

Transforming Worldviews for Effective Community Development

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Thesis: For transformational community development to be effective there must be a transformation of worldviews, otherwise it becomes 'short-term fixes.'

Introduction

The sermon was about ministering to the poor and the preacher was on a roll. "Jesus said, 'If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me' (Matthew 19:21). Remember what the angel said to Cornelius, 'Your prayers and gifts to the poor have come up as a memorial offering before God' (Acts 10:4). To be a follower of Jesus means we are willing to invest our time and resources into helping the poor all around us. Whether it is the person begging for money at the traffic or our church's feeding program for the poor in our community we need to see this as an opportunity to present an offering to God. Jesus said, 'Whatever you did for one of these, you did for me.'" Then the preacher paused, as if to say, how can you argue with God?

The need to be compassionate to the poor is hard to argue with. It seems like all of scripture speaks with one voice – God has compassion on the poor and calls us who have been blessed with any measure of abundance to be compassionate too. Yet there is this nagging question in the back of my mind, when we are being called to express compassion towards the poor, does that mean we are expected to do feeding programs or handouts to the man with a cardboard sign? Is compassion defined by *what we do* in responding to the needy or by *what results in the lives* of the needy?

I am not questioning whether we should do feeding programs or food pantries, or even respond to the plea of a person on the street corner. I think there may be a time and place for such action. What concerns me is that we may be short-sighted in our compassion by failing to address bigger issues of biblical values for the poor or how transformation of our worldview must integrate with strategies of transformation of our communities. Without this, our good efforts of transformational development are being thwarted by our failure to address issues of transforming worldview for the receiver.

My personal journey shaping my values

During my tenure as executive director of SIM Canada we were on program status with CIDA (Canadian International Development Agency). This meant that certain SIM programs had ongoing funding versus projects that had to appeal for funding. As a government agency CIDA put restrictions on how their funding could be used. We had to have clear boundaries between ministry to spiritual needs and programs responding to physical needs. CIDA believed that development work was best facilitated by those who knew the culture and were already working in that particular context. Issues of sustainability and empowerment had to be accounted for. In other words, CIDA articulated certain values for development and any program had to be values-driven.

When my family and I moved to Ethiopia our ministry involved a church that reached professionals, government leaders and university students as well as a theological college. Part of the outreach of the church was a 'People-In-Need' (PIN) ministry which responded to those in abject poverty in the community around the church. Sometimes it was help related to a physical crisis (need for medicines). Sometimes it was helping the person find a way to generate income and become self-supporting. We tried to use it as a model for other churches in the city to have similar ministries believing that if every church would respond with their own values-driven PIN ministry we could reduce the dependency on Western relief agencies. What encouraged me was to see how this was entirely managed by Ethiopians who had great compassion for the poor yet were committed to responding out of certain biblical principles of how to help the poor.

A personal part of my Ethiopia experience was caring for a group of 'shoe shine boys.' These were pre-teens and early teens who would make a few cents (Birr) shining shoes after school. They were from very poor homes, usually with a single parent, and at least one had a parent who had leprosy. As a Westerner they viewed me as a source of funds which left me feeling conflicted. I wanted to help them yet I didn't want to be seen as an easy mark for begging. So I gave them work projects as a way to earn money for their school supplies and clothes. At Christmas and Easter I would give them a shower and a clean set of clothes and take them to a café for an ice cream sundae. It would be typical for them to be chased away from such a place by the waiter because of their dirty clothes and smell but now to be treated with dignity was a delightful experience for them. They were like any other customer. It was fun to see how their behavior changed when they felt they were valued.

That is the 'back story' of this paper. I relate my experiences because they shape my concerns for how we do community development in our own local context. I admit that my involvement in ministry with the poor is very limited but it is enough to know that our attempt to do transformational development, whether in America or in Africa, needs to be values-driven and those values need to be biblically shaped values.

What's gone wrong with community development?

