's a roof over their head. It's a place to live. And he knows Jesus.

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And so, justice has been brought to these kids' lives, these family's lives. This group, their income generating project is raising bees for honey. Luckily, the bees were not swarming around me like the pigs were. And this gal, you can't see what I'm doing. The gal in the middle there, the translation was a little fuzzy. I don't speak the language, and even the English translation, I wasn't quite understanding. But I'm pretty sure she has tuberculosis and pass it on to her daughter. So those kinds of issues we're dealing with, too. But again, these families have hope now and justice is being brought back into their lives.

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Just one of one of the kids, and interestingly, is this the one... I can't remember either this child or it may have been this child's sibling. I think it was this child's sibling. Believe it or not, that's a girl. In Rwanda, in order to go to school, they have to have their head shaved, boy or girl. And the only way to tell the difference is their uniforms are different colors. If your school uniform is tan, I think if your girl is blue. We asked a child that should have been in school, why aren't you in school? The response was, we didn't have anything to cut my hair with. Sad.

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That's the house that they live in. Like that little boy up against the wall. I think that was the child that should have been in school. But again, justice is being brought into these children's lives. I'm going to show you a video, hopefully the... Does this sound are we good? Or do I need to stall? Okay, we'll switch input for a minute. Any questions so far on either the Rwanda example or what community development is while we're waiting?

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That's a good question. Where do you start? Like if you go into a community? That's a really good question. There's a lot of different ways. One is a lot of times a development program will start from a relief situation. That's how a lot of our programs have gotten started. There's an extreme famine or there's an earthquake or war. Let me use Afghanistan as an example. Our Food for the Hungry leadership had been praying for years about a way to get into Afghanistan.

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Muslim country, closed country, but one of the poorest countries in the world. We didn't like how God answered that. He answered that with 9/11. But literally the day after the government started dropping bombs in Afghanistan, we were there with the relief program providing blankets, shoes. Those are some of the main needs. Food, obviously, clothing, because these people are in a desperate situation and they needed at that point, they needed handouts. Well, once the crisis is over, now we're transitioning into a development program. So, we're already there in the country. We've already established relationships in certain communities. So now we can kind of transfer our mindset from, okay, emergency, quick action to what are the long-term issues in this community? And now how can we begin to address those?

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Or let's say we're involved in a country like Ethiopia, and we want to expand into different communities. Our goal is to just be in a community for several years, maybe seven or eight years, and then leave that community because we're no longer needed. So, then he has to go find a new community to go into. How do we find that? Depends on where you are. I know one of our

staff in Ethiopia. He set off on foot and he went and tried to find some of the poorest villages in Ethiopia that weren't having their needs addressed by anybody else. And then so we'll send a team in to get to know the community leaders. And if there is a church, the pastors, and if there is a school, talk to the school officials and get them together and say, what do they perceive their issues in their community to be? And then to share maybe some of the ways that Food for the Hungry can help them. And then if there is receptivity to that, then we'll start a project in that community. If there's no receptivity, if they're just like, whatever, then we'll go elsewhere.

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Yes, absolutely. Yeah. We have to bridge with the community because otherwise what we're doing and we've made these mistakes in the past, then what we're doing is we're just doing these programs that aren't going to be self-sustainable because they're not buying into it. And then what does that do? It fosters dependency. Welfare. Yes. We Westerners and frankly, missions, we've done an excellent job at promoting dependency upon us, and now we're trying to break that sense of dependency.

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So that's usually how that gets started. Well, not exactly (these things drive me nuts I'm going to trip over this). 90% of our staff at Food for the Hungry are nationals working within their country of birth. And so, they're the main staff in the programs. We are missionaries that go, and honestly, we are one of the few development organizations that even send missionaries with no experience. But when they go, then you're going to work alongside our national staff who are already there. And so, you're working with part of it, but we send our missionaries out

individually to work as part of an existing team. Now, that team may be made up of all nationals or that team could have other Americans.

