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Biblical Principles to Guide Adventists on Political Involvement in Zimbabwe

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ABSTRACT

BIBLICAL PRINCIPLES TO GUIDE ADVENTISTS ON

POLITICAL INVOLVEMENT IN ZIMBABWE

by

Obert N. Mudzengi

Adviser: Nancy Vyhmeister

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: BIBLICAL PRINCIPLES TO GUIDE ADVENTISTS ON POLITICAL INVOLVEMENT IN ZIMBABWE

Name of researcher: Obert N. Mudzengi

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Problem

There is no harmony in the understanding of the momentous "middle-of-the-road" approach when it comes to political involvement. Some people are politically headstrong, while others are laid back. This standoff has left the church in a quandary about what to do concerning civic matters. The scarcity of a farsighted stratagem to help guide church members on citizenship issues might be the cause of the deadlock.

Method

To provide some framework, biblical principles and guidelines from the writings of Ellen G. White on political involvement were established. In addition to reviewing Adventist and other Christian authors on responsible citizenship, this examination also

delineated some Jewish conceptions on the subject. Then, after a consideration of the political, cultural, and religious context of Harare, the specific context of Mount Pleasant Church was elucidated. Next, a strategy for political involvement was developed and implemented. Following this, a report on strategy implementation and recommendations were made, and a conclusion drafted.

Results

The Mount Pleasant Church understands and appreciates the historic apolitical Adventist stance. The members have been equipped with biblical guidelines on how they ought to relate to the state. A foundation was laid for the training of peacemakers to help bring about the much needed national healing and reconciliation.

Conclusions

Christians are not just citizens of the world to come, but of the all-encompassing kingdom of God. They have a divine mandate to stand with voice and vote against injustice. Their activism is supposed to be nonviolent and includes roles of advocacy, mediation, and reconciliation. While Christians are called upon to respect earthly government, there is room in their lives for civil disobedience when the requirements of the state conflict with those of God. There is room within the church for those feeling the call to occupy political office just as any other profession, provided they do not compromise biblical principles. Finally, there must be a clear demarcation between church and the state; the church has spiritual authority from God and must not depend on the government to fulfill its mission. On the other hand, the state should not use the church to advance its cause.

Andrews University

Seventh-day Adventist Theological Seminary

BIBLICAL PRINCIPLES TO GUIDE ADVENTISTS ON

POLITICAL INVOLVEMENT IN ZIMBABWE

A Dissertation

Presented in Partial Fulfillment

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In memory of
LainahLoveness, my dear sister
You left fingerprints of grace on my life
I will not forget you

And to
Dearest Diana, my love, my dove
Without you I am nothing,
With you I am everything

And to
The Adventists in Zimbabwe
Whom I admonish not to scatter like scared rabbits in the face of duty—
Do the right thing and leave the consequences with God

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LIST OF ABBREVIATIONS

EZC   East Zimbabwe Conference

LFA   Logical Framework Approach

MDC   Movement for Democratic Change

ZANU-PF Zimbabwe African National Union-Patriotic Front

ZAPU   Zimbabwe African People's Union

ACKNOWLEDGMENTS

A Chinese proverb says that when you drink from the stream, you must remember the spring. A project of this size and scope does not come about by coincidence. I am indebted in many ways to numerous individuals for their part in bringing to reality this dissertation. I take this opportunity to express my heartfelt gratitude to my advisor Professor Bruce Bauer who has been a tremendous mentor for me. He shared his incomparably profound knowledge with me. He encouraged my research and sharpened my writing skills. Your advice was priceless. In the same vein, I am indebted in more ways than I can enumerate to my research supervisors, including Nancy Vyhmeister, Gorden Doss, Wagner Kuhn, and Jon Dybdahl who, in their perceptive comments and criticisms of earlier drafts of some chapters, forced me more than once to "think again." You were of invaluable help in the development of my research and the crystallization of my thought. Grateful mention must also be made to the editorial work done by Linda Bauer. Her efforts greatly improved the quality of this project.

Finishing my dissertation required more than academic support. I add an affectionate "thank you" to the members of my immediate family. Philip, Philipah, Earnest, Boycen, and Rose—you have a special place in my heart. Mom, this is the realization of your dream to put my dream within reach. My sincere gratitude goes to my classmates who by their friendship, support, prayers, and good humor enabled me to complete this work. Similar thanks are extended to the East Zimbabwe Conference

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Finally, and most importantly, this project is greatly indebted to my God for the wisdom and perseverance that He has been bestowed upon me during this research project, and indeed, throughout my life: "I can do everything through him who give me strength" (Phil 4:13). My dear Lord, I may not be where I want to be, but I thank you because I am not where I used to be. Without you I cannot succeed, with you I cannot fail.

CHAPTER 1

INTRODUCTION

Background

There is no consensus among Seventh-day Adventist Church members in

Zimbabwe on how far they should go in executing their role as citizens. There is a lack of

harmony in the interpretation of the historic "apolitical" position of the church. Some are

very passive and condemn even going to vote for political leaders. Others are active and

even hold partisan political offices. This impasse has at times led to the labeling of the

church as being sympathetic to certain political persuasions. In other areas it has resulted

in members being subjected to politically related violence in a heavily polarized

environment. Church services have at times been interrupted just before national polls.

Some members do not even see eye to eye due to different political views. Lack of a

proactive strategy to show church members how to relate to government issues might be

contributing to this problem. By addressing this contentious issue, the researcher

anticipates that there will be greater harmony among church members and that the church

will become the "salt of the world" (Matt 5:13).

Problem

The Adventist community in Zimbabwe has been greatly affected by a lack of

clarity concerning political involvement. Because of this lack, the issue must be seriously

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taken into account. Specifically, this project attempts to deal with the following questions: What are the biblical principles on political involvement? What is the Christian's place in the state? What does the apolitical position of the Adventist Church entail? What practical things can the Christian community do to bring healing to a broken nation?

These questions beg for honest answers. They make this project on political involvement necessary.

Significance of the Study

The Seventh-day Adventist Church believes that church and state should function as totally separate entities. However, there are several interpretations of this stance. These differences have led to serious misunderstandings in the body of Christ. This project will focus on better understanding biblical principles and the correct position of the church.

The heavy polarization of the Zimbabwean political environment has made it difficult for Christians to figure out their exact place as citizens. This project will explore ways and means that will make Christians an integral part of the civic community.

As a result of the uneven and difficult political landscape of Zimbabwe, people have hurt each other, including Christians, in different ways. There is need to calm the political tensions caused by politically motivated violence. Focus must be on how the church can assist in the promotion of possibilities for peace, reconciliation, and democracy. This will bring much desired healing to the nation.

Purpose of the Project

The desired outcome of the project is the sensitization of the conscience of

thechurch members on the proper interpretation of the apolitical position of the Adventist Church. It will help reduce, or at least calm, political tension among church members and society at large. It will foster tolerance of different political views especially among church members, which is foundational in the creation of possibilities for peace and reconciliation. It will also provide a basic model of the application of the historic Protestant view of separation of church and state.

Delimitations of the Study

Of necessity, there are certain delimitations, which must be noted as far as this project is concerned. The primary focus herein is limited to the context of Zimbabwe. Other locations are only dealt with as they directly relate to the main study.

As this project focuses on political involvement, the research will primarily focus on major passages in Scripture dealing with citizenship in the New Testament. This study does not deal with every reference to the state in the New Testament. Moreover, because of space limitations focus will primarily be made on the major arguments in this topic.

Finally, the implications of this research on political involvement are mainly aimed at the Adventist Church in Zimbabwe. However, the principles emerging from this study should have universal application.

Personal Basis for Ministry

Reggie McNeal, a leadership expert, who has been a coach and mentor to many Christian leaders across a broad spectrum of ministry settings, has shown how great leaders are committed consciously and intentionally to seven spiritual disciplines, habits of the heart and mind, that shape both their characters and competence. He notes that of

these disciplines, self-awareness "touches all the other disciplines because it is foundational to every other element of greatness . . . it is the capstone of the leader's journey. . . . Great leaders are acquainted with themselves" (McNeal, 2006, p. 11). Greatness is not inherent or a gift. It is not an event but a process. We enter into it by choice; it is cultivated and self-determined. It is a journey and not a destination. One is not to rest until their good is better and their better is best. It starts on the inside—self-awareness, self-management, and self-development. But it is not self-oriented. It points people to the great God. It is for the expansion of the kingdom of God.

Self-awareness is self-knowledge, self-mindfulness, self-vigilance, self-consciousness, and self-alertness. It is the leader's intentional quest for self-understanding (McNeal, 2006, pp. 10-12). It is crucial and biblical as a basis for ministry. Great leaders in the Bible, for instance, David, Paul, and Jesus had a personal sense of identity and they knew exactly what they wanted to accomplish in life (McNeal, 2006, pp. 12-14). If it is not taken care of, the whole puzzle of greatness collapses. Without it the leader will be his own enemy, reduced to becoming a functionary—working only for the expectations of others. He will be self-absorbed and unaware of others' needs.

In this section of the paper I will explore myself by briefly discussing my family of origin—my communication patterns, capacity for intimacy, and conflict resolution skills. I will search my hidden addictions and compulsions, identify markers that shape who I have become—my call, God-given talents, personal traits, and key events of life. I will also explore my dark side and the destructive patterns it can lead to.

General Background

My name is Obert Mudzengi. I am a Zimbabwean by birth. I am the sixth born in

a family of seven. My family is predominantly Adventist, of which I am of the second generation. I matriculated in Adventist schools. I am married to Diana, my dearest wife, who is a significant source of inspiration in my life. The time we spend together as a family—creating memories and generating experiences—has provided a strong platform for a greater sense of appreciation and understanding of the God of love and the love of God.

Inspired by various people I have encountered in my spiritual journey, I have made a commitment to serve the Lord. My desire for pastoral ministry led me to Solusi University where I earned my BA (Theology) and MA (Religion) degrees. Currently I am a Doctor of Ministry candidate in Global Mission Leadership at the Andrews University extension campus at the Adventist University of Africa.

My keen interest in spiritual empowerment and the success of individuals and families is motivated by an understanding of the immeasurable potential which often lies untapped within us. I have served in the East Zimbabwe Conference, starting as a district pastor in Norton (2002-2004), chaplain and Bible teacher at Nyazura High School (2004-2006), lecturer at Solusi University (2008-2010), and currently a pastor of the Mount Pleasant district in Harare.

Six Subplots

McNeal has reinforced the depth of God's heart-shaping work in my life. The more I started to ponder on how God shapes the hearts of spiritual leaders, the more I became aware of how God works in my life and I was able to see where He desires me to partner with Him in this critical work (McNeal, 2000, pp. xiv-xv). I have managed to sit at the feet of Jesus, the Great Teacher, as I made an introspection of my heart in

relationship to the following six subplots: culture, call, community, communion, conflict, and the commonplace.

Culture

After doing a cultural exegesis of where I come from, I found that I was born and bred in a peri-rural setting. Church was an extension of the community. Each and every Sabbath the lunch was bring-and-share. We visited with each other frequently as members and we would feel at "home" in each other's homes. We used to go to unentered areas, at least twice a year, for evangelistic campaigns. This further bonded us as one. The setting in which I work now is different. I pastor in an urban setting where people rarely meet during the week, except on Sabbath. They even go back to their homes for lunch. People are just too busy that even children complain that they do not have time with their own parents. It is a high-tech culture. At first I used to think that my churches were not cooperative and difficult to work with, but now I have realized that it is a matter of cultural context. In order to be relevant I have adopted a philosophy which says if you do not shape up, you need to ship out. I am now reaching out to my members through social networks like FaceBook. We share and discuss insights from the quarterly Bible study guide through this forum. We have even changed the way we do evangelism by focusing more on community outreach programs like health expos. In the rural setting where I grew up you just needed to pitch a tent and people would be attracted to attend. But in the new setting I am in, a tent is a nonstarter. These new approaches are making the church more visible in a private secluded community.

Call

My call to the gospel ministry is a wellspring of all the activities I engage in. Everything revolves around the calling I received from God. It was not my original plan to become a minister, but God used circumstances around me to shape my heart toward His work. As I participated in the evangelistic band of my local home church, the experiences I had deepened my relationship with the Lord. I started having a strong impression in my heart that there was a lot to be done in the field of the Lord, but the laborers were few. I tried to battle against this burden which was overwhelming my heart, but I could not resist it. I tried to give an excuse to the Lord, saying I was not capable of this task because I could not speak. The Lord assured me that He was going to be on my side. From there on I learned that ministry is not a career, but a vocation. God does not call the qualified, but He qualifies the called.

I have taken an inventory of the skills I bring to the table to accomplish this call. I am a good teacher, and my focus is to equip my church members to do the work of ministry. I have changed from being a torch-bearer to a lamp-lighter. It brings me joy to see my members fulfill their God-given callings as I coach them. Even though I serve my churches and the members are my audience, I do not do so to win their approval. I am faithful to the Audience of the One who called me. This has secured my ministry from compromise. Whenever I get discouraged and I want to quit, I go back to my call and it encourages and revitalizes me to soldier on and to be obedient to the one who called me.

Community

McNeal notes that a minister should not minister in isolation (2000, p. 115). This has prompted me to intentionally have a social support system. I do cherish my early

community that shaped me. My parents are God-fearing and they taught me from early childhood to pray each and every day. Prayer was the key of the day and the lock of the night. They also did all they could do to see to it that I went to school. I am what I am today because of them. My brothers and sisters were of great help, as we interfaced in childhood. They helped me with my homework and answered some of the difficult questions I faced in life. I am glad that my mother prays for me even now and she always provides a shoulder I can lean on when I feel weak.

I have a lovely wife who is always by my side. Her advice and views help me to see things which I could not have seen on my own. I have always appreciated the Quaker saying that no success anywhere else can compensate for failure at home. So my ministry to the family comes before my church service. As my intimacy with my wife grows, I have noticed that it also reflects out to my church; God desires a growing close relationship with His people.

I have united with my fellow colleagues in ministry. They assist me in areas I am not good in, as I also do the same for them. We meet monthly to discuss pertinent issues in ministry and pray together. I also have other friends who are not clergy, with whom I associate with but mainly in social issues.

Communion

I have learned that my spiritual leadership depends on a solid relationship with God. This is the core of spiritual formation. I used to struggle with spending time with God. I used to read the Bible, not for personal edification, but for sermon preparation. From my analysis now, I realize that it was not a scheduling problem but a love problem. I now have a quiet time with God not just to get to know more about Him, but because I

know Him and love Him. In my prayers I do not just talk to God, but I let Him talk to me. What He says to me is by far much more important than what I say to Him. My time alone with God has increased and I guard jealously these regular periods of time. These times have restored eternity to my soul and my ministry has been reenergized. I do this through a systematic Bible study, listening to gospel music, and keeping a journal of my thoughts. In this journal I record the spiritual markers in my life. These serve as a sign of great spiritual encounters with God. They identify a time of transition, or direction when I clearly know that God has guided me.

In my communion, I am very open with God. I talk with Him as I do to a friend. God has become my special friend. I am honest and transparent with Him, and I have realized that this has helped me to be transparent and more available to those I minister to.

Conflict

McNeal propounds that a leader is to expect conflict, choose his pain, examine his critics, look in the mirror, get good advice, be kind and honest, forgive, and make a decision in handling conflict (2000, pp. 156-174). It is how a leader handles conflict, that he is remembered for above all other things.

I have had conflict in my life, especially on issues of principle. There was a time when I was in conflict with the administration at an institution where I was working. There was a lot of conflict and hatred among people, to such an extent that sermons were censored. But I made a decision to stand for the right no matter what the consequences would be. I was confronted over this decision and there seemed to be no one on my side. I became so lonely that I suffered from depression. However, that experience made me

rely more on God than on the human arm of flesh. It cemented my communion with God. I realized that without solitude it is next to impossible to please God or to live a godly life. That solitude gave me hope in a hopeless situation. I now do not fear to be alone for I know that I am never alone. Neither do I fear to be with others because I know that they will not control me.

While going through this experience I was always silent at the beginning of the day, to allow God to have the first word. I was silent before going to sleep because the last word also belonged to Him. Through conflict I have discovered that solitude is the nest of life. With God on my side there is no high court appeal. Even though my obstacles can be high, I do serve the Most High God. Even though my conflicts can be big, I do know that my God is much bigger.

Commonplace

Discovering God in the commonplace is the art of seeing the extra-ordinary in the ordinary. I have discovered that when I honor God even in the small decisions I am faced with daily, my heart is shaped so that I am ready when the bigger issues appear. From my childhood I liked history more than any other subject. When I was studying about the revolutions that shook the world, I tried to apply what I was reading to my relationship with God. I saw Jesus as the greatest revolutionary ever to tread the surface of the earth. From the annals of history I read about the many people who thought they could change the state of affairs in our world through revolutionary wars. But I have discovered that such attempts did not deal with the basic problems which our world faces. Such efforts deal with symptoms and not the real cause of the sickness of our society.

From a general study of history I have discovered that our world can only change

if the individual is changed. Any other machinery, be it mechanical, social, or economic is neutral. In itself, such machinery neither imperils nor favors the flowering of personhood. That flowering is an interior, spiritual event. I am convinced in my present ministry that personal transformation has global effects. This is the revolution of love and reason. It was started by Jesus and a handful of His followers and it greatly changed the course of history. If we are to embrace Jesus we will transform the world. We can only change the world by being changed by God's grace. Through this I have urged those I interact with in ministry to become transformed nonconformists.

Whenever I read a history book or even a newspaper, I see the bigger picture. I see a God who works through the course of our history. To me prophecy is history foretold, and history is prophecy fulfilled. History is His story.

Specific Personal Assessments

Conversion and Assurance of Salvation

The issue of conversion or being born again is core for ministry. The key to success is a heart experience with God, not just intellectual assent. I am a second generation Adventist. I was born into an Adventist family and church attendance was part of my social life. The teachings at church had a stronger emphasis on head knowledge than on the heart. So I had all the necessary doctrinal knowledge but what was lacking in me was a spiritual birth.

When I started participating in the evangelistic outreach of my local church I realized that I was developing a hunger to know God. From then on I sought God through the study of the Scriptures for personal edification, and not just to fulfill the requirements of the church. My prayer life was dramatically changed and I had seven appointments

with the Lord daily. I would long to be in His presence more than ever before. From that time on I felt a certain peace in my heart and I had the assurance of salvation. Jesus had become my personal friend.

When I joined the seminary to study theology the emphasis in the program was on the mechanics of ministry, and little, if anything, was devoted to spiritual formation. This had a negative effect on me. My bond with Jesus started to weaken. When I was deployed as a pastor my work was to help members work effectively in the programs of the church. I was good at helping others, but I neglected to tend my own heart. As a result of this, ministry became a profession and not a vocation. It became a burden for me. The doctoral program I am engaged in now has led me to seek anew the experience I once had.

I now know Jesus personally and I have the assurance of salvation. I am glad now because everything else I do is centered on that experience. My ministry is now an overflow of this experience. I am always filled with joy that bubbles over into my family and the churches I lead. It is my prayer always that the Lord helps me so that nothing will snatch away the serenity which I have.

Time and Resources

The book, *Margin*, by Richard A. Swenson is a self-help resource, written from a counseling and biblical perspective. Even though the book has crucial Christian themes, it is not an overtly biblical book. The book provides some valuable counsel to assist those who struggle emotionally, physically, financially, and with time management. It has practical applications on how individuals can gain margin in life in order to overcome the pain caused by progress. I am indebted to this book in my analysis of how I use my time and resources.

Emotional Energy

I usually have perfectionist tendencies. In the past my schedule was full to the brim every day. My day had no breathing space, and if something kept me from doing all I had determined for the day, I would feel like the world had collapsed on me. This would stress and frustrate me. In a bid to gain emotional energy I have fostered social support time for my family and increased connectedness with my friends. I have also brought into my life the conviction that proclaiming the truth is not enough, but I have to live the love that Jesus wants me to live. This I do by serving others. I have realized that meeting human needs should not just be left to humanitarian organizations. We should not deal with these pressing issues only collectively but also individually. It may not be my career, but I am supposed to be a carrier of good to meet human needs.

I do not just help the suffering with material things, but also with immaterial things such as kindness and love. What has become key to me in this thrust is stepping into others' shoes and viewing things from their situation. This gives me empathy for others. I always go into the world with a smile, and I give my smile to those without a smile. In this endeavor I have learned that no person needs a smile more than the one who cannot smile at you any longer.

I also ensure that I get adequate rest by sleeping at least seven hours a night. I guard jealously my personal and private time, so that church business does not overcrowd my life. I minister first to my family and then to the church at large. Every Tuesday is my day off, when I focus on my relationship with God in the company of my wife.

I also gain emotional margin by reconciling relationships. I always forgive because Jesus tells me to do so and because it is a Christian duty. I see the Lord's Supper

as an opportunity to extend the forgiveness of Christ to others. I leave the quest of fairness for God to work out. I have realized that the noblest retaliation is to forgive. If I forgive, I gain the victory and it frees me (Swenson, 2004, pp. 86-94).

Physical Energy

I have realized that my health can only be maintained if I take it to be my personal responsibility. I no longer eat out frequently as I used to do. I eat prudently, what is right. I have resolved to start my own garden so that I can have fresh vegetables. This will also facilitate my exercise, as tending the garden is productive exercise.

I have also made it a point that I will drink at least two liters of water a day. I have reduced my processed sugar intake drastically. I jog every morning before I start my day to keep myself fit. I do press ups and sit ups and muscle stretches to ensure that my heart and muscles are worked. I have made a resolution to stick to my exercise program. I see it as an investment and I am reaping the benefits (Swenson, 2004, pp. 98-108).

Margin in Finances

In regaining margin in finances, I always put first things first. I have learned the art of prioritizing. I distinguish the superficial from the substantial. I put God first by returning my tithe and giving an offering. In fact I have realized that all margins—whether emotional, physical, or time have to fall within the context of the kingdom of God. They are to be used for kingdom purposes. I am called of God not to make dollars but a destiny. As a Christian my call is not to make a living but a life. I make a living by what I get, but I make a life by what I give. This informs my spending of money.

The moment I started to take care of the major things of life, all the minor things

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fell into their rightful space. I also live within my income. To ensure this, my wife and I

have made contentment and simplicity our core values. We enjoy frugality. Every month

we work on a budget and try by all means to stick to it. We also save a little to prepare for

a rainy day that might come. We have also resolved to shun debt by all means possible

(Swenson, 2004, pp. 138-148).

Margin in Time

On regaining time margin, I have resolved to use my weekly day off to nurture

my relationship with God and my wife. After spending the morning hours engaged in

spiritual disciplines, I take my wife on a date to cement our marriage. I also differentiate

between the urgent and the non-urgent things. I do not simply say yes to all the calls from

my church members. If something can be delayed without any repercussions, I will delay

it. I do not just do all the things which my church members ask me to do because I do not

minister to please them.

I used to have an addiction for video games and sports. I would spend a big part

of my time glued to the silver screen. I am no more obsessed with video games and I

have drastically cut the time I spend watching television. The valuable time I regained

through this is proving decisive for me. I am using it to do my research and assignments.

It has also created enough room for me to have quality time with God. My daily schedule

now breathes with free time.

Spiritual Path, Stage, and Life

According to Schwarz there are nine spiritual styles or paths. They are as follows:

sensory, rational, doctrinal, Scripture-driven, sharing, ascetic, enthusiastic, mystical, and

sacramental. It is prudent to mention that all these nine styles are biblical and each one needs to be complemented by the other styles. Of these I see myself as doctrinal. I am more inclined towards thinking correctly about God. My focus is on truth and doctrine. This is essential for the church because Paul writes: "See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than God" (Col 2:8).

Psychologist M. Scott Peck has come up with a four-stage theory to help people seeking to understand their spiritual journey. The four stages are: the chaotic, antisocial stage; the formal, institutional stage; the skeptical, individualization stage; and the communal/mystical stage (1987, pp. 186-208). In this analysis I am going to try and merge them with Janet O. Hagberg and Robert Guelich's six stages in the life of faith for they complement each other (2005, pp. 113-130). It must be noted that salvation is not dependent on the stage of development, because God's grace still works in all stages (Dybdahl, 2008, p. 129).

Since I grew up in a stable and loving home I did not experience stage one. I was socialized into the faith of my parents, so I started at Peck's stage two. Stage two is comparable to stage three of Hagberg and Guelich, whose stage one is the recognition of God. There is conversion and commitment. Stage two is the learning about God, and authority is found in the organization or leaders. Stage three is about the confident use of gifts and talents resulting in productivity in the field of God. I reached this stage soon after my new birth when I was involved in the outreach activities of my local church.

I then moved to Peck's number three stage which is similar to Hagberg and Guelich's stage four to five. Hagberg and Guelich's stage four is the journey inward

which usually unsettles us. One begins to think outside the box and doubt comes in. Stage five is the wall of what others call the dark night of the soul. When I got to this stage I was questioning some of the church's teachings and I was indifferent to church activities. The inconsistencies in some of the leaders of our church contributed to this. I then reached a point when I was just about to give up.

My movement from Peck's stage three to four took place gradually, in small increments, as I participated in the evangelistic band of my local church. As that was happening, my family suffered a crisis. Two of my brothers became seriously sick. This event strengthened my faith in God. This was the opportunity God used to change me. God turned my obstacle into an opportunity. That transformed and renewed my calling and ministry. Now I am living a life of love and I obey God from the heart. This is explained by Hagberg and Guelich's stage six and seven. But I have not yet arrived; I am still growing in God's grace. I will only rest when I knock on heaven's door.

Concerning my personal devotional life I have committed myself to have quality time with the Lord every morning for at most two hours. I start by singing two songs and then I pray. This is followed by the study of God's Word. I then conclude by singing another two songs and finish with prayer.

To make this occasion special, in my prayer I am more open and free with God. I even use body motions, like the lifting of hands in praise and open hands to receive as I make petitions. This makes my experience with God deeper and richer. My study of God's Word is not just for sermon preparation. I appreciate so much the application of the Word to my personal life. I repeatedly read, meditate on, and respond to God's Word for personal edification.

I fast at least once per month. In these fasts I incorporate the spiritual disciplines of repentance, confession, forgiveness, meditation, and worship. I have also added a new feature in my devotional life: spiritual journaling. In my journal I record all the spiritual markers in my life (Blackaby, Blackaby, & King, 2007, pp. 124-127). I usually go back through the pages and I see the hand of God leading me every step of the way.

My devotional life has become a fountain from which all the other aspects of my ministry stem. My ministry is an overflow of my personal experience with God.

Worldview

According to Jon L. Dybdahl, worldview "is the deep, underlying, usually unconscious concept structure of a people or culture that is the source for their values, beliefs, and actions" (2008, p. 101). It has implications for the religious life. There are basically five worldview options: the atheistic/agnostic, the deist, mechanical/magical, medieval/mystical, and the Christian theist. After an analysis of these I discovered that I fall into the Christian theist category. I believe that God and the laws of the universe exist. I believe that true divine-human interchange takes place through the Holy Spirit, prophets, and angels. I believe that God created the world and the natural laws of nature. The world depends on God for both its origin and sustenance. God expects us to be responsible in the way we live on the planet by taking care of nature and ourselves. He also gave human beings the ability to be creative and to study the natural and social sciences. The discoveries that come from that study are important for our stay on the planet.

This same God is personal and He wants to relate with His creation. So He intervenes or breaks into the world through the avenues of miracles. I also believe that

there are powers of darkness, of which Satan is the master. Satan can manifest himself

through demonic influences to terrorize humanity. However, Christians have power over

these since the devil was defeated by Jesus Christ.

As human beings we can access God through prayer and by incorporating the

spiritual disciplines into our own lifestyle. We can commune with God through worship,

repentance, confession, meditation, Bible study, and prayer. These habits of communion

can be supported by fasting, solitude, and simplicity.

I have also realized that in the Global South, where I come from, our greatest

challenge is the magical worldview. We at times treat God as an impersonal being, who

can be manipulated through prayer. It must be reinforced in my context that prayer is not

a magical formula for divining the will of God. God is a personal being who desires to

have an intimate relationship with me. So in my prayers I do not only speak to God, but I

also let Him speak to me. It is not what I say to Him that is most important but what He

has to say to me. God should not fit into my plans but I should fit into His plans.

Temperament

The Myers-Briggs Type Indicator or instrument was developed by Isabel Briggs

Myers, and her mother Katherine Briggs. The rationale behind this instrument is that

much seemingly random variation in the behavior is quite orderly and consistent, being

due to basic differences in the way individuals prefer to use their perceptions and

judgments. These innate preferences affect our relationships with people and the world,

thereby affecting how we relate to God and practice our religion (Dybdahl, 2008, p. 112).

After applying this test using the Keirsey Temperament Sorter, I discovered that I

am of the ISTJ type (Keirsey& Bates, 1984, pp. 5-10). This means that I am inclined to

introversion. I am energized by the inner world; I focus on thoughts and concepts. I am reflective and I have depth of interest. I concentrate a lot and I need to understand an issue before I live it. I am also sensing, implying that I want to work with facts. I am interested in data, detail, and am reality-based. I base my decisions on impersonal analysis and logic. I am analytical, objective, critical, and reasoning. I prefer a planned, decided, and orderly way of life. This implies that I am systematic, organized, and decisive. I am dependable and my most basic need is a sense of community. I contribute to a stable family or society.

<div align="center">Damage Factor</div>

David Seamands incorporates psychotherapy techniques into his pastoral ministry. He maintains a fine balance between showing sympathy to what causes damaged emotions, and challenging the reader to take responsibility for his own healing in the power of the Holy Spirit (1981, pp. 19-20). He argues that conversion to Christ is not a quick-fix to emotional health. He urges Christians not to judge people with damaged emotions by the fruit of their behavior, but to understand them by their roots (p. 12). He suggests that damaged emotions and hurtful memories are not necessarily sinful, but are "infirmities" or weaknesses, which emanate from low self-esteem (pp. 37-38).

I grew up under a father who was a perfectionist. He always wanted me to be studying my school books. If I was not working in the garden, I was studying. I could not even find time to spend with my peers. So I grew up as a loner. It became difficult for me to interact with others to develop healthy relationships. I was married to my books and had very limited social time. Even when I had improved in my school work, he kept the

standard high. This had an effect on my relationship with God as I thought that I could never please Him. So I developed legalistic tendencies.

However, when I look back I realize that had it not been my father who inculcated the essence of hard work into me, I would not have been where I am now. I am always grateful to what he did to me, even though it affected my interpersonal relationships.

The death of my sister had a tremendous and damaging effect on me. She had always been a good example in my life. She had taught me religious studies in secondary school. I emulated her and wanted to become like her. However, she was in an abusive marriage relationship. She was threatened with death by her husband but she hung on in the marriage in line with African tradition. Her husband was an alcoholic and would come home late in the night shouting, cursing, and hurling abuse. My sister bottled up her feelings until she could no longer tolerate the situation. Then she succumbed to the pressure and died.

I always feel that justice was not done and it was hard to forgive her husband. Her death was an emotional wound inflicted on me. However, by God's grace and with time I was able to adjust and let go, but the scars still remain.

Assessments in Relation to Others

Spiritual Gifts

Dick and Dick forward a four-tool process that helps in the discovery and development of spiritual gifts, spirituality types, interaction styles, and working preferences in the local church. This process focuses on gifts, graces, and abilities of the leadership core of a local congregation. Through self-exploration and discovery each person can gain new insights about what it means to be a disciple of Jesus, and the entire

congregation can grow as a faith-forming spiritual community (Dick & Dick, 2001, pp. 12-13).

When I took a personal Spiritual Gift Inventory, I discovered that I had three prominent gifts. At the head of the list was prophecy, which entails giftedness in speaking the Word of God clearly and faithfully. Prophets do allow God to speak through them to communicate the message that people most need to hear (p. 42). Second was the gift of teaching, which involves bringing scriptural and spiritual truth to others. Teachers also witness to the truth of Jesus Christ in a variety of ways, so that others understand the complex realities of the Christian faith (p. 43). Third was the gift of helping/assistance. Helpers assist others to accomplish the work of God behind the scenes and attend to detail that others will not be bothered with. They do not worry about attention or credit (p. 41).

Leadership/Interaction Styles

The Leadership/Interaction Styles point to the way we behave with one another. Through our interaction our gifts are seen, known, and cherished. This tool explores behavior and not personality. It is crucial to gather information from others who know us and have observed us interacting in a group setting (Dick & Dick, 2001, p. 53).

After doing this assessment, I confirmed that I am a thinker. I take my work seriously and do whatever is necessary to get the job done. I am highly organized and rely on facts, information, data, and figures to make decisions. I look at issues from as many angles as possible, and want to take much time before committing to any course of action. I am quiet and often withhold opinions or comments. I am very cautious, and do not like making quick decisions or taking unnecessary risks.

I also have a tendency to be legalistic and rigid and would want everyone to pay attention, stay focused, and follow the rules. I am normally bound by the calendar, agendas, timelines, blueprints, and spreadsheets (Dick & Dick, 2001, pp. 59-60).

The stress path of my leadership/interaction style as a thinker is that when I feel people do not seem to see the light of what I am thinking, I move to the dreamer mode. I will allow the deliberation to go where it will. I allow people to brainstorm and make them to engage in interactive discussion. However, if people pursue me and nothing productive comes out, I will move on my stress path to the director mode. I will start directing people and giving commands and tend to be authoritarian. If I am pushed further against the grain, I get into the pleaser mode. My stress level will have increased and I exhibit more and more of the negative traits of that style. I will just give in to the majority, be pleasant, and try to make things look normal when they are not. Some people may think I am considerate and cooperative, but in actual fact I will have reached my limit (pp. 60-61).