My first response to the question should be, "There is a lot that is going right." I am encouraged by the number of churches wanting to make a difference in some other part of the world and actively involved in sending people and resources to help. Scott Todd, president of Compassion USA, reports: "In 1981, 52 percent of the world's population lived in extreme poverty. Today that number is 26 percent. Extreme poverty has been cut in half. The number of children dying before their fifth birthday has been cut in half and we did it in a generation using a wide range of practical strategies from creating access to clean water to training skilled birth attendants."¹

I am also encouraged by the number of churches in North America mobilizing their people to address poverty issues in their own communities. More churches are setting up food banks, serving meals for the homeless, giving financial help for crisis situations – following Jesus in physical ministry to the needs around them. However, not everything is going as well as it should. Sometimes our helping is actually

¹ Scott Todd, *Fast Living: how the church will end extreme poverty*, (Compassion Int, 2011) Kindle location 485.

hurting the poor by creating dependency. Sometimes we are too program-driven (serving meals, giving out backpacks) and not enough values-driven (creating sustainability). We need to ask questions such as: Is our help a 'quick fix' or long-term transformation? Is our motivation to serve the *giver* (ourselves) or the *receiver*?

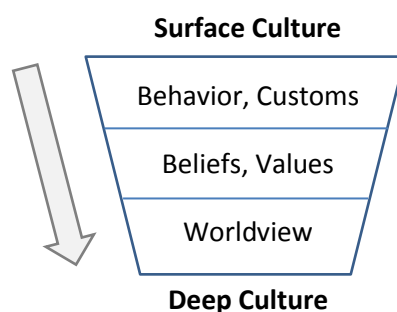
If we were to describe what has gone wrong, for the most part, it is not *what* we do but *how* we do it. My greatest concern is that we don't apply the same principles for our efforts in our own community that we apply to another part of the world. We sometimes express generous compassion but compassion without core values.

Thus, the focus of this paper is really about community development in our local context but it is framed within the global context to help us see the importance of core values. And the intent is to go beyond values to the topic of worldview and the need to transform worldview in order for community development to be effective.

Why is 'worldview' important?

Worldview is that cultural lens through which we see and make sense out of our world. It is the subconscious assumptions or perceptions about how the world works and how we should think about our world that shapes our values and beliefs. Paul Hiebert defines worldview as the "fundamental cognitive, affective and evaluative presuppositions a group of people make about the nature of things, and which they use to order their lives."²

Our worldview shapes our 'culture' – our learned beliefs and behaviors. Hiebert and Kraft refer to worldview as "deep culture." The first layer of culture is our behavior and cultural practices (customs). Yet those are shaped by the second layer of our values and beliefs. However, when we go deeper we begin to recognize our particular worldview that shapes our values and beliefs, and if we don't see change in people's values, we won't see change in their behavior.



For the poor, perceptions coming out of their worldview could include:

- Sense of social inequality and unfairness
- A God who is distant and doesn't care about me
- Powerless to change one's situation
- Not enough resources to go around

² Paul G. Hiebert, *Transforming Worldviews* (Baker, 2009) 15.

- Being a victim of other's greed
- Lack of self-respect and personal value
- Willing to help each other in a similar plight

It is easier to respond to physical needs. It is easier to organize a food drive than to change the values of the person in need to valuing work. It is easier to teach a person how to behave in an interview than to help the poor to see themselves having value, or even deeper, to think of God caring about them in their situation. The deeper we go into the second and third level of culture the more challenging and demanding it becomes. So as a result, we take the easier way. We give food or money out of a desire to be generous towards the less fortunate (it is biblical to be generous), but we may be neglecting a greater need on the part of the receiver.

John Perkins, who has ministered among the poor for over 50 years, writes:

To insist that we hold on to the welfare approach because it came from a charitable heart is to insist that the charitable feelings of the giver is more important than the real needs of the poor.³

Perkins emphasizes giving greater concern for what is happening with the receiver. He quotes Robert Lupton: "Receiving is a humbling matter. It implies neediness. It categorizes one as being worse off than the giver." To this Perkins adds: "Therefore, we should be careful how we give. Giving should affirm and not dehumanize. We give because God gave to us."⁴ In a sense, transformation of worldviews needs to happen with both the giver and the receiver. The worldview of the receiver needs to change as to seeing oneself as having personal worth. The worldview of the giver needs to change as to seeing others with humility and having worth.

Biblical values for transformational development

The Bible speaks of not just our behavior but our beliefs and values that drive our behavior. It is important to articulate the ones which need to guide our philosophy of ministry with the poor and the ones needing discussion related to transforming worldview. I will focus on seven basic values.

HONORING THE POOR – Nothing argues more for a change of attitude toward the poor than to hear the words of Jesus identifying himself with the poor and the humblest. Jesus said, "As you have done it to the least of these, you did it to me" (Mtt 25:40). James wrote, "God chose the poor to be rich in faith" (Js 2:5). The non-poor need to learn to value the poor. The poor need to learn to value themselves, and value their relationship with God.