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A team could be, we send missionaries from Korea, we send missionaries from Japan, we send missionaries from Canada and occasionally from the UK and a couple of other European countries. So, it's really a multicultural team. You might be working alongside a missionary from Korea or Japan if you go work with Food for the Hungry. Does that answer your question? Okay, we're good to go. I want to show you video. This is just an awesome example of a successful holistic community development project. And when you watch the video, see how the community was involved in it, and also, you'll see as a partnership with the US government. And so, you're a little, teeny tiny portion of your tax dollars going to bring justice to people's lives. Did I say? This is from Bolivia.

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[Shows Video: High in the Andes mountains of Bolivia, in the south-central province of Potosi, there flows a river, the Tomoyo, rolling gently alongside small, nearly forgotten villages with names like Chua Chua, Moye Moye, Yoroka, Sorochi and Sorokoto. The Tomoyo, like a temptress has tantalized the people, for the Tomoyo offers lifegiving water. But access to that water has been severely limited. The people of the region known as the Quechua live at an altitude of over 10,000ft.

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For centuries, they've eked out a meager existence in these mountains, cultivating corn, beans, and potatoes on sloping dry fields that lay close enough to the river to see the water but too far away to benefit from it. Dry fields led to season after season of poor production. And poor production led to season after season of malnourished children. Every day, women and children walk for miles along steep mountain paths with jars and buckets to gather water from the Tomoyo for the daily needs of the family. They can carry a large enough jar for a household. They cannot carry a large enough jar to irrigate the fields.

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The Quechua are far removed from the eyes of the world. They are not, however, far removed from the eyes of the Lord. And while the physical river has flowed through this valley, a stream of God's spirit has been flowing here as well. Until recently, it was intermittent, weak, hard to tap into. Only one or two small evangelical churches laboring to share the love of God with the people. But in 1994, Food for the Hungry entered the life flow of these five communities and began to travel with them. For a time, leaders of the communities came to Food for the Hungry with a vision, an idea so big that many thought it was impossible. But the community leaders weren't easily dissuaded. What if they could tap into the water source of the Tomoyo River in such a way that they could irrigate their fields and provide water for their families?

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We organized a meeting where people came and decided to work together with a water system. We could do better. We could harvest in December and start selling right away. That way we could harvest twice a year as opposed to only once a year like we did before. Together with the

labor and energy of the local people, money and Food from US aid and assistance from Food for the Hungry the impossible began to take shape. A 28-kilometer road was built into the side of a cliff. The community was mobilized to construct canals, clear land, and build terraces.

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For six years, people worked and prayed. There were times along the way when the leaders and families reached points of total exhaustion. Times they even decided they couldn't go on. But in those times, God's Spirit, working through his chosen instruments, brought courage to the people. Instruments like Oscar Montes, the regional director for Food for the Hungry in Sucre and the head of the Tomoyo project.

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Last year's conflict had erupted between the leaders of the four communities. None of them wanted to be the last to benefit from the irrigation canal. They feared that the water might never reach their village. For a time, no one was willing to put forth the effort necessary to begin the project. We literally had to go to God weeping. We had to ask Him to give us wisdom to bring all the communities together and explain that the project was a decision and a vision from God and that we had to be united. I remember that I read Psalm 133 to them where it says that it is good for brothers to work together in unity and that if we work together in unity, God will send his blessing and he would allow us to finish the project. We brought the four communities together and talked to them and incredibly they came together and said, let us work together like one body. And that is how we stuck it out for five years.

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As the large irrigation system took shape, water from the Tomoyo was beginning to spread through the valley and the Holy Spirit was causing a spiritual stream to spread and grow as well. And in the spring of 2003, the irrigation project was completed. At the inauguration, representatives from the United States Embassy, from the Bolivian Department of Agriculture, from USAID and from Food for the Hungry celebrated along with the people the completion of a project of unprecedented success in rural Bolivia. Diane Karasis, Country Director for Food for the Hungry Bolivia congratulated the people on the realization of their dream.