Task Type Preferences

The Task Type Preference Survey explores four ways to gather together to do the work for which we are equipped (Dick & Dick, 2001, p. 87).

After taking this survey I found out that I am more inclined to the project type of task. I have a keen interest to see programs, ministries, or events through from beginning to end. During the process of the project I will enjoy the planning, organizing, implementing, and evaluating. I tend to be frustrated by committees and I am thrilled by focused and short-term ministry. I am at best in performance where the specific task, time limits, assignments, and accountability structures are clearly understood (pp. 89-90).

Summary

The investigation of my personal basis for ministry has shown that it is not enough for me as a Christian leader to have a good sense of knowing the people well enough to relate to them, but also for me to have a good sense of where I want to lead them. Fundamentally, however, before that journey commences, I have to know exactly where I am in terms of self-awareness. After going through this exercise I understand my strength and weaknesses, which helps me to know how to best lead the people I shepherd.

In as far as my giftedness is concerned, I have the gift of prophecy, teaching, and helping. These gifts are useful for my project especially, when I conduct seminar sessions. In leadership/interaction style I am a thinker. I am highly organized; rely on facts, information, and data. I am bound by the calendar. I find the research related to the establishment of principles from the Bible, pleasant and useful. In terms of my personality/temperament, I am of the ISTJ type. I am inclined to introversion. I am reality-based, analytical, and orderly. My inclination is towards the project type of task. These are good qualities which will contribute positively to this project.

On the other hand, there is the downside to these personality traits. I also tend to be legalistic, rigid, and impersonal. If people do not cooperate with me I become stressed; the more my stress level increases, the more my negative qualities become evident. Committees frustrate me, more so when I am chairing them. To complement this dark side of my personality I am going to work with a project team which will complement me where I am feeble. I will not chair the committee of the project team. My team members will help me to be people-centered in the execution of the project.

Overview of the Paper

The following is the overview of this project paper: Chapter 1 is introductory in nature. It contains the background of the study, as well as my personal basis for ministry, and a self-study to determine my strengths and weaknesses for doing this study. The chapter also includes a statement of the problem to be investigated and the significance of the study.

Chapter 2 is an outline of the principles on political involvement. An exegesis of key New Testament texts is done. Ellen G. White's guidelines on the subject will be explored. A review of Adventist, other Christian, and Jewish authors on the subject will be undertaken.

Chapter 3 furnishes the general historical, political, cultural, social, and religious context of Zimbabwe. Then, the specific context of Mount Pleasant Church is elaborated. This critical contextualization will help unlock the door to the political realities of my audience so that my intervention will be relevant.

Chapter 4 sketches out a strategy for proper citizenship for Adventists in Zimbabwe. The Logical Framework Approach and the Gantt chart will be utilized as planning and management tools.

Chapter 5 is a synopsis of the study. A report on the project implementation will be given. Conclusions and recommendations are proposed.

Recognizing the importance and significance of a biblically fashioned strategy, the following chapter will undertake an extended and intense investigation of the biblical and theological rudiments for political involvement.

CHAPTER 2

BIBLICAL AND THEOLOGICAL BASIS FOR

POLITICAL INVOLVEMENT

This chapter will elaborate on the biblical and theological undergirdings for

political involvement by Christians. To begin with, fundamental principles based on

biblical texts from the New Testament are considered. Second, principles from the

writings of Ellen White are outlined. Third, principles that emanate from Adventist

literature are delineated. Then, principles from Jewish and Christian literature are

examined. Finally, a short summary ends the chapter.

John 17:14-16: In the World But Not Part of the World

Jesus' prayer in John 17:1-26 follows His farewell meal with His disciples. The

prayer was spoken either just before the small company left the room, where they had

eaten together, or as they made their way out of the city, across the Kidron Valley to

Gethsemane (Tenney, 1981, 9:161). John's conclusion of the narration of the farewell

with this prayer follows the conventions of the farewell genre. In biblical literature, for

example, Moses' farewell speeches in Deuteronomy conclude "with a hymn of praise to

God (the song of Moses, Deut. 31:30-32:47) and Moses' blessing of the Israelites

(Deuteronomy 33)" (O'Day, 1995, 9:787). However, the prayer of John 17 is not a death-

bed prayer, but the prayer of the Son of God who is a few hours from laying down His

life and thus completing God's work (John 17:1-5).

John has situated this farewell prayer to stand as the theological apex of the fourth Gospel (O'Day, 1995, 9:787). The contents of this prayer are closely linked to that of the preceding chapters. "The vocabulary, which contain such Johannine terms as 'glory,' 'glorify,' 'sent,' 'believe,''world,' 'love,' connects its content with the same topics in preceding sections of the Gospel" (Tenney, 1981, 9:161).

Most scholars suggest that the prayer should be divided according to the person or groups for whom Jesus prays. However, there is the no consensus as to the division of the prayer into its constituent parts. There are even scholars who suggest more intricate divisions based on stylistic, rather than content considerations. O'Day posits that in many ways it is more prudent to read the prayer as an indivisible unit because the "same themes run from the beginning to the end of the prayer. . . . The prayer mirrors its central theme, the unity of Father, Son, and believers" (1995, 9:788). For the purpose of commentary on itI concur with Tenney, who divides the prayer into the following three parts: "(1) Jesus' prayer concerning Himself (1-5), (2) His prayer for the disciples (6-19), and (3) His prayer for all believers, present and future (20-26)" (1981, 9:161).

The text under study comes in the second segment. The rationale for Jesus' intercession is the community's relationship to the world, which is sharply dualistic. The acceptance of God's message from Jesus differentiated the disciples from the world. They had a different nature and a different affiliation. They did not belong to the world, and thus drew the hatred of the world, which always demands conformity to its viewpoint and practices (Tenny, 1981, 9:165). Jesus then, intercedes for the protection of the disciples from the "evil one" in v. 15. If he had prayed that they be taken out of the

world, this might be thought to be the most effective means of their preservation from the evil of the world. However, the disciples "had a mission to accomplish in the world, even as Jesus had come into the world to accomplish His work (see v. 4)" (Nichol, 1980c, 5:1053). The disciples' unity binds them to Christ and at the same time separates them from the world. They were in the world, but were not of the world. They were sent into the world (v. 18) that they might persuade others to renounce the world (Mark 16:15).

There are serious implications in this text. Christians are invited to follow Christ in the midst of their professional and social involvement with the only alteration being in the way of living. This in one way or another creates a paradoxical situation. The question emerges: How best can the church keep its presence in the world while keeping worldliness out? From the text it is evident that Christ anticipated the church that would be part of the activities of society yet free from the evils thereof (Kis, 2000, p. 700). As such, Christians are an integral part of the civic community and they cannot evade responsibility towards society.

Acts 4:19: Obedience to God First

After the ascension of Jesus and the coming of the Holy Spirit at Pentecost, the disciples began to accomplish their mission to induce others to relinquish the world. This also prompted the wrath of the Sanhedrin. Because of Peter and John's testimony of Jesus, they were detained overnight and the movement they led was now under attack by hostile forces from the political establishment. This experience introduces the first persecution of the apostles. The next day they were brought before a council of Jerusalem's "rulers" (Acts 4:5), to explain the "power of the name" that had apparently healed the crippled beggar (see Acts 3:1-8). Peter "filled by the Holy Spirit" gives a

persuasive and powerful response to whatever accusation is implied by the council's question. Wall suggests that Peter's response is a "compressed rehearsal of what has already been proclaimed by Peter both on Pentecost (2:22-46) and at Solomon's Portico (3:12-26)" (Wall, 2002, 10:89). He starts with a respectful salutation: "Rulers and elders of the people" (Acts 4:8). Thus, respect for men in authority is required of a Christian (Matt 22:21; Rom 13:7; 1 Pet 2:13-17). The speech is addressed to the very "rulers" he earlier accused of acting in ignorance regarding scripture's prophecies about Jesus (see Acts 3:17-18).Even though he does not actually demand their repentance in this case (cf., 3:19), the "sharpened contrast between 'Jesus . . . whom you crucified' and 'Jesus . . . whom God raised from the dead' (4:10) makes clear that these rulers are not aligned with God's purposes" (Wall, 2002, 10:89). The unstated implication is that they must repent and turn to God for the forgiveness of their sins.

After the speech, verse 15 suggests that the two disciples, and most likely the healed man, were taken from the council chamber while the members of the Sanhedrin discussed what they ought to do. They had heard and seen the evidence and could not offer a countervailing opinion (Acts 4:14). Rather than repent they began to discuss what course to pursue, on the basis of expediency. The discussion finally turns on a political solution: "we must warn these men to speak no longer to anyone in this name" (v. 17). Peter and John were summoned again into the council chamber to learn the results of the deliberation. They cautioned them "not to speak or teach at all in the name of Jesus" (v. 18). The apostles famously defied the council's verdict. There is considerable irony in Peter's exhortation to these judges that they must judge themselves, since to do so would lead to self-condemnation. An important principle is suggested: Obedience to God first.

Established authority per se was not what the apostles found they must stand against, for Jewish Christianity in its earliest days often accommodated itself to the established forms and functions of Judaism as a baby to its cradle. But where that established authority stood in opposition to God's authority. . . .The early believers knew where their priorities lay and judged all religious forms and functions from a Christocentric perspective. (Longenecker, 1981, 9:307)

In other words, whenever Christians face a choice between their honest conviction regarding God's will for them, and the commandments of men, they can afford only to follow what they believe to be God's will. Christians have the right of conscience to resist human authority when it conflicts with divine authority. The *Seventh-day Adventist Bible Commentary* (*SDABC*) notes that if a Christian "steadfastly recognizes God's prior claim to his full allegiance, no man can call him dishonest, and his soul is safe" (Nichol, 1980a, 6:169). Kis clarifies: "The laws of the land at all levels may at times conflict with some of God's commandments. While magistrates bear responsibility for the law, each citizen is accountable to God for the choices he or she makes" (2000, p. 701). If Christians appeal to freedom of conscience in the explanation of their conviction and the appeal is rejected, faithfulness to God first may result in persecution. Going back to Peter and John, the ban on them would both warn them and provide a legal basis for further action, should such be needed (cf., Acts 5:28).A legal precedent had been set that would enable the council to take, if necessary, more drastic action in the future. Occasions for such action were soon to be multiplied as Luke tells us in Acts 5:12-16.

Matthew 22:15-21: Separation Between Church and State

This periscope is part of the controversy series initiated by those Pharisees who had already decided to kill Jesus (Matt 12:14). Despite their flattering introductory words, the ensuing three controversies on taxes (22:15-22), the resurrection (vv. 23-33), and the

Great Commandment (Matt 22:34-45), they are not seeking instruction or dialogue, but they are trying to entrap him. It has to be noted from the onset that the thrust of the narrative, as shown in verse 26 is that "Jesus is the master of the situation and refuses to be caught. This is not abstract doctrine on church and state" (Boring, 1994, 8:420). Bible scholars are in general agreement that these confrontations took place on Tuesday of the Passion Week in the temple courts.

The Pharisees sent their disciples, who were younger men, in the hope that Christ would not recognize them. The *SDABC* comments: "The Pharisees feared that if they themselves came to Jesus with the question, He would immediately suspect a plot, for He had no doubt met most, if not all of them"(Nichol, 1980d, 5:481). Luke speaks of these disciples as "spies" (Matt 20:20), implying that the Sanhedrin had sent spies to follow Jesus nearly everywhere He went for the rest of his public ministry (see Matt 9:3; Luke 11:54).

The Pharisees sent their disciples along with the Herodians, a Jewish political party, who unlike most of the Jews openly supported the reigning family of Herod and its pro-Roman policies, including taxation. The Pharisees, on the other hand, "were popular with the people because they in principle resented and resisted the tax, but did not go as far as the radical nationalists who publicly resisted its payment" (Boring, 1994, 8:420). Carson notes: "A common enemy makes strange bedfellows; and common animus against Jesus erupts in plans to trap him up by fair means or foul" (1984, 8:458). So they came to Jesus and inquired: "Is it right to pay taxes to Caesar or not?" (Matt 22:7). The spies wanted Jesus to commit Himself, one way or the other. Boring suggests that the "tax could be paid only in Roman coin, most of which contained an image and inscription

considered blasphemous by many Jews: *Tiberius Caesar DiviAugustiFilius Augustus*

Pontifex Maximus" (Boring, 1994, 8:420). Translated into English this was: "Tiberius

Caesar, August Son of the divine Augustus, high priest." The question was calculated

either to alienate the nationalists (if Jesus approved the payment of taxes to Rome) or to

make him subject to arrest by the Romans (if he disapproved the payment of taxes). The

politically explosive question that confounded Jesus involved the problem. "Shall we

submit to Rome or shall we fight for our independence" (Nichol, 1980d, 5:481).

Recognizing the duplicity of his opponents, Jesus could not be forced into a

reductionist reply. He chose to answer them on his own terms and asked for the "legal

tender" with which the tax was paid. They handed Jesus a denarius (Matt 22:19); and

Jesus asked his questioners a question: "Whose portrait is this? And whose inscription?"

and they replied, "Caesar's" (vv. 19-21).Jesus then said to them: "Give to Caesar what is

Caesar's, and to God what is God's" (v. 21). This answer accords with Jewish teaching

that men ought to pay taxes to their superiors, since kings, even pagan ones, owe their

position to God (cf., Prov 8:15; Dan 2:21, 37-38). Jesus' answer is more profound than

that and can be fully grasped in the light of religion-state relations in first-century Rome.

Carson posits: "The Jews, with their theocratic heritage, were ill-equipped to formulate a

theological rationale for paying tribute to foreign and pagan overlords" (1984, 8:459).

It was not only the Jews that linked religion and state, but paganism insisted even

more strongly on the unity of civil and religious obligations. Christians later faced the

wrath of Rome for their refusal to participate in emperor worship—which was judged by

the state as treason. Seen in this light, the messianic community Jesus determines to build

must not ignore the just claims of the state, because there are certain "things which are

Caesar's." However, God's authority is supreme; and the messianic community's supreme loyalty belongs to God. The *SDABC* comments: "There are certain 'things' in which Caesar has no right to interfere. . . . God's jurisdiction is absolute and universal; Caesar's, subordinate and limited" (Nichol, 1980d, 5:482). This sets forth the fundamental principle that determines the Christian's proper relationship to the government.

Romans 13:1-7: Obedience for the Sake of Law and Order

The epistle to the Romans was written at the end of the 50s—possibly early AD 58—to a church Paul had not founded and which he had never visited (Vonck, 1984, p. 339). In Romans 13:1a Paul gives the command: "Everyone must submit himself to the governing authorities." The occasion for this command has been frequently debated. Some scholars suggest that Paul wrote this due to a "Jewish-Christian riot which took place in AD 49 in Rome in the reign of Claudius" (Stein, 1989, p. 325). Others say that Paul was resisting the attitude of certain Christians who, due to their citizenship in the kingdom of God, no longer thought they needed to obey the laws of sinful human authorities. Others postulate that Paul was seeking to "assuage a Jewish Zealotism in Rome" (Borg, 1972, pp. 205-218). Others say that he was dealing with the issue of "unrest in Rome on the matter of paying taxes in the middle 50s" (Dunn, 1987, p. 66). Brown and Meier have noted in his research that after Claudius' death in AD 54, "the general atmosphere cleared up and Rome entered a quinquennium of good government" (1983, p.108).He further notes that "under a very popular Nero, the empire was virtually under the control of Seneca, and the later tyranny of Nero had not yet manifested itself" (p. 108). So it must be admitted that there is insufficient evidence about the situation in

Rome to enable scholars to pinpoint the motives that led Paul to include this section on

civil obedience. Yet whatever the situation might have been "it was not at the time of

Paul's writing especially dangerous" (Stein, 1989, p. 27).We all need to agree that while

it is hard to rebuild why Paul said what he did, the opportunity to understand what he said

is available.

This is the clearest New Testament passage that deals with the relationship of the

Christian to the state. Stein states: "Although other important passages discuss this issue,

nowhere else is the argument as clearly and as carefully constructed" (1989, p. 825).

A consideration of the exact relationship of Rom 13:1-7 to its context is helpful.

The passage flows from the preceding chapter. It has been suggested that the reference to

non-resistance of evil in 12:21 fits 13:1-7 well, so that "the transition from 12:21 to

13:1ff . . . was a perfectly logical, natural one" (Webster, 1981, p. 279).

The command in Rom 13:1a clearly indicates that all people, believers and

unbelievers, should observe this command. This is even more evident later in the verse

when the "ground for such subjection is given as the ordinance of God founded upon

creation" (Hering, 1954, pp. 14-15). Paul then outlines the grounds for the command in

Rom 13:1b-4. The first principle is based on the general truth of creation, "there is no

authority except from God." E. Kaesemann comments: "God has so arranged the world

from the beginning . . . as to make it possible to render him service within it; and this is

why, he created superiors and subordinates" (1969, p. 208). Even the devil exercises

authority which has been given him (cf., Luke 4:6). In 13:2a Paul then gives the logical

consequence—if authority comes from God, the result of this is that "he who rebels

against the authority is rebelling against what God has instituted" (Rom 13:2a). Since not

being subject to governmental authority is finally and truly lack of subjection to God, therefore, Paul states that the result of this is judgment.

The second principle is a pragmatic reason (Rom 13:3-4).Paul supports his statement that we are to submit to authorities by the statement that authorities reward good and punish evil. In his personal experience he had already known the protection the state could offer its populace (cf., Acts 16:37-38; 18:5-17; 19:35-41), and in the future he would have occasion to experience this again (cf., Acts 21:30-40; 22:24-29; 23:16-35). On the other hand, he was not ignorant about the rule of Rome. He had himself been mistreated and beaten by Roman officials (cf., 2 Cor 6:5; 11:23-25; 32-33; cf., Acts 16:22-24). Be that as it may, "it is clear that Paul saw the Roman government as a . . . gift of common grace to humanity" (Stein, 1989, p. 334). Stein adds: "Governments, even oppressive governments, by their very nature seek to prevent the evils of indiscriminate murder, riot, thievery, as well as general instability and chaos" (p. 334). Duly Paul asserts that the state "is God's servant to do you good."

In Rom 13:6 Paul appeals to the acceptable practice of the Christians in Rome of paying taxes. Paul gives the authorities a high status: they are God's public servants or ministers. Harrison asserts: "Without financial undergirding, government cannot function. . . . These public servants give their full time to governing; therefore they have no time to earn a living by other means" (1976, 10:139). Paul reechoes the words of Christ: "the worker deserves his wage" (Luke 10:7). This very fact is used as a practical argument, by way of concrete example, of why his readers should be subject to the state. Paul concludes the issue in Rom 13:7. His readers are to subject themselves to authority

by "giving everyone what you owe him." Paul adds a critical factor, found in the word

"give" (*apodote*). Harrison comments:

> It is full of meaning, for literally it is 'give back.' When Jesus was interrogated on the subject of taxes, his questioners used the word 'give,' but in his reply he used 'give back' (Mark 12:14,17), suggesting that what is paid to the government in the form of taxes presupposes value received. (1976, 10:139)

To summarize, all the governing authorities should be given what is due them, whether tribute, taxes, respect, or honor.

Rom 13:1-7 has proved to be problematic for anyone acquainted with the ruthlessness of Roman colonial rule. History has shown how time and again the state can operate without regard to its divinely sanctioned role. This raises many questions: How is a Christian to live in such an environment? How is the church to relate to such a political order? Does this periscope merely counsel blind obedience while ignoring the political excesses of brutality?

This text has also been used arbitrarily. If a nation undergoes a fruitless "coup d'état," the clergy will be noticed supporting "the powers that be" by quoting Paul. Paradoxically, in case the coup d'état is fruitful; the same clergy will be noticed using the same text to support the new leadership. Ernst Kaesemann agrees: "The words of Paul have been so often called on as resigned legitimation of oppression. The text has been misused for millennia in the interest of political theory" (1980, p. 335). Cullmann asserts that the state is ordained or willed by God although it is not in itself divine, and therefore, that the state is not final (1956, p. 59). This shows that the authority of the state is limited. Paul does not imply that God always approves the conduct of civil governments. Neither is he saying that it is a Christian's duty always to submit to them. If the requirements of government are contrary to the law of God the Christian is "to obey God rather than men"

(Acts 4:19; 5:29). Paul here is not dealing with authorities that punish good and reward

evil. Stein comments: "It's precarious to apply the positive statement of divine

authorization found in Rom 13:1-7" to a rogue state (Stein, 1989, p. 335).

In the case of an evil state "we cannot press this passage for a hint of an answer;

but we might again compare Acts 23:1-5" (Wright, 2002, 10:719). In this episode Paul

declares that God will strike the "white-washed wall," to the judge who is behaving

illegally. When confronted with the news that he is addressing God's high priest, he

apologizes formally, recognizing that he should not speak evil of a ruler. But he does not

retract his charge that the ruler in question has behaved illegally and will be judged for it.

Similar experiences of Paul, but before pagan magistrates, are also recounted in

the book of Acts. He submits to their authority, but also reminds them of their duty (see

Acts 16:19-40; 22:22-29; 25:6-12). Paul was always ready to "honor the office even

while criticizing the present holder" (Wright, 2002, 10:721). It is always the anticipation

of people that the holder will prove worthy of the office, but sometimes officeholders

may prove unworthy, so as to need removal from office. By and large, it is critical for

Christians to respect the office, while at least reserving judgment about the holder. It is

part of social and civil maturity.

James 5:1-6: Social Justice

In this periscope James first declares the fact of coming judgment (Jas 5:1) and

then lists the crimes against which this judgment will be executed (vv. 2-6). The crimes

are: hoarded wealth (vv. 2-3); unpaid wages (v. 4); luxury and self-indulgence (v. 5); and

injustice. The last verse of chapter 4 ends with a statement on the "sin of omission"

(v. 17), which is a "hinge between the preceding example and the one following. If it

applies to entrepreneurs who pursue profit without reference to God, it refers even more

directly to those who fail to do what the law specifically demands—namely, to provide

wages for their workers" (Johnson, 1998, 12:126). The immediate context implies that

the "rich" are prime examples of men who know of many opportunities to do good but

who avoid doing so.

This passage is similar to Old Testament prophetic declarations "of coming

judgment against the pagan nations, including the corrupt and unjust of Israel" (Burdick,

1981, 12:199). The prophets always denounced injustice perpetrated against the poor and

powerless. When the rich degraded the poor, the disadvantaged, and the helpless, the

prophets became their voice. The prophets also condemned court systems that

discriminated against the powerless. They denounced magistrates for taking unfair

advantage of poor people. The judges, rather than uphold justice, chose to deliver false

decisions (Amos 4:1; Isa 1:21-27; Jer 23:3; Mic 3:9-10). The other group that earned the

prophets' wrath was the merchants because they abandoned honesty and cheated their

customers (cf., Isa 5:8; Amos 2:6-8; Micah 2:1-3). Even though this is not the "only

theme in the preaching of these prophets, it is the central one" (Limburg, 1977, p. vi). In

summary, they had a great concern for the poor, the widow, the orphan, the

underprivileged, and the powerless. They were the voice for the voiceless.

In NT times Jesus also identified with "the plight of the poor, the oppressed, and

the afflicted (Luke 6:20-21, 24-25)" (Segundo, 1985, p. 13). The early church, following

Jesus' footsteps continued with this mission. In Jerusalem, the church stressed the

communal sharing of resources and served the needs of the poor and the outcasts of

society (Acts 2:44-45, 4:32). In his ministry Paul stressed the need to embody the special

care of God for the poor (2 Cor 9:9; 8:9). He commended the Macedonian church, which, though experiencing extreme poverty, yet "joyfully participated in sharing and assisting those who were poor (2 Cor 8:13-15)" (Nebechukwu, 1991, p. 237).

It is in this vein that James addresses his readers in 3:1-6. The first crime charged against the wicked rich is that of hoarding various forms of wealth. They had hoarded so much food and clothing that it was going to waste. This uncontrolled greed resulted in the oppression of the poor. Johnson comments: "They apparently thought that by so doing they were building up treasure for their last days. With bitter irony, James agrees that they have done so (5:3); but it is not a retirement fund: They have prepared themselves for a day of slaughter" (1998, 12:216-17).

The second crime the rich are charged with is that they "failed to pay the workmen" who harvested their crops. One scholar comments, "James vividly pictures one method by which some of the 'rich' have amassed their fortunes. Dishonesty or delay in the payment of wages is specifically forbidden in the OT (see on Deut. 24:14-15)" (Nichol, 1980b, 7:537). James here denounces any effort to take advantage of another's labor. The harvesters complained about their treatment, and their complaints "reached the ears of the Lord Almighty." "God heard their cries as he always hears the voice of his suffering people (cf. Exod. 3:7)" (Burdick, 1981, 12:199).

The third charge against the rich is that they have lived, "in luxury and self-indulgence." The riches amassed at the expense of the poor are spent in the pursuit of pleasure. Burdick says the word used for luxury here refers to "a soft, enervating luxury that tends to demoralize" (12:200). One scholar comments: "A life nourished on self-gratification is like that of a sheep being fattened for the slaughter" (Nichol, 1980b,

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7:538). The day of reckoning was just around the corner.

The final crime of the wicked rich was that they had "murdered innocent men." The rich used the law courts to perpetrate their fraud and to "condemn" the poor. Burdick says: "The NIV translation 'who were not opposing you' misses the bluntness of James's indictment. The Greek text abruptly declares *oukantitassetaihymin* ('he does not oppose you')" (1981, 12:200). He adds, "The rich were guilty of attacking not merely a righteous man but a man who was defenseless or who refused to fight back" (12:200).

The most serious challenge for Christianity in today's world is whether it is any longer in a position to exercise the kind of prophetic critique as articulated by James. Kis forwards: "The principle of social justice demands that human rights be respected and that Christians lead society in that direction" (2000, p. 701). The church must be in the forefront of sensitizing, informing, and educating both individuals and communities towards a stronger sense of justice. Mejia suggests that in order to realize this, the church must be able to "identify the forms of oppression and injustice" (1988, p. 227). It is hard for a church to promote justice without knowing the forms of oppression and causes of corruption. This endeavor will help the church to gather accurate information, lest "it runs the risk of being unjust in accusing others of injustice" (p. 227). The church needs to "denounce injustice with charity, prudence, and firmness, and in sincere dialogue with all parties concerned" (p. 228). It is however crucial to see to it that "proclamation is always more important than condemnation; and that the latter cannot ignore the former, which gives it true solidarity and the force of higher motivation"
(p. 228).

In taking action for justice the church must engage itself first with the aim of

having a greater witness in favor of justice. There must never be discrimination in the circles of the church on the basis of race, gender, or status. The church's operation must refrain from all models incompatible with the gospel. In order for the church to speak about justice, it must be just. Kis proposes that "while the church as an organization cannot resort to . . . political means it can use all appropriate avenues allowed by the political structure of a country" (2000, p. 701). He adds, "There should be room within the church for those feeling a call to occupy public office" (p. 701). Participation in legitimate political activities for the common good should be the responsibility of all, not only the concern of professional politicians.

To summarize, James is telling us that as a Christian community we cannot close our eyes to the reality of injustice in the world. Even though at times we cannot, by ourselves, change some of the evil systems of unfairness, somehow we must by our own lives challenge them.

Matthew 5:9: Peace-Making

The book of Matthew is divided into five major discourses, of which the Sermon on the Mount is the first (Carson, 1984, 8:122). The first discourse is of fundamental importance because it deals with ethical issues in every age. The mountain on which Christ delivered this sermon has been called the "Sinai of the New Testament" (Nichol, 1980d, 5:323). Jesus sat down to teach and those present, referred to as disciples, "include the twelve, some women, and spies" (5:323). The same commentary comments: "The audience was composed largely of peasants and fisherman" (5:323).

Jesus is giving his inaugural address in which "he set forth the conditions of citizenship, proclaimed the law of the kingdom, and delineated its objectives" (Nichol,

1980d, 5:322). The different political ideologies in Israel were represented in the audience (Pharisees, Sadducees, Essenes, and Zealots), eager to hear the side to which Jesus was inclined.

The beatitudes are "statements in the indicative mood beginning with a form of the adjective *makarios*, declaring certain people to be in privileged, fortunate circumstance" (Boring, 1994, 8:176). The Greek adjective *makarios* means "fortunate," "happy," "in a privileged situation," and "well off." Carson argues, "As for 'happy' it will not do for the Beatitudes, having been devalued in modern usage" (1984, 8:131). He adds, "The Greek describes a state not of inner feeling on the part of those to whom it is applied, but of blessedness from an ideal point of view in the judgment of others" (8:131). Beatitudes have an ethical dimension. "The community that hears itself pronounced blessed does not remain passive, but acts in accord with the coming kingdom" (Boring, 1994, 8:177). The beatitudes also effect what they say. "The form is not 'if you will x, then y,' but unconditionally declare that those who are x will be y" (8:177).

To interpret the beatitudes correctly, "we need to read them against the background of the time" (Domeris, 1990, p. 68). Domeris comments: "The Pharisees and Sadducees as members of the Sanhedrin, and as the interpreters of the Jewish law, had created a hegemony in which the social order was regulated by the principles of purity and holiness" (p. 68). He adds that "they believed that first in the kingdom of God would be the educated, the priests, and teachers of the law (all males and middle to upper class)" (p. 68). The last in the kingdom would consequently be "the poor, uneducated, and common people stained by back-breaking toil, along with women and gentiles"

(Domeris, 1990, p. 68). Domeris further notes: "In direct response to such teaching, Jesus proclaims the revolutionary nature of the reign of God, which turns human standards upside-down" (p. 68).

In our text Jesus declares: "Blessed are the peacemakers, for they will be called sons of God" (Matt 5:9). Peace is of "constant concern in both testaments (Prov. 15:1; Isaiah 52:7, Luke 24:36; Rom. 10:15, 12:18; Heb. 12:14). The passages show that the making of peace can itself have messianic overtones. The promised Son is called the 'Prince of Peace' (Isa. 9:6-7)" (Carson, 1984, 8:135). The biblical dimension for peace is different from that of the world. In the difficult world we live in, war is the only way to peace, but the biblical writers say that if you want peace you have to prepare it and build it. "Seek peace and pursue it" (Ps 34:14). The rabbis aptly put it, "All commandments are to be fulfilled when the right opportunities arrive. But not peace!" (Lapide, 1986, p. 35). One cannot stumble on to peace by luck. Like a city it will come to be only if it is constructed, brick by brick. Maguire says, "Peace can only be the fruit of justice. That is what Isaiah said: Justice is the only road to peace, a text that all by itself deserves a Nobel Peace Prize (Isaiah 32:17)" (2006, p. 122).

Carson comments that Jesus' concern in this beatitude "is not with the peaceful but with the peacemakers" (1984, 8:135), those who are active in the creation of peace. In the light of the gospel, Jesus is the supreme peacemaker, making peace between God and people, and in human relationships. This peacemaking includes the preaching of the gospel. It also extends to seeking all kinds of reconciliations. Carson elucidates: "Instead of delighting in division, bitterness, strife, or some petty 'divide-and-conquer' mentality, disciples of Jesus delight to make peace wherever. Making peace is not appeasement: the

true model is God's costly peacemaking (Eph 2:15-17; Col 1:20" (Carson, 1984, 8:135).

Jesus used the word "peacemakers" with its Semitic connotation. The Hebrew "*shalom*" embraces "completeness," "soundness," "prosperity," "condition of well-being." Christians are to be at peace "among themselves" (1 Thess 5:13) and "follow peace with all men" (Heb 12:14). Peace-making entails bringing healing to a broken and wounded society. Domeris comments:

> Making peace in this sense, like reconciliation, is a revolutionary term, for it demands not just a change in the society but also a change in the minds and attitudes of people. More, it includes a sense of bringing peace to the whole created order—a renewal of the environment. (1990, pp. 71-72)

The people who bring this kind of change to their world will be called children of God. In the 1987 book *Revolutionary Forgiveness* we read:

> Peace is a *complicated* matter for all of us—those who are pacifists and those of us who are not. But it is imperative to see the issues of peace as intricately connected with justice . . . some understand the parallels between imperialism, militarism, and capitalism on the one hand and sexism, classism, racism . . . on the other. Some do not. I believe that it is imperative for us to help make those connections if there is ever to be a true and lasting peace—a peace where the rich do not have all the power to exploit labor for profits, a peace where the marginalized and exploited can be empowered and self-determining about the direction their lives will take. (Heyward, Sölle, & Amanecida Collective, 1987, p. 70)

In the context of Africa, conflict leading to violence is mainly fostered by lack of transparency, selfish leaders, inequality, and ethnic discrimination. While the conflicts may differ, "they often have in common issues of unmet needs and interests" (Colletta, 1996, p. v). The corporate church needs to bridge the differences between cultures so that each culture and each individual is recognized and respected. The leadership of the church must be far-sighted to proactively handle deep-rooted and violent conflicts to avoid the fuelling of the flames of group animosities. The church has to be ahead of the sentiments and feelings of the members in advocating peace. In this context, Jesus

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remains an indisputable model of peace-building and happy are those who follow in His footsteps "for they shall be called the children of God" (Matt 5:9).

Matthew 5:38-42: Love Does Not Retaliate

This periscope comes in the section where Jesus gives three antitheses for the disciples' application (5:33-48). In 5:33-37, love is unconditionally truthful. In 5:43-48, love extends to the enemy. In the last of the three (5:38-42) love does not retaliate. The love command is the goal and climax of the entire section. One commentator says: "Verses 38-42 are concerned with the attitude a Christian should take when suffering injury at the hands of another" (Nichol, 1980d, 5:339). Jesus' teaching is against the principle of retribution (*Lex talionis*). It has to be pointed out that the Old Testament prescription (Exod 21:24; Lev 24:19-20; Deut 19:21) was not given to foster vengeance; the law clearly forbid that (Lev 19:18). Carson points out: "It was given to provide the nation's judicial system with a ready formula of punishment, not least because it would decisively terminate vendettas" (1984, 8:155). This law was enacted, just as the law permitting divorce, because of the hardness of men's hearts (Matt 19:3-12). Carson comments:" God gives by concession a legal regulation as a dam against the river of violence which flows from men's evil heart" (8:155).