SUSTAINABILITY – It seems that this gets referred to more than any other value, possibly because we have been guilty of creating a dependency on resources that come from outside the community. The answer to avoiding dependency is to work at development that creates sustainability, either by developing programs that can be sustained by the community or by equipping in the necessary skills to

³ John M. Perkins, *Beyond Charity: the call to Christian Community Development* (Baker , 1993) 28.

⁴ Ibid. 28.

maintain without outside assistance. 1 Thess. 4:11 says to “work with your hands...so that you will not be dependent on anybody.”

CAPACITY-BUILDING – If a program is to be sustainable then there needs to be the capacity to lead and to resource the program on a continuing basis. Some of this involves skills training, mentoring in leadership and practical skills, micro-financing to initiate resource generation, etc. In a sense the attitude expected in Rom, 15:2 – “pleasing his neighbor for his good to build him up” – is the attitude that enables and builds capacity in the individual.

VALUING WORK – The Apostle Paul wrote, “If a man will not work, he shall not eat” (2 Thess 3:10). The capacity for work is a gift and to be valued. Solomon said, “Lazy hands make a man poor” (Prov 10:4). In the same way that dependency wars against sustainability, so not valuing work defeats capacity-building. It is a whole lot easier to give the person on the corner cash rather than creating work for the person to earn cash, but it is better for the person. Work was given to man as a gift before the fall, not as a result of the fall. Teaching a skill, finding a work project is upholding a biblical value and gives a sense of purpose for life.

PARTICIPATION – This evolves from the worldview perspective of everyone having something of value to contribute and everyone needing to participate in the planning and implementation. Myers talks about the aspect of “learning our way towards transformation.” If it is true participation then there needs to be a mutuality in the visioning and planning process. It is not our imposing our ideas and plans but learning together what needs to be done. It begins by listening to the community, hearing their ideas of how to work towards the good of the community, and how everyone can participate by contributing resources or time. Mutual sharing seems to be in Paul’s view when he wrote that one “must work...that he may have something to share with those in need” (Eph. 4:28). Participating by sharing is a spiritual value as well as a human responsibility.

EMPOWERMENT – True participation leads to empowerment where the poor can take responsibility for political and social decision-making so as to achieve self-reliance and a sense of ownership. John Friedman emphasizes that the poor must take part in meeting their own needs. Myers states, “The poor are poor largely because they live in networks of relationships that do not work for their well-being. Their relationships are often oppressive and disempowering.”⁵ Prov 31:9 says to “defend the rights of the poor.” This may include enabling relationships that are not oppressive.

HOLISTIC APPROACH – Community development that is merely physical and ignores the psychological and spiritual well-being is not sustainable. There must be a transformation of the soul, the restoring of the broken relationship with God. “We must encourage the belief that God is for them and that God has given everyone something to contribute.”⁶ Isaiah 58 calls us to pour out our life on behalf of the hungry and the oppressed with the promise that the Lord will be the one to “satisfy your needs in a sun-scorched land” and that “you will find joy in the Lord.”

⁵ Bryant Myers, *Walking with the Poor* (Orbis Books, 2007) 13.

⁶ Ibid. 130.

To quote Myers, “Changed people, transformed by the gospel and reconciled to God, are the beginnings of any transformation. Transforming social systems cannot accomplish this.”⁷ “If poverty is the world trying to tell the poor they are god-forsaken, then transformation is the declaration that they are made in God’s image, that God...has given gifts to the poor...so that they can be fruitful and productive.”⁸

I expect that there is no disagreement with any of these values. They all make common sense and biblical sense. So, ‘where is the beef?’ This is where I make the claim that we uphold these values for our community work overseas more readily than we do at home. Is it because it demands more of us than to serve a meal and say, “be warm and be fed”? Is it because it would be harder to get time commitments from our congregants if the ministry went beyond the physical? From my observations we are living with a double standard, not applying the same principles that we use overseas to our community work here at home. So what I desire to emphasize is: (1) values-driven community work in our local ministry, and (2) values that emerge from a transformed worldview.

How transforming worldview changes the nature of development

Let me state upfront that I am not saying that there is an absence of values in our philosophy of community development. Rather I am trying to raise the conscience effort by which we work at transforming worldview in our philosophy of ministry and as a result work at values-driven community development.