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It was born in the hearts of many people who lived here at that time and who still live here. And I am sure that God has planted this vision in your heart. Before we didn't have roads or channels. Now we do. To go to a place, we had to go up and down the hills with animals carrying lots of things, but now we can go straight. Also, before we had to wait for a rain, but now we don't have to because of the water channels. We lived in poverty because of temporary cultivating but now we are seeing a change. There is an 80% difference, and we are hoping that soon there will be 100% change. We will be able to produce milk and we will make yogurt for our kids so there is no malnutrition. And I'm delighted that the United States government has had a small part in this and that I'm pleased that we've been also working together with a very good NGO, Food from Hunger.

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I'm very much inspired. I've seen food programs all around the world in emergency settings and in development settings and I have to tell you that this is one of the best I've ever seen. I'm really impressed with the professionalism of this project. We talk a lot in our community about community mobilization. It's something we talk so much about, but it's really hard to do. And very rarely do you see a solid example of good community mobilization that really changes how the way people live. And I think I've seen today true community mobilization and I'd like to see more of this around the world.

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The project has brought water to arid land. Transforming over 1600 acres of marginal land into productive and fertile soil. But the Tomoyo project has yielded another benefit the transformation of many lives as well. Lives like Mariano Choke. Mariano was a landless peasant with a large family, a family he could not feed. He worked as a day laborer on other people's farms, but he could never earn enough money to care for his own family. With the help of Food for the Hungry, Mariano was able to obtain a steep plot of land that was eroded and no longer arable due to many years of abuse.

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To some, this gift of land seemed like a cruel joke. What good was land if you couldn't grow food on it? But God had another plan for Mariano and as a result of the new irrigation canals Mariano was able to redeem his barren land. With help from Food for the Hungry. He has built terraces, added organic matter to the soil and is now growing grains and vegetables to feed his family.

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Before, we had nothing. At times we went without eating. Now, as a result of this project we're planting, eating, and selling and we have money. Before this ground served no purpose it was pure rock. But since we made terraces and build up the soil, we got good production. Now we have good profit to live on. We have already harvested wheat and some fava beans and after the fava is all harvested, we will plan on it.

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Choking back tears, Mariano expressed thanks for this gift of redeemed land. It's been so painful for so many people. I want to thank Food for the Hungry staff. Until now we were down and out without water, without anything. Today I have such immense joy seeing this great work. My irrigation sprayers are working. This is all for our benefit, for the poor and everyone. Thank you.

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Water. The water of life. Living water. Much Quechua use the phrase water is life. For they know the link between water and everything they grow, everything that sustains. Jesus said everyone who drinks of this water will thirst again. But whoever drinks of the water I give him shall never thirst. For the water I give Him will become a well springing up to eternal life. The water from the Tomoyo is now helping farmers double and triple their crop use. Food for the Hungry has helped the communities build greenhouses into food processing facility which helps local farming co-ops grow, process and package their food. That's good.

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For the first time the people are able to market their surplus commodities to other villages outside their valley, generating more than \$460,000 annually. With clean water comes better health. Access to clean water means that people can wash and bathe more frequently. Children are drinking clean water for the first time. They are healthier. Before it was serious, the children were sicker. But Food for the Hungry the children have been improving. Mothers are learning how to take better care of them.

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The health is very important. A healthy person can work and support the family. If a person is sick, he can't do anything. Health is the most important thing. And not surprisingly, the spiritual waters are flowing more freely in these communities as well for the Lord has been walking with them. God has helped them succeed. The evangelical churches are growing. Christians are more concerned for the welfare of their neighbors and that affects the way people view God view Christ.