Jesus calls his disciples to absolutely reject the principle of retaliatory violence. He gives four illustrations to drive home his point. First, a person has been struck on the right cheek by another. Instead of seeking recompense at law, the Christian will gladly endure the insult again. In his commentary of Matt 5:38-42, Maguire concedes that this text has been used to "urge cooperation with dictators, submission to wife battering, and helpless passivity in the face of evil" (Maguire, 2006, p. 123). He then adds, "Associating

Jesus with such pusillanimity is an outrage" (Maguire, 2006, p. 123). Wink says "the

backhanded slap of a subordinate was intended not to injure but to humiliate" (1992,

p. 175). The goal was utter acquiescence. To turn the other cheek would not achieve this

objective. It said rather: "Try again . . . I deny your power to humiliate me." The striker's

goal is not realized. The inferior is not chicken-hearted but downplaying the abuse

(pp. 175-177).

Second, a court case is portrayed, in which a man is being sued and is literally

losing his shirt. The victim is commanded not only to give it willingly, but also to give

the cloak that could not be legally taken away (Exod 22:25-26; Deut 24:12-13). The

victim ends up nude in the court room. Wink comments:

> Why then does Jesus counsel them to give over their undergarments as well? This
> would mean stripping off all their clothing and marching out of court stark naked!
> Imagine the guffaws this saying must have evoked. There stands the creditor, covered
> with shame, the poor debtor's outer garment in the hand, his undergarment in the
> other. (pp. 178-79)

In the Semitic context nakedness was taboo and the shame fell less on the naked

party than on the person viewing or causing the nakedness (Gen 9:20-27). Wink contends

that this is not "submission but skillful lampooning. It was non-violent resistance"

(p. 179).

Third, a soldier commandeers a civilian to carry his luggage for a prescribed

distance of a Roman "mile" (cf., Luke 3:14, Matt 27:32). Wink interprets: "The mile

limitation was a prudent ruling to minimize rebellion." The Roman soldier's gain in this

would be twofold: "He would hand over his heavy pack and gear, and he would reduce

the occupied person to a pack animal" (2003, p. 25). But when they reach the mile

marker and "the soldier could be punished for forcing more than a mile—the victim says,

'Oh, no, I want to carry this for another mile!' Imagine the situation of a Roma infantryman pleading with a Jew to give back his pack!"(Wink, 2003, p. 25). This would discomfort the oppressor. This then is not submission but an assertion of human dignity by the apparently powerless.

This periscope is not a "systematic training in cowardice, as Christians are taught to acquiesce to evil" (Wink, 1992, p. 175). The Christian will not meet violence with violence and will not "fight for what he considers to be his rights. He will submit to injury rather than seek opportunity to inflict it" (Nichol, 1980d, 5:339). Jesus here "seems to refer to active hostility rather than to passive resistance" (5:339). Boring goes further to say: "Jesus' command not to resist evil goes beyond passive resistance as a strategy. It is positive action in the interest of the aggressor" (1994, 8:194). Rather than resisting "the evil government or plotting how to get even, the disciple is commanded to do more than the law requires" (Hare, 1993, p. 7).

It is important to note that Jesus did not stop with instructions; He acted. Jesus' life and example showed nonviolence, rather than armed resistance. He did not join the Zealots in their fight against Roman imperialism. When the soldiers of the high priest and leaders of the nation came to arrest Him in Gethsemane, He did not try to defend Himself. He even refused the token resistance of Peter's sword and said, "Put your sword back in its place for all who draw the sword will die by the sword" (Matt 26:52). So Jesus fully observed the spirit of this command, though He did not literally invite additional injury (John 18:22, 23; cf., Isa 50:6; 53:7). Paul also followed Jesus' example by advising Christians not to insist on their rights, legal or otherwise, but to renounce them in the interest of others (1 Cor 6:1-11; 8:1-10:33; Rom 14:1-15:7). However, like Christ, he did

not clamor for additional harm (Acts 22:25; 23:3; 25:9, 10).

On the cross Jesus lived what He had advocated. He could have asked armies of angels to free Him from the cruelty of the cross. But He chose to die rather than kill. He even called upon the Father to forgive those who tormented Him (Luke 23:34). He extended love to the enemy, as he had taught in Matt 5:43-48. This has been used today as a humanitarian ideal, a doctrine of human rights, and as a strategy to win the enemy over. Carson comments: "One manifestation of love for enemies will be in prayer; praying for an enemy and loving him will prove mutually reinforcing. The more love, the more prayer; the more prayer, the more love" (1984, 8:158). He asks: "If the cruel torture of crucifixion could not silence our Lord's Prayer for his enemies, what pain, pride, prejudice or sloth could justify the silencing of ours?" (8:158).

The principles derived from this passage are applicable even today. The life of Christ is the unfailing blueprint for his disciples. Snyder argues, "It is not the radical following of Christ which holds us back from action, but rather the temptation of ease and conformity and the comforting half-truth that our kingdom is not really of this world anyway" (1984, p. 137). Christians are to create peace where there is discord, to build unity where there is division. Maguire says that "citizenship in religious terms is not a privilege but a vocation with serious learning duties attached. Not responding to these duties is corrupt" (2005, p. 17). He adds:

> The Christian Scriptures are ingenious in seeing that omission tells more of our moral spirit than commission. The Good Samaritan story (Lk. 10:29-37) does not condemn the 'robbers' (whose sin is obvious) but focuses on 'the priest' and 'the Levite.' Beguiled by 'bread and circuses' they treat governmental evil as none of their daily business. (p. 17)

If the church of today is pious and religious, just like the "priest" and "the

Levite," in the context of the parable of the paramedic (the Good Samaritan) they are "the goats and not the heroes" (Maguire, 2005, p. 17).

Maguire says that the tearless are the enemies of peace because they do not respond appropriately to the evils that peace-making must address. He alludes that tears are Christ-like:

> In Luke 19:41-42 Jesus looked at the city of Jerusalem, and he wept, heartbroken over the fact that we do not know the things that make for peace. Jeremiah said unless your eyes run with tears you will come to terrible ruin (Jer. 9:18-19). In one of the beatitudes Jesus pronounced a blessing on those who weep (Luke 6:21). Jesus wept. (Maguire, 2006, pp. 125-126)

Christians are supposed to pray for the gift of tears. Christians are not to resign themselves to the present conditions of the world (war, injustice, hunger) as final, but lament the fact that God's kingdom has not yet come and that God's will has not yet been done.

The Sermon on the Mount is the greatest collection of the teachings of Jesus. Gandhi found in it the heart of Jesus' teaching, Marx challenged Christians to live up to its teaching, and Ragaz promised that this sermon "will emerge again. Ever stronger. Ever more vital" (Lapide, 1986, p. 4).

Principles From the Writings of Ellen White

Ellen G. White writes, "Citizens of heaven will make the best citizens on earth" (1930, p. 329). She adds: "A correct view of our duty to God leads to clear perceptions of our duty to fellow man" (p. 329). This sums up her outlook on the Christian's life as a citizen.

For Christians, rulers are God's servants, whether they acknowledge this responsibility or not. White writes:

Rulers are God's servants, and they are to serve their time as his apprentice. . . . They are not to connive at one act of dishonesty or injustice. They are not to do a base, unjust action themselves, nor to sustain others in acts of oppression. Wise rulers will not permit the people to be oppressed because of the envy and jealousy of those who disregard the law of God. (White, 1895, p. 296)

According to White, Christians will recognize the legitimate role of organized government in society. However, obedience to God is first:

The people of God will recognize human government as an ordinance of divine appointment and will teach obedience to it as a sacred duty within its legitimate sphere. But when its claims conflict with the claims of God, the Word of God must be recognized as above all human legislation. 'Thus saith the Lord' is not to be set aside for 'Thus saith the church or the state.' The crown of Christ is to be uplifted above the diadems of earthly potentates. (1948, 6:402)

E.G. White espouses separation between church and state. She states: "The union of the church with the state, be the degree ever so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world" (1911, p. 297). On the receipt of government funding, the church needs to be cautious. However, White counsels that the Lord moves upon the hearts of those in civil power and that the church should not build barriers that would cut off assistance for the advancement of His cause. She elucidates:

Just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. We are to give to the world the light of truth as presented in the sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of His cause. God has not closed the door of mercy yet. The Lord still moves upon the hearts of kings and rulers in behalf of His people, and it becomes us who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw ourselves from the help that God has moved men to give for the advancement of His cause. (1923a, p. 197)

In her view, no government should legislate in matters of religion, and the church should not use its influence to bring about religious legislation. She points out the evil nature of compelling conscience:

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All persecution, all force employed to compel conscience, is after Satan's own order; and those who carry out these designs are his agents to execute his hellish purpose. In following Satan's cruel proposals, in becoming his agents, men become the enemies of God and His church. (White, 1893, p. 10)

In this vein the church cannot be used as a platform for political campaigning. She writes: "Would we know how we may best please the Savior? It is not engaging in political speeches, either in or out of the pulpit" (1923b, pp. 331-332).

A Christian can participate in voting for leaders of government, but they are to do so with prayerful consideration. White counsels:

We are not as a people to become mixed up with political question. . . . Be ye not unequally yoked together with unbelievers in political strive, nor bind with them in their attachments. . . . Keep your voting to yourself. Do not feel it your duty to urge everyone to do as you do. (1958, 2:336-337)

Christians are to keep their vote to themselves, and the decision to vote is personal. White urges the responsibility of every citizen to exercise every influence within their power, including their vote, to work for temperance and virtue:

While we are in no wise to become involved in political questions, yet it is our privilege to take our stand decidedly on all questions relating to temperance reform. . . . There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue? (1914, p. 450)

When Adventists were gathered for camp meeting in Des Moines, Iowa, in 1881, a proposed action was placed before the delegates which read:

Resolved, That we express our deep interest in the temperance movement now going forward in this state; and that we instruct all our ministers to use their influence among our churches and with the people at large to induce them to put forth every consistent effort, by personal labor, and at the ballot box, in favor of the prohibitory amendment of the constitution, which the friends of temperance are seeking to secure. (A. White, 1984, p. 160)

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Some disagreed with the clause that called for action at 'the ballot box' and urged that it be removed. Ellen White, who was there, but had retired for the night, was called to give her counsel. Writing of it she says: "I dressed and found I was to speak to the point of whether our people should vote for prohibition. I told them 'Yes' and spoke twenty minutes" (1949, p. 255).

In view of the political situation in the United States of America in 1884, Uriah Smith wrote: "Fraud, dishonesty, usurpation, lying, cheating, and stealing, will largely determine the count; and the party which can do most of this work will probably win" (as cited in Gordon, 1980b, p. 5). In this setting White exhorted: "The Lord would have his people bury political questions. . . . We cannot with safety vote for political parties. . . . Let political questions alone, . . . it is a mistake to link your interest with any political party, to cast your vote with them or for them" (1915, pp. 391-393). This does not exclude voting. If a Christian votes, it should be on the basis of personal qualifications of the candidate, not because he/she bears a certain party label. A vote for a "straight party ticket" is warned against. If Christians vote, they should do it intelligently.

White urges Christians not to vote for people that "use their influence to repress religious liberty" for if we do, we "are partakers with them of the sins which they commit while in office. . . . We cannot with safety take part in any political schemes. . . . Christians will not wear political badges" (as cited in Gordon, 1980b, p. 6).

On teachers and ministers who have political ambitions White counsels: "Teachers who distinguish themselves by their zeal in politics, should be relieved of their work. . . . Ministers who desire to stand as politicians shall have their credentials taken from them" (1923b, p. 475; see also pp. 476-484).

On personal participation in lawmaking and holding political office, White counsels:

> Many a lad today, growing up as did Daniel in his Judean home, studying God's Word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings (1903, p. 262).

That this witness is not limited to occasional appearances on behalf of specific issues, and that it includes participation in legislative decisions can be found in her statement, "Have you thoughts that you dare not express, that you may one day . . . sit in the deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations" (1923b, p. 82). She further explains the circumstances under which it is proper to accept such responsibilities: "the fear of the Lord lies at the foundation of all true greatness. . . . We are to hold all temporal claims and interests in subjection to the higher claims of the gospel of Christ" (p. 82). She further says: "Balanced by religious principle, you may climb to any height you please" (p. 82).

White admonishes Christians not to be neutral on moral issues. She advocated for justice for blacks who had been subjected to centuries-long, systematic oppression through slavery in the USA. After their emancipation, she wrote: "After a little effort, [the government] left the Negro to struggle, unaided. . . . [The Adventist church] failed to act its part" (1948, p. 205). In the mid-1890s, segregation and inequality were deeply embedded in the legal and social systems of the southern states. White urged the Adventists to defy prevailing currents with a mission for black liberation:

> Walls of separation have been built up between the whites and the blacks. These walls of prejudice will tumble down of themselves as did the walls of Jericho, when Christians obey the Word of God, which enjoins on them supreme love to their Maker

and impartial love to their neighbors. For Christ's sake, let us do something now. (White, 1966, p. 44)

That "something" meant, as she explains: "The neglect of the colored race by the American nation is charged against them. Those who claim to be Christians have a work to do in teaching them to read and to follow various trades and engage in different business enterprises" (p. 44). This prompted many of both races, including her son Edson, to undertake courageous ventures, which risked the violent reactions of white supremacists. By 1909 the fruits could be seen "in 55 primary schools in ten southern states, medical facilities in Atlanta and Nashville, the founding of the now Oakwood college, and a modest Adventist presence among black Americans" (Schwarz & Greenleaf, 2000, p. 234).

Ellen White also advocated for woman suffrage. The Nineteenth Amendment to the U.S. Constitution, giving women the right to vote, was passed in 1920, five years after White's death. However, some states granted women partial suffrage earlier (Colorado, 1894; California, 1911). But long before this she anticipated such a development. In 1875 White wrote:

There are speculations as to woman's rights and duties in regard to voting. Many are in no way disciplined to understand the bearing of important questions. . . . Women who might develop good intellects and have true moral worthy are now mere slaves to fashion . . . such women are not prepared to intelligently take a prominent position in political matters. . . . Let this order of things be changed. (1948, p. 565)

Ellen White also advocated for pacifism and the non-combatant stance in war. She was opposed to violence. In 1863, when men were being drafted into the American civil war, she rebuked some Adventists in Iowa who, by rashly declaring their pacifism, even though no law existed requiring them to fight, had unnecessarily put themselves in a confrontational stance with the government. She urged Adventists to do their best to

show that they abhorred slavery and the confederate rebellion. Yet she affirmed: "God's people . . . cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers" (White, 1948, p. 357; see also pp. 358-361).

Principles From Adventist Literature

Douglas Morgan

Douglas Morgan believes that there is much that Adventists today can learn from the Adventists of the past, especially on the commitment to peace and justice (2008, pp. 8-10, 22). He says that early Adventists, influenced by Scripture and by the nonresistance movement, stood for pacifism, which was a part of radical faith that set them apart from the majority of Americans. Influenced by the literal reading of the sixth commandment and the Sermon on the Mount, they viewed participation in military combat as a clear violation of the sixth commandment and the teachings of Christ. They applied their apocalyptic worldview to the foreign policy of their own government and in so doing managed to hold the government to its own highest standards of human rights.

Morgan concedes that Adventists have subsequently lost much of the vision for being agents of *shalom* for the oppressed (p. 9). He says that decades later, prophetic voices from beyond the Adventist ranks, such as that of Martin Luther King Jr., would be required to help the church recover the principles so forcefully advocated by White in the 1890s (p. 10). He challenges the Adventists of the 21st Century who live in an era of reconfigured and intensified interest in war-making to do something in line with their peacemaking heritage (Morgan, 2008, p. 22).

Stefan Hoschele

Stefan Hoschele explores what a Christian should do in a context of war and violence. He says a simple relocation from a war zone to a peaceful area may be the solution (2008, pp. 5-7). Another solution may be to deliberately choose to stay, as fleeing may imply denying one's responsibility in society. Staying without engaging in violence can be an encouragement to others. Christians can actually serve as counselors, listening to people, encouraging them, consoling them with words of peace. In repressive situations Christians must not remain silent. They cannot support violence. They can also be agents of healing by not serving as soldiers, but as non-combatants, caring for the sick and the wounded (p. 6). Christians can also be engaged in the ministry of reconciliation, even among groups who are constantly in conflict with each other. The other way is to risk your own life and ultimately sacrificing yourself for the sake of others (p. 7). This is one of the lessons we get from Christ.

Ann Gaylia O'Barr

O'Barr analyzes the effects of trying to bring about the kingdom of God by the use of political power (2005, pp. 16-19). She argues that if we have a theocratic government, with no separation of church and state we will not be following the pattern Jesus laid down, for He forbade His followers to use the sword in His defense. We are in the world but not of the world. So we have to coexist with Caesar (p. 16). Neither Jesus nor Paul called for military revolution against Caesar. We are to use the opportunities the world offers us when they serve the cause of Christ. But we should be as wary of allying with the democratic Caesar as with any other (p. 17). O'Barr says that Christians have every right to be in the political realm, just as they do in other professions. However, they

become guilty if they vote candidates into office solely because they agree with their religious persuasion (p. 18). Such practice will be similar to tribalism. If Christians are voted into office they have every right and, indeed, the obligation to act according to their Christian convictions. The problem comes when Christians believe that they can bring in God's kingdom solely by the ballot box. Simply coming up with a temporary majority to pass laws is counterproductive. Christian values must percolate through a society's culture for its laws to be both moral and effective (p. 19).

O'Barr concludes by saying that Christians will not succeed in bringing in God's kingdom by using democracy or any other form of government. They can only succeed by living lives that show love, compassion, mercy, self-discipline, and responsibility (p. 19).

Nicolaus Satelmajer

Satelmajer explores the complication of the relationship between church and state (2007, p. 4). He notes that at times governments have turned to the church for assistance in order to attain their goals. On other occasions, the church has also readily used the state for its purposes. He notes that at times the goals of these two entities may be incompatible, causing the church to receive blows. When these two elephants fight it is the grass, that is, the individual that suffers (p. 4). Personal freedoms are lost and the result is persecution. He argues that the church has spiritual authority from God, but when it depends on government authority to fulfill its mission, God is ignored (2007, p. 4). It is only when the church and the state are not functioning in their proper spheres that they develop an ongoing dependence on the other.

Satelmajer concludes that the government needs to foster a safe environment for

its people, including personal freedoms. On the other hand, the church has a mandate to fulfill its mission but should not depend on the government to do this (Satelmajer, 2007, p. 4).

Todd R. McFarland

McFarland is addressing the issue of churches and political endorsements (2007, pp. 9-11). He states that from 1954, the United States through the Revenue Internal Code has banned churches from endorsing political candidates because of the increase in church involvement in the political process (p. 9). The ruling prohibits making contributions to a political campaign, placing yard signs on church property, or bumper stickers on church vehicles. He then warns churches not to invite a political candidate to speak at church during election season (p. 10). But if a church navigates these treacherous waters, it has to be careful to provide equal access by inviting both opposing candidates. The church can speak out on issues but not on candidates. He also says that if a church takes a stance in an election, it works well if its "side" wins (p. 11). But if the "side" loses it is otherwise. As churches we need to learn from secular business entities, which rarely, if ever, publicly endorse one candidate over another (p. 11).

McFarland concludes by saying that this restriction is a blessing which protects the church from becoming embroiled in a partisan political process that rarely leaves the participants looking better.

John Wesley Taylor V

Taylor explores how the church can relate to the political arena and how it can orient its members on issues of citizenship. After a thorough look at real-life illustrations

and guidelines from Scripture he suggests the paradigm of Lordship (Taylor, 2012, pp. 6-11). This paradigm recognizes that Jesus Christ is Lord of all and that human society, in each of its dimensions, must be cognizant of His sovereignty (p. 6). Christ then influences and transforms politics. Christians see themselves, not as possessing dual citizenship, but as citizens of the encompassing kingdom of God (p. 7). It orients the believers to oppose evil, but politics, as an element of human culture is affirmed and elevated by God's grace. This may call for involvement in social issues such as caring for the suffering and the anguish of others, speaking out for social justice, nonviolent activism, particularly where moral issues are involved (p. 8).

The forms of activism that may fit with this paradigm include roles of advocacy, mediation, and conciliation. It also involves casting one's vote in favor of specific issues or platforms and not as a reflection of partisan alignment (p. 9). If Christians "will not compromise biblical principles, the Christian candidate can hold political office, if elected, in order to better address injustices or enhance the well-being of others" (p. 10). He also says while the Christian should respect earthly government, there may be occasions for civil disobedience when the requirements of the state conflict with those of the kingdom of God (p. 11).

Principles From Other Religious Authors

Rabbi Robert A. Rothman

Rothman delineates the meaning of what America stands for (2005, pp. 3-5). He notes that political freedom is of little worth except as it springs from, and expresses spiritual freedom (Rothman, 2005, p. 3). He also says that compulsive uniformity is oppressive in that it halts and subdues the spirits, takes away thoughtfulness and

substitutes an outward rule for a conscience (p. 3). He argues that America is called to preserve the good in each tradition and help develop the individual to the best of which he is capable. He says that it is in differentiation, not in uniformity, that the path of progress lies (p. 4). He goes further to say that the recognition of individuality and tolerance is not enough. There is need for mutual acceptance and equity (p. 4).

Rothman then concludes by saying that the American credo is "unity coupled with individuality. Equality joined to uniqueness. Union recognizing personality" (p. 5).

<div align="center">William L. Self</div>

Self writes in a paradoxical context of America where evangelicals, who traditionally have proposed the separation of church and state, now advocate the abolition of church and state. Yet secularists are defending religious liberty vigorously from a cultural perspective. He notes that the church must be a "politics-free zone" (2007, p. 5; see also pp. 6-7). He argues that the shift in view by the evangelicals shows how they have been seduced by the idea that the state can do for the church what it should be doing by itself (p. 6). He says that they clamor about prayer in public schools yet they do not have prayer at home (p. 6). He urges the church to follow the example of Jesus particularly in his temptations, that He would not use secular means or power politics to gain a following (p. 7). He then forwards that the church should not be a political recruitment station.

Self affirms the Baptist church position, that members have a right to function in the political arena as individuals but not to be politicized in the church (p. 7). He says that God's kingdom lasts forever, but the political process will not. He concedes that good

people are needed in politics, but the church should not be turned into a "political voting precinct" (Self, 2007, p. 7).

Dietrich Bonhoeffer

Bonhoeffer was born on February 4, 1906. He studied both the Bible and theology so diligently that he was appointed a lecturer in the University of Berlin at only 25 years of age. After Adolf Hitler came into power in Germany, his National Socialism and his totalitarian policies sought to make the church subservient to its own semi-pagan philosophy (Green, 1996, pp. 284-85). Bonhoeffer recognized early the dangers inherent in the Nazi policies. In response he helped to establish an "underground" seminary to foster Christian values. This role in the "Confessing church," a movement opposed to state influence on the German Protestant Church of the period, earned him exclusion from the University of Berlin. Between 1930and 1939 he traveled to England and North America to engage in study, pastoral ministry, and finally, to lecture. He could have easily remained a safe distance from the dilemmas of his home country.

In 1939, in New York, he concluded that crossing the Atlantic again was "a mistake." As he thought and prayed about his personal situation and that of Germany, he believed God's will for his life was clarified:

> I will have no right to participate in the reconstruction of the Christian life in Germany after the war if I do not share in the trials of this time with my people. . . . Christians in Germany face the terrible alternative of either willing the defeat of their nation in order that civilization may survive, or willing the victory of their nation and thereby destroying our civilization. I know which of these alternatives I must choose; but I cannot make that choice in security. (Glimpses of People, 1995, p. 3)

Bonhoeffer nourished a startling conviction: "Only those who obey can believe, and only those who believe can obey" (1979, p. 74). Such a conviction demonstrates why

he and Hitler were on a collision course. When he returned to Germany on July 27, 1939,

he gave support to the political resistance against Hitler. By 1941 he was forbidden to

print or publish his convictions. He was also active in the rescue of the Jews. In April

1943, he was arrested and put in Tegel Prison and later Buchenwald Concentration

Camp. There he was asking himself:

> Am I then really all that which other men think of? Or am I only what I myself know
> of myself? Restless and longing and sick, like a bird in a cage, struggling for breath,
> as though hands were compressing my throat, yearning for colors, for flowers, for the
> voices of birds, thirsting for words of kindness, for neighborliness, tossing in the
> expectation of great events, powerlessly trembling for friends at an infinite distance,
> weary and empty at praying, at thinking, at making, faint, and ready to say farewell to
> it all? (Bonhoeffer, 1953, p. 173)

The choice he made of coming back to Germany cost his life. His powerful

experience speaks to the current issues where religious persecution is ongoing in many

parts of the world. He stands as a shining beacon of hope. His exemplary Christian life

and martyrdom remind us of Christ who suffered for humanity, leaving us an example

that we should "follow in his steps" (1 Pet 2:21).

Summary

From the foregoing considerations, it can be concluded that Christians are in the

world but not of the world. They are not neutral on moral issues; they are called to stand

with voice and vote against immorality. Their activism is to be nonviolent and include

roles of advocacy, mediation, and conciliation. A Christian may hold political office

provided that does not compromise biblical principles. There is no fundamental

opposition between serving God and nation, because the state and the church share

common rules. However, there can also be opposing rules, and in the case of conflict the

Christian will obey God first. This leaves room for civil disobedience in the believer's life.

There must also be a clear demarcation between church and state; the church has spiritual authority from God and must not depend on government authority to fulfill its mission. The state should not use the church to advance its cause. The church as an entity is to be apolitical; it does not advise its members on political matters and does not support any political party. The church needs to be above party politics and must be wary of allying with Caesar, democratic or not. In this vein, those who are church workers desiring political office must surrender their credentials. Church members have a right to function in the political arena as individuals. They must, however, be cautioned to cast their vote in favor of specific issues rather than merely as a reflection of partisan alignment. Owing to the contention that often exists between political parties, it is more expedient, when possible, for Christians who wish to stand for positions of responsibility in elections, to do so as independents.

CHAPTER 3

POLITICAL, CULTURAL, AND RELIGIOUS

CONTEXT OF ZIMBABWE

Introduction

This chapter first considers the general historical, political, cultural, social, and religious context of Zimbabwe. Then, the specific context of Mount Pleasant Church is elaborated. This includes, among other things, the history of the church, growth patterns, pastoral leadership, and finances. After that, a short summary and conclusion closes the chapter.

Robb argues that "many Christian workers plunge into ministry efforts in ignorance of valuable sources of information on their target group which are easily accessible in writing or by talking with those who already understand the group in question" (Robb, 1989, p. 63). This study will help unlock the door to the political realities of my audience by providing an entry strategy. This will also help to make my ministry more relevant. Hiebert propounds that as missionaries we should bridge the cultural gap between us and the people we serve (2009, p. 12). This is done not only by exegeting Scripture but also humans. This is vital to help us to "put the gospel in human contexts so that it is understood properly," without compromising it to these contexts (p. 13). This encounter is known as critical indigenization or contextualization. Elmer has suggested the idea that you cannot serve someone you do not understand (2006, p. 20). In

order to understand we need to learn. He suggests three kinds of learning: "(1) about others, (2) from others, (3) and with others" (Elmer, 2006, p. 93). The knowledge generated will help us adjust our expectations and maneuver new avenues for further learning. It also helps us to create strong relationships with the people, and in the process it cements authentic partnership (p. 108).

Historical Background

The midnight of 17-18 April 1980 was a watershed event in the history of the country that is now Zimbabwe. The Rufaro football stadium was full of officials from other countries, former white Rhodesian employees, the newly elected government ministers, and thousands of jubilant Zimbabweans. Robert Mugabe, the newly elected Prime Minister (representing the Zimbabwe African National Union-Patriotic Front [ZANU-PF]), received a symbol of appointment from Prince Charles. Onslow recounts: "It was an extraordinary emotional moment: those there laughingly recall that if the stadium had had a roof, it would have been blown off" (2008, p. 737).

This was the climax of the bitter and thorny road to independence. The coming of the British to Zimbabwe started through the Christian missionaries, who made social acquaintance with Mzilikazi king of the Ndebele tribe in 1858. This opened the way for "fortune hunters, soldiers, and land grabbing settlers" (Embassy of Zimbabwe, 2009, para. 4). Cecil John Rhodes through the British South African Company (BSAC) entered into an agreement, called the Rudd Concession, with king Lobengula, who succeeded Mzilikazi, "ostensibly for mining purposes, but he brought an army and settled at present day Harare in 1890" (Embassy of Zimbabwe, 2009, para. 4). It did not take long before Rhodes declared war on Lobengula and defeated him, calling the country Rhodesia.

African resistance to British colonialism began from the very inception of the European settlement. Despite King Lobengula's defeat in 1893, Africans in both Matabeleland and Mashonaland revolted in the First Chimurenga War (Liberation War) of 1896-1897, under the legendary leadership of Mbuya Nehanda and Sekuru Kaguvi (Embassy of Zimbabwe, 2009, para. 10). The revolution "was suppressed by the use of unparalleled brutality and torture of the prisoners of war and civilians" (Embassy of Zimbabwe, para. 10). The ensuing 60 years saw no armed resistance to white minority rule; however, nonviolent political and labor protests continued.

Under British rule, "Rhodesia was characterized by a massive land grab exercise, which drove thousands of Africans, often at gunpoint, from 50% of the country into a reservation now called communal lands" (Embassy of Zimbabwe, para. 5). In an economy where cattle were a medium of trade and a sign of wealth, "no African was allowed to keep more than a herd of six cattle. Any government official could seize the excess" (Ankomah, 2005, p. 2). Africans were not allowed to go out after 6 p.m. without a pass (or letter) "written by a European giving the date and time limits" (p. 2). They were forbidden to sell their grain produce to the Grains Marketing Board (GMB). That was a privilege for white farmers. They could only sell it through the white farmers for less money than they could have obtained had they sold it directly (p. 2). Ankomah also writes: "No African was allowed in First Street in the heart of the capital Salisbury [now Harare] where all the big banks, owned by white companies, were situated" (p. 2). Consequently, Africans could not access loans for their own business. The place for the Africans was "the white-owned farms and homes where they toiled for hours as laborers and domestics for peanuts" (p. 2).

Africans were denied participation in the political process. They could not "vote or stand for parliament, or hold high office in the army, police, or public service. Rhodesia was a mirror image of the apartheid policy, which then prevailed in South Africa" (Embassy of Zimbabwe, 2009, para. 7). In order to strengthen the gains of settler entrepreneurship "the quasi-autonomous colony of Southern Rhodesia" was set up in 1923 and lasted until 1953 (Onslow, 2008, p. 738). The Land Apportionment Act of 1930 and later the Land Tenure Act of 1969 cemented the race discriminatory land partition. Africans could not own land in white designated areas. Through these Acts, some land was even reserved for unborn white children, while the African languished in unproductive, tsetse-infested, and malaria-prone Tribal Trust Lands (Embassy of Zimbabwe, 2009, para. 5). Godfrey Huggins, the first Premier, promulgated the idea of "partnership between black and whites" and this skewed joint venture was that of "a horse and a rider" (Ankomah, 2005, p. 3).

The beginning of the 1960s saw the development of extensive discrepancies between the British colonial policy, which now was in favor of majority rule, and the administration in Rhodesia, which wanted to cling tenaciously to minority rule (Embassy of Zimbabwe, 2009, para. 9). In 1964 Ian Smith replaced Winston Field as Prime Minister. He tried to influence the British to award the Rhodesian Front (his party committed to white supremacist policies) independence based on white minority rule (Gascoigne, 2001, para. 35). When he failed in that endeavor, he unilaterally declared independence from Britain on 11 November 1965 (para. 36). Ankomah comments that Smith "thumped his nose at his kith and kin in London and rebelliously declared self-government and he declared that 'black majority rule will never happen in my life-time,

not even in a thousand years'" (Ankomah,2005, p. 3). Notwithstanding the ruling by the supreme courts in Rhodesia and England that this "was illegal and treasonous, the British government refused to send troops to quell the rebellion" (Embassy of Zimbabwe, 2009, para. 9). This led to the imposition of economic sanctions by the United Nations with British endorsement in 1968 (Gascoigne, 2001, para. 37). The sanctions took time to bite, lasting until 1979.

African resistance to white minority rule surfaced with more intensity in 1957, with the formation of the African National Congress (ANC) under the leadership of Joshua Nkomo. That was banned in 1960, and Nkomo founded the National Democratic Party (NDP) (Gascoigne, 2001, para. 32). That party was also prohibited in 1961, so Nkomo founded the Zimbabwe African People's Union (ZAPU). His comrades, among others in ZAPU, were Ndabaningi Sithole and Robert Mugabe. Due to ideological differences, Sithole and Mugabe left ZAPU in 1963 to form the Zimbabwe African National Union (ZANU) (Gascoigne, para. 32). In 1964 when Smith assumed office, his first act was "to order the arrest of Nkomo and Mugabe" (para. 34). They remained in solitary confinement until 1974.