Missiologists have recognized the importance of addressing worldview issues as it pertains to communicating the gospel. Paul Hiebert writes:

Although conversion must include a change in behavior and beliefs, if worldview is not transformed, in the long run the gospel is subverted and becomes captive to the local culture. The result is syncretistic Christo-paganism which has the form but not the essence of Christianity.⁹

In the same way that the gospel must penetrate to the ‘deep culture’ issues, community development must affect one’s worldview if there is to be long-term change. Otherwise it is only a ‘quick fix.’

Darrow Miller states that unbiblical worldviews, secular or animistic, play a huge role in keeping people in poverty. “Their worldview does more to shape their prosperity or poverty, than does their physical environment or other circumstances.”¹⁰ Myers, summarizing the work of Jayakumar Christian, writes that “powerlessness is reinforced by what he calls inadequacies in worldview. Writing within a Hindu context, Christian points to the disempowering idea of *karma* which teaches the poor that their current state is a just response to their former life.”¹¹ And so they must live with that destiny.

⁷ Myers, 152.

⁸ Myers, 117.

⁹ Hiebert, 315.

¹⁰ Darrow Miller, with Stan Guthrie, *Discipling Nations: The Power of truth to Transform Cultures* (Youth With A Mission, 1998) 32.

¹¹ Myers, 75.

Using the Hindu context makes the point more obvious but what about the worldview of the poor in our culture? Does a similar fatalism dominate their thinking? Are there other issues of worldview that restrain real change or transformation?

So to start the conversation let's ask – how do we work at transforming worldview?

1. BEGINS WITH CHANGING OUR WORLDVIEW

While the focus of this paper is describing transformation in the worldview of the receptor we need to remind ourselves the role of the giver also needs a change of worldview. Steve Corbett and Brian Fikkert capture this in their book, *When Helping Hurts: how to alleviate poverty without hurting the poor...and yourself*:

Until we embrace our mutual brokenness, our work with low-income people is likely to do far more harm than good... Instead of seeing themselves as being created in the image of God, low-income people often feel they are inferior to others. This can paralyze the poor from taking initiative and from seizing opportunities to improve their situation, thereby locking them into material poverty.¹²

The first change needs to be in ourselves – not seeing the poor as inferior, “incomplete human beings we make complete and whole through our largess.”¹³ Rather, we need to see them as being made in God's image and to be treated with honor and respect. They need to see themselves as being valuable.

John Hughes, CEO of Metro, a community development ministry in San Diego, stresses that this relational aspect of how we view the poor is the most significant factor for seeing change. Our willingness to listen to them, our willingness to abandon a “we-are-the-center-of-the-universe mentality” is what makes development effective.

Another needed change in our worldview relates to our cultural value of individualism and our rights of resources. Christopher Wright includes in his basic ethical principles that of sharing resources. He reminds us that in creation “the right of all to *use* is prior to the right to *own*.”¹⁴ Sharing resources flows from a perspective that we were given resources to use for God's purposes.

2. FOCUS ON VALUES THAT WILL AFFECT WORLDVIEW

The need to understand their worldview so as to know how to influence beliefs is a two-way process. By making biblical values part of the expectation of what should be practiced in the development relationship, worldview is changed. In the other direction, examining assumptions of worldview and comparing them to a biblical worldview can change values and beliefs. Hiebert states:

Paradigm or worldview shifts take place when there is a radical reorganization in the internal configurations of the worldview itself to reduce the tensions between surface culture and the

¹² Corbett and Fikkert, (2012) Kindle location 1012

¹³ Myers, 66

¹⁴ Ibid, 26.

worldview... The relationship is two-way: conscious beliefs reshape worldviews, and worldviews mold conscious beliefs.”¹⁵



So where do you begin? The answer is probably with both – values and worldview – but values are easier to bring into focus. Using the previously list of values in this paper let me give examples of how one would work at these transforming worldview.

Sustainability/Capacity-building – Both of these require a worldview that reflects the self-worth of the person and the sense of social equality. Transformation can be worked at through discussion of the biblical worldview versus their worldview. Capacity-building requires a belief that they can manage their lives and a confidence that God is their help in doing this.

Capacity-building also requires skills training in some area that matches their ability and job opportunity but will achieve sustainability in the end. Boundaries may need to be set such as arriving on time or lose part of the stipend involved in the training. But learning discipline and behaviors of acting responsibly are results of a worldview that values self.