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I saw that FHI was physically supporting the project and I realized all the personnel were Christians. One day one of my good friends visited me at home. He shared some biblical passages with me, and this was good to have Christ to be involved with. Christ is better. I didn't believe in Christ when I was sick, but it was my son or Leo who introduced Christ to me and took me to church. That day my wife and I gave ourselves to God and since then I walked with Him. And since then, I am helped. But now we know Jesus is the truth, so we believe in Him.

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Food for the Hungry entered the river of life in this highland valley in the province of Potosi, Bolivia, almost ten years ago. We traveled downstream with them for a time, and soon we will be leaving, for this is their village, their project, their land. But God's spirit will not be leaving for like the river, his Spirit was here long before we came and will continue to work long after we've gone. We've seen a great miracle in our midst, and we trust and hope in a God who gives living water, flowing streams that cleanse, that satisfy, that bring life. For that water is life.]

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So, you see how the community banded together, and it was their project. And you see how the church was impacted and how the families were impacted. And that's God bringing justice to those people through community development. I wish I could say that they're always as successful. They're not. But we rejoice when God chooses to work through his people to accomplish what he's done in these communities.

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Just a couple of other points I want to make, and then we'll just have more discussion and questions. Another point that's very important to consider when we talk about bringing justice into the developing world is that this idea of holistic community transformation. That transforming people's lives in every way will not take place unless we challenge the community's worldview, unless we even challenge the church's worldview. What's the worldview? Do you guys know what I mean when I say worldview? Hopefully you study that here.

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You know worldview is just a set of mostly unconscious, subconscious assumptions that we have about our world. And worldview seek to answer questions like what is ultimate reality? What is God, the concept of God, what does it mean to be human? And how cultures and communities answer those basic questions are going to determine how they live their lives. And so, if we go into communities and we preach the gospel to them, but we don't deal with their worldview and we don't disciple them, or if we go into a community and give them clean water and give them good agriculture, but we don't tackle their worldview issues, we will not have lasting change.

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Let me give an example. Going back to Rwanda in 1994, according to Operation World, which is a prayer book that gives statistics about every country in the world and prayer requests. Rwanda was 85% actually Christian. Does anyone see a problem with that? The reality is people are going to church on Sunday, on Monday, taking machetes and killing because they were evangelized. But their worldview has never changed. They believed in Jesus, but they didn't know the truth about God's value of all human beings, regardless of what tribe you're a part of some of the things that we deal with in the communities we work in, when you're dealing with the developing world, you're dealing with mostly animistic beliefs, even in the church.

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And so, people, they may believe in Jesus, but they're still believing in their animistic. Beliefs and animism and people's worldviews entrap them into poverty. Let me give you an example and

this is a true story. This happens all over the world. But Guatemala, one of the sponsored children in one of our communities, Food for Hungry does child sponsorship, became sick. Food for the Hungry staff worker tried to take that child to a clinic in a nearby community and the parents refused to allow that child to go. Because in that culture, when your child gets sick, you take the child to the witch doctor. Witch doctors aren't fiction, they're real. All over the world, some cultures call them shamans. So, you take the child to the witch doctor. In this particular case, the witch doctor told the family your child is sick because another family has put a curse on you, therefore your child will die. Their subconscious world view is that the world is made up of a number of evil spirits, many of which inhabit the land. And other people may call in these evil spirits if they're mad at you and put a curse on your family. And so, it's a fatalistic worldview that says there's nothing you can do, your child will die.

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Well, if we come in and we teach them about health, that's all fine and good, but if they're still believing these things in their head, where's their motivation to change? Where would be your motivation to change? Nowhere. Why bother? If the evil spirit wills that my child dies, my child is going to die. That child died from a very preventable illness. That child didn't need to die. But because of the people's family's worldview, that child died.

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I already kind of touched upon culture's beliefs about the role of women. And if you're a woman in most developing parts of developing world, you have no value, you're worthless. You'd be better off being a dog. Your property of your husband and what that means in these cultures is

your husband's free to beat you, abuse you, doesn't matter your property, where is going to be your motivation as a woman to change? If you don't even, see that you have value as a human being? It's not there because you don't understand the truth of the biblical worldview that you as a woman have value.