Following the Unilateral Declaration of Independence(UDI), the Africans realized the futility of nonviolent means in trying to dislodge the white minority rule. They resolved to fight gun with gun and bullet with bullet. So they "launched the second Chimurenga with the Chinhoyi Battle in 1966" (Embassy of Zimbabwe, 2009, para. 11). The Africans usedguerrilla tactics. ZANU and ZAPU forces fought separately from across the borders from Mozambique and Zambia, respectively (Gascoigne, 2001, para. 37). Those fighting for freedom fought sporadic battles with the Rhodesian security

forces. On one hand, the Rhodesian army was backed by the South African Army; on the other hand, ZANU and ZAPU were aided by African states that already had their independence, the Communist Republic of China, and the Soviet Union (Embassy of Zimbabwe, 2009, para. 11). Coupled with biting economic sanctions, the attacks on the white settlers in the 1970s had more unsettling effects. The situation worsened when ZAPU and ZANU, in 1976, formed a United Patriotic Front (UPF) and fought side by side (Gascoigne, 2001, para. 37, U.S. State Department, 2001, para. 12). Further, the independence of Mozambique and Angola added salt to the fresh wound of the Rhodesian Front.

In 1978 Smith recognized the need for concessions. He formed a pact with the United African Council(UANC), under the leadership of Bishop Abel Muzorewa.In exchange for "guarantees securing white political and economic interests, multiracial elections were to be held in 1979" (Gascoigne, 2001, para. 38).The election saw Muzorewa coming up as Premier. The pact was, however, short-lived, because the Patriotic Front continued its guerrilla campaign and the problem remained. The state of affairs was resolved at the Lancaster House Conference of 1979, attended by all the African leaders of the three political parties. Elections were to take place in February 1980.

Zimbabwe became independent after a protracted struggle. Ankomah argues "that it was the bullet that brought the ballot" (2005, p. 3). In April 1980 Britain administered a peaceful transition of power from minority rule to majority rule through the medium of free and fair elections. Onslow argues: "The hope was that the long and bloody civil war which had cost so many lives, wounded many more, deeply traumatized

Rhodesian/Zimbabwean society, and poisoned regional peace and stability, was finally

over" (Onslow, 2008, p. 738). People looked ahead with the hope of a democratic,

peaceful, and flourishing nation.

Political Context

Under the Lancaster House Agreement, 20 seats were preserved for whites for

seven years. Of the 80 seats up for contest in 1980, Mugabe won 57, Nkomo 20,

Muzorewa 3, and Sithole 0 (Nugent, 2004, p. 280). In this election the Patriotic Front

split into ZANU and ZAPU and contested independently. Even though Nkomo lost the

election to Mugabe, he won overwhelmingly in Matabeleland, his indigenous area. It is

also crucial to note that "the sudden, overwhelming shift in electoral support to Mugabe

shocked the white population and Nkomo, who had seen himself as the 'Father of

Zimbabwe'" (Meredith, 2002, p. 39). After the 1980 elections, elections became

customary in Zimbabwe. Goredema and Chigora argue that: "On its part, ZANU-PF has

used elections as a democratic way of maintaining its hold onto power" (2009, p. 32). In

this regard, the country has held elections whenever they were due, as evidenced by the

1985, 1990, 1995, 2000, 2002, 2005, and 2008 elections. Anstey, however, argues that

"Democratic elections do not necessarily create democracies" (2007, p. 419). Hence,

though elections in Zimbabwe have always been done on time, it has to be noted that

"ZANU-PF reacted towards opposition politics by repressive means" (Raftopolaus, 2006,

p. 8). Until 1995, ZANU PF was winning elections with little, if any, opposition.

The post-independence state derived its legitimacy from its heroic struggle against

colonialism and from a socialist developmental policy. The international community had

empathy for the government, especially because of its reconciliation policy. International

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Aid flowed into the country "amounting to almost 900 million pounds sterling" (Meredith, 2002, p. 47). The first five years of the new government witnessed an extensive developmental plan which resulted in the building of schools, roads, dams, and medical facilities. Primary school education was made free in all government schools. Educational grants were offered to all students in tertiary institutions. Despite these strides in development "the state did not stop using coercive means to consolidate its support in areas where its support base was weak" (Kagoro, 2002, p. 3). Mugabe took the "well-worn path to a one-party state trod by parties with totalitarian intent over the course of the century" (Anstey, 2007, p. 420).

Between 1983 and 1987 there was political tension in Matabeleland. The political disorder was caused by the "animosity between the ruling ZANU and the main opposition ZAPU, led by Nkomo" (Gwekwerere, 2009, p. 331). ZAPU's main support came from Matabeleland where most Ndebele people live. ZANU, comprising chiefly the mainstream Shona, "sought to destroy ZAPU and its Ndebele constituency after accusing them of supporting the dissidents" (p. 331). ZAPU was also charged with "hoarding arms after a huge cache was discovered at a ZAPU farm in 1983" (Nkomo, 2006, p. 34). These accusations resulted in the removal of Nkomo and his lieutenants from the government.

This also led to the deployment of the Five Brigade army division to Matabeleland. This army was called "the Gukurahundi (the wind that blows away the chaff after the harvest). The force systematically targeted the Ndebele people, most of whom supported ZAPU" (Gwekwerere, 2009, p. 331). In the process of fighting the dissidents many civilians were killed (Meredith, 2005, pp. 622-623; Moyo, 1992, p. 26).

Politically, 1987 was a watershed year. Mugabe transformed his own role from

Premier to President. ZAPU, after being defeated by Gukurahundi"was absorbed into ZANU-PF under a Unity Accord with Nkomo accepting a toothless vice-presidency" (Meredith, 2002, p. 39). To all intents and purposes, Mugabe had achieved his objective of a single party state (Sithole, 1997, pp. 129-130).

In the 1990 elections, ZANU-PF won 97 percent of the parliamentary seats. Mugabe defeated Edgar Tekere, leader of the Zimbabwe Unity Movement (ZUM) in the race for presidency by a wide margin. Sithole argues that the "opposition parties' gains were small but they signaled resistance to Mugabe's plans for a one party state and raised hopes for a multi-party democracy" (1997, p. 134).

The events between 1980 and 1990 show that resistance for freedom "outlived the event of political independence, as indeed did the twin vices of settlerism and settlerisation" (Kagoro, 2002, p. 2). Kagoro argues that "opposition politics of 1980s were, by and large, an outgrowth of Zanuism" (p. 2). This has several meanings, as he further notes: "First, it describes absolutisation of the idea of the revolution as the exclusive property of the liberation movement's political leadership" (p. 2). It also refers "to the logic that the liberators have a divine right to rule or misrule the liberated" (p. 17). Lastly, it means the justification of "the use of force and fraud to repress dissent as the only means to preserve liberation and the revolution" (p. 17).

The politics of the 1990s were characterized by widespread violence and intimidation, especially during election times. Laasko points out that "police and ZANU-PF Youth League often teamed up to attack and harass opposition supporters" (2000, p. 76). In the 1995 elections "many people, particularly the illiterate, were intimidated into believing that ZANU-PF could detect those who voted for the opposition"

(Gwekwerere, 2009, p. 332). In a public speech in Honde Valley on 13 January 1995

Kumbirai Kangai, a ZANU-PF official, "threatened civil servants with dismissal if they

supported the opposition" (Makumbe & Compagnon, 2000, p. 13). ZANU-PF became

intolerant towards the opposition because it was losing its popularity with the general

public.

In September 1999, Morgan Tsvangirai formed the Movement for Democratic

Change (MDC) as an opposition political party. Its formation led to a "resounding shift in

the electorate's preference from ZANU-PF to MDC" (Goredema & Chigora, 2009,

p. 32). In the 2000 elections the MDC won almost 50 percent of the parliamentary vote.

Mugabe hung on tenaciously to power, buttressed by "the 30 protected seats introduced

in 1987" (Hill, 2005, p. 17).

The events between 1990 and 2000 show that "Zanuismas a political culture

became a pervasive feature in all spheres of the Zimbabwean life" (Kagoro, 2002, p. 2).

Any ideology that was deemed as against the ruling party was not tolerated and

suppressed. Kagoro aptly states: "This is the curse of post-independence Zimbabwe, an

era that started off promising heavenly hope but has eventuated in abysmal darkness at

midday" (p. 3).

The National Constitutional Assembly (NCA) was in the forefront in the

denunciation of the proposed draft constitution in the year 2000. The campaign was

successful because the majority of the populace voted against it. ZANU-PF used this as a

barometer to measure its waning popularity. Parliamentary elections were due the same

year, and in a bid to reclaim its political control, it engaged in a rebranding exercise. To

lure the rural base, ZANU-PF introduced the land redistribution program which "saw 400

commercial farms being seized by June 2000" (Gwekwerere, 2009, p. 340). This exercise "was not a product of a policy blueprint, but a knee jerk reaction to an ebbing power base" (Kagoro, 2002, p. 6). In 2002 the number of "commercial farms to be confiscated was set at about 3000" (Meredith, 2002, p. 122). The political scene was characterized by violence and fear. Gwekwerere posits: "The state increasingly became repressive to the extent of plagiarizing colonial statutes in an attempt to taper democratic space" (2009, p. 342). Mugabe was now relying on state machinery to cling to power. The military commanders in 2001"had the audacity to make a televised statement threatening a military takeover should ZANU-PF lose the elections" (Ndlovu-Gatsheni, 2006, pp. 52, 71).

Violence also persisted during the countdown to the March 2005 parliamentary elections (Chimhete, 2005, para. 6). In the election ZANU-PF won 65% of the seats. After the election *Operation Murambatsvina* (Operation Drive Out Rubbish) was rolled out. Informal residential areas and business premises were demolished displacing "an estimated one million people" (Gwekwerere, 2009, p. 334). This left many people homeless and without any means of income.

The 29 March 2008 harmonized elections showed how the majority of the electorate had shifted its allegiance from ZANU-PF to MDC. MDC had 47.9 percent of the votes while ZANU-PF had 43.2. ZANU-PF resorted to the use of repression in the June 27 presidential run-off elections. Zimbabweans were warned that should the ballot results reflect otherwise, they should be prepared for war: "The country came through the bullet, not the pencil. Therefore it will not go by your X or the pencil" (Mberi, 2008, para. 4). The president stated: "We fought for this country and a lot of blood was shed,

are we going to give up our country because of a mere X? How can a ball point fight with a gun?" (Raath, 2008, para. 3). As a result, ZANU-PF won 85.5% of the votes.

This further deepened the crisis. The intervention of Thabo Mbeki as the Southern African Development Community (SADC) mediator resulted in the Unity Government in Zimbabwe. ZANU-PF and the two MDC factions signed a "Global Political Agreement" consenting to share power in an inclusive government.

Socio-Economic Context

Zimbabwe had a flourishing and diverse market economy and a rudimentary peasant-based economy in 1980 (Dawson & Kelsall, 2012, p. 51). The market economy was based upon "large-scale commercial agriculture and mining, supported by manufacturing and industrial sectors, serviced by a relatively well-developed financial sector" (p. 51). At independence the currency "was tied to a flexible basket of currencies in which the Zimbabwe dollar had a crawling band of +/-2% of the dollar. It was valued at US $1.47 at the time of de jure independence" (Noko, 2011, p. 341). One Zimbabwe dollar was equal to one British pound. Julius Nyerere, then president of Tanzania, said to Mugabe in 1980: "You have inherited a jewel in Africa. Don't tarnish it" (Onslow, 2008, p. 145).

ZANU-PF accommodated the whites in the economy, following the advice from independent African states that had seen the loss of capital and skilled labor after the removal of the colonialists, because of fundamental changes in the structure of the economy. At the same time the government had some socialist policies to help boost the peasant economy. The accommodation of the former colonialists "led to a strategic alliance with white capital that preserved and promoted privilege, setting the stage for an

elite cooption process and, more ominously, preserving the bogey of racist politics to be played out much later" (Dawson & Kelsall, 2012, p. 52).

The initiation of the Economic Structural Adjustment Program (ESAP) by the International Monetary Fund in Zimbabwe in 1990 led to a change of direction in the way the economy was moving. This move from a "centralist capitalist welfarist model to a globally oriented market economy saw a widening gulf between the 'haves' and the 'have-nots'" (Dawson & Kelsall, 2012, pp. 53-54). The job market dwindled and the cost of living soared. This led to the sprouting of the informal sector as many people were trying to make ends meet.

The socio-economic hardships the nation was facing triggered public protests. The Zimbabwe Congress of Trade Unions (ZCTU) organized an Anti-Economic Structural Adjustment Program demonstration in urban areas on 13 June 1992 (Gwekwerere, 2009, p. 334). There were also "riots by unorganized youths, most of them unemployed, in Harare during 1993 and 1995" (Bond & Manyanya, 2002, p. 87). The already suffering general public was further agitated by corruption cases which hit the nation from the late 1980s. Government ministers and parastatal leaders were involved in embezzlement (Gwekwerere, 2009, p. 333; Meredith, 2002, p. 45).

Labor protests were the order of the day in 1997. It was called "the year of strikes" (Kanyenze, 2004, p. 45).The participants in these strikes "were violently dispersed by the police using tear-smoke, dogs, and beatings" (Saunders, 2001, p. 148). The labor unrest was caused by rising prices of basic commodities. Kagoro argues that "the politics of impoverishment was couched in the non-materialist discourse of human and citizenship rights to inclusion, participation, and respect" (2002, p. 4). The labor

advocacy movements "became the incubators of new oppositional politics in the late 1990s" (Kagoro, 2002, p. 5). This culminated in the formation of the MDC in 1999.

The Land Question

In 1979 Mugabe had "reluctantly agreed to the entrenchment of land rights in the constitution agreed at Lancaster House" (Anstey, 2007, p. 423). From 1980 to 1990 land could only be acquired "on a willing-seller-willing-buyer basis" (Meredith, 2002, p. 119). The funding for land redistribution from the British government "was tightly budgeted, and then terminated, when it became clear that seized lands were being given to government ministers and their families as part of Mugabe's system of patronage" (Meredith, 2002, p. 120). White commercial farmers continued as the cornerstone of the Zimbabwean economy, but the land issue was not solved. Faced with rising political unrest in the 1990s, Mugabe threatened the acquisition of land from whites without compensation, arguing that land stolen in conquest should not be bought back. "The UK, the World Bank, and the IMF threatened that aid packages would be threatened by any uncompensated expropriation" (Anstey, 2007, p. 423).

The dissatisfaction of the war veterans, who felt abandoned by ZANU-PF, was gathered momentum between 1992 and 1997. Under the leadership of Chenjerai Hunzvi, the war veterans held a demonstration in 1997, clamoring "for financial gratuities and pensions for about 50000 veterans and threatening to take over white land if their demands were not met" (Anstey, 2007, p. 424). Mugabe accepted their financial demands "promising land, free healthcare, and education at a cost of about USD 4 billion" (p. 424). The land issue once more adversely affected the economy.

Needing financial resources, the government sent the army to the Democratic

Republic of Congo (DRC) to support Laurent Kabila's rebellion against Mobutu Sese Seko. This was done "in exchange for mining and timber concessions and preferential trade arrangements in minerals" (Meredith, 2002, p. 148). Noko comments: "Without having budgeted for the war, without the surplus to finance such a war, without the will to raise taxes sufficiently to meet the cost of the war," this was going to be disastrous (2011, p. 334). This cleaned out the treasury to the last cent and increased the economic woes of the country.

2000 and Beyond

The turn of the century was also characterized by unbearable socio-economic and political problems for Zimbabwe. The IMF estimated that during the period 2001-2005, "the economy shrunk by 40 percent and inflation figures rose daily" (Chimhete, 2006, para. 17). Moss and Patrick said that "the economic collapse and humanitarian crisis were more profound than in many nations which have experienced full scale civil wars" (2006, p. 23). The fast-track agrarian reform contributed significantly to the economic downturn. The land redistribution exercise was unplanned and largely motivated by political expediency, rather than economic sense. The land policy "haunted all prospective investors causing foreign direct investment to fall down from USD 400 million in 1998 to USD 30 million in 2007" (Noko, 2011, p. 334). It also contributed to the imposition of economic sanctions by the British and the United States governments, which exacerbated an ailing situation.

The country's inflation rate remained the highest in the world through the years between 2000 and 2008. In January 2004, "inflation was at 623 percent and went down to 133 percent in January 2005" (Gogo, 2006, para. 4). It began to soar "from 265.1 percent

in August 2005, then to 359.8 percent in September 2005 and 782 percent in March

2006" (Chimhete, 2006, para. 11). Money became virtually valueless as observed in

March 2006:

> Citizens now carry large amounts of money as the local currency becomes
> increasingly worthless. Wallets, which have traditionally been used to carry bank
> notes, have already ceased to be of much use except for carrying identity cards, credit
> cards, and Automated Teller machine (ATM) cards. Women buying handbags now
> opt for the bigger variety to enable them to carry several kilograms of the
> Zimbabwean dollar now derisively referred to as 'stationery.' Students of history
> have read about the pre-Second World War depressions, which hit USA and Europe
> during which money was carried in wheelbarrows and suitcases just to buy a single
> loaf of bread. Zimbabwe is hurtling towards a similar situation as the economy
> continues its free fall. (Dongozi, 2006, p. 9)

In 2005 unemployment was over 80% (Women's Coalition of Zimbabwe, 2005,

p. 5). As a result, "around 4 million people, out of an estimated 12 million people, were

in informal employment by 2005" (Saburi, 2005, para. 7). In 2006, those "living below

the poverty datum line were believed to be not less than 90 percent of the population"

(Tekere, 2006, p. 89).

In 2008 the state of the economy was characterized by hyperinflation, which

stood at 355,000 percent in March which was dubbed "the highest outside a war zone"

(Chikwanda, 2008, para. 1). Hanke, quoted in Masunungure, comments that "Zimbabwe

can now lay claim to second place in the world hyperinflation record books and is the

first country in the twenty-first century to hyper inflate" (Masunungure, 2009, p. 3).

Inflation led to the collapse of the economy as evidenced by chronic shortages in basic

commodities (Tarisayi, 2009, p. 16). The health and education sector crumbled. Qualified

personnel left the country in search better living.

After the 27 June 2008, presidential run-off election, a one-horse-race, the country

plunged into further crisis. The intervention of Thabo Mbeki as mediator gave birth to the

Global Political Agreement which initiated the Inclusive Government. In 2009 this new

government dollarized the economy. "Dollarization has allowed Zimbabwe to quash

hyperinflation, restore stability, increase budgetary discipline, and reestablish monetary

credibility" (Noko, 2011, p. 339). Noko notes that "GDP real growth, which in 2006 had

been -4.6 percent and in 2008 -14.4 percent, rose to 3.7 percent in 2009" (p. 349).

Dollarization brought some economic hope to the people who can now save their

earnings. It has also increased certainty for investors. However, industry is still ailing,

and the unemployment rate is still high. Everyone hopes that this transitional government

will give birth to democracy and prosperity.

Religio-Cultural Context

Chiefs as Custodians of Culture

Alexander argues that "colonial rule created a 'bifurcated state' that distinguished

between citizens on the one hand and subjects on the other. . . . Post-colonial states

succeeded in deracializing but not democratizing [the rural people]" (Alexander, 2006,

p. 2). His postulation is true when one considers the Zimbabwean context. In rural

Zimbabwe "the most immediate form of local governance is that of traditional and

customary institutions" (Matyszak, 2010, p. 9). The *madzishe* (chiefs) and the *masadunhu*

(headmen) are installed by traditional custom. They are removed from their positions by

death. They are also the guardians of the customs and traditions, and are the

spokespersons of *vadzimu* (ancestors).These traditional leaders have vested authority in

who stays in their areas of jurisdiction. Chitando argues that the ZANU-PF government

"realized the strategic importance of traditional chiefs for maintaining its support base in

the late 1990s" (2005, p. 227). In 2002 the government "incentivize[d] the chiefs by

buying them cars, tractors, providing them with fuel, building houses, and supplying electricity to the chiefs' homesteads" (Vengeyi, 2011, p. 257). The Traditional Leaders Act was also restored, giving the chiefs vast authority. With all these benefits and armed with the law, some chiefs "used their powers to evict people from villages, prevent opposition political parties from campaigning in their domains, and to control the distribution of food aid on a political partisan basis" (Hammar, 2005, pp. 14-15).

In 2010 top ranking military personnel had a meeting with the traditional leaders to design election strategies to perpetuate the rule of ZANU-PF (Makoni, 2010, para. 1). Later in the same year, the *madzishe* at their annual national conference openly declared their pro-ZANU-PF stance (Voice of America, 2010, para. 2). Consequently, this made it almost impossible for opposition political parties to gain a foothold in the rural areas.

Sacralization of the Land

African Traditional Religion in Zimbabwe has always spiritualized the land question. During the liberation struggle it was reinforced now and again that the *Chimurenga* was a realization "of the spirit medium Nehanda's prophecy that her bones would rise and defeat the white settlers" (Chitando, 2005, p. 226). The indigenous Zimbabwean was called *mwanawevhu* (child of the soil). Gundani affirmed that the soil was "a key marker of identity" (2002, p. 136). When the government started the land reform policy in 2000 the land issue was coated with religious themes (Chitando, 2005, p. 234). Mugabe was portrayed as "an obedient child of the soil who had acted to return the land to its rightful owners" (p. 234). Alexander and McGregor say that Tsvangirai and those in the opposition were described "as sell-outs and traitors" (2001, p. 511).

The "Culture" of Violence

Elections in Zimbabwe have always taken place in a climate of violence. Violence has always been used as a means to settle political differences. Among other things, lives have been lost, deep-seated hatred has been planted, property has been lost, and innocent women have been raped.

As a result of this deplorable situation, various initiatives have been taken for peace and reconciliation. In 1980 the newly installed Premier, Mugabe, made a sterling "commitment to the policy of reconciliation and unity" (Auret, 1992, p. 140). He called upon the people "to beat their swords into ploughshares" (Uwechue, 1981, p. 1472). This call came against the backdrop of unbearable memories of war (Sachikonye, 2005, p. 11).

Another signal for peace and reconciliation was made after the signing of the Unity and Peace accord of 1987, which saw the end of the *Gukurahundi*. An amnesty was also proclaimed for those who were involved in the human rights violations.

The other clarion call for peace was made in 2009 in the aftermath of the violent run-off election of 2008. The calls were good; however, they were not concretized with action. As a result they have left the Zimbabwean society polarized. Machingura aptly notes that these calls have left the people "more wounded, divided, and polarized that healed; and more disintegrated than integrated" (2010, p. 331). In connection with the 1987 call, Verstraelen says, "there was no mention of compensation for the civilian victims" (1998, p. 70). Sibanda observes that "the reconciliation is viewed strictly as reconciliation between leaders themselves and not the general people" (2005, p. 276). Even after the 2009 calls were made, no structure has been put in place to see that the reconciliation will cascade down to the general populace. There is need for these issues to

be addressed; otherwise the nation will continue sitting on a ticking time bomb.

Religion and Politics

There is interplay between religion and politics in Zimbabwe. It has been forwarded that "in all known precolonial African political systems and states, public religious performance played an important role" (Ellis & ter Haar, 1998, p. 187). This symbiotic relationship survived the colonial period and is alive and well in post-colonial Africa. Politicians have used "the religious communities for purpose of mobilizing voters, creating clientele or organizing constituencies" (p. 188). ZANU-PF and MDC have been caught in this web of using religion as a platform for garnering political support. The leaders of these political parties have tried "to outdo each other in attending Mapositori gatherings" (Vengeyi, 2011, p. 352). Mapositori or apostolic churches or 'white garment' churches are African indigenous churches or African-initiated churches, which are experiencing exponential growth in Zimbabwe. They allow polygamy and believe that science is used by the evil one to destroy faith. As such one of their cardinal doctrines is faith healing; they do not seek medical attention.

With elections looming in 2010, Tsvangirai attended one of their church services putting on their white regalia. The MDC leader "sat right on the ground, barefooted, singing, and attentively listening to the sermon" (Vengeyi, 2011, p. 358). However, the *Rabahuma-huma* (the chief apostle of the church) was suspicious of his visit because in that very same month prior to this visit he was on a country tour promoting child immunization.

In July of the same year president Mugabe also paid a visit to the Mapositori church when they were having their annual Passover, which attracts all the Mapositori

world-wide to Marange, where the church is headquartered. Mugabe "was clad in the church's white priestly garment and holding a staff in his hand. He sat among them, sang with them, and preached to the congregation" (Vengeyi, 2011, p. 360). In his address, Mugabe reiterated his anti-gay stance and promised them that he was going to stand in their defence for the inclusion of polygamy in the constitution. Vengeyi comments, "This was a strategy to present Mugabe as a holy man, prophet, or high priest in sharp contrast to Tsvangirai" (p. 360). Chitando adds that Mugabe is portrayed in these churches "as Africa's messiah, the brave one who has been willing to take on imperialist forces and defeat them because God is on his side" (2005, p. 231).

The leaders of the Mapositori churches wield immense authority over their congregants and are revered as if they were supernatural. They are also known as prophets and thus claim to speak on God's behalf. Hence, whatever they say is not questioned. Some of the sects do not even use the Bible, claiming that it is stale news meant for those who lived in the past. The leaders then claim that what they say is the fresh Word of God, which they get directly from Him. One of the leaders, Godfrey Nzira of Johane Masowe Wechishanu Church, "claimed to have received a revelation from the Holy Spirit that Mugabe was the leader of Zimbabwe" (Chitando, 2002, p. 11). Subsequently, the leaders of political parties try by all means to please these Mapositori to gain political mileage.

Church Role in National Healing

The president's call for peace and unity 24-26 July 2009 (Gore, 2009a, para. 2), was followed by various churches declaring those days as a time of prayer and fasting to show their solidarity with the government (Gore, 2009b, para. 3). Machingura says that

"the demographic statistics indicate that 70-80 percent of the Zimbabwean population subscribe to church membership in a Christian denomination and 98 percent to a belief in God and the power and influence of spirituality in the affairs of man" (Machingura, 2010, p. 333). These figures create a paradoxical situation and make it hard to explain how such a high level of Christianity exists side by side with the high levels of politically related violence. Banda and Senokoane wonder why "there is a simultaneous growth of Christianity and political repression"(2009, p. 207). They ask: "How come the increased presence of Christianity is not resulting in social and political transformation?" (p. 207).

After an analysis of the root cause of this problem, Banda and Senokoane conclude that it is caused by "the sacralization of human authority" (p. 207). Some church leaders in Zimbabwe have canonized their positions so that they cannot be questioned. It seems as if they have a monopoly on the Holy Spirit. They are at the center stage of all the activities of the churches they lead. They cannot be succeeded in their positions by anyone else. They can only be removed from their sacred positions by death. They hand pick the one who takes over, usually one of their kith and kin. The churches they lead are their personal property because the assets are registered in their personal names. So as to guarantee their continued control of the church, they also consecrate President Mugabe and present him as "the anointed leader of Zimbabwe who should be submitted to at all cost" (p. 207). The sacral overtones spill over into the authority of political leaders.

It is of paramount importance for the church fraternity in Zimbabwe to stop the veneration of human authority within before they can do so without. This divestment of sacred status does not mean that the church leaders must not be honored or respected.

Banda and Senokoane have called it "the desacralization of human authority" (2009, p. 241). They define it as "a conception of authority that is centred on accountability from those who hold power and also the empowering of the ruled to demand accountability from those who rule over them" (p. 241). When leadership and authority are desacralized, they are viewed as privilege and not right. It will carry the responsibility of service to the constituency and not look for ways in which the constituency can serve it.

The church should exorcise itself of the demon of absolute authority before it can do the same on a national level. Bediako forwards that "Zimbabwe needs a new conception of power that will eliminate from politics its present sacral overtones" (1995, p. 185). Tlhagale proposes the following as the role of the church in African renaissance: "A vision of a new African civilization, a civilization based on the humanity of people rather than on material possession, . . . the equal value of all persons,. . . that outlaws the patriarchal hierarchies and promotes participation by all, . . . that cares for the weakest members of the community . . . recognizing unity in diversity" (2000, p. 24). Christians have an obligation to challenge any "human being who aims at stepping up to God's throne and bringing the entire human race under his control" (Gitari, 1996, p. 93). The church must not promote unquestioning submission through the hallowing of human authority, but it must empower the Christians on the meaning of true citizenship.

The Mount Pleasant Church in Harare

The Adventist Church in Zimbabwe and Political Involvement

The Adventist Church in Zimbabwe has been affected by the political situation in the country. Before I joined the ministry, I was a member of a rural church, which was in a district that had one influential member who decided to join politics on the side of the

opposition. He ran for the parliamentary seat for the area. In his campaign bid, he recruited one of the church's charismatic evangelists to be his campaign manager. As they went around campaigning they employed some of the strategies, including door to door personal talks, which the Adventist Church used for witnessing. The strategies produced great dividends, as their support base grew by leaps and bounds. However, his popularity came at a cost to the church. The church was accused of taking sides in the political arena. Some church members were assaulted and victimized. Some of the churches in the area were closed by ZANU-PF supporters, who claimed that the churches were being used for political activities under the guise of religion.

In a bid to address the chaotic situation the district pastor moved around the churches explaining that, as members of the Adventist Church, we are supposed to be apolitical. He called upon those with political membership cards to surrender them to him and he burned them before our eyes. The ZANU-PF leadership in the area misinterpreted what he was doing and thought that he was destroying only the membership cards of their party, while promoting the opposition MDC. The pastor was then given an ultimatum to leave the area within 24 hours or else face grievous consequences. The conference acted promptly to remove him and post him to another district.

The Adventist contestant in the election won the seat but the image of the church was tarnished. His representation for the area in parliament was short-lived as he died of a liver problem. The evangelist who was his campaign manager has remained a political activist. However, he left the church after becoming polygamous.

When I joined the ministry, in my very first district, there was a church that was politically divided. There were two members who were contesting for the same councilor

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seat. One was standing for ZANU-PF and the other for MDC. The members of the church were split between these two, which created a tense atmosphere at church.

From these two experiences I came to realize that there was no clear cut position, not only among church members, but also among the pastors, on the interpretation of the apolitical position of the Adventist Church. When it comes to political involvement, some members are hyperactive, while others are passive. As a result of this confusion some church members have hurt each other after political clashes. In the district I currently pastor there are members with different political affiliations, while others do not want to participate in any way in national politics. This is what necessitated the undertaking of this project. The aim of the project is to explore some biblical principles that can help Adventists in Zimbabwe to navigate the troubled waters of political involvement.

The Mount Pleasant Church was not picked because the challenge was most prevalent there. It was chosen because the researcher has better access to it, since it is one of the churches that he pastors. This church is being used as a pilot project for the later benefit of all the churches in Zimbabwe.

Historical Background

In 1986 Leonard and Elsie Masuku, then Eastern Africa Division Publishing director and Highlands SDA Primary school head teacher, respectively, began worshiping with a group of Seventh-day Adventist students at the secular University of Zimbabwe. Mrs. Gladys Alfred and Happyson and Lynberg Musvosvi were some of the members who later joined them. Only a few students were meeting under the umbrella of the SDA Student Association. At the time the largest Christian group on campus was the Catholic Student Association, followed by the Christian Union.

In 1988 the Masukus realized the magnitude of the work that needed doing on campus and set about recruiting parents who would be interested in doing evangelism on the campus. One of the greatest challenges the Masukus and others quickly realized was the transitory nature of the membership of the students, as each year there would be a graduating class and new students would come. Some permanence was required and this had to be achieved through recruiting parents who would become permanent members of the church. Benison and Abigail Ntini, Samuel and Victoria Nkomo, Kaen and Winnie Moyo were recruited and later joined by Leonard and Beauty Moyo and Gideon and Hatizivi Tigere. That same year the Mount Pleasant Church was formed. Students who were instrumental in advancing the work within the SDA association included Robert and Harriet Khonje, Eddington Baipoledi, Marlon Chaya, Victor Moyo, Sam Kampondeni, Elisha and Mercy Mvundura, Chengeto and Shingi Moyo, among others. Other parents joined the church in the 1990s. In 1992 the need to look for land to build a church in the Mount Pleasant area became obvious. Between 1993 and 2002 a vigorous search for land was carried and a property at 357 Tunsgate Road, Northwood, Mount Pleasant, was bought, though it was zoned for a primary school. The church felt that building a school was an important part of its ministry. On the 18.15 acres of land, a high quality primary school was built by Mount Pleasant Church. The search for land to build the church continued until a second property on Waller Avenue, Groombridge, Mount Pleasant, was purchased. Yet again it was felt that an important part of the ministry was health work, hence the purchase of the two properties. One would be for the construction of the church, while the other would be for the construction of a medical facility.

In 1993 the church started to run a private clinic, which was used as a tool to raise

funds for the work of the church. At the same time it gave practical experience in running a medical facility. In 1994 the East Zimbabwe Conference (EZC) raised concerns about a local church running a clinic. From 1994 to 2001, long drawn-out negotiations between EZC and Mount Pleasant Church were held concerning the clinic. Mount Pleasant Church then decided to hand over the clinic to the EZC in 2002, after running it for nine years.

In 2006 construction of the grass-thatched chapel on Waller Road began in earnest and was completed in 2007. The first church services were held in the completed chapel in October 2007. This meant that Mount Pleasant Church was now maintaining its presence on campus as well as serving the community of Mount Pleasant area and beyond.

Composition of the Church

The majority of the members of Mount Pleasant Church are young people who study at the University of Zimbabwe. This is the largest state-owned institution of higher learning in the country. It attracts students from all over the country and others fromneighboring countries. Other church members are former students of this institution who have chosen to continue worshipping in this church. The core of the parents, who pioneered the establishment of this church are now the oldest members. These members constitute the educated elite of the country and are relatively wealthy.

Growth Patterns

From 1988 to 1990 the membership of Mount Pleasant church grew from a handful of students and parents to 150 regular members. From then on the membership

steadily grew to 400 by the year 2003. In the year 2009 the membership had reached 680.

In 2010, when I was appointed pastor of the church, I realized that there was need for a

membership audit because some of the names on the register were no longer attending.