John Perkins, in *Beyond Charity, the call to Christian community development*, says:

As long as we cling to a ‘victims’ label, it will be difficult for us to assume individual responsibility and to advance. “Whites must guarantee a free and fair society,” quoting Shelby Steele. “But we blacks must be responsible for actualizing our own lives.”¹⁶

Maybe I could re-word that to say, ‘Non-poor must guarantee a fair society, but poor must be responsible for actualizing their own lives.’ So we work at it by creating opportunities for taking responsibility rather than doing everything for the person. Samuel Voorhies emphasizes the principle that when “people are involved in making decisions they ultimately take responsibility for determining their future.” They experience the joy of their successes and learn from their mistakes.¹⁷

Participation/Valuing work – If we really believe the responsibility to work is a biblical value why don’t we make work part of the expectation. Even though we may have the funds to meet a particular need and it would be easier in terms of our involvement to just give the cash, it would be better for the person to actually participate through some work assignment. As Friedman stated, the poor must take part in meeting their own needs.

If work was given to Adam and Eve before the fall and was part of the mandate to be fruitful or to be productive, then it is God’s gift for enabling the person to feel fulfilled in God’s purpose for them. In fact to take it a step further, when the person receiving help is able to help someone else it there is a greater sense of fulfillment and purpose. As an example, the person receiving help for generating their own

¹⁵ Hiebert, 319.

¹⁶ Perkins, 25.

¹⁷ Voorhies article in *Perspectives, a Reader* (3rd Edition), 590.

income could be expected to give back 10 percent of their profits to help another project. The receiver then becomes a giver to help someone else, and the cycle goes on.

Holistic approach – If poverty is to be understood as not just physical but social and spiritual then the alleviation of poverty must address all three. It must be holistic in its approach because the gospel is able to change us on all levels – physically, socially and spiritually.

Transforming people from the inside out is the work of the gospel. “Transforming social systems cannot accomplish this.”¹⁸

In answering ‘how do we work at transforming worldview,’ part of the answer has to be addressing the spiritual aspect of the person. Transformation of the whole person comes through a relationship with Christ. This is a worldview issue because it brings us to the core understanding of transformation – spiritual change that affects beliefs and behavior. How we work at it needs to be appropriate to the situation, but we cannot neglect it. Simply addressing physical needs will provide short-term results, or to be more cynical about it, will do what government programs do – create a welfare mentality.

Public assistance programs tend to undermine a person’s sense of worth by providing an impersonal handout without expecting change or accountability to personal God. Thus, there is no sense of lifting the person up to greater worth. As a result, this creates its own worldview for those caught in the ‘culture of poverty’ (a term used by Oscar Lewis).

As a side-bar to this topic, I want to recognize the difficulty of dealing with spiritual values in the context of providing physical resources. I remember years ago helping a rescue mission where they had a table reserved for “converts only” – those who make decisions in the chapel service before the meal was served. Addressing spiritual values should never be tied to providing material resources. But the real issue I think about is the part that crisis plays in bringing about change. Lewis Rambo in writing about the conversion process says, “Most scholars of conversion claim that some form of disequilibrium or crisis is an important element in the conversion process.”¹⁹

When we provide all the material resources for the person in need, do we hinder the spiritual process of change? Maybe allowing a certain level of crisis reduces dependency on the person or agency giving, and encourages change in the person who is receiving. As I reflect on my Ethiopia experience and our People-In-Need program, the committee had set guidelines of what they would provide (medicine, flour) and what they would not provide (transportation money).

It was not only the limitations of what we could provide but the perspective that for the good of the person we would *not* provide for everything. A certain amount of crisis helps the person take responsibility of their own welfare as well as make them aware of spiritual issues and decisions.

¹⁸ Myers, 52.

¹⁹ Rambo “Conversion: Toward a Holistic Model of Religious Change”, (Pastoral Psychology, Vol 38(1), Fall 1989), 52.

3. RECOGNIZES THE ROLE OF THE CHURCH

Transformation of worldviews has to recognize the role of the church in the bigger picture of how it creates the context of transformation. Voorhies says that it is foundational for “sustained and abundant transformation” because it provides the community that empowers, mentors and disciples. The church can and must be a source of value formation within the community. “When the church is at its best it is...contributing holistic disciples to the community for its well-being.”²⁰

John Perkins in his strategy for community development sees the church as the key player in seeing transformation take place. In his 3-Rs he states what needs to take place for neighborhoods to be transformed but also how the church is

- **Relocation** – move in to a needy community – live among those we are serving and to become one of them so that their needs become our needs
- **Reconciliation** – practice of love and forgiveness, the purpose of the gospel to reconcile us to God and to each other
- **Redistribution** – Christ calls us to share with those in need. It means more than just goods but our skills, technology and educational resources in a way that empowers people to break out of the cycle of poverty.