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And so, these are issues that we also have to deal with and that's becoming more and more focus at least. Speaking of Food for the Hungry and our community development programs is showing the church, first of all, because the churches don't even get it. You're dealing with pastors with a third-grade education sometimes and helping the church and the community see how biblical worldview can help transform cultures. Can transform cultures. One more interesting story related to that.

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There was actually a Peace Corps volunteer who was a Christian, a nurse, went to West Africa, I don't remember which country it is to teach in a nursing school there. So, these are African women who were I think they're all women who are going to school to learn to be nurses. So, she taught this semester course on diseases and the causes and treatments of disease. She gave him a final exam. This is a true story. I'm not making this up. It seems ludicrous, but she gave them a final exam at the end of the semester, and the students all did really well in the exam. They excelled. They got A's, they knew the material. And this Peace Corps volunteer was so excited, all this change. So, at the end of the semester, after the exams are passed back and everything, she dismissed the class. A couple of gals came up and she said, Ms. Josie. Her name was Josie.

Thank you for coming and teaching us, how what the causes and treatments of diseases are in your white culture. Now, may we share with you what causes disease in our culture?

[00:44:22.490]

And she's like, okay, what's... Well, sure. And here's what she said, there are witches that bite people in the middle of the night, and that's how they get their diseases. So, they went through all this knowledge. They aced the exams but saw this as this how it works in the white people's culture. But their belief was, it's a witch that bites you. Now, I can't prove that that's not true, but my worldview doesn't anyway, won't go there. But so, there's an obvious issue. They had the knowledge, but they didn't have the underlying worldview that would support that knowledge. So, they're still going to go away if I'm sick because of witch bit me. So, you're not going to treat it the way that we might treat that.

[00:45:25.750]

Let me briefly share with you four ways that you can be involved in bringing justice to developing countries through community development. The first, probably most obvious, is prayer. These people need prayer. These people are hurting, need prayer. Missionaries that are reaching out to them need prayer. The national staff that are working with them, they sacrifice a great deal, they need prayer. For example, Food for the Hungry website fh.org we have a whole menu for prayer. If you click on it every month, it highlights a country. I don't know what the country is this month. And then each week it gives different prayer requests for that country. So, you can pray for the world, pray for people.

[00:46:23.990]

The second way you can be involved without even ever going anywhere is you can sponsor a child through Food for the Hungry. I know Compassionate International's here, through other agencies, and the money does not go, if you have questions about child sponsorship, you can come ask me. I think most of us misunderstand child sponsorship, at least the way most agencies do it. The money actually goes to the community development projects in that community from which the child, and even the child's family benefits. So, it's not just the child that benefits. It's the whole community that benefits. The third is obviously you can go, you can go for as little as two weeks on a short-term team, and you'll go and do some sort of project alongside the community, maybe building latrines or improving a school or something like that.

[00:47:19.280]

And then you'll do outreach, spiritual outreach, maybe vacation Bible school or Jesus' film or something of that in conjunction with the local church. So that's self-sustainable. You can go after you graduate for three or more years. We have opportunities for students with almost any type of skill and background to go and just live incarnationally among the poor and serve the poor. Or if you've got skills and just a vision to be more behind the scenes and be involved in more administrative and office things, there are those opportunities as well.

[00:48:00.690]

So, you can go as a missionary for three or more years and make a career out of it. And the last way you can become involved is by being an advocate, by taking what you're learning here at Biola, taking all of your hearing from the speakers and the seminars and everything this week

and take that back to your home churches, take it back to other people and say this is what's happening around the world, and we need to do something about it. If God just so puts these issues on your heart, there's opportunities to be a US based volunteer advocate where you can actually go to churches in your area and speak out on behalf of the poor and encourage people to get involved.

[00:48:42.050]

So those are four ways that you can be involved. Some require going, some you can stay, do it from your dorm room, pray, sponsor a child, go for on a short-term team or as a missionary and be an advocate on behalf of the poor and the needy and help people understand what the whole concept of justice and development is all about. So, I've got about 7 minutes left. What questions do you guys have?

[00:49:14.010]

(Student question: I was just kind of wondering, going back just a little bit, how do you go about when somebody has a worldview such as the witches or the witch doctors can heal you or tell you what happened, how do you go about undermining that belief and building a foundation of truth?)

[00:49:32.790]

Yeah, the question is when you're dealing with these worldviews like the witches or the taking the kid to the witch doctor when he's sick, how do we go about helping to change that worldview through relationship? Really, that's the only way it's going to happen is through spending time

with people, being incarnationally involved in their lives, being interested in them, and just being able to share truth with them. Community development is very frustrating for us westerners because we like our drive through meals and our microwaveable meals, and we like instant results.

[00:50:18.680]

And community development takes patience, and it takes a long-term investment in people's lives. And that's hard sometimes, and so very often, that's the only way it's going to happen. And so, the first thing we need to do is we need to go in as a learner. So often we go in with the concept of we got the answers, we've got the education, we've got everything to share with you and you're going to listen to us. We need to first, before we do anything, to go in as a learner and as a servant and be willing to come alongside people, to love them, to serve them, to learn from them. And only then will we have a right to help share our worldview.

[00:51:07.030]

Another key is really working with the churches. Food for the Hunger has a whole complete division with its own vice president. That all they do is develop resources and training materials and sessions for churches in the developing world to learn themselves about the biblical worldview and then how they can impact their communities with the biblical worldview. And they do this all around the world, and it's had dramatic impact in the life of the church.

[00:51:40.390]

Can I answer your question? So, it's saying the main things that we need to help these people see is, first of all, who is God? That God is sovereign, God is all powerful, and he's one God, and he is a God of love and relationship. So, they can see that they don't have to be in fear and they're literally in bondage to these evil spirits. Second thing they need to see answers a question, what does it mean to be human? And two aspects of that. One is, again, the big thing is the idea that all human beings are created equally in the image of God. Male or female, slave or free, makes no distinction. And help people understand that, help women to understand that truth, especially. And I just lost my other thought about what it is to be... Oh, and what does it mean that we are created in the image of God?

[00:52:41.690]

That's huge concept that can be transforming to people's lives. What does it mean that we are created in the image of God? And we've seen cases where this has changed people's lives, where husbands are not...well, Gustavo gave an example of that from his own family yesterday morning. His father was an alcoholic abuser, and he grasped the biblical worldview and changed his life and changed the life of his whole family. Time for maybe one or two more questions.

[00:53:22.470]

All right, well, thank you guys for coming. I'm going to pray before you leave but thank you for being here and I will be here through about 11:00 tomorrow morning. If you have other questions, you want to come by and grab any information or ask them any questions, I'm in kind of the corner of the tent closest to the admin building. What's that called? Metzger. Metzger, yeah. Closest to the Metzger Hall main entrance. So let me pray.

[00:53:54.730]

God, we thank you first and foremost, for the truth of who you are, that you are an all loving, all powerful, holy sovereign God. And Lord, that you created us in Your image, each of us. And, Lord, we just pray that you would use us, that you would use a church, that you would use us as individuals in whatever way you direct to help us to be instruments of that message to a hurting world. Lord, thank you that you are a God of justice.

[00:54:32.230]

Thank you that you desire to reconcile all things and to bring our world into Your righteousness God. And we thank you that there will be a time, as Revelation 21 says, there will be no more tears, no more crying, no more pain, no more suffering. We look forward to that time. But until then, use us to bring justice into Your word, Lord Jesus, in your name. Amen.