This audit streamlined the membership to 406 by the year 2011. The main problem was

that students left the university without requesting church membership transfers. In 2012

the membership shot up to 550 because of massive evangelistic meetings held. By

September 2013 the membership was 561.

Finances (2009-2013)

The financial analysis starts from the year 2009, because that was the year in

which the Zimbabwean economy was dollarized, that is, the US dollar is now used as

legal tender. The figures prior to this period do not make sense due to the

hyperinflationary nature of the economy. In terms of tithes the church has experienced

phenomenal growth. In 2009 the total tithe received was USD 83,806. In 2010 it almost

doubled to USD 157,927. There was also a steady growth in 2011, when the tithe

gathered reached USD 201,765. In 2012 the figures rose to USD 209,947. The projection

for 2013 is even higher since by June 2013 the amount received was USD 158,424.

The offerings for the local church budget are not as abundant as the tithe. In 2009

the local offerings were USD 6,094. In 2010 the figures rose significantly, but not in

proportion to the tithe figure. The amount gathered was USD 26,008. In 2011 local

offerings were in the same range. The amount collected was USD 25,494. In 2012 the

amount was USD 29,322. By June 2013 the amount received was USD 17,342.

The church is struggling with its local church budget. However, there is great

potential because the tithe figures are high. If emphasis is placed on systematic giving,

this problem may be quickly resolved. A great part of these funds is used for monthly expenses to pay electricity bills, clean the church, and pay water bills. Because of the small local church budget, the church cannot sustain a community outreach program. The Dorcas Society and the Adventist Men's Organization have very little money in their coffers.

<div align="center">Community Service</div>

The transitory nature of the membership of this church has been useful in spreading the gospel, as the graduates from the university have gone to different parts of the world and reports come back showing that they are active in soul winning. From 1988 to 2005 the Mount Pleasant Church started branches which later became churches. These include: Gweshe Church in Chiweshe, Belvedere Church, Northwood Church, and Borrowdale Church in Harare. More needs to be done to reach out to the community, especially to the students at the University of Zimbabwe, most of whom come from the lower class and have few financial resources.

There is no relationship between the church and ADRA. Most members know little about it and no donations have been made to this relief agency of the church. ADRA has not carried out an awareness campaign in the churches and it solely depends on donors from outside Zimbabwe.

Plans are advanced to build the first state-of-the-art Adventist hospital in Zimbabwe, in partnership with the EZC. Financial challenges are hampering progress in this work.

Conclusion

This chapter has shown how deplorable the political situation in Zimbabwe has been and still is. This problem has had economic, social, and religious effects. The church has not remained untouched by these problems. Mount Pleasant Church has a role to play in the resolution of the political crisis, since its members are citizens of Zimbabwe. The church needs to do more in its community service if it is to be heard in the political arena.

The next chapter will focus on the development of a strategy to address the issue of political involvement.

CHAPTER 4

STRATEGY FOR POLITICAL INVOLVEMENT

FOR ADVENTISTS IN ZIMBABWE

Recognizing the indispensability of effective planning in ministry, this chapter

seeks to develop a strategy for proper citizenship for the members of the Adventist

Church in Zimbabwe. To begin with, the general methodology of the strategy will be

outlined. Second, the mission strategy will be fully described. Third, the evaluation of the

project will be delineated. To close the chapter, a brief synopsis and conclusion are made.

General Methodology

In order to ensure the success of the strategy to be implemented, this project will

use the Logical Framework Approach (LFA) and the Gantt Chart as planning and

management tools.

The Logical Framework Approach

The LFA is an "analytical tool used to plan, monitor, and evaluate projects"

(Odame, 2001, p. 1). Its origins lie in a planning approach for the U.S. military. Many

donor agencies have adopted it, and it is now the standard approach required for grant

application (Hailey & Sorgenfrei, 2004, p. 7). The LFA is an instrument for objective-

oriented planning. At the beginning, the starting point of the "*planning process* is the

problem analysis, which leads to *the objectives* and finally makes it possible to choose

the relevant activities" (Örtengren, 2004, pp. 3, 6).

From the outset, it must be noted that the terms the Logical Framework Approach and the Logical Framework Matrix or Logframe are at times confused. A distinction is therefore necessary. The LFA is a "project design methodology," while the Logframe is a "document" (Logical Framework Approach, 2007, p. 1). The matrix or Logframe is the product of this analytical approach (Wageningen, 2010, para. 4). In other words, the LFA is made up of two phases—the Analysis phase and the Planning phase. The Analytical phase has four steps—Stakeholder Analysis, Problem Analysis, Analysis of Objectives, and Strategy Analysis. The Planning Phase consists of the Logframe and Activity and Resource scheduling (Economic Planning Unit, 2010, p. 5).

The LFA is premised on the "systematic analysis of the development situation, particularly key development problems, and the options for addressing those problems" (Australian Government, 2005, p. 1). Its purpose is to undertake participatory planning that spans the life of the project work to build stakeholder team commitment and capacity with a series of workshops (United Nations Development Program, 2000, p. 1). This will then be put in a document (the Logframe) which sums up in a standard layout what the project will achieve, the activities that will be carried out to achieve its outputs and purpose, the resources required, the potential deterrents which could affect the success of the project, and how the process and ultimate success of the project will be measured and verified. The Logframe presents "a cause and effect matrix where inputs lead to outputs and outputs lead to immediate objectives, which in turn lead to longer-term objectives" (Saldanha & Whittle, 1988, p. 27). This cause-effect relationship is depicted in Figure 1. It is in a clear, concise, logical, and systematic way (BOND, 2003, p. 1).

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Longer Term Objectives
(Goal)

↑

Immediate Project Objectives
(Purpose)

↑

Project Outputs

↑

Inputs
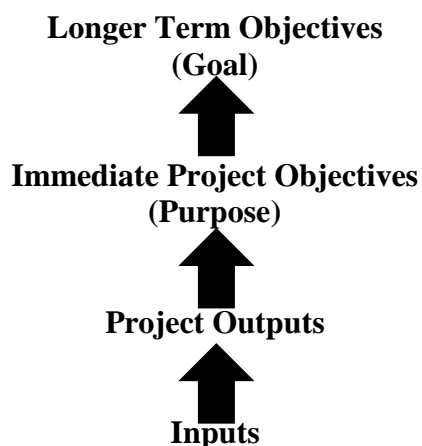
Figure 1. Cause-effect relationships in project design. Adapted from Saldanha & Whittle, 1988, *Using the logical framework for sector analysis and project design: A user's guide*. Retrieved 18 July 2011, from http://www.adb.org/ documents/guidelines/logical_framework/chap02.pdf

The LFA has been criticized concerning its theoretical basis. It has its own weaknesses, but despite these "it is the best of a bad bunch of options available" (Bakewell & Garbutt, 2005, p. 1). The LFA has proven to be cutting-edge over other developmental project management tools. First, it enables planners to identify and analyze problems and to define the objectives and activities which should be undertaken to solve these problems (European Commission, 2001, p. 13). Second, it clarifies the purpose for a project, defines key elements of a project, and facilitates communication between all parties involved (NORAD, 1999, p. 9). Third, the coherent connections among "a set of means and set of ends" are chronologically presented (McLean, 1988, p. 1). Finally, its flexibility leaves room for adjusting approaches or even changing the course of action (W. K. Kellogg Foundation, 2004, p. 5).

The Gantt Chart

The Gantt chart is a "great tool in making sure that you move from task to task as

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you work your way towards your goal" (Pemberton, 2011, para. 1). It was developed by Henry Gantt, a mechanical engineer, as a tool for displaying the progression of a project in the form of a specialized chart (NetMBA, 2010, para. 1). An early application was the tracking of progress of ship building projects. It was developed as a production control tool. It is a basic chart, a kind of bar graph on its side. Each task is assigned a bar that reflects the length of time necessary to complete the task. The bars are then put in order as they happen on a calendar (Pemberton, 2011, para. 2). There is need to identify the sequence of the tasks, and which ones must be completed before each milestone (American Society of Quality, n.d., para. 3). The tasks must be allocated among the team. The task schedules are derived from the logframe activities and they "provide a link between the detail of the project planning and the project objectives" (European Commission, 2001, p. 36).

On a Gantt chart one can visually see what activity needs to get done and when to do it. Tasks can be linked together, visually illuminating their relationship. Keeping the chart updated, by filling in the bars to show completion of events, helps manage the project and heads off schedule problems (Tague, 2004, p. 271).

Description of Mission Strategy

Application of Logframe

The Overall Goal

The over-arching goal of this project is to ensure that Adventists in Zimbabwe have a proper relationship between the church and the state. To reach this objective Mount Pleasant Church will be used as a model, from which other churches will adopt and adapt principles of proper citizenship.

Project Purpose

The purpose of this project is to identify and teach the principles that promote right citizenship for Zimbabwean Adventists. This will sensitize the conscience of the members on the appropriate interpretation of the apolitical position of the Adventist Church. It will also help reduce, or at least calm, political tensions among church members and society at large. It will also foster tolerance of different political views, which is fundamental in the creation of possibilities for peace and reconciliation.

Outputs

To accomplish the aforementioned objectives, four major outputs will be produced by the project. First will be the development and the administration of a survey tool. The chief aim of this is to assess the needs of Mount Pleasant Church, so far as this project is concerned. Each situation is unique and the one-size-fits-all strategy does not work. Robb emphasizes the "importance of coming to understand [one's] target group before planning any ministry to reach them" (1989, p. 15). He further says that to be effective in any strategy one needs to start "with the people to be ministered to rather than a program to be administered" (p. 15). This will help me to design my strategy from within rather than from outside my context. In turn this will increase the relevance of my strategy.

Second, will be the establishment of biblical principles on church and state relations. An effective strategy begins where the people are, but that is not enough. There is also great need for it to help people grow. Hiebert argues that the gospel has to transform culture because it is "a call to follow Christ throughout life in radical discipleship" (2009, p. 31). The gospel remains a constant, while contexts vary from

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place to place. The Bible is the agent for this transformation. This output will help my intervention to be biblically shaped and at the same time contextually relevant.

Third, will be the development and the conducting of the seminar on proper citizenship. The theme will be "Making the Makers of Peace: Building Bridges of Faith and Civility." The findings from the Bible on church and state relations will be applied to the situation. Robb states: "As Christian workers, our stress should be on applied research. . . . Research need to give rise to strategy, which in turn results in actual, enhanced ministry" (1989, pp. 33-34). This is what will make a difference in a heavily polarized political environment.

Finally, there will be training for trainers of peacemakers. It is hoped that this thrust will feed into the national initiative dubbed The National Organ for Healing and Reconciliation. The watchwords for this initiative are: "Peace begins with me; peace begins with you; peace begins with all of us." The training of peacemakers in one way or another will help to quell a volatile situation where people have hurt each other through politically motivated violence. Volf suggests that the first task in cultural mediation is to help participants understand one another. The second is to mediate disagreements and conflicts. The third and last task is to bring reconciliation where there are deep hatreds and memories of oppression (1996, p. 58).

Implementation of Strategy

Any successful project requires a good strategy. A strategy is a careful plan, necessary "to fight a war in order to attain the ultimate goal of victory" (Robb, 1989, p. 37). A good strategy requires long-term planning and foresight (p. 37). Strategic planning is not only limited to the business and military world, but it is also beneficial to

ministry. If a minister is busy with preaching and teaching, without taking time to plan, the minister is applying "tactics without strategy" (p. 40). Robb further says: "Strategy informs and guides tactics so that each tactical action counts" (1989, p. 40).

Strategizing is spiritual because it is "an attempt to anticipate the future. . . . [It is] our statement of faith as to what we believe the future should be like, and how we should go about reaching the future" (Dayton & Fraser, 1980, p. 16). A strategy will enable us to "concentrate all our resources on what we have determined are the essential tasks we need to perform" (Robb, 1989, p. 42). It also helps us understand what we will not need to do.

Often the implementation of a strategy is more demanding and problematic than its formulation. Gurowitz says: "Less than 10% of strategies effectively formulated are effectively executed" (2013). In other words having a strategy on paper and executing it are two different things altogether: "The strategy [often] dies for lack of implementation" (Malphurs, 1999, p. 175). Therefore it is highly necessary for a strategy to be backed by action (Soper, 1943, p. 235).

Last but not least, it must be remembered that there is cooperation between the divine and the human in bringing about the future. Each of these has a part to play in the equation. "In his heart a man plans his course, but the Lord determines his steps" (Prov 16:19). God is pleased when we use our minds to plan our strategies, guided by the inspired writ. In the implementation thereof, "He promises to direct the outworking of that strategy, and perhaps modify it as we go" (Robb, 1989, p. 41). So the Christian strategist must always leave room for God in the strategy. The chariots and the horses may be prepared and ready to do battle, yet the battle still belongs to God.

SUMMARY	MEASURABLE INDICATORS	MEANS OF VERIFICATION	IMPORTANT ASSUMPTIONS
GOAL: Mount Pleasant Church becomes a model of proper relationships between church and state for Adventist Churches in Zimbabwe	Three other churches adopt and adapt to the "Making the Makers of Peace" project by the first quarter, 2014, thereby reducing political tensions among members	Monthly elders' council reports	The conference administration is supportive of the project
PURPOSE: Ways of promoting right citizenship at Mount Pleasant Church are identified and implemented	• An increased promotion of forgiveness, reconciliation and tolerance • 20% of Church members become active peacemakers	• Monthly Church board reports • Quarterly business meeting reports	The church members are willing to be involved in the project
OUTPUTS: 1. Survey tool developed and administered to assess needs 2. Biblical principles on church/state relations are established 3. Seminar on proper citizenship is developed and conducted 4. Volunteers are trained to train others on peace-making	• Needs assessed by December 2012 • Seminar materials ready by October 2013 • The church is trained on citizenship by end of the fourth quarter 2013 • Training hand-outs developed by October 2013 • Ten volunteers trained to train others by end of fourth quarter 2013 • Ten "Makers of Peace" groups formed by beginning of second quarter 2014	• Survey instrument • Seminar materials • Church calendar of events • Seminar evaluation instrument • Trainer of trainers report	• The church board supports the program • Lessons are available • Church members attend the seminar • Elders patronize program
ACTIVITIES: 1.1 Prepare questionnaire 1.2 Pre-test questionnaire 1.3 Administer questionnaire 1.4 Evaluate survey	• Hall for the seminar is booked by 2nd quarter 2013 • Banners to advertise seminar are posted two weeks before		• The concept is accepted and incorporated into the church program

ACTIVITIES			
2.1 Exegete biblical principles on church/state relations 3.1 Seminar material produced 3.2 Seminar hand-outs developed 3.3 Conduct seminar 3.4 Conduct another survey 3.5 Evaluate seminar 3.6 Write report 4.1 "Making the Makers of Peace" hand-outs produced 4.2 Train trainers 4.3 Monitor the trainers as they train the peacemakers 4.4 Develop seminar hand-outs 4.5 Evaluation of the training 4.6 Write report	• The program is printed and distributed as seminar starts **INPUTS** • Budget • Elders • Church members • Venue for seminar		• Members practice what they learn

Figure 2. Application of the Logframe.

Activities and Resource Schedule (Gantt Chart)

The activities are those specific things done with the project's inputs to produce

the outcomes. These activities are carried out by the project participants during the

lifetime of the project. The activities are broken into tasks and subtasks. Summary tasks

summarize the data of their subtasks, those tasks grouped beneath them. In other words, a

summary task is made up of subtasks, and shows their combined effect.

Tasks have start and end points—thus they have segments of duration. Each task

has a person to monitor and execute it (see Figures 3 & 4 for a graphical presentation).

Needs Assessment

The first summary task will be the production of a survey tool in the form of a questionnaire. The reason why we start with needs assessment as Hutchinson puts it is:

> One of the lessons we have learned is that the community knows very well who they are as well as what their needs and problems are. But we have to get to the level of the community and share sufficiently with them to give them trust to bring out who they are and what their needs are. (1986, p. 27)

The survey tool will be addressing the key issues of political involvement by members of the Adventist Church. This will be done in the first year of the project by the researcher. The questionnaire it will be pre-tested by my 10 research assistants, who form the project team committee. No matter how culturally suitable a survey tool may be, it is always certain that something vital may have been omitted or the phraseology may not be precise. These problems can only be recognized by pretesting (Bernard, 2006, pp. 286-287). The pretesting process will polish up the questionnaire for it to be cutting edge.

Following this, the questionnaire will be administered at Mount Pleasant Church during the Sabbath worship service. The research team committee will then evaluate the data collected and determine the real issues that need to be addressed on political involvement by Adventists in Zimbabwe.

Because Mount Pleasant Church has members who are also students at the University of Zimbabwe, this survey will be administered during the second semester of the academic year. The research project team committee will be composed of the researcher, a chairperson, two elders of the church, one deacon, two women, and three youths (of which two will be female). This will be done in a bid to have a balanced committee which is also gender sensitive.

Activities	Year 1											
										0	1	2
Output 1: Needs assessed												
Activity 1: Survey tool produced						▒	▒		█	█			
1.1 Prepare questionnaire						▒	▒		▓				
1.2 Pre-test questionnaire						▒	▒			▓			
Activity 2: Survey tool implemented						▒	▒				█	█	
1.3 Questionnaire administered						▒	▒				▓		
1.4 Questionnaire evaluated						▒	▒					▓	
Output 2: Biblical principles established												
Activity 1: New Testament exegesis						▒	▒						
Activity 2: Spirit of Prophecy principles						▒	▒						
Activity 3: Principles from other writers						▒	▒						
Output 3: Seminar prepared and conducted												
Activity 1: Prepare seminar						▒	▒						
3.1 Seminar materials produced						▒	▒						
3.2 Seminar hand-outs developed						▒	▒						
Activity 2: Conduct seminar						▒	▒						
3.3 New Testament citizenship						▒	▒						
3.4 Spirit of Prophecy principles						▒	▒						
3.5 Principles from other writers						▒	▒						
3.6 Evaluate seminar						▒	▒						
3.7 Produce report						▒	▒						
Output 4: Training trainers of peacemakers												
Activity 1: Prepare training materials						▒	▒						
4.1 Trainers recruited						▒	▒						
4.2 Training hand-outs produced						▒	▒						
Activity 2: Conduct training						▒	▒						
4.3 Evaluate training of trainers						▒	▒						
Activity 3: Training of peacemakers						▒	▒						
4.4 Peacemakers recruited						▒	▒						
4.4 Monitoring the trainers						▒	▒						
4.5 Evaluate the training						▒	▒						

Figure 3.Gantt chart (year 1).

Activities	Year 2						Year 3					Person Responsible				
Output 1: Needs assessed																
Activity 1: Survey tool produced												▓				
1.1 Prepare questionnaire												▓				
1.2 Pre-test questionnaire												▓				
Activity 2: Survey tool implemented																
1.3 Questionnaire administered												▓	▓			
1.4 Questionnaire evaluated												▓	▓			
Output 2: Biblical principles established																
Activity 1: New Testament exegesis	█											▓				
Activity 2: Spirit of Prophecy principles		█										▓				
Activity 3: Principles from other writers			█									▓				
Output 3: Seminar prepared and conducted																
Activity 1: Prepare seminar					█							▓				
3.1 Seminar materials produced					▓							▓				
3.2 Seminar hand-outs developed					▓							▓				
Activity 2: Conduct seminar					█							▓				
3.3 New Testament citizenship					▓							▓				
3.4 Spirit of Prophecy guidelines					▓							▓				
3.5 Citizenship by other writers					▓							▓				
3.6 Evaluate seminar					▓							▓	▓	▓		
3.7 Produce report						▓						▓				
Output 4: Training trainers of peacemakers																
Activity 1: Prepare training materials					█							▓				
4.1 Trainers recruited					▓							▓				
4.2 Training hand-outs produced					▓							▓				
Activity 2: Conduct training					█							▓				
4.3 Evaluate training of trainers						▓						▓				
Activity 3: Training of peacemakers						█	█						▓	▓		
4.4 Peacemakers recruited						▓							▓	▓		
4.4 Monitoring the trainers							▓						▓	▓		
4.5 Evaluate the training							▓					▓	▓	▓	▓	
Key:A = Researcher; B = Project Team Committee (10); C= Chairperson; D = External Evaluator																

Figure 4. Gantt chart (years 2 & 3).

Biblical Principles Established

The second summary task will be the establishment of biblical principles related

to political involvement. This will be achieved by exegeting key New Testament texts

which have a bearing on this study. This will involve the grasping of the cultural,

political, and religious settings in which the passages were given, and the context of the

texts. This will establish what the text meant. Then the practical application of the

passage will be made to Christians today. The exegesis will be a bridge between what the

text meant and what it means now. Guidelines will also be established from the writings

of Ellen G. White. Her writings are accepted by the Seventh-day Adventist Church as "a

continuing and authoritative source of truth which provide for the church comfort,

guidance, instruction, and correction" (General Conference, 2010, p. 162). Next,

guidelines from Adventist thought leaders on the subject will be considered. Finally,

guidelines from other religious authors will also be considered.

The exegesis will be made expressly to suit the needs of the case. The data

collected from the church through the survey will be foundational to the research. Hiebert

says that in order for theology to be transformational, it must focus on mission and take

"humans seriously in the particularity of their persons, societies, and cultures" (2009,

p. 32). Mission must always be the mother of good theology. As a result of this the

stakeholders, in this case the members of the church, need to be considered in the process

of theological formulation.

This task will be done by the researcher in the first year of the project. The

researcher will utilize published resources including Greek lexicons, Bible commentaries,

journal articles, and magazines. This task was satisfied in Chapter 2, where a theological

basis for the study was articulated.

Preparing and Conducting Seminar

The third summary task will be preparing and conducting the seminar. The

biblical principles established in the second output will be used as the basis for the

seminar materials. Three seminar sessions will be conducted for all the members of Mount Pleasant Church.

These seminars will be conducted in the third year of the project. The researcher will hold the seminar with the assistance of his research team. In preparation for a seminar, Barratt suggests six guidelines: "Create a good working title, cover your target points, know your audience, time your seminar effectively, find a good location, and anticipate questions" (2012, para. 2-6). In this endeavor I will make the title of my seminar eye-catching and interesting. This will attract attendees to come. I will work with a core of seven principles of citizenship and my seminar will be focused around that information.

I will plan my target audience first and structure the seminar around it to connect audience and presentation. Mount Pleasant Church is mostly composed of intellectuals and university students who have a great appreciation for logical presentations. To maximize attendance, I will schedule the seminar sessions on weekends when the church members are free. I am also aware of the inquisitiveness of the members of the Mount Pleasant Church. Some members will have counter-arguments, so I will be prepared to answer questions quickly and effectively.

For the presentation of the seminar I am going to use the Participatory Research and Action approach (PRA) (Hiebert, 2009, p. 172). Since the members of the church will be involved in defining the problem from the onset, I will also involve them in deciding on the solution, finding the resources, and evaluating the outcomes. There will be group discussions on the biblical principles on citizenship. The group secretaries will also give reports to the church on their deliberations, including practical ways of

implementing the principles in their lives. The researcher will guide the process. According to Hiebert, when a project is thus implemented "the project becomes theirs and they will maintain it after the outsiders leave" (2009, p. 172).

Chin-Sang suggests that there is need for effective public speaking when making a presentation. One has to speak to the "audience with conviction and passion" (2008, para. 3). On voice projection he suggests that one has to speak loud and clear, but without shouting. He also emphasizes the need for eye contact with the audience (2008, para. 4). To make the seminar more effective, PowerPoint projections will be utilized. They will use good contrasting colors, such as white text on blue or black. I will follow Chin-Sang's tips of avoiding putting too much information on a slide, and I will use a font size large enough and clear enough for people to see and read. Handouts will be developed and given to all participants.

The participants will hear, see, discuss, and carry home the contents of the presentations. This will help to internalize the principles so that they can easily apply them as citizens of Zimbabwe.

After conducting the seminar there will be an evaluation by administering the survey tool again. This will indicate whether or not any changes have taken place in the church concerning the Adventist position on political participation. There will be only two additional questions on how the seminar has impacted the members' lives and suggestions on how the seminar can be improved.

<div align="center">Training of Trainers of Peacemakers</div>

The final summary task will be the training of trainers of peacemakers. Seminar materials will be developed, drawing information from Chapter 2 on peacemaking, going

beyond passive resistance to positive action, extending to the enemy love, tolerance, and non-violence. The point to be emphasized is that Christians should be agents of healing and reconciliation, while at the same time speaking against injustice.

The trainers will be recruited and subsequently trained to train others. The aim of this activity is to replicate the program in many places so that the Adventist Church will have a part to play in the government initiative spearheaded by the Organ for National Healing, Reconciliation, and Integration. The nation needs healing of the wounds which are still raw, due to politically motivated violence.

The trained trainers will be tasked to recruit peacemakers, whom they will train. This will help in reducing, or at least calming, the political tension among church members and society at large.

Evaluation of the Project

Project evaluation involves the "systematic collection of information about the activities and outcomes of an action, in order to determine its worth or merit" (Project Evaluation, 2008, p. 2). An evaluation is not limited to the collection of data but must also include analysis and use of the information to answer questions about the project's effectiveness and efficiency. It must be underscored that there is no one way to carry out an evaluation.

The process of undertaking an evaluation involves the designing and planning of the evaluation; gathering information; analyzing the information; and using the conclusions (Project Evaluation, 2008, p. 3). First, one has to clarify the specific purpose of the evaluation, determine the questions you want to be answered, identify the stakeholders, and the preparation of the survey material. Second, the gathering of data

must take place at key points during the project. Third, the analysis of the data involves the preparation of a report. Finally, one must tell others about what has been learned and achieved, so that they may also benefit from the project experience. This then can "empower others to undertake similar projects and make their journey easier and more enjoyable" (Project Evaluation, 2008, p. 3).

The evaluation process should be continuous and involves three key aspects: goals, methods, and resources (Dayton & Fraser, 1980, p. 320).

Importance of Evaluation

Evaluation is crucial because the stakeholders want to know if the programs they are implementing are actually having the intended effect. An evaluation asks important questions like: How the project could be improved, are there better alternatives, are there unintended outcomes, and are the program goals appropriate and useful (Shackman, 2009, para. 5). The evaluators will help answer these questions, but the best way to answer these questions is "for the evaluation to be a joint project between evaluators and stakeholders" (para. 8). For the effectiveness and sustainability of the project operation "regular routine evaluation" is recommended (Myers, 1999, p. 181). It must be noted that there is no precise difference between evaluation and monitoring because they intersect in practice; they are both "part of a systematic participatory learning process" (International Fund for Agricultural Development (IFAD), 2013, para. 13).

Evaluation Criteria

Rossi, Lipsey, and Freeman (2004) suggest the following kinds of assessment, which may be appropriate at different stages during the project's lifetime: "assessment of

the need of the program, assessment of program theory, assessment of the implementation, and assessment of the impact (effectiveness)" (Rossi, Lipsey, & Freeman, 2004, p. 169; see also pp. 170-199). First, is the identification of the problem. It is more effective if stakeholders are included so that there can be an early buy-in on the process. Second, is the assessment of the program theory. Here the evaluator can assess whether the program theory is congruent with research evidence and the practical experiences of programs with similar concepts. Third, is the process evaluation, which is an ongoing procedure in which repeated measures may be used to evaluate whether the program is being implemented effectively. Finally, there is the thrust to measure whether the program has achieved its intended outcomes. Statistical analysis can be used for this aspect.

Two evaluation methods will be applied for this project. First, the researcher will use questionnaires which will be conducted in person with the assistance of the project team. The survey tool is efficient for quickly obtaining information from a wide variety of people. It is inexpensive and is completed anonymously. Questionnaires are also easy to compare and analyze (Project Evaluation, 2008, p. 5). However, they also have a downside since they are impersonal and are not participatory. Behaviors and reactions cannot be noted on them.

Second, to complement the questionnaires the researcher will also use participant observation especially at the time of conducting the seminar. Information will be collected by listening, watching, and recording what is seen and heard. "Through asking questions, and by noting comments, behaviors, and reactions, useful information is

provided to the evaluation process" (Project Evaluation, 2008, p. 5). This method will gather accurate data about the program.

Scope of Work

The scope of this project starts with the assessment of the needs of Mount Pleasant Church, as far as political involvement is concerned. This will then lead to the establishment of biblical principles on how Adventist Christians should relate to the state. This will culminate in the preparation and conducting of a seminar on responsible citizenship. It will subsequently end with a training of trainers of peacemakers. The implementation of these activities will result in the sensitization of the conscience of church members on the proper interpretation of the apolitical position of the Adventist Church. It will also foster tolerance of different political views which is fundamental in the creation of possibilities for peace and reconciliation.

Stakeholders

In project evaluation it is critical to identify stakeholders. In this project the stakeholders are primarily the members of Mount Pleasant Church. For working purposes the following are key stakeholders: the project chairperson, the project team, the church board, and the East Zimbabwe Conference.

Evaluation Team and External Evaluator

This project is going to utilize both internal and external evaluators. That is, it will include people associated with program execution and also persons who are not associated with any part of the program implementation. Using internal and external evaluation will provide a much needed balance.

The internal evaluation will be done by the project team committee, which has a better overall knowledge of the project. The external evaluation will be conducted by the research director for Solusi University, who will bring expertise. Since he will be an outsider he will be more objective of the process and will offer new perspectives.

Monitoring and Reporting Progress

As noted above there is a faint line between monitoring and evaluation as a result of their overlap; they are both part of the same process. Monitoring and evaluating are ongoing processes, from the start of the project to the end. The purpose is to control and measure the success of the project.

First and foremost, there will be an assessment of the needs of the project. This will be a joint assessment by the project team and the primary stakeholders (members of the Mount Pleasant Church). When the researcher produces the questionnaire it will be pretested by the project team, after which it will be implemented and then evaluated by the project team. The input of members will be factored in so that it becomes their project. A report of this assessment will then be produced.

Second, the project theory must be assessed. This asks whether the program goals and objectives are feasible and whether the activities of the program are well defined and sufficient. The evaluators, who are my teachers from Andrews University, will assess the program theory in conjunction with research evidence and practical experiences of programs with similar concepts.

Third, the implementation must be assessed. As the activities of the project are carried out, internal evaluators will assess the tasks involved. This will be done before and after an activity. In these evaluation meetings, minutes will be produced. This

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monitors the implementation process. Reports will be given on the progress by various

team members on their assigned responsibilities.

On the task of conducting the seminar the participant observation evaluation

method will be used. The church will be divided into groups to discuss some of the key

texts and Ellen White quotations on citizenship. The researcher will be monitoring the

discussion groups asking questions and noting comments. Nonverbal cues will also be

watched. The secretaries of these groups will give a report to the church and make room

for questions and comments. This will provide useful information concerning the

evaluation process as it will be interactive and more personal.

Finally, there will be the assessment of the impact of the project. The survey tool

will be administered again to measure any change of view as far as the issue of political

involvement is concerned. The data collected will be compared to the data collected in

the first survey. When this is done, the report will be taken to an external evaluator for a

thorough statistical analysis. The conclusions obtained from the assessment will be

shared with the stakeholders. This will empower other churches to undertake similar

projects, making their journey stress-free and more pleasant.

Linkage to the Logical Framework Matrix

The project evaluation follows a cause and effect sequence, where inputs lead to

outputs and outputs lead to immediate objectives, which in turn lead to the achievement

of the project goal as presented in the Logical Framework. The project goal depends on

the effective execution of the summary tasks and the subtasks. The political needs will be

surveyed through a questionnaire, leading to the establishment of the biblical principles

on political involvement. This will then lead to the preparation and the conducting of the

seminar, after which a proactive training of trainers of peacemakers will follow. All these interrelated activities ultimately lead to the realization of the project purpose.

The measurable indicators and the means of verification in the Logical Framework Matrix serve as yardsticks to test the feasibility and effectiveness of the project. They all contribute to the fruitful realization of the project plan.

The Logical Framework Matrix, with its activities and timelines, will also serve as a means by which the progress of the project can be evaluated. Stated periods for the accomplishment of various tasks and the persons responsible for each of them are guides that will help keep the project on course.

Summary

To sum up this chapter concerning the development of a strategy for political involvement for Adventists in Zimbabwe, the following should be noted. To ensure the success of this strategy, the Logical Framework Approach and the Gantt chart will be used as project management tools. The project goal is to make Mount Pleasant Church a model of proper relationships between church and state for Adventist churches in Zimbabwe.

To achieve this, biblical principles of right citizenship will be identified and implemented. Four related outputs will be the fundamental elements for the realization of the goal. The first has to do with needs assessment of the church on issues to do with politics. This is followed by the establishment of biblical principles on church/state relations. The third has to do with conducting a seminar on proper citizenship. The last has to do with the training of trainers for peacemakers.

The next chapter describes the results of the strategy implementation as well as the successes and lessons learned.

CHAPTER 5

PROJECT IMPLEMENTATION, RECOMMENDATIONS,

AND CONCLUSION

The preceding chapter discussed a strategy for guiding political involvement for
Adventists in Zimbabwe. First, a survey tool was to be produced addressing key issues in
the area of political involvement. The survey tool was to be pretested and administered at
the Mount Pleasant Church. The data collected was to be evaluated to establish the real
issues in as far as citizenship is concerned. Second, biblical principles related to political
involvement were to be established. Guidelines were also to be sought from the writings
of Ellen White and consideration was also to be made of principles from Adventist, other
Christians, and Jewish authors. Third, a seminar was to be prepared and conducted using
material from the established biblical principles. Finally, a training of trainers of
peacemakers was to be conducted to equip Adventists to be agents of healing and
reconciliation.

This chapter will give a report on the project implementation, after which the
lessons learned will be outlined. Suggestions on how to improve of the strategy will also
be laid out. Reflection will be made on how the project can be replicated in the future and
several recommendations proposed. Finally, to end the chapter, a short, yet definitive
conclusion will be made.

Report on Project Implementation

To a great extent the project implementation was a success, however, some parts have not yet been accomplished. There are also areas in the strategy that were adjusted and others that were not executed according to the original plan.

First, the biblical principles related to political involvement were established in the period between 2012 and 2013. The following guidelines sum up the findings: a Christian is supposed to be in the world, but not of the world. A Christian will not be neutral on moral issues and is called to stand up against immorality. A Christian's activism is to be nonviolent and includes roles of advocacy, mediation, and reconciliation. Christians can hold political office, provided that in doing so they do not compromise biblical principles. Christians are called upon to respect earthly government for the sake of law and order. There is no fundamental opposition between serving God and nation because church and the state share common rules; however, there can be opposing rules, and in the case of conflict the Christian will obey God first. In other words, there is room for civil disobedience in the believer's life. It is also fundamental that there be a clear demarcation between church and state. These entities must not depend on each other to fulfill their responsibilities. The church as an entity is to be apolitical; it must not advise its members on political matters and should not support any political ideology. The church must not ally itself with any ruling party. In this vein, those who are church workers and desire political office must surrender their credentials. Church members have a right to function in the political arena as individuals. Nonetheless, owing to the contention and deep feelings that often exists between political parties, it is more expedient, when possible, for Christians who wish to stand for

positions of responsibility in elections, to do so as independents.

Second, after the establishment of the biblical principles, permission was sought from the East Zimbabwe Conference executive committee to conduct the research. A letter was written to the Conference on 20 August 2013 (see Appendix A). The committee responded favorably (see Appendix A). The authorizing letter was then taken to the Mount Pleasant Church, together with the letter of the researcher seeking permission and it was gladly accepted (see Appendix A). With permission granted on 14 November 2013, the researcher went on to form the project team of ten to assist in the coordination of the strategy implementation.

Third, drawing from the already established biblical principles, seminar materials were produced and ready for use by 12 March 2014. To make sure that the seminar would be a success, a whole Sabbath was blocked out to implement it. To make it even more relevant we planned for a holy communion for that Sabbath and a potluck for lunch. To ensure the publicity of the seminar we advertised it in the church bulletin two weeks prior to 5 April 2014, the date set for the seminar. To augment this advertisement we also sent messages on the Whatsapp and Facebook platforms of the various church groups. Emails were also sent to the members. This was done to engage every member for the seminar.

Fourth, on the Sabbath of 5 April the seminar was conducted. The theme of the seminar was: Making the Makers of Peace: Seminar on Civic Responsibility. The seminar was done at the University of Zimbabwe chapel. The program started at 9:00 a.m. with my opening remarks and explanation of the seminar. The pre-seminar questionnaire was administered (see Appendix B). The deacons distributed the survey

tool and the congregation was asked to fill it out. After all the people had filled out the

questionnaires, they were collected. The congregation was divided into seven groups to

look at particular texts that had a bearing on citizenship and also selected quotations from

the writings of Ellen White (see Appendix C). The discussion handouts also had leading

questions and other biblical texts which corresponded with the principles being discussed.

From each group a chairperson and a secretary were selected to lead the discussions and

to record the findings. Each group was to present its findings in the afternoon. The

discussions took place during the Sabbath School time, from 9:45 to 10:45. During this

time I moved from group to group monitoring the progress of the discussions. I was

pleased to see the interest of the people on the deliberations of the groups. When the bell

was rung to conclude the discussion session, all the groups wanted to continue. The other

thing that caught my attention was that the people were even looking for other Scripture

texts and Ellen White references on what was being discussed. The time allotted to this

session proved too short, but we still had to finish on time so that the other aspects of the

seminar would be covered.

The whole church then assembled together for the main service, which was the

Communion service. My homily for the service was taken from Matt 5:9, "Blessed are

the peacemakers, for they will be called children of God." It highlighted that almost

everyone wants peace and that people all over the world want to be called children of

God. However, the paradox of it all is that the pages of human history are filled more

with war than with peace. It also pointed out that the human heart is at the core of the

problem. By nature human beings are troublemakers and not peacemakers. I presented

Jesus as the chief peacemaker, who made peace between heaven and earth. The

congregation was then urged to follow Jesus' example by becoming ambassadors of reconciliation (see Appendix C for the sermon notes). As the bread and the wine were being served the following passages of peace were recited: "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid" (John 14:27). "Make every effort to live in peace with everyone and to be holy; without holiness no one will see the Lord" (Heb 12:14). "If it is possible, as far as it depends on you, live at peace with everyone" (Rom 12:18). "Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus" (Phil 4:6-7).

After the communion service the church had a fellowship lunch. Even during lunch the people were still discussing issues to do with political involvement. This showed me that this area needs more attention and has been neglected by the church.

At 2:00 p.m. the church reassembled and each group was asked to give a report of its findings. A recording secretary was selected to record all the findings from the groups and other considerations that had come up in the discussions. After each group presentation the people briefly discussed the findings. The researcher highlighted the key points after each discussion and addressed some of the difficult issues raised in the discussions. I felt I was playing the role of a midwife. After all the group presentations were made, the secretary then presented a summary of the findings that had been presented. I gave the closing remarks. The post-seminar questionnaire was then administered and collected (see Appendix B). Seminar handouts, including a declaration of the Seventh-day Adventist Church on church-state relations were distributed to all the

participants (see Appendix C). The seminar ended at 4:30.

Fifth, after the seminar was conducted the time of evaluation came. The pre- and post-seminar questionnaire data was collated and put in graphs (see Appendix D). The number of people who filled out the pre-seminar survey totaled 210 (108 females and 102 males). Those who filled out the survey tool after the seminar were 125 (74 males and 51 females). The analysis made herein is based on percentages and not raw figures. The difference in the numbers of those who filled out the survey before and after the intervention can be attributed to the fact that most people do not usually attend afternoon sessions at church. However, on this Sabbath there was a remarkable improvement on the numbers that attended the afternoon service. On other Sabbaths fewer than a quarter of those who come in the morning attend the afternoon session. Yet on the day of the seminar more than half of the congregation came back and were willing to stay until 4:30 p.m., when we finished the seminar. This shows how the issue of political involvement is of great importance to many Adventists in Zimbabwe.

The questionnaire covered three main areas. First, were questions to do with participation in the congregation, such as church membership information. Second, were questions dealing with beliefs and values. The first question in this section was general and asked the member to express their opinion on the relationship between church and state. There were four choices to pick from. The first choice stated that the church, through its members, should use all means possible to establish itself in politics. Only 7% of the respondents agreed with this before the intervention. After the intervention the percentage of those who agreed dropped to 1%. This shows that the intervention had an

impact and the church learned that it does not need to establish itself in the nation using political means.

The second choice stated that the church, through its members, should not in any way interact with politics because church and state are totally separate entities and should not be mixed. The response was that 46% of the respondents agreed before the intervention. After the intervention there was a noticeable increase to 65%. I was not expecting this, but this trend can be ascribed to the heavy polarization in the political situation in Zimbabwe. Some church members have chosen not to be associated with anything to do with the affairs of the state, which they deem volatile. In such a context most church members have become passive concerning political matters and do not even vote in the national polls.

The third choice stated that the church, through its members, should follow the developments in politics and contribute to the political debate without expressing the views publicly. Prior to the intervention 1% of the respondents agreed, and after the intervention 0% selected this option. This confirms that the intervention sensitized the conscience of the members that a Christian should not just be a spectator in national affairs but is expected to contribute.

The fourth choice stated that the church, through its members, should be aware of what is happening in the political world and be a prophetic voice to guide, rebuke, and affirm politicians, yet without being involved. This choice was the ideal which the intervention was trying to achieve. Prior to the seminar 47% agreed and after there was a drop to 34%. This low percentage can be attributed to the political context of Zimbabwe which is unfriendly to any opposition. Zimbabweans cannot freely express their political

opinions. This choice is the ideal but the ideal is not always possible. The ideal can only be reached if the order of things changes. The constitution may have overtones of freedom of speech, but in reality there is no guarantee of freedom after making a speech.

There were also seven questions that were more specific than the aforementioned four broad questions asked first. The first one dealt with supporting a political party. Before the intervention 16% of the members supported a political party while 79% did not support any political party. On the other hand, about 6% of the members were not sure if they supported any political party at all. After the intervention the members who did not support any political party increased by 17% to become 95%, with 3% still supporting a political party, and 2% of the members still unsure of their political status. This result clearly depicts the effect of the intervention on the church members. The seminar discouraged party politics and the church heeded.

A second question dealt with being a member of a political party. Before the intervention 5% of the church members said they were members of various political parties, while 95% were not members at all. After the intervention, church members who were members of various political parties decided to rescind their membership and join the group of non-political party members. In the final analysis, 99% of the members supported no political party, while 1% remained adamant in their political party membership. This is a major stride in the right direction, since much of the violence in the country is perpetrated by opposing political parties. If church members shun partisan politics they can become effective in the mission of reconciling warring political factions.

A third question dealt with holding political office. Prior to the intervention, 69% of the respondents said that they would not hold a political office if given a chance, while

22% indicated that they would eagerly take up the offer. About 10% were not sure of how they would respond if the opportunity presented itself. After the intervention the percentage of the members who would not hold a political office if given the chance increased to 82%, while the percentage of those who would take up the offer decreased to 14% from around 22%. About 4% were still not sure of how they would respond if the opportunity presented itself to them. In the open forum, when this issue came up, some members were of the view that political office can ruin a good person. This can be the reason why most of the people resolved that the best thing to do is not to be involved at all in politics. It is also a reflection of the evil terrain in the political landscape of Zimbabwe, where most, if not all, politicians are painted with the same evil brush. The intervention made it clear that there is room for those who feel called in the church to pursue a career in politics. For those members who want to hold political office, there is no problem, as long as they do not compromise Christian principles.

A fourth question dealt with voting in the national polls. Before the intervention 22% of the members said that they vote in national polls, while 76% said they did not. Only 2% said they were not sure on their standing on this question. After the intervention 91% decided that they would not vote. Only 6% (from the original 22%) of the members said they would vote in national polls. The percentage of those who were unsure increased from 2% to 3%. This trend can be attributed to the seemingly contradictory statements by Ellen White, who at one time urged people to vote and to keep their vote to themselves (1958, p. 337), while on the other hand, she says that "the people of God are not to vote to place such men in office; for when they do this, they are partakers with them of the sins which they commit while in office" (1923, p. 475).

A fifth question dealt with tolerance of people who have different political views. Prior to the intervention 67% of the members indicated that they would tolerate people with different political views, while 8% would not. The other 25% was unsure of where they stood. After the intervention there was a decrease in the percentage of those who said they would tolerate people of different political views from 67% to 63%, while there was an increase in those who would not tolerate (from 8% to 23%). There was a decrease of those who remained unsure from 25% to 14%. This trend was not only unexpected, but difficult to explain. However, what transpired during the open session can give some insight on these answers. It was clear that almost everyone had a relative who is a victim of politically motivated violence. In some instances the cases were reported to the police, but no action was taken and the perpetrators still remain at large. Nothing was done to bring justice or even to counsel the traumatized victims. Thus, many people are yearning for justice.

The sixth and seventh questions dealt with whether the church has a role in nation building and how it can contribute to the national initiative that was promoted by the government to foster national healing and reconciliation. Before the intervention 47% of the respondents were of the opinion that the church should have a role in nation building, while 23% were of the view that it should not. The remaining 30% were not sure. Concerning the participation of the church in the government's Organ for National Healing, 44% of the members were of the opinion that the church should play a pivotal role, while 16% said no. The remaining 40% was unsure. After the intervention the percentage of those in favor of the church being involved in nation building increased by 28% to 75%, while 22% of the members were still against the church's involvement. The

percentage of those not sure drastically dropped from 30% to 3%, showing that the seminar had an impact in helping church members realize that they had a duty as citizens of Zimbabwe to build the nation. On the church's involvement in the Organ for National Healing, there was a decrease in the percentage of those who agreed (from 44% to 32%). Notwithstanding, there was more than a marginal increase in the percentage of those who were against the church's participation (from 16% to 43%). A decrease was also noted in the percentage of those who were not sure (from 40% to 25%). This pattern can be attributed to the fact that since the formation of the Organ for National Healing in 2009, nothing concrete has been done. The calls for peace ended in words. The offended were only called to forgive and forget. Any search for the truth of what happened was labeled divisive. Some of the perpetrators of the crimes were law enforcement agents. In the open forum some members were even asking: "If the policepersons are unjust, who will police the policepersons?" Some of the members were asking, when the pre-seminar questionnaire was administered, what this Organ for National Healing was. The argument was how can the church participate in something that has no structure, but is just rhetoric of those in power?

There are some parts of this strategy still missing. The last output of the strategy, the training of the trainers of peacemakers, has not yet been done. However, some of the activities of this output have been accomplished. The training materials have been prepared. The remaining part is the recruitment of the trainers and the production of the training handouts. After these activities are done the training will be conducted and evaluated. The trained trainers will then be tasked to recruit peacemakers and the research team will monitor and evaluate the training of the peacemakers.

Lessons Learned

As the intervention was being implemented there were things that worked and things that did not work. The establishment of biblical principles went smoothly. The researcher had a wealth of resources in the form of commentaries and online libraries provided by the Adventist University of Africa library. The Ellen G. White Research Center in the same library also provided all the resources I needed from the writings of Ellen White.

The production of the survey tool went well, except that the questionnaire was not adequately pre-tested. This was realized when the evaluation was being done at the end. A significant number of respondents, when asked how long they had been members of the congregation, gave information about their age. There were members who did not fill out the questionnaire, stating that filling it out was doing work on the Sabbath. They felt strongly that it was not in harmony with Sabbath observance. This was mainly noted among the youth who are highly conservative; 13 of them returned blank questionnaires.

By and large, the activities in the preparing and conducting the seminar went well. The East Zimbabwe Conference and the Mount Pleasant Church gave me permission to do the research without any equivocation. My project team was willing to sacrifice time to help me in the implementation of the project. There were, however, things that did not go according to plan. A hall was not hired for the seminar, as was the original plan. Banners to advertise the seminar were not produced due to financial constraints. As the seminar was being conducted there were things that were adjusted. I felt that I should not use PowerPoint projections, since my main duty was to moderate the discussions. Neither was I able to travel to Solusi University to meet with the director of research, due to

financial and time constraints. However, I managed to get a person in Harare to help me with the external evaluation of the strategy.

During the project implementation, I did not follow the plan of the strategy. Conditions forced certain adjustments. Originally the first output was a needs assessment, in which a survey tool would be used to identify the real needs of the Mount Pleasant Church. This would then be foundational in the establishment of biblical principles so that the exegesis would address the church situation. This would then lead to the preparation and conducting of the seminar. Last would have been the training of the trainers of peacemakers. The adjustment started with the establishment of biblical principles, followed by the seeking of permission, which had been neglected in the original blueprint of the strategy. The pre-seminar questionnaire was administered on the day of the seminar. There was no time to evaluate the data collected. This forced me to go straight ahead with the seminar. The evaluation of the pre- and post-seminar survey tools was only done at the end.

The timeline of the research was also adjusted. According to the strategy, needs were to be assessed between September and December 2011, biblical principles were to be established between January and September 2012, the seminar was to be prepared and conducted between October 2012 and January 2013. Last, the training of trainers of peacemakers was to be done between October 2012 and June 2013. In the implementation of the strategy, the biblical principles were established between July 2012 and March 2013. After this permission was sought in August 2013 to conduct the research. It was granted by all the stakeholders by November 2013. The project team was put in place by December 2013. The seminar material became ready by March 2014. The

seminar was then conducted in April 2014 and the evaluations were done in May 2014.

From this whole process the following lessons were learned. First, procrastination is the thief of time. If the strategic plan had been followed, I would not have gone through such hurry. Doing things the last minute always reduces the quality of what is being done. If the research schedule had been followed the training of trainers would have been accomplished. However, it must be noted that it was difficult to implement the intervention between 2011 and 2013 because it was election period and tensions were high. So it was risky to implement it in that period.

Second, the buy-in process of the people involved in the research is always necessary. I realized that if I had administered the pre-seminar survey tool in 2011, I would have accomplished much more. I would have had the time to assess it and to prepare the intervention so that it would meet the real needs of the people. People would have also felt that the project was owned by them.

Last but not the least, I learned that bringing change, especially to people in a repressive, suppressive, and oppressive situation, is not an event but a process. For this intervention to be more effective it needed to be staggered over a period of time and not done in a single day. Group efforts are not enough; there is need for one on one counseling sessions. Most people in Zimbabwe need to be healed of their broken emotions before they can be healers of others.

Based on these lessons, I do not necessarily need to radically alter the strategy, but I need to stick to it. That was my greatest undoing in the implementation process. Nonetheless, for the strategy to be cutting edge permission from the responsible authorities must be obtained before the project is conducted. This has to be included in

the logframe and the Gantt chart. I neglected this crucial aspect.

When administering the survey tool, it will be necessary to go through all the questions, explaining the meaning of the questions and giving room for those with questions to ask so that they know exactly what is required. This will reduce mistakes in filling out of the questionnaire.

Future Impact

The project strategy is ready for replication throughout Zimbabwe. Output four, which concerns itself with the training of trainers of peacemakers, is prepared. The trainers who will be recruited and subsequently trained to train others will ensure the spread of this intervention. The trained Adventists will be equipped to be peacemakers in a volatile political environment. In this way the Adventist Church will have a practical part to play in the Organ for National Healing, Reconciliation, and Integration.

I will also recommend the project to the East Zimbabwe Conference and initiate the training of pastors so that they can also implement the project in their churches. The East Zimbabwe Conference will then also be called upon to recommend the project to the Zimbabwe Union Conference, so that it reaches all Adventists in the nation.

The project contributed to the overall goal, the development and implementation of a strategy based on biblical principles to guide Zimbabwean Adventists on civic responsibility. The seminar at Mount Pleasant Church was used as a pilot project and the members' consciences have been sensitized on the proper interpretation of the apolitical position of the church. It has also calmed the political tensions among the members. A foundation has been laid for the tolerance of different political views, which is fundamental to the creation of possibilities for peace and reconciliation.

<center>**Recommendations**</center>

Now that a strategy based on biblical principles to guide Zimbabwean Adventists on civic responsibility has been developed and implemented, the following recommendations are proposed.

First, there is need for the Zimbabwe Union Conference to establish rapport with the government of Zimbabwe. This mutual relationship will establish the basis on which the church will have an opportunity to pray for government officials, affirm them for the good they contribute, counsel, and even rebuke them where they go wrong. If this relationship is well established the government leaders will even seek advice from the church on other matters. By this the church will become a prophetic voice to those in power.

Second, the Adventist Church must be in the forefront of the mission of sensitizing, informing, and educating both individuals and communities towards a stronger sense of justice. The church cannot close its eyes to the reality of injustice in the world; even though it may not change the situation, somehow it must, by its life, challenge it. In this mission the church must not run the risk of being unjust in accusing others of injustice. There must never be discrimination in the circles of the church on the basis of race, gender, or status. The church must refrain from all models which are incompatible with the gospel.

Third, the Zimbabwe Union must play a decisive role in the desacralization of human authority. This thrust must not be confused with secularization of authority. As the situation obtains in Zimbabwe, it is not clear whether the church leadership mirrors the state leadership or vice versa. Church leaders have sacralized their positions and are a

law unto themselves. In a bid to desacralize human authority, restrictions on the duration of leaders in office must be put into the constitutions of the conferences. When leadership is desacralized it will focus on how it can serve and enhance the welfare of its subjects; when sacralized it focuses on how the subjects can serve it. Human authority needs to be anchored on the accountability of those who hold power and the empowering of those ruled.

Finally, there is a great need for the Organ for National Healing, Peace, and Reconciliation to put in place structures nationwide which will ensure that the ideal being promoted cascades down to the grassroots. Rhetoric will not bring national healing. The concepts of peace and reconciliation must be merged with truth and justice. Platforms where the truth of what happened is told must be put in place. Counseling centers must be established for the healing of those with broken emotions. If nothing is done in this regard, the Organ for National Healing will only be calling for quiet and not peace.

Conclusion

The call to follow Christ is not a renunciation of a Christian's earthly citizenship. It is a call to be a citizen of the all-surrounding kingdom of God. A Christian will realize that God is the One who establishes civil government, and that He speaks out against corruption in government. God has a mandate for Christians to be the "salt of the earth" (Matt 5:13), and the "light of the world" (v. 14). As such, Christians will play an active role in conflict resolution which leads to reconciliation and reconstruction. They are to renounce violence in human relations, to encourage tolerance, to promote unity, to be builders and not destroyers, and to be agents of social change and spiritual transformation. It is not the sincere following of Christ that holds Christians back from

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action, but the temptation of ease and conformity and the soothing understanding that our

kingdom is not of this world. Citizenship is not a privilege but a vocation. Not responding

to these duties is fraudulent. The sin of omission tells more about a Christian's moral

position than that of commission. At the second coming of Christ, which will mark the

beginning of the kingdom of glory, the judgment will be based on how much truth one

shows and not how much truth one *knows* (Matt 25:31-45). *Right behavior* will supersede

right belief.

C/O East Zimbabwe Conference
P. O. Box W19
Waterfalls
Harare
Zimbabwe

20 August 2013

The Executive Secretary
East Zimbabwe Conference
P. O. Box W19
Waterfalls
Harare
Zimbabwe

Dear Sir

SUB: PERMISSION TO CONDUCT A RESEARCH PROJECT AT MOUNT
      PLEASANT CHURCH OF EAST ZIMBABWE CONFERENCE

The subject refers to my doctoral study program at Andrews University.

In partial fulfillment of the requirements for the Doctor of Ministry in Global Mission
Leadership, I am supposed to conduct a research project at the aforementioned church.
This project will be conducted between 2013 and 2014.

I am, therefore, in the light of this requirement seeking permission to conduct the above
said research and further ask your office to write a letter of introduction and permission
to the concerned church.

I would be very appreciative if my entreaty receives urgent consideration.

Yours Sincerely,

Obert N. Mudzengi

EAST ZIMBABWE CONFERENCE

SEVENTH-DAY ADVENTIST CHURCH

Secretariat

P.O.BOX W19, Waterfalls, Harare, Zimbabwe
Tel: (263 772)124 941-4 Fax: (263 772)124 945
Email: ezcsecretariat@gmail.com

4th October 2013

Pastor Obert Mudzengi
No. 1 Benatar Way
Alexandra Park
HARARE

Dear Sir/Madam

RE: RESEARCH PROJECT REQUEST

During the East Zimbabwe Conference Executive Committee which sat on September 4, 2013, the following action was taken:

VOTED to approve the request from Pastor Obert N. Mudzengi to carry out his Research Project in Mount Pleasant SDA Church on the topic, "Biblical Principles to guide Zimbabwean Adventists in Political Involvement" effective October 2013 to May 2014.

We wish you God's blessings during your Research Project.

Yours in the Blessed Hope

Dr Robert Muzira
EXECUTIVE SECRETARY

RM/fc

cc: EZC Officers

"Then Jeremiah called Baruck the son of Neriah: and Baruck wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book." Jeremiah 36:4

C/O Mount Pleasant Seventh-day Adventist Church
Number 175 Waller Avenue
P. O. Box MP297
Mount Pleasant
Harare
Zimbabwe

07 November 2013

The Church Clerk
Mount Pleasant Church
Number 175 Waller Avenue
P. O. Box MP297
Mount Pleasant
Harare
Zimbabwe

Dear Sir

SUB: PERMISSION TO CONDUCT A RESEARCH PROJECT AT MOUNT
       PLEASANT CHURCH

The subject refers to my doctoral study program at Andrews University.

In partial fulfillment of the requirements for the Doctor of Ministry in Global Mission
Leadership, I am supposed to conduct a research project. The research project is entitled:
Biblical Principles to Guide Adventists on Political Involvement in Zimbabwe. This
project will be conducted between 2013 and 2014.

I am, therefore, in the light of this requirement seeking permission to conduct the above
said research.

I would be very appreciative if my entreaty receives urgent consideration.

Yours Sincerely,
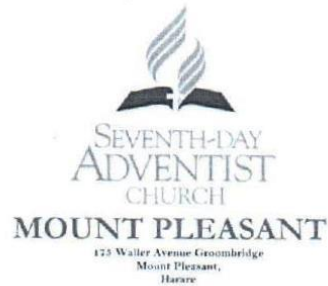
Obert N. Mudzengi

29 May 2014

The Registrar
Andrews University
Nairobi Campus
Nairobi
Kenya

Dear Sir,

Research Project : Pastor Obert Mudzengi

The Church Board considered the request from Pastor Mudzengi to conduct a research at Mount Pleasant church, as part of his studies for Doctor of Ministry in Global Mission Leadership.

The request was accompanied by a clearance letter for the Executive Secretary of the East Zimbabwe Conference.

The Church Board at its meeting on 14 November 2013 recommended that the pastor be allowed to conduct his research and the church at its business meeting voted to approve the conduct of the research.

We wish the pastor the best in his study programme.

Yours in Christ,

Norman Mahori (norman.mahori@zbc.co.zw)

Church Clerk (+263 773 450 797/ +263712 861617)

Head Elder; C.L. Moyo +263 772 222 552

RESEARCH QUESTIONNAIRE

Making the Makers of Peace

The purpose of this questionnaire is to help the church in Zimbabwe chart a way forward on issues of citizenship. Please take a few minutes to respond to these questions. In most cases, you can just mark [X] in the box that best fits you (though perhaps not perfectly) or fill in a brief answer. Where you are asked for your belief or opinion, we really want to know what you think. There are no "right" answers. We guarantee that your individual answers will be anonymous and held in the strictest confidence. We hope you enjoy filling out the questionnaire. After the results are tallied and the self-study is completed, a special seminar will be held to discuss these issues. Thank you for your assistance in helping us better understand ourselves as a congregation.

First, a few questions about your participation in the congregation.

A. How long have you been a member of this local church?
[   ] Not a member   [   ] 1 year or less   [   ] 2-4 years

[   ] 5-9 years   [   ] 10-19 years   [   ] 20 or more years

Beliefs and Values

B. Which of the following best expresses your opinion on the relationship between church and state? Check [X] the one you find best.

[   ]   The church through its members should use all means possible to establish itself in politics so that the nation will reflect Christian principles.

[   ]   The church through its members should not in any way interact with politics because church and state are totally separate entities and should not be mixed.

[   ]   The church through its members should follow the developments in politics and contribute to political debate mildly without expressing the views publicly.

[   ]   The church through its members should be aware of what is happening in the political world and be a prophetic voice to guide, rebuke, and affirm politicians but without being involved.

Please respond to the following questions with a check [X] in the appropriate box, for example:

	YES	NO	NOT SURE
Can the church openly endorse a presidential candidate?	[ ]	[ ]	[X]

	YES	NO	NOT SURE
1. Do you support any political party?	[ ]	[ ]	[ ]
2. Are you a member of any political party?	[ ]	[ ]	[ ]
3. Given a chance would you hold a political office?	[ ]	[ ]	[ ]
4. Do you vote in the national polls?	[ ]	[ ]	[ ]
5. Can you tolerate someone of a different political view?	[ ]	[ ]	[ ]
6. Does the church have any role in nation-building, e.g. the constitution-making process?	[ ]	[ ]	[ ]
7. Can the church participate in the Organ for National Healing?	[ ]	[ ]	[ ]

C. If your answer is YES to question 7 above, list below the ways the church can participate in civic life:

D. Finally, some background information about yourself.

Age: [   ] 18-25; [   ] 26-35; [   ] 36-49; [   ] 50 and above

Gender: [   ] Male; [   ] Female

Nationality: [   ] Zimbabwean; [   ] Other

Thank you for time and thoughtfulness. If you have any further comments about this self-study please write them in the space provided below.

RESEARCH REVIEW QUESTIONNAIRE

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Gender: [   ] Male; [   ] Female

Nationality: [   ] Zimbabwean; [   ] Other

Thank you for time and thoughtfulness. What have you learnt from this seminar and what can be done to make it more effective?

MAKING THE MAKERS OF PEACE

Seminar on Civil Responsibility

By
ObertMudzengi
April 2014

PRINCIPLES FROM THE BIBLE

John 17:14-16: In the World But Not Part of the World

The prayer of Jesus in John 17 can be divided the prayer into the following three parts: "(1) Jesus' prayer concerning Himself (1-5), (2) His prayer for the disciples (6-19), and (3) His prayer for all believers present and future (20-26)" (1981, 9:161). The text which is under this study falls into the second segment. The rationale for Jesus intercession is the community's relationship to the world.The community's relationship to the world is sharply dualistic. The acceptance of the message of God from Jesus by the disciples differentiated them from the world. They had a different nature and a different affiliation. They did not belong to the world and as such they drew the hatred of the world, which always demands conformity to its viewpoint and practices (9:165). Jesus then, intercedes for the protection of the disciples from the "evil one" in v. 15.If he had prayed that they be taken out of the world, this might be thought to be the most effective means of their preservation from the evil of the world. However, the disciples "had a mission to accomplish in the world, even as Jesus had come into the world to accomplish His work (see v. 4)" (Nichol, 1980, 5:1053). The disciples' unity binds them to Christ and at the same time separates them from the world. They were in the world but not of the world.They were sent into the world (v. 18) that they might persuade others to renounce the world (Mark 16:15).

There are serious implications in this text. A Christian is invited to follow Christ in the midst of their professional and social involvement with the only alteration being in the way of living. This in one way or another creates a paradoxical situation. The question emerges: How best can the church keep its presence in the world while keeping worldliness out? From the text it is evident that Christ anticipated the church that would be part of the activities of society yet free from the evils thereof (Kis, 2000, 12:700). As such Christians are an integral part of the civic community and they cannot evade responsibility towards society.

Acts 4:19: Obedience to God First

After the ascension of Jesus and the coming of the Holy Spirit at Pentecost, the disciples began to accomplish their mission to induce others to relinquish the world. This also prompted the wrath of the Sanhedrin. Because of Peter and John's testimony of Jesus, they were detained overnight and the movement they led was now under attack by hostile forces from the political establishment.This experience introduces the first persecution of the apostles. The next day they were brought before a council of Jerusalem's "rulers" (4:5), to explain the "power of the name" that had apparently healed the crippled beggar (see 3:1-8). Peter "filled by the Holy Spirit" gives a persuasive and powerful response to whatever accusation is implied by the council's question.After the speech verse 15 suggests that the two disciples, and most likely the healed man, were taken from the council chamber while the members of the Sanhedrin discussed what they ought to do. They had heard and seen the evidence and could not offer countervailing opinion (4:14). Rather than repent they began to discuss what course to pursue, on the basis of expediency. The discussion finally turns on a political solution:"we must warn

these men to speak no longer to anyone in this name" (4:17). Peter and John were summoned again into the council chamber to learn the results of the deliberation. They cautioned them "not to speak or teach at all in the name of Jesus" (4:18). The apostles famously defied the council's verdict. There is considerable irony in Peter's exhortation to these judges that they must judge themselves, since to do so would lead to self-condemnation.An important principle is suggested: Obedience to God first. Longernecker comments:

> Established authority per se was not what the apostles found they must stand against, for Jewish Christianity in its earliest days often accommodated itself to the established forms and functions of Judaism as a baby to its cradle. But where that established authority stood in opposition to God's authority…the early believers knew where their priorities lay and judged all religious forms and functions from a Christocentric perspective. (1981, 9:307)

In other words, whenever a Christian faces a choice between his/her honest conviction regarding God's will for him, and the commandments of men, he/she can afford only to follow what he/she believes to be God's will. Christians have the right of conscience to resists human authority when it conflicts with divine authority. Nichol notes that if a Christian "steadfastly recognizes God's prior claim to his full allegiance, no man can call him dishonest, and his soul is safe."Kis clarifies: "The laws of the land at all levels may at times conflict with some of God's commandments. While magistrates bear responsibility for the law, each citizen is accountable to God for the choices he or she makes" (2000, 12:701). If a Christian appeals to freedom of conscience in the explanation of his/her conviction and the appeal is rejected, faithfulness to God first may result in persecution or other scarifies.

Matthew 22:1-21: Separation Between Church and State

This pericope is part of the controversy series initiated by those Pharisees who had already decided to kill Jesus (12:14). They are not seeking instruction or dialogue, but they are trying to entrap him. The Pharisees sent their disciples who were younger men in the hope that Christ would not recognize them.Luke speaks of these disciples as "spies" (20:20), implying that the Sanhedrin had sent out spies to follow Jesus nearly everywhere He went for the rest to his public ministry (see Matt 9:3, Luke 11:54). The Pharisees sent their disciples along with the Herodians. The Herodians were a Jewish political party, who unlike most of the Jews openly supported the reigning family of Herod and its pro-Roman policies including taxation.The Pharisees, on the other hand, "were popular with the people because they in principle resented and resisted the tax, but did not go as far as the radical nationalists who publicly resisted its payment" (Boring, 1994, 8:420). Carson forwards: "A common enemy makes strange bedfellows; and common animus against Jesus erupts in plans to trap him up by fair means or foul" (1984, 8:458).So they came to Jesus and inquired: "Is it right to pay taxes to Caesar or not?" (v. 17). The spies wanted Jesus to commit Himself, one way or the other. Boring suggests that the "tax could be paid only in Roman coin, most of which contained an image and inscription considered blasphemous by many Jews: Tiberius Caesar

DiviAugustiFiliusAugustus Pontifex Maximus" (1994, 8:420). Translated into English: "Tiberius Caesar, August Son of the divine Augustus, high priest."The question was calculated either to alienate the nationalists (if Jesus approved the payment of taxes to Rome) or to make him subject to arrest by the Romans (if he disapproved the payment of taxes).

The politically explosive question that confounded Jesus involved the problem. "Shall we submit to Rome or shall we fight for our independence" (Nichol, 1980, 5:481).This answer accords with Jewish teaching that men ought to pay taxes to their superiors. Since kings, even pagan ones, owe their position to God (cf., Prov 8:15, Dan 2:21, 37-38). Jesus' answer is more profound than that and can be fully grasped in the light of religion-state relations in first-century Rome. Carson posits: "The Jews, with their theocratic heritage, were ill-equipped to formulate a theological rationale for paying tribute to foreign and pagan overlords" (1984, 8:459).It was not only the Jews that linked religion and state, but paganism insisted even more strongly on the unity of civil and religions obligations. Christians later faced the wrath of Rome for their refusal to participate in emperor worship—which was judged by the state as treason. Seen in this light, the messianic community Jesus determines to build must not ignore the just claims of the state, because there are certain "things which are Caesar's." However, God's authority is supreme; and the messianic community's supreme loyalty belongs to God. Nichol comments: "There are certain 'things' in which Caesar has no right to interfere. . . . God's jurisdiction is absolute and universal; Caesar's, subordinate and limited" (1980, 5:482).This sets forth the fundamental principle that determines the Christian's proper relationship to the government.

Romans 13:1-7: Obedience for the Sake of Law and Order

This is the clearest passage in the New Testament that deals with the relationship of the Christian to the state. Stein states: "Although other important passages discuss this issue, nowhere else is the argument as clearly and as carefully constructed" (1989, p. 825).The command in 13:1a clearly indicates that all people, Christian and non-Christian, should obey this command. This is even more evident later in the verse when the ground for such subjection is given as the ordinance of God founded upon creation (Hering, 1954, pp. 14-15). Paul then goes on to outline the grounds for the command in 13:1b-4. The first ground is a theological reason based on the general truth of creation, "there is no authority except from God."E. Kaesemann comments: "God has so arranged the world from the beginning . . . as to make it possible to render him service within it; and this is why, he created superiors and subordinates" (1969, p. 208). Even the devil exercises authority which has been given him (cf., Luke 4:6).In 13:2a Paul then gives the logical consequence—"consequently" or literally "so that as a result of the ground mentioned in 13:1b." If authority comes from God, the result of this is that "he who rebels against the authority is rebelling against what God has instituted" (Rom 13:2a). Granted that lack of subjection to authority is ultimately lack of subjection to God, Paul proceeds and states that the result of this is judgment.The second ground is a practical reason (13:3-4). Paul supports his statement that we are to submit to authorities by the statement that authorities reward good and punish evil. In his personal experience he had already known the protection which the state could offer its citizenry (cf., Acts 16:37-38; 18:5-17; 19:35-

41), and in the future he would have occasion to experience this again and again (cf., Acts 21:30-40, 22:24-29, 23:16-35). On the other side, he was not naive about the rule of Rome. He had himself been mistreated and beaten by Roman officials (cf., 2 Cor 6:5; 11:23-25, 32-33; cf., Acts 16:22-24). However, at the time he wrote, the Roman government could be seen as a positive force for good.Governments, even oppressive governments, by their very nature seek to prevent the evils of indiscriminate murder, riot, thievery, as well as general instability and chaos" (p. 334). In 13:5 Paul summarizes the argument of 13:1-4 with "therefore" and reintroduces the verb of the opening command in 13:1a. Two reasons, namely on account of "possible punishment," and on account of "conscience." Paul had just told the readers what the correct behavior is. Therefore, not to be subject to the state will bring conscience pangs in the future because the Romans now already know that to resist the authority is to resist God. Thus "conscience" serves as a second ground alongside of "possible punishment" for the command to be in submission to the state.In 13:6 Paul argues from practice. He appeals to the well-known and acceptable practice of the Christians in Rome of paying taxes. Paul gives the authorities a high status: they are God's public servants or ministers. Harrison asserts: "Without financial undergirding, government cannot function. . . . These public servants give their full time to governing; therefore they have no time to earn a living by other means" (1976, 10:139). Paul re-echoes the words of Christ: "the worker deserves his wage" (Luke 10:7). This very fact is used as a practical argument, by way of concrete example, of why his readers should be subject to the state.

Romans 13:1-7 has proved to be problematic for anyone familiar with the brutal and oppressive nature of Roman colonial rule or the troubled history of totalitarian states. History has shown how often the state can become a ruthless and dominating force operating without regard to its so-called divinely ordained role. This raises many questions: How is a Christian to live in such an environment? How is the church to relate to such a political order? Does this pericope of verses merely counsel blind obedience while ignoring the political excesses of brutality?The other problem also emanates from the fact that this text has been used uncritically and naively. If a modern state undergoes an unsuccessful "coup d'état," one cannot but notice some church leaders supporting "the powers that be" by invoking Paul. Ironically, in the case the coup d'état is successful; the same churchman will have recourse to exactly the same saying and thus align themselves with the new masters.Cullmann asserts that the state is ordained or willed by God although it is not in itself divine, and therefore, that the state is not final (1956, p. 59). This shows that the authority of the state is limited. So Paul does not imply that God always approves the conduct of civil governments. Neither is he saying that it is a Christian's duty always to submit to them. If the requirements of government are contrary to the law of God the Christian is "to obey God rather than men" (Acts 4:19; 5:29). If a state no longer functions in the manner of punishing evil and rewarding good, it has to be noted that Paul is not speaking about a state which punishes good and rewards evil.It has to be noted that Paul does not touch on: What happens when the "persecutors" are the same people as "the governing authorities," and are using their God-given power for that purpose? Wright comments: "We cannot press this passage for a hint of an answer; but we might again compare Acts 23:1-5" (2002, 10:719).When confronted with the news that he is addressing God's high priest, he apologizes formally, recognizing that he should not speak evil of a ruler. But he does not retract his charge that the ruler in

question has behaved illegally and will be judged for it. Similar experiences of Paul, but before Pagan Magistrates are also recounted in the book of Acts. He will submit to their authority, but he will also remind them of their duty (see Acts 16:19-40; 22:22-29; 25:6-12). Paul was always ready to "honor the office even while criticizing the present holder" (10:721). It is always the anticipation of people that the holder will prove worthy of the office, and sometimes holders may prove unworthy as to need removal from office.

James 5:1-6: Social Justice

In this pericope James first declares the fact of coming judgment (v. 1) and then lists the crimes against which this judgment will be executed (vv. 2-6). The crimes are: hoarded wealth (vv. 2-3); unpaid wages (v. 4); luxury and self-indulgence (v. 5); and the murder of innocent men. This passage is similar to Old Testament prophetic declarations of coming judgment against the pagan nations, including the corrupt and unjust of Israel (12:199). The prophets always denounced injustice perpetrated against the poor and powerless.When the rich degraded the poor, the disadvantaged, and the helpless the prophets became their voice. The prophets also condemned court systems that discriminated against the powerless. They denounced magistrates for taking unfair advantage of poor people. The judges, rather than uphold justice, chose to deliver false decisions. The other group that earned the prophet's wrath were merchants because they abandoned honesty and cheated their customers (cf., Isa 5:8; Amos 2:6-8; Micah 2:1-3). In NT times Jesus also identified with the plight of the poor, the oppressed, and the afflicted (Luke 6:20-21, 24-25) (Segundo, 1985, p. 13). The early church, following Jesus' footsteps continued with this mission. In Jerusalem, the church stressed the communal sharing of resources, served the needs of the poor, and the outcasts of society (Acts 2:44-45, 4:32). Paul in his ministry stressed the need to embody the special care of God for the poor (Cor 9:9, 8:9). He also emphasized the issue of equality (2 Cor 8:14). He commends the Macedonian church, which though experiencing extreme poverty itself, yet joyfully participated in sharing and assisting those who were poor (2 Cor 8:13-15) (Nebechukwu, 1991, p. 237).It is in this vein that James addresses his readers in 3:1-6. The first crime charged against the wicked rich is that of hoarding various forms of wealth. They had horded so much food and clothing that it was going to waste. This uncontrolled greed resulted in the oppression of the poor. Johnson comments: "They apparently thought that by so doing they were building up treasure for their last days. With bitter irony, James agrees that they have done so (5:3); but it is not a retirement fund: They have prepared themselves for a day of slaughter" (1998, 12:216-17).The second crime the rich are charged with is that they "failed to pay the workmen" who harvested their crops. Nichol comments, "James vividly pictures one method by which some of the 'rich' have amassed their fortunes. Dishonesty or delay in the payment of wages is specifically forbidden in the OT (see on Deut. 24:14-15)" (1980, 7:537). James here denounces any effort to take advantage of another's labor. The harvesters complained about their treatment, and their complaints "reached the ears of the Lord Almighty." "God heard their cries as he always hears the voice of his suffering people (cf. Exod. 3:7)" (Burdick, 1981, 12:199).The riches amassed at the expense of the poor are spent in the pursuit of pleasure. Burdick says the word used for luxury here refers to "a soft, enervating luxury that tends to demoralize" (12:200). Nichol comments: "A life

nourished on self-gratification is like that of a sheep being fattened for the slaughter" (1980, 7:538). The day of reckoning was just around the corner.The final crime of the wicked rich was that they had "murdered innocent men." The rich used the law courts to perpetrate their fraud and to "condemn" the poor. "The rich were guilty of attacking not merely a righteous man but a man who was defenseless or who refused to fight back" (1981, 12:200).

The principle of social justice demands that human rights be respected and that Christians lead society in that direction. The church must be in the forefront of sensitizing, informing, and educating both individuals and communities towards a stronger sense of justice. Rodrigo Mejia suggests that in order to realize this, the church must be able to "identify the forms of oppression and injustice" (1988, p. 227). It is hard for a church to promote justice without knowing the forms of oppression and causes of corruption. This endeavor will help the church to gather accurate information lest "it runs the risk of being unjust in accusing others in injustice"The church needs to courageously denounce injustice with charity, prudence, and firmness, and in sincere dialogue with all parties concerned (p. 228). It is however crucial to see to it that "proclamation is always more important than condemnation; and that the latter cannot ignore the former, which gives it true solidarity and the force of higher motivation" (p. 228).In taking action for justice the church must engage itself first with the aim of having a greater of its witness in favor of justice. There must never be discrimination in the circles of the church on the basis of race, gender, or status. In the church's operation all models which are incompatible with the Gospel must be refrained from. In order for it to speak about justice it must be just.While the church as an organization cannot resort to . . . political means it can use all appropriate avenues allowed by the political structure of a country" (2000, 12:701). He adds, "There should be room within the church for those feeling a call to occupy public office" (12:701). Participation in legitimate political activities for the common good should be the responsibility of all, not only the concern of professional politicians.James is telling us that as a Christian community we cannot close our eyes to the reality of injustice in the world. Even though at times we cannot by ourselves change them, somehow we must by our own lives challenge them.

Matthew 5:9: Peace-Making

Jesus is giving his inaugural address in which "he set forth the conditions of citizenship, proclaimed the law of the kingdom, and delineated its objectives" (5:322). The different political ideologies in Israel were represented by the audience and they wanted to hear the side to which Jesus was inclined. The Greek adjective makarios means "fortunate," "happy," "in a privileged situation," and "well off." Carson argues, "As for 'happy' it will not do for the Beatitudes, having been devalued in modern usage" (1984, 8:131). He adds, "The Greek describes a state not of inner feeling on the part of those to whom it is applied, but of blessedness from an ideal point of view in the judgment of others" (8:131).Beatitudes have an ethical dimension. The community that hears itself pronounced blessed does not remain passive, but acts in accord with the coming kingdom (Boring, 1994, 8:177). The beatitudes also effect what they say. "The form is not 'if you will x, then y,' but unconditionally declare that those who are x will be y" (8:177). "Blessed are the peacemakers, for they will be called sons of God" (Matt 5:9). Peace is of

"constant concern in both testaments (Prov. 15:1; Isaiah 52:7, Luke 24:36; Rom. 10:15, 12:18; Heb. 12:14). The passages show that the making of peace can itself have messianic overtones. The promised Son is called the 'Prince of Peace' (Isa. 9:6-7)" (Carson, 1984, 8:135).The biblical dimension for peace is different from that of the world.

In the tough world we live in, war is the only way to peace, but the biblical writers say if you want peace you have to prepare it and build it. "Seek peace and pursue it" (Ps 34:14). You have to plan it and work at it. Peace does not happen because people individually are nice. You cannot just pray for it. As the rabbis put it "All commandments are to be fulfilled when the right opportunities arrive. But not peace!"(Lapide, 1986, p. 35). One cannot stumble at peace by luck. Like a city it will come to be only if it is constructed brick by brick. Maguire says, "Peace can only be the fruit of justice. That is what Isaiah said: Justice is the only road to peace, a text that all by itself deserves a Nobel Peace Prize (Isaiah 32:17)" (2006, p. 122).Carson comments that Jesus' concern in this beatitude "is not with the peaceful but with the peacemakers" (1984, 8:135). Thus with those who are active in the creation of peace. The beatitude does not limit the peacemaking to only one kind. In the light of the gospel, Jesus is the supreme peacemaker, making peace between God and people, and in human relationships. So this peacemaking includes the preaching of the gospel. It also extends to seeking all kinds of reconciliations. Carson elucidates: "Instead of delighting in division, bitterness, strife, or some petty 'divide-and-conquer' mentality, disciples of Jesus delight to make peace wherever. Making peace is not appeasement: the true model is God's costly peacemaking (Eph 2:15-17; Col 1:20" (8:135).Jesus used the word "peacemakers" with its Semitic connotation. The Hebrew "shalom" embraces "completeness," "soundness," "prosperity," "condition of well-being." Christians are to be at peace "among themselves (1 Thess 5:13) and to "follow peace with all men" (Heb 12:14). "They are to pray for peace, to work for peace, and to take a constructive interest in activities that contribute to a peaceful state of society" (Nichol, 1980, 5:328). Peace-making entails bringing healing to a broken and wounded society. Domeris comments: "Making peace in this sense, like reconciliation, is a revolutionary term, for it demands not just a change in the society but also a change in the minds and attitudes of people. More, it includes a sense of bringing peace to the whole created order—a renewal of the environment" (1990, p. 71-72). Such people, who bring this kind of change to their world, will be called children of God. In the context of Africa, conflict leading to violence is mainly fostered by lack of transparency, selfish leaders, inequality, and ethnic discrimination. While the conflicts may differ, "they often have in common issues of unmet needs and interest" (Colletta, 1996, p. v). The church has a responsibility of building sustainable democracy and a sustainable form of governance that take into account the common good of all citizens with peaceful methods of conflict resolution and transformation. The church needs to become a genuine agent of peaceful and non-violent processes of conflict and social transformation of the African society. The church needs to play an active role in conflict resolution which will lead to reconstruction and reconciliation. The corporate church needs to bridge the differences between cultures where each culture and each individual is recognized and respected. The church needs far-sighted leadership that can proactively handle deep-rooted and violent conflicts. The church is not there to fuel the flames of group animosities. It needs to be ahead of the sentiments and feelings of the members in

advocating peace. In this context, Jesus remains an indisputable model of peace-building and happy are those who follow in His footsteps for they shall be called the children of God (Matt 5:9).

Matthew 5:38-42: Love Does Not Retaliate

This pericope comes within the section where Jesus gives three antitheses for the disciples' application (5:33-48). In 5:33-37, love is unconditionally truthful. In 5:43-48, love extends to the enemy. In this periscope (5:38-42) love does not retaliate. The love command is the goal and climax of the entire section. Nichol says: "Verses 38-42 are concerned with the attitude a Christian should take when suffering injury at the hands of another" (1980, 5:339). Jesus' teaching is against the principle of retribution (Lex talionis). It has to be pointed out that the Old Testament prescription (Exod 21:24; Lev 24:19-20; Deut 19:21) was not given to foster vengeance; the law clearly forbid that (Lev 19:18). Carson points out: "It was given to provide the nation's judicial system with a ready formula of punishment, not least because it would decisively terminate vendettas" (1984, 8:155). The law was designed to limit retaliation and punish fairly but the trouble was that it could be appealed to as justification for vindictiveness. This law was enacted, just as the law permitting divorce, because of the hardness of men's hearts (Matt 19:3-12). Carson comments:" God gives by concession a legal regulation as a dam against the river of violence which flows from men's evil heart" (8:155).Jesus calls his disciples to absolutely reject the principle of retaliatory violence. Jesus gives four illustrations to drive home his point. First, a person has been struck on the right cheek by another. This is not only "a painful blow, but a gross insult (cf., 2 Cor 11:20). If a right-handed person strikes someone's right cheek, presumably it is a slap by the back of the hand, probably considered more insulting than a slap by open palm" (8:156). Instead of seeking recompense at law, the Christian will gladly endure the insult again. Second, a court case is portrayed, in which a man is being sued and is literally losing his shirt. The victim is commanded not only to give it willingly, but also to give the cloak that could not be legally taken away (Exod 22:25-26; Deut 24:12-13). The victim ends up nude in the court room. Third, a soldier commandeers a civilian to carry his luggage for a prescribed distance of a Roman "mile" (cf., Luke 3:14, Matt 27:32). Rather than resisting the evil government or plotting how to get even, the disciple is commanded to do more than the law requires (Hare, 1993, p. 7).In his commentary of Matt 5:38-42, Daniel C. Maguire concedes that this text has been used to "urge cooperation with dictators, submission to wife battering, and helpless passivity in the face of evil" (2006, p. 123). He adds, "Associating Jesus with such pusillanimity is an outrage" (p. 123). In the interpretation of the first illustration Wink says "the backhanded slap of a subordinate was intended not to injure but to humiliate" (1992, p. 175). The goal was abject submission. To turn the other cheek was the opposite of abject submission. It said rather: "try again . . . I deny your power to humiliate me." The striker is a failure, his goal is not achieved. The inferior is not cowering but trivializing the insult (pp. 175-177).On the second illustration he says: "Why then does Jesus counsel them to give over their undergarments as well? This would mean stripping off all their clothing and marching out of court stark naked! Imagine the guffaws this saying must have evoked. There stands the creditor, covered with shame, the poor debtor's outer garment in the hand, his undergarment in the other." (pp. 178-79). In the Semitic context nakedness was taboo and the shame fell less on the naked party than

on the person viewing or causing the nakedness (Gen 9:20-27). Wink contends that this is not "submission but skilful lampooning." It was non-violent resistance (p. 179).On the third illustration on commandeering by Roman soldiers, Wink says, "The mile limitation was a prudent ruling to minimize rebellion." The Roman soldier's gain in this would be twofold: "He would hand over his heavy pack and gear, and he would reduce the occupied person to a pack animal." But when they reach the mile marker and the soldier could be punished for forcing more than a mile—the victim says, "Oh, no, I want to carry this for another mile!" Wink then says, "Imagine the situation of a Roma infantryman pleading with a Jew to give back his pack!" (2003, p. 25). This would discomfort the oppressor. This then is not submission but an assertion of human dignity by the apparently powerless.

This periscope is not a "systematic training in cowardice, as Christians are taught to acquiesce to evil" (Wink, 1992, p. 175). The Christian will not meet violence with violence and will not "fight for what he considers to be his rights. He will submit to injury rather than seek opportunity to inflict it" (Nichol, 1980, 5:339). Jesus here "seems to refer to active hostility rather than to passive resistance" (5:339). But Boring goes further to say: "Jesus' command not to resist evil goes beyond passive resistance as a strategy. It is positive action in the interest of the aggressor" (1994, 8:194).

It is important to note that Jesus did not stop with just instructions; He acted. Jesus' life and example is one of nonviolence rather than armed resistance. He did not join the Zealots in their fight against Roman imperialism. When the soldiers of the high priest and leaders of the nation came to arrest Him in Gethsemane, He did not try to defend Himself. He even refused the token resistance of Peter's sword and said, "Put your sword back in its place for all who draw the sword will die by the sword" (Matt 26:52). So Jesus fully observed the spirit of this command, though He did not literally invite additional injury (John 18:22, 23; cf., Isa 50:6; 53:7). Paul also followed Jesus' example by advising Christians not to insist on their rights, legal or otherwise, but to renounce them in the interest of others (1 Cor 6:1-11; 8:1-10:33; Rom 14:1-15:7). But like Christ he did not clamor for additional harm (Acts 22:25; 23:3; 25:9, 10).On the cross Jesus manifested the spirit of which He here spoke. He could have asked armies of angles to free Him from the cruelty of the cross. But He chose to die rather than kill. He even called upon the Father to forgive those who tormented Him (Luke 23:34). He extended love to the enemy as he had taught in Matt 5:43-48. This has been used today as a humanitarian ideal, a doctrine of human rights, and as a strategy to win the enemy over. Carson comments: "One manifestation of love for enemies will be in prayer; praying for an enemy and loving him will prove mutually reinforcing. The more love, the more prayer; the more prayer, the more love" (1984, 8:158). He asks: "If the cruel torture of crucifixion could not silence our Lord's prayer for his enemies, what pain, pride, prejudice or sloth could justify the silencing of our?" (8:158).The principles derived from this pericope are applicable even today. The life of Christ is the unfailing blueprint for his disciples. So Christians must continue to seek Christ-like avenues to prevent the violence of injustice, starvation, disease, and murder from taking place and to respond with loving concern after it has taken place. Snyder argues, "It is not the radical following of Christ which holds us back from action, but rather the temptation of ease and conformity and the comforting half truth that our kingdom is not really of this world anyway" (1984, p. 137). Christians are to renounce violence in human relations, to encourage tolerance, to

promote unity, to be builders and not destroyers, to be agents of social change and spiritual transformation. They are to create peace where there is discord, to build unity where there is division. Maguire says that "citizenship in religious terms is not a privilege but a vocation with serious learning duties attached. Not responding to these duties is corrupt" (2005, p. 17).The Christian Scriptures are ingenious in seeing that omission tells more of our moral spirit than commission. The Good Samaritan story (Lk. 10:29-37) does not condemn the 'robbers' (whose sin is obvious) but focuses on 'the priest' and 'the Levite.' Beguiled by 'bread and circuses' they treat governmental evil as none of their daily business (p. 17). If the church of today is pious and religious just like the "priest" and "the Levite," in the context of the parable of the paramedic they are the goats and not heroes. Maguire says that the tearless are the enemies of peace because they do not respond appropriately to the evils that peace-making must address. He alludes that tears are Christic: "In Luke 19:41-42 Jesus looked at the city of Jerusalem, and he wept, heartbroken over the fact that we do not know the things that make for peace. Jeremiah said unless your eyes run with tears you will come to terrible ruin (Jer. 9:18-19). In one of the beatitudes Jesus pronounced a blessing on those who weep (Luke 6:21). Jesus wept" (Maguire, 2006, pp. 125-126).Christians are supposed to pray for the gift of tears. The Christians are not to resign themselves to the present conditions of the world (war, injustice, hunger) as final, but lament the fact that God's kingdom has not yet come and that God's will is not yet done.

Principles From the Spirit of Prophecy

- Ellen G. White writes, "Citizens of heaven will make the best citizens on earth" (1930, p. 329). She adds: "A correct view of our duty to God leads to clear perceptions of our duty to fellow man" (p. 329). This sums up her outlook on the Christian's life as a citizen. *Messages to Young People*.
- For the Christians, rulers are God's servants, whether they acknowledge this responsibility or not. She writes: "Rulers are God's servants, and they are to serve their time as his apprentice. . . . They are not to connive at one act of dishonesty or injustice. They are not to do a base, unjust action themselves, nor to sustain others in acts of oppression. Wise rulers will not permit the people to be oppressed because of the envy and jealousy of those who disregard the law of God." (White, 1895, p. 296)*Review and Herald*, October 1, 1895.
- Therefore, Christians will recognize the legitimate role of organized government in society. However, obedience to God is first. She writes: "The people of God will recognize human government as an ordinance of divine appointment and will teach obedience to it as a sacred duty within its legitimate sphere. But when its claims conflict with the claims of God, the word of God must be recognized as above all human legislation. 'Thus saith the Lord' is not to be set aside for 'Thus saith the church or the state.' The crown of Christ is to be uplifted above the diadems of earthly potentates." (White, 1948, p. 402)*Testimonies for the Church*, Vol. 6.
- E. G. White espouses the separation between church and state. She states: "The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church

nearer to the world" (1911, p. 297). On the receipt of government funding, the church needs then to be cautious.*The Great Controversy.*

- However, she also says that the Lord moves upon the hearts of those in civil power and that the church should not build barriers that would cut off assistance for the advancement of His cause. She elucidates: "Just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. We are to give to the world the light of truth as presented in the sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of His cause. God has not closed the door of mercy yet. The Lord still moves upon the hearts of kings and rulers in behalf of His people, and it becomes us who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw ourselves from the help that God has moved men to give for the advancement of His cause." (White, 1923, p. 197)*Testimonies to Ministers.*

- In her view no government should legislate in matters of religion, and the church should not use its influence to bring about a religious legislation. She points out the evil nature of compelling conscience: "Just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. We are to give to the world the light of truth as presented in the sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of His cause. God has not closed the door of mercy yet. The Lord still moves upon the hearts of kings and rulers in behalf of His people, and it becomes us who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw ourselves from the help that God has moved men to give for the advancement of His cause." (White, 1923, p. 197) Testimonies to Ministers In this vein the church cannot be used as a platform for political campaigning. She writes: "Would we know how we may best please the Savior? It is not engaging in political speeches, either in or out of the pulpit" (White, 1923, pp. 331-332). For church members and workers to do so would potentially divide the church. *Testimonies to Ministers.*

- A Christian can participate in voting for leaders of government, but they are to do so with prayerful consideration. White counsels: "We are not as a people to become mixed up with political question. . . . Be ye not unequally yoked together with unbelievers in political strive, nor bind with them in their attachments. . . . Keep your voting to yourself. Do not feel it your duty to urge everyone to do as you do" (1958, pp. 336, 337). Christians are to keep their vote to themselves, and the decision to vote is personal.*Selected Messages*, Book 2.

- She urges the responsibility of every citizen to exercise every influence within their power, including their vote, to work for temperance and virtue: "While we are in no wise to become involved in political questions, yet it is our privilege to take our stand decidedly on all questions relating to temperance reform. . . . There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that

influence and that vote be cast on the side of temperance and virtue?" (White, 1914, p. 450).*Review and Herald*, October 15, 1914.

- When Adventists were gathered for camp meeting in Des Moines, Iowa, in 1881, a proposed action was placed before the delegates which read: "Resolved, That we express our deep interest in the temperance movement now going forward in this state; and that we instruct all our ministers to use their influence among our churches and with the people at large to induce them to put forth every consistent effort, by personal labor, and at the ballot box, in favor of the prohibitory amendment of the constitution, which the friends of temperance are seeking to secure." (A. White, 1984, p. 160) Arthur L. White, *Review and Herald*, July 5, 1881.

- Some disagreed with the clause that called for action at 'the ballot box' and urged that it be removed. Ellen White who was there, but had retired for the night, was called to give her counsel. Writing of it she says: "I dressed and found I was to speak to the point of whether our people should vote for prohibition. I told them 'Yes' and spoke twenty minutes" (E. White, 1949, p. 255). *Temperance.*

- In view of the political situation in the United States of America in 1884, Uriah Smith writes: "Fraud, dishonesty, usurpation, lying, cheating, and stealing, will largely determine the count; and the party which can do most of this work will probably win" (as cited in Gordon, 1980, p. 5). P. A. Gordon, *Adventist Review*, September 18, 25, 1980.

- In this setting White exhorts: "The Lord would have his people bury political questions. . . . We cannot with safety vote for political parties. . . . Let political questions alone . . . it is a mistake to link your interest with any political party, to cast your vote with them or for them" (1915, pp. 391-393). This does not exclude voting. If a Christian votes, it should be on the basis of personal qualification of the candidate, not because he/she bears a certain party label. A vote for a "straight party ticket" is warned against. If a Christian votes, they should do it intelligently.*Gospel Workers.*

- In a statement first published as a tract in 1899, White says Christians are not to vote for people that "use their influence to repress religious liberty" for if we do, we "are partakers with them of the sins which they commit while in office. . . . We cannot with safety take part in any political schemes. . . . Christians will not wear political badges"P. A. Gordon, *Adventist Review*, September 18, 25, 1980.

- On teachers and ministers who have political ambitions White counsels: "Teachers who distinguish themselves by their zeal in politics, should be relieved of their work. . . . Ministers who desire to stand as politicians shall have their credentials taken from them" (1923, p. 475; see also pp. 476-484).*Fundamentals of Christian Education.*

- On personal participation in lawmaking and holding political office White counsels, "Many a lad today, growing up as did Daniel in his Judean home, studying God's Word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings" (White, 1903, p. 262). *Education.*

- That this witness is not limited to occasional appearances on behalf of specific issues, and that it includes participation in legislative decisions can be found in

her statement: "Have you thoughts that you dare not express, that you may one day . . . sit in the deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations" (White, 1923, p. 82). *Fundamentals of Christian Education.*

- She goes further to explain the circumstances under which it is proper to accept such responsibilities: "the fear of the Lord lies at the foundation of all true greatness . . . we are to hold all temporal claims and interests in subjection to the higher claims of the gospel of Christ" (p. 82). She further says: "Balanced by religious principle, you may climb to any height you please" (p. 82). *Fundamentals of Christian Education.*

- E. G. White urges Christians not to be neutral on moral issues. She advocated for justice for the blacks who had been subjected to centuries-long, systematic oppression through slavery in the United States of America. After their emancipation, she writes: "After a little effort, [the government] left the Negro to struggle, unaided. . . . [The Adventist church] failed to act its part" (1909, p. 205). *Testimonies*, Volume 9.

  In the mid-1890s, segregation and inequality were deeply embedded in the legal and social systems of the southern states. White urged the Adventists to defy prevailing currents with a mission for black liberation: "Walls of separation have been built up between the whites and the blacks. These walls of prejudice will tumble down of themselves as did the walls of Jericho, when Christians obey the Word of God, which enjoins on them supreme love to their Maker and impartial love to their neighbors. For Christ's sake, let us do something now." (1966, p. 44*) The Southern Work.*

- That "something" meant as she explains: "The neglect of the colored race by the American nation is charged against them. Those who claim to be Christians have a work to do in teaching them to read and to follow various trades and engage in different business enterprises" (p. 44).*The Southern Work.*

  This prompted many of both races, including her son Edson, to undertake courageous ventures, which risked the violent reactions of white supremacists to rise to this call. By 1909 the fruits could be seen in 55 primary schools in 10 southern states, medical facilities in Atlanta and Nashville, the founding of the now Oakwood college, and a modest Adventist presence among black Americans (Schwarz & Greenleaf, 2000, p. 234).*Light Bearers: A History of the Seventh-day Adventist Church.*

- Ellen White also advocated for woman suffrage. The Nineteenth Amendment to the U.S. Constitution giving women the right to vote was passed in 1920, five years after White's death. However, some states granted women partial suffrage earlier (Colorado 1894, California 1911). But long before this she anticipated such a development. In 1875 she writes: "There are speculations as to woman's rights and duties in regard to voting. Many are in no way disciplined to understand the bearing of important questions. . . . Women who might develop good intellects and have true moral worthy are now mere slaves to fashion . . . such women are not prepared to intelligently take a prominent position in political matters. . . . Let this order of things be changed." (1948, p. 565)*Testimonies*, Volume 3.

- Ellen White also advocated for pacifism and the non-combatant stance when it came to war. She was opposed to violence. In 1863 when people were being drafted in the army in the American civil war, she rebuked some Adventists in Iowa who, by rashly declaring their pacifism even though no law existed requiring them to fight, had unnecessarily put themselves in a confrontational stance with the government. She urged Adventists to do their best to show that they abhorred slavery and the confederate rebellion. Yet she affirmed: "God's people . . . cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers" (White, 1948, p. 357; see also pp. 358-361).*Testimonies*, Volume 1.

Principles From Adventist Literature

Douglas Morgan

Douglas Morgan believes that there is a lot that the Adventist of today can learn from the Adventists of the past, especially on the commitment to peace and justice (2008, pp. 8-10, 22). He says that early Adventists, influenced by scripture and by the non-resistance movement stood for pacifism, which was a part of radical faith that set them apart from the majority of Americans. Influenced by the literal reading of the sixth commandment and the Sermon on the Mount they viewed participation in military combat as a clear violation of the sixth commandment and the teachings of Christ. They applied their apocalyptic worldview to the foreign policy of their own government and in so doing managed to hold the government to its own highest standards of human rights.Morgan concedes that Adventists have subsequently lost much of the vision for being agents of shalom for the oppressed. He says that decades later, prophetic voices from beyond the Adventist ranks, such as that of Martin Luther King Jr., would be required to help the church recover the principles so forcefully advocated by E. G. White in the 1890s. He challenges the Adventists of the 21st Century who live in an era of reconfigured and intensified interest in war-making to do something in line with their peacemaking heritage.

Morgan, D. (2008). Peacemaking: exploring Adventism's roots and heritage. *Dialogue,* 20 (1), 8-10, 22.

Stefan Hoschele

Stefan Hoschele explores what a Christian should do in a context of war and violence. He says a simple relocation from a war zone to a peaceful area may be the solution (2008, pp. 5-7). Another solution may be to deliberately choose to stay, as fleeing may imply denying one's responsibility in society. Staying without engaging in violence can be encouragement to others. Christians can actually serve as counsellors, listening to people, encouraging them, consoling them with words of peace. In repressive situations the Christians must not remain silent. They cannot support violence and it should be made clear.They can also be agents of healing by not serving as soldiers, but serve as non-combatants, caring for the sick and the wounded. Christians can also be engaged in the ministry of reconciliation, even among groups who are constantly in

conflict with each other. The other way is to risk your own life and ultimately sacrificing yourself for the sake of others. This is one of the lessons we get from Christ.

Hoschele, S. (2008). Living in a world of war and violence: what should a Christian do? *Dialogue*, 20 (1), 5-7.

Ann GayliaO'Barr

O'Barr analyzes the effects of trying to bring about the kingdom of God by the use of political power (2005, pp. 16-19). She argues that if we have a theocratic government, with no separation of church and state we will not be following the pattern Jesus laid down, for He forbade His followers to use the sword in His defense. We are in the world but not of the world. So we have to coexist with Cesar. Neither Jesus nor Paul called for military revolution against Cesar.We are to use the opportunities the world offers us when they serve the cause of Christ. But we should be as wary of allying with the democratic Cesar as with any other. O'Barr says that Christians have every right to be in the political realm, just as they do in other professions. However, they become guilty if they vote candidates into office solely because they agree with their religious persuasion. Such practice will be similar to tribalism. If a Christian is voted into office they have every right and, indeed, the obligation to act according to their Christian convictions.The problem comes when Christians believe that they can bring in God's kingdom solely by the ballot box. Simply coming up with a temporary majority to pass laws is counterproductive. Christian values must percolate through a society's culture for its laws to be both moral and effective. O'Barr concludes by saying that Christians will not succeed in bringing in God's kingdom by using democracy or any other form of government. They can only succeed by living lives that show love, compassion, mercy, self-discipline, and responsibility.

O'Barr, A. G. (2005). Bringing in the kingdom with 51%.*Liberty*, 100 (6), 16-19.

Nicolaus Satelmajer

Satelmajer explores the complication of the relationship between church and state (2007, p. 4). He notes that at times governments have turned to the church for assistance in order to attain their goals. On other occasions, the church has also readily used the state for its purposes. He also says that at times the goals of these two entities may be incompatible; causing the church to get blows, and when these two elephants fight it's the grass (individual) that suffers. Personal freedoms are lost and the result is persecution. He argues that the church has spiritual authority from God, but when it depends on government authority to fulfill its mission, God is ignored.Its only when the church and the state are not functioning in their proper spheres that they develop an ongoing dependence on the other. Satelmajer concludes that the government needs to foster a safe environment for its people, including personal freedoms. On the other hand, the church has a mandate to fulfill its mission but should not depend on the government to do this.

Satelmajer, N. (2007). Colliding spheres of church and state. *Ministry: International Journal for Pastors*, 79 (11), 4.

Todd R. McFarland

McFarland is addressing the issue of churches and political endorsements (2007, pp. 9-11). He states that from 1954, the United States through the Revenue Internal Code has banned churches from endorsing political candidates because of the increase in churches' involvements in the political process. The ruling prohibits making contributions to a political campaign, placing yard signs on church property, or bumper stickers on church vehicles.He then gives a precautionary advice not to invite a political candidate to speak at church during election season. But if a church navigates these treacherous waters, it has to be careful to provide equal access by inviting both opposing candidates. The church can speak out on issues but not on candidates. He also says that if a church takes a stance in an election, it works great if its "side" wins. But if the "side" loses it is otherwise. As churches we need to learn from secular business entities which rarely, if ever, publicly endorse one candidate over another.McFarland concludes by saying that this restriction is a blessing which protects the church from becoming embroiled in a partisan political process that rarely leaves the participants looking better.

McFarland, T. R. (2007). Churches and political endorsements.*Ministry: International Journal for Pastors*, 79 (11), 9-11.

John Wesley Taylor V

Taylor tries to explore how the church can relate to the political arena and how it can orient its members on issues of citizenship. After a thorough look at real-life illustrations and guidelines from Scripture he suggests the paradigm of Lordship (Taylor, 2012, pp. 6-11). This paradigm recognizes Jesus Christ as Lord of all and that human society, in each of its dimensions, must do cognizant of His sovereignty.Christ then influences and transforms politics. Christians see themselves not as possessing dual citizenship, but citizens of the encompassing kingdom of God. It orients the believers to oppose evil, but politics, as an element of human culture is affirmed and elevated by God's grace. This may call for involvement in social issues like caring for the suffering and the anguish of others, speaking out for social justice, nonviolent activism, particularly where moral issues are involved. The forms of activism that may fit with this paradigm include roles of advocacy, mediation, and conciliation. It also involves casting one's vote in favor of specific issues or platforms and not as a reflection of partisan alignment.If one will not compromise biblical principle, they can hold political office in order to better address injustices or enhance the well-being of others. He also says while the Christian should respect earthly government, there may be occasions for civil disobedience when the requirements of the state conflict with those of the kingdom of God.

Taylor V, J. W. (2012). Faith and politics: how should we live? *Ministry: International Journal for Pastors*, 84 (9), 6-11.

Principles FromOther Religious Writers

Rabbi Robert A. Rothman

Rothman delineates the meaning of what America stands for (2005, pp. 3-5). He notes that political freedom is of little worth except as it springs from, and expresses spiritual freedom. He also says that compulsive uniformity is oppressive in that it halts and subdues the spirits, takes away thoughtfulness and substitutes an outward rule for a conscience. He argues that America is called to preserve the good in each tradition and help develop the individual to the best of which he is capable. He says that it is in differentiation, not in uniformity, that the path of progress lies. He goes further to say that the recognition of individuality and tolerance is not enough. There is need for mutual acceptance and equity. Rothman then concludes by saying that the American credo is "unity coupled with individuality. Equality joined to uniqueness. Union recognizing personality" (p. 5).

Rothman, R. A. (2005). The meaning of America. *Liberty*, 100 (6), 3-5.

William L. Self

Self writes in a paradoxical context of America where evangelicals, who traditionally have proposed for the separation of church and state, but now, advocate for the abolition of church and state. Yet secularists are defending religious liberty vigorously from a cultural perspective. He notes that the church must be a "politics-free zone" (2007, p. 5; see also pp. 6-7). He argues that the shift in view by the Evangelicals is the seduction by the idea that the state can do for the church what it should be doing by itself. He says that they clamor about prayer in public schools yet they do not have prayer at home. He urges the church to follow the example of Jesus particularly in his temptations, that He would not use secular means or power politics to gain a following. He then forwards that the church should not be a political recruitment station.Self affirms the Baptist church position that the members have a right to function in the political arena as individuals but not to be politicized in the church. He says that God's kingdom lasts forever, but the political process will not. He concedes that good people are needed in politics, but the church should not be turned into a "political voting precinct" (p. 7).

Self, W. L. (2007).A politics-free zone.*Ministry: International Journal for Pastors*, 79 (11), 5-7.

Dietrich Bonheoffer

Bonheoffer was born on February 4, 1906. He studied both the Bible and theology so diligently that he was appointed a lecturer in the University of Berlin at only 25 years of age. After which Adolf Hitler came into power in Germany. Hitler's National Socialism and his totalitarian policies sought to make the church subservient to its own semi-pagan philosophy (Green, 1996, pp. 284-85). Bonheoffer recognized early the dangers inherent in the Nazi policies. In response he helped to establish an "underground" seminary to foster Christian value.His role in the "Confessing church," a movement opposed to state influence on the German Protestant Church of the period, earned him exclusion from the University of Berlin. Between 1930 and 1939 he travelled

to England and North America to engage in study, pastoral ministry, and finally, to lecture. He could have easily remained a safe distance from the dilemmas of his home country. In 1939, in New York, he concluded that crossing the Atlantic again was "a mistake." As he thought and prayed about his personal situation and that of Germany, he believed God's will for his life was clarified:"I will have no right to participate in the reconstruction of the Christian life in Germany after the war if I do not share in the trials of this time with my people. . . . Christians in Germany face the terrible alternative of either willing the defeat of their nation in order that civilization may survive, or willing the victory of their nation and thereby destroying our civilization. I know which of these alternatives I must choose; but I cannot make that choice in security."(Glimpses of People, 1995, p. 3).Bonheoffer nourished a startling conviction: "Only those who obey can believe, and only those who believe can obey" (Bonheoffer, 1979, p. 74). Such a conviction demonstrates why he and Hitler were on a collision course. So when he returned to Germany on July 27, 1939, he gave support to the political resistance against Hitler. By 1941 he was forbidden to print or publish his convictions.He was also active in the rescue of the Jews. In April 1943, he was arrested and put in Tegel Prison and later to Buchenwald Concentration Camp. There he was asking himself: "Am I then really all that which other men think of? Or am I only what I myself know of myself? Restless and longing and sick, like a bird in a cage, struggling for breath, as though hands were compressing my throat, yearning for colors, for flowers, for the voices of birds, thirsting for words of kindness, for neighborliness, tossing in the expectation of great events, powerlessly trembling for friends at an infinite distance, weary and empty at praying, at thinking, at making, faint, and ready to say farewell to it all?" (Bonheoffer, 1953, p. 173).The lonely question: Who am I mocked him insistently until he cried out, "Whoever I am, Thou knowest, O God, I am thine!" (pp. 347-348).The choice he made cost his life, and coming back to Germany proved costly. His powerful experience speaks to the current issues where religious persecution is ongoing in many parts of the world. He stands as a shining beacon of hope. His exemplary Christian life and martyrdom reminds us of Christ who suffered for humanity, leaving us an example that we should "follow in his steps" (1 Pet 2:21).

Green, V. (1996).*A new history of Christianity*. New York: Continuum Press.

Glimpses of people, events, life, and faith from the church across the ages. (1995). Christian History Institute, 63, 1-7.

Bonheoffer, D. (1979). *The cost of discipleship*. New York: Macmillan.

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SUMMARY

- From the foregoing considerations, it can be concluded that when it comes to citizenship Christians are in the world but not of the world. They are not neutral on moral issues; they are called to stand with voice and vote against immorality and injustice.
- Their activism is to be nonviolent and include roles of advocacy, mediation, and conciliation. A Christian can also hold political office provided that they do not compromise biblical principles.
- Christians are also called upon to respect earthly government for the sake of law and order. There is no fundamental opposition between serving God and nation because the state and the church have common rules. However, there can also be opposing rules, and in the case of conflict the Christian will obey God first.This leaves room for civil disobedience in the believer's life.
- There must also be a clear demarcation between church and state; the church has spiritual authority from God and must not depend on government authority to fulfill its mission. The state should not use the church to advance its cause.
- The church as an entity is to be apolitical; it does not advise its members on political matters and does not support any political party. The church needs to be above party politics and must wary of allying with the democratic Caesar or any other. In this vein, those who are church workers desiring political office must surrender their credentials. Yet, they have a right to cast their votes as individuals.
- Church members have a right to function in the political arena as individuals.They must however, be cautioned to cast their vote in favor of specific issues rather than merely as a reflection of partisan alignment. Nonetheless, it has to be to be noted that voting is an individual choice. Christians are to keep their votes to themselves.
- Owing to the contention that often exists between political parties, it is more expedient, when possible, for Christians who wish to stand for positions of responsibility in elections, to do so as independents.

Preamble

God is love. His rule of this universe is based on the willing obedience of His creation evoked by His magnificent benevolence.[1] Only a faith that rests in the heart of man,[2] and only actions prompted by love,[3] are acceptable to God. Love, however, is not subject to civil regulation. It cannot be evoked by fiat nor sustained by statute. Therefore, efforts to legislate faith are by their very nature in opposition to the principles of true religion, and thus in opposition to the will of God.[4]

God placed our primordial parents on this earth with the power to choose between good and evil.[5] Subsequent generations born into this world have been granted a similar choice. This freedom to choose, so granted by God, should not be infringed by man.

The appropriate relation between religion and the state was best exemplified in the life of our Savior and example, Jesus Christ. As one of the Godhead, Jesus held unparalleled authority on earth. He had divine insight,[6] divine power,[7] and a Holy charter.[8] If anyone in the history of the world had the right to force others to worship as he dictated, it was Jesus Christ. Yet Jesus never used force to advance the gospel.[9] It is for the followers of Christ to emulate this example.

The Seventh-day Adventist Church has, from its inception, attempted to follow the example of Christ by championing freedom of conscience as an integral part of its gospel mission. As the role of the church in society expands, it is appropriate to state the principles that guide our worldwide church in our contacts with the governments of the lands in which we operate.

Freedom of Conscience

At the heart of the Adventist message is our abiding belief that freedom of conscience must be guaranteed to all. Freedom of conscience includes the freedom to believe and fully practice the religious faith of choice, the freedom not to believe or practice religious faith, freedom to change faiths, and the freedom to establish and operate religious institutions in accordance with religious beliefs. We are dedicated to working for the advancement of legal and political protection of religious freedom and in support of the broad interpretation of national and international charters that guarantee the protection of this freedom.[10]

As Christians, Seventh-day Adventists recognize the legitimate role of organized government in society.[11] We support the state's right to legislate on secular matters and support compliance with such laws.[12] When we are faced with a situation in which the law of the land conflicts with biblical mandates, however, we concur with the Scriptural injunction that we ought to obey God rather than man.[13]The Adventist dedication to freedom of conscience recognizes that there are limits on this freedom. Freedom of religion can only exist in the context of the protection of the legitimate and equal rights of others in society. When society has a compelling interest, such as the protection of its citizens from imminent harm, it can therefore legitimately curtail religious practices. Such curtailments should be undertaken in a manner that limits the religious practice as little as possible and still protects those endangered by it. Limitation of freedom of conscience in order to protect society from offense or similar intangible harms, from hypothetical dangers or to impose social or religious conformity by measures such as Sunday laws or other state mandated religious observances, are not legitimate limitations

on freedom. Seventh-day Adventists are called to stand for the principle of liberty of conscience for all. In keeping with our love for others,[14] we must be ready to work on behalf of groups whose freedom of conscience is inappropriately impinged by the state. Such work may result in personal and corporate loss. This is the price we must be willing to pay in order to follow our Savior who consistently spoke for the disfavored and dispossessed.[15]

Participation in Government
The Seventh-day Adventist Church is mindful of the long history of the involvement of the people of God in civil affairs. Joseph wielded civil power in Egypt.[16] Similarly, Daniel rose to the heights of civil power in Babylon and the nation was benefited as a result.[17] In our own church history, Adventists have joined with other religious and secular organizations to exert influence over civil authorities to cease slavery and to advance the cause of religious freedom. Religious influence has not always resulted in the betterment of society, however. Religious persecution, religious wars, and the numerous examples of social and political suppression perpetrated at the behest of religious people, confirms the dangers that exist when the means of the state are used to advance religious objectives. The growth of the Seventh-day Adventist Church has resulted in a corresponding growth in our ability to exert political influence in some areas of the world. This political influence is not in itself problematic. Indeed, Adventists may properly aspire to serve in positions of civil leadership.[18] Nevertheless, we must remain ever mindful of the dangers that are associated with religious influence on civil affairs and assiduously avoid such dangers.When Adventists become leaders or exert influence in their wider society, this should be done in a manner consistent with the golden rule.[19] We should therefore work to establish robust religious liberty for all and should not use our influence with political and civil leaders to either advance our faith or inhibit the faith of others. Adventists should take civic responsibilities seriously. We should participate in the voting process available to us when it is possible to do so in good conscience [20] and should share the responsibility of building our communities. Adventists should not, however, become preoccupied with politics, or utilize the pulpit or our publications to advance political theories.[21]Adventists who are civic leaders must endeavor to adhere to the highest standards of Christian behavior. As modern-day Daniels, God will lead them and their fidelity to Him will inspire their community.

Representation to Governments & International Bodies
Throughout the history of the People of God, the Lord has seen fit to delegate individuals to represent His message to the rulers of the time. Abraham,[22] Joseph,[23] and Moses[24] all dealt directly with the Pharaoh of their time. Esther's presence in the court of King Ahasuerus resulted in saving God's people from destruction.[25] Daniel was first a representative to the Babylonian Empire,[26] and later to Cyrus the Persian and Darius the Mede.[27] Paul carried the gospel to the ruling class of the Roman Empire.[28] Similarly, many of the great reformers stood before the rulers of their day to advocate their position. We would therefore be remiss if we were not to endeavor to represent Christ to the leaders of this world in our current time.
Indeed, Adventists are called to be a voice for liberty of conscience to this world.[29] Integral to this mission is the development of relationships with temporal rulers.[30] In

order to do this, the Seventh-day Adventist Church appoints representatives to governments and international bodies that have influence over the protection of religious liberty. This work must be viewed as essential to our gospel mission and should be accorded the resources necessary to ensure our representation is of the highest order.

Expectations of Governments

Governments are established to serve the needs of the governed. As such, they must ensure the protection of the population's fundamental human rights, including freedom of conscience. The state must also endeavor to build communities with public order, public health, a clean environment, and an atmosphere that does not unduly inhibit its citizen's ability to raise families and freely explore the facets of their humanity. It is the state's responsibility to endeavor to eliminate discrimination on the basis of race, ethnicity, social class, religion, political persuasion and gender and to guarantee its residents equal access to an impartial judiciary. States have a responsibility not only to protect all those living within its borders but also to work for the protection of human rights in the international community and to provide a haven to those fleeing persecution.

Receipt of Government Funding

Seventh-day Adventists have long debated whether the Church or its institutions should accept government funding. On one hand, the Church has taught that the Lord moves upon the hearts of those in civil power and that the Church should not build barriers that would cut off assistance for the advancement of His cause.[31] On the other hand, the Church has warned against the union of church and state.[32]

Thus when laws of a nation permit government assistance to churches or their institutions our principles permit receipt of funding that is not accompanied by conditions that inhibit our ability to freely practice and promulgate our faith, to hire only Seventh-day Adventists, to retain governance by only Seventh-day Adventists and to observe without compromise principles expressed in the Bible and the writings of Ellen G White. In addition, to avoid a union of church and state, government funds should not be accepted to pay for religious activities such

as worship services, evangelism, the publishing of religious texts, or for the salaries of those working in church administration or in the gospel ministry, except for the provision of spiritual services to those whose lives are so fully regulated by the state as to make the provision of such services impracticable without state involvement.[33]

In instances when the acceptance of government funding does not violate the foregoing principles, careful consideration should be given to whether government funds should be accepted. Ongoing government funding, as opposed to single financial contributions, presents a particular danger. It is virtually impossible for institutions not to become at least partially dependent on ongoing governmental funding streams. Such government funding typically is accompanied by governmental regulation. While such regulation may not violate Christian principles when the money is first received, such regulations are subject to change. In the event that regulations governing the receipt of government funds change to require the abandonment of the principles for our institutions described in the Bible and by Ellen G White, ongoing governmental funding must be refused, even if as a result the institution must be closed, sold or significantly restructured.

When Adventists receive government funding, we must handle such funds with the highest integrity. This includes strict compliance with the regulations attached to the funding and the use of rigorous accounting standards. If procedures are not in place to ensure such compliance, funding must be refused.

In some exceptional circumstances, Adventists can only achieve a presence in a country if we operate programs that are controlled by the government and that forbid an open witness. Considerable prayer and thought must be given to the ramifications of participating in such programs. We should consider whether participation assists the government in maintaining its restrictive policies, whether participation associates the church's name with the coercive government, and whether participation will provide opportunity both in the short and long term for spreading the gospel including the three angels messages[34] in the country concerned. We must assiduously avoid associating the name of Christ with regimes that suppress and brutalize their populace.

Conclusion

God has put each individual on earth with the capacity to determine right from wrong under the guidance of the Holy Spirit and in accordance with His Word. This declaration, therefore, is not designed to supercede divine counsel and nor is it designed to be an authoritative interpretation of that counsel. Rather, the declaration serves to encapsulate the understanding of the Seventh-day Adventist Church at this time.

The way in which Seventh-day Adventists conduct our church-state relations has a significant impact on our worldwide efforts. We must therefore approach this area with significant thought and prayer. Working under the guidance of the Holy Spirit, Adventists will continue to champion the gospel principle of freedom of conscience.

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[1] "God desires from all His creatures the service of love - service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service." Ellen G White, Patriarchs & Prophets, p 34.

[2] Ezekiel 36:26.

[3] 1 Corinthians 13.

[4] The example of ancient Israel under theocratic rule is sometimes used to justify modern efforts to legislate religious mandates. Such justifications misapply Biblical precedent. For a relatively short period of this earth's history, God used particular methods to preserve His message for the world. These methods were based on a mutually agreed upon covenant between God and a family that grew into a relatively small nation. During this period, God directly ruled in a manner He has not chosen to utilize since. The experience of direct rule by God based on a mutually agreed upon covenant, while of invaluable importance to our understanding of the Lord, is not directly applicable to how modern nations should be ruled. Rather, the more applicable example of the relationship between the church and the state is that provided by Jesus Christ.

[5] Genesis 3.

[6] See, e.g., John 4:17-19.

[7] See, e.g., John 11.

[8] 1 John 2:1.

[9] Quite the contrary, Jesus explicitly stated that His "kingdom is not of this world" and therefore his servants were not commissioned to exert power through force. John 18:36.

[10] See, e.g., United Nations Universal Declaration of Human Rights, Art. 18; The American Convention on Human Rights, Art. 12; The African Charter on Human and People's Rights, Art. 8; The European Convention for the Protection of Human Rights and Fundamental Freedoms, Art. 9; Constitution of the Republic of South Africa, Art.15; Constitution of the Federative Republic of Brazil, Art.5; Constitution of the Republic of South Korea, Art.20; Constitution of the Commonwealth of Australia, Art.116; Constitution of India, Art.25-28; Constitution of the United States of America, First Amendment.

[11]1 Peter 2:13-17.

[12] Romans 13.

[13] Acts 5:29; "The people of God will recognize human government as an ordinance of divine appointment and will teach obedience to it as a sacred duty within its legitimate sphere. But when its claims conflict with the claims of God, the word of God must be recognized as above all human legislation. 'Thus saith the Lord' is not to be set aside for Thus saith the church or the state. The crown of Christ is to be uplifted above the diadems of earthly potentates." Ellen G White, Testimonies for the Church, vol 6, p 402.

[14] Matthew 22:39.

[15] See, e.g., Luke 4:18; Matthew 5:1-12; Luke 10:30-37.

[16] Genesis 41:40-57.

[17] Daniel 6:3.

[18] "Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard." Ellen G White, Fundamentals of Christian Education, p 82.

[19] Do unto others, as you would have them do unto you. Matthew 7:12.

[20] While Seventh-day Adventists are to vote, they are to cast their vote with prayerful consideration. See Ellen G White, Selected Messages, vol 2, p 337 (admonishing Adventists to vote); Ellen G White, Fundamentals of Christian Education, p 475 (stating that Adventists cannot safely vote for political parties); & Ellen G White, Last Day Events, p 127 (Adventists become partakers in the sins of politicians if they support candidates that do not support religious liberty).

[21] Ellen G White, Fundamentals of Christian Education, p 475.

[22] Genesis 12:15-20.

[23] Genesis 41.

[24] Exodus 4-12.

[25] Esther 8.

[26] Daniel 3-5.

[27] Daniel 1:21 & 5:31-6:28.

[28] Acts 23-26.

[29] "We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscious." Ellen G White, Testimonies to the Church, vol 5, p 714.

[30] "Kings, governors, and councils are to have a knowledge of the truth through your testimony. This is the only way in which the testimony of light and truth can reach men of high authority." Ellen G White, Review and Herald, April 15, 1890.

[31] "Just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. We are to give to the world the light of truth as presented in the sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of His cause. God has not closed the door of mercy yet. The Lord still moves upon the hearts of kings and rulers in behalf of His people, and it becomes us who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw ourselves from the help that God has moved men to give for the advancement of His cause." Ellen G White, Testimonies to Ministers, p 197-203.

[32] "The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world." Ellen White, The Great Controversy, p 297.

[33] This category includes chaplains retained by the state to provide spiritual services to those serving in the military, those that are incarcerated, those that are in state hospitals, and those whose lives are similarly restricted to state institutions or whose lives are similarly pervasively regulated by the state.

[34] Revelation 14:6-12.

THE CHIEF PEACEMAKER

Text of Consideration

Matthew 5:9: "Blessed are the peacemakers for they shall be called children of God"

Introduction

- There are two facts of life. First, almost everyone wants peace. In war-ton countries, broken marriages, contentious families, and in all sorts of relationships and nations—people want peace.

- Second, people all over the world want to be called "children of God." It does not matter whether the "God" you worship is right or wrong, all what people want is to be called "children of God."

- However, there is a paradox when one considers the longing for peace by everyone and the desire to be children of God, with what is written in the pages of history. Human history is filled with war than peace. Peace in world can only be achieved by war and preserved by war. People talk peace while preparing for war.

The Context of the Passage

- Jesus is addressing a people who were eagerly waiting for the Messiah. Their conception of a messiah was a "Moses redivivus" or a "new Moses" who would command the Caesar of Rome to free the Israelites form oppression. They were looking for a political messiah.

- A messiah who would incite and excite the Jews to rise up against the Romans and defeat them and thereafter establish Jerusalem as the headquarters of the then known world. Jerusalem would become a "city of peace." A peace achieved through conquest and preserved by the sword.

Interpretation

- Jesus is not saying: "Blessed are those who are of a peaceful disposition" – that's not what He's saying. He's not even saying: "Blessed are those who yearn, or want, or desire, or whose aspirations are peace." He's not saying: "Blessed are those who are easy going - laissez-faire."

- He's not saying: "Blessed are those who want peace, or who would bring peace at any price", or, "Blessed are those who would compromise", or, "Blessed are those who would try to avoid trouble, not rock the boat."

- Jesus is teaching about a kind of peace that is not just the absence of war, but which also entails the presence of something special. It embraces "completeness," "soundness," "prosperity," and a "condition of well-being."

- We may aspire, want, and talk about peace but we do not get it? WHY? The heart of the problem is the problem of the heart. There is a war that rages in the bosom of all people. Peace is not natural. By nature human being s are troublemakers and not peacemakers.

- It is only God who can make a peacemaker and only God can make peace with man. Jesus is the source of peace. He is the "prince of peace." He is the one who made peace between heaven and earth. Ephesians 2:14 says: "For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility."

- Christ now calls us to be ambassadors of peace: "that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's

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ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God" (2 Cor. 5:19-21).

Application

- The only way for us to become peacemakers is when we die. There must be another cross next to the cross of Christ, where you are nailed: "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:20). A person who is crucified can only face one way. If you decide to follow Christ the world has to be behind you and the cross before you. A person on a cross cannot make a plan; someone has to plan for them. It is not to be your way, but Christ's way.

- When Christ is in you have the true peace, which is not just the absence of war but the presence of Christ. You can be the peacemaker in your home, in your neighborhood, and in our nation. The experience of Christ show that the making of peace can be costly, are you willing to pay the price?

- May the God of peace give you peace, peace of mind, peace in your homes, peace in your workplaces; peace so that you can be peacemakers, until the Prince of peace takes us to the home of peace in heaven.

GROUP WORK (BIBLE TEXTS)

1. John 17:14-16: How can we be in the world but not of the world?

2. Acts 4:19: Is there room for a Christian to disobey government orders?

3. Matthew 22:1-21: How can we separate the church and the state?

4. Romans 13:1-7: "If a modern state undergoes an unsuccessful "coup d'état," one cannot but notice some church leaders supporting "the powers that be" by invoking Paul. Ironically, in the case the coup d'état is successful; the same churchman will have recourse to exactly the same saying and thus align themselves with the new masters." Comment. See also Acts 4:19; 5:29, Acts 23:1-5, Acts 16:19-40; 22:22-29; 25:6-12.

5. James 5:1-6: How best can the church advocate for social justice? Read also Isaiah 5:8; Amos 2:6-8; Micah 2:1-3, Luke 6:20-21, 24-25, Acts 2:44-45, 4:32.

6. Matthew 5:9: How can a Christian be an advocate for peace in a world of strife and contention? Read also Prov. 15:1; Isaiah 52:7, Luke 24:36; Rom. 10:15, 12:18; Heb. 12:14, Isaiah 32: 17.

7. Matthew 5:38-42: Should a Christian ask for additional harm when being abused? See also Matt 26:52, John 18:22, 23; cf., Isa 50:6; 53:7, 1 Cor 6:1-11; 8:1-10:33; Rom 14:1-15:7, Acts 22:25; 23:3; 25:9, 10.

GROUP WORK (E. G. WHITE WRITINGS)

1. "Citizens of heaven will make the best citizens on earth" (1930, p. 329): "A correct view of our duty to God leads to clear perceptions of our duty to fellow man" (p. 329).*Messages to Young People.*
"Rulers are God's servants, and they are to serve their time as his apprentice. . . . They are not to connive at one act of dishonesty or injustice. They are not to do a base, unjust action themselves, nor to sustain others in acts of oppression. Wise rulers will not permit the people to be oppressed because of the envy and jealousy of those who disregard the law of God." (White, 1895, p. 296) *Review and Herald*, October 1, 1895.

2. "The people of God will recognize human government as an ordinance of divine appointment and will teach obedience to it as a sacred duty within its legitimate sphere. But when its claims conflict with the claims of God, the word of God must be recognized as above all human legislation. 'Thus saith the Lord' is not to be set aside for 'Thus saith the church or the state.' The crown of Christ is to be uplifted above the diadems of earthly potentates." (White, 1948, p. 402) *Testimonies for the Church,* Volume 6.
"The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world" (1911, p. 297).*The Great Controversy.*

3. "Just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. We are to give to the world the light of truth as presented in the sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of His cause. God has not closed the door of mercy yet. The Lord still moves upon the hearts of kings and rulers in behalf of His people, and it becomes us who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw ourselves from the help that God has moved men to give for the advancement of His cause." (White, 1923, p. 197) *Testimonies to Ministers.*
"Would we know how we may best please the Savior? It is not engaging in political speeches, either in or out of the pulpit" (White, 1923, pp. 331-332).*Testimonies to Ministers.*
"We are not as a people to become mixed up with political question. . . . Be ye not unequally yoked together with unbelievers in political strive, nor bind with them in their attachments. . . . Keep your voting to yourself. Do not feel it your duty to urge everyone to do as you do" (1958, pp. 336, 337). *Selected Messages*, Book 2.

4. "While we are in no wise to become involved in political questions, yet it is our privilege to take our stand decidedly on all questions relating to temperance reform. . . . There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue?" (White, 1914, p. 450).*Review and Herald*, October 15, 1914.

5.When Adventists were gathered for camp meeting in Des Moines, Iowa, in 1881, a proposed action was placed before the delegates which read: "Resolved, That we express our deep interest in the temperance movement now going forward in this state; and that we instruct all our ministers to use their influence among our churches and with the people at large to induce them to put forth every consistent effort, by personal labor, and at the ballot box, in favor of the prohibitory amendment of the constitution, which the friends of temperance are seeking to secure." (A. White, 1984, p. 160) Arthur L. White, *Review and Herald*, July 5, 1881.

Some disagreed with the clause that called for action at 'the ballot box' and urged that it be removed. Ellen White who was there, but had retired for the night, was called to give her counsel. Writing of it she says: "I dressed and found I was to speak to the point of whether our people should vote for prohibition. I told them 'Yes' and spoke twenty minutes" (E. White, 1949, p. 255). *Temperance.*

6.In view of the political situation in the United States of America in 1884, Uriah Smith writes: "Fraud, dishonesty, usurpation, lying, cheating, and stealing, will largely determine the count; and the party which can do most of this work will probably win" (as cited in Gordon, 1980, p. 5). P. A. Gordon, *Adventist Review*, September 18, 25, 1980. In this setting White exhorts: "The Lord would have his people bury political questions. . . . We cannot with safety vote for political parties. . . . Let political questions alone . . . it is a mistake to link your interest with any political party, to cast your vote with them or for them" (1915, pp. 391-393). *Gospel Workers.*

7. In a statement first published as a tract in 1899, White says Christians are not to vote for people that "use their influence to repress religious liberty" for if we do, we "are partakers with them of the sins which they commit while in office. . . . We cannot with safety take part in any political schemes. . . . Christians will not wear political badges" P. A. Gordon, *Adventist Review*, September 18, 25, 1980.
"Teachers who distinguish themselves by their zeal in politics, should be relieved of their work. . . . Ministers who desire to stand as politicians shall have their credentials taken from them" (1923, p. 475; see also pp. 476-484). *Fundamentals of Christian Education.*

8. "Many a lad today, growing up as did Daniel in his Judean home, studying God's Word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings" (White, 1903, p. 262). *Education.*
"Have you thoughts that you dare not express, that you may one day . . . sit in the deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations" (White, 1923, p. 82). *Fundamentals of Christian Education.*

"The fear of the Lord lies at the foundation of all true greatness . . . we are to hold all temporal claims and interests in subjection to the higher claims of the gospel of Christ" (p. 82). She further says: "Balanced by religious principle, you may climb to any height you please" (p. 82). *Fundamentals of Christian Education.*

9. "After a little effort, [the government] left the Negro to struggle, unaided. . . . [The Adventist church] failed to act its part" (1909, p. 205). *Testimonies*, Volume 9. "Walls of separation have been built up between the whites and the blacks. These walls of prejudice will tumble down of themselves as did the walls of Jericho, when Christians obey the Word of God, which enjoins on them supreme love to their Maker and impartial love to their neighbors. For Christ's sake, let us do something now." (1966, p. 44) *The Southern Work.*

That "something" meant as she explains: "The neglect of the colored race by the American nation is charged against them. Those who claim to be Christians have a work to do in teaching them to read and to follow various trades and engage in different business enterprises" (p. 44).*The Southern Work.*
This prompted many of both races, including her son Edson, to undertake courageous ventures, which risked the violent reactions of white supremacists to rise to this call. By 1909 the fruits could be seen in 55 primary schools in 10 southern states, medical facilities in Atlanta and Nashville, the founding of the now Oakwood college, and a modest Adventist presence among black Americans (Schwarz & Greenleaf, 2000, p. 234). *Light Bearers: A History of the Seventh-day Adventist