If every church had a part in community development that was based in biblical values with a kingdom agenda, what would be the impact on society at large? What would be the change in the spiritual vitality of the church as missional Christians living out God’s call in our world?

MODELS OF MINISTRY

Are there models of community development that can inform or encourage the church in its calling of transformation development? There are many but to highlight a few.

Accion San Diego is a non-religious community service providing finance loans and training to low income persons or new immigrants wanting to start a business. They look for those with passion and then provide resources to help that person succeed. They have seen 93% pay back rate (97% before the recession) on loans which means 93% of these businesses succeed.

Once a year they host a ‘boot camp’ with two tracks: a start-up track & growth track for capacity building. They will provide training on: how to make a business plan, a website that sells, banking (money management, cash flow), marketing strategies, taxes, using social media. They also provide what they call ‘Speed coaching’ for their clients. These are short sessions with an ‘experienced professional’ time donated by various companies. Joseph Lee, a Bethel student who is part of their staff, says, “everyone loves us. Our program contributes 2,000 jobs a year to San Diego. Businesses feel they are making a difference in the community. It is actually something the church could be doing too.”²¹

²⁰ Myers, 127.

²¹ Personal interview with Joseph Lee of Accion San Diego, March 1, 2013.

Metro is the social service and community development arm of the forty-eight United Methodist Churches throughout San Diego and Imperial Counties. Since it was established, Metro has been a vehicle for churches to reach the least, the last, and the lost. Metro also works with community members to effectively live in society and assist them in becoming more knowledgeable regarding their rights and responsibilities as members of their neighborhood.

The focus of the agency has been on:

- A responsiveness and attachment to local neighborhoods.
- A "systems" approach that included the youth, the family, the community, and local churches as part of the prevention efforts.
- A belief that our services must be transformative, moving individuals from positions of dependency and vulnerability to a position of strength and self-sufficiency.

John Hughes, CEO of Metro, says what has brought about the most effective change has been providing job opportunities, career path counseling and a system of support with the person where there is accountability. He emphasizes that “services cannot create change – you need community where you have relationships.”

MoveIn

In 2009 MoveIn began in Toronto, Canada, with a vision of placing teams of regular Christians (mainly young adults who have jobs or are students) who would move into high-needs neighborhood “patches” of urban centers. It is not a program-driven organization but an organic movement of Christians seeking to reach the urban poor by living among them, so that one by one a community will be transformed.

The movement is spreading to other cities in Canada, London England, Berlin and Hamburg Germany, and now parts of Africa. While its vision is not specifically focused on physical needs but rather spiritual needs, it accomplishes an important aspect of change – being incarnational with the poor, which in turn, leads to holistic transformation.

Summary

Can we be more effective in how we do community development? I think we should always believe that any ministry can be done better, especially when we realize that it is not about our agenda, but God’s agenda, and not about our ability but his ability to affect change in people’s lives. The gospel must reach deep into culture, which is to say that it must transform our worldviews in order to transform our communities.

While I regard ‘prosperity gospel’ as an aberrant view of the gospel, I must admit that in parts of Africa the obsession with prosperity gospel has resulted in some economic betterment for those Christians. Their worldview reflecting a negative perspective of being powerless to change one’s situation or resigning to social inequality is changed to a positive view of a God who intervenes into our well-being

and sees us as persons of worth. That is a worldview transformation. A true gospel however should go even deeper or wider because that is the kind of transformation that needs to take place.²²

Wes Stafford wrote about Compassion's ministry to children: "They need the sense that we love them, care for them, believe in them and stand beside them – all in the name of the greatest Friend a child ever had." That is the gospel that can bring about physical, social and spiritual transformation. It can be done more effectively because that is what Jesus calls to do – love them, care for them, believe in them and stand beside them – all in the name of Jesus.

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²² The example of prosperity gospel's affect in Africa as a result of transformed worldview came from Patrick Hall, an attendee of the EMS meeting at Fuller Seminary at which this paper was presented. A resource mentioned by Dr. Tom Steffen, relating to the challenge of transforming worldview and its impact on how we do ministry, was the service of Dr. Robert Strauss, CEO of Worldview Resource Group housed in Colorado Springs, CO. WRG's vision is to see the emerging mission movements from the majority world equipped in a story-based worldview approach to cross-cultural ministry.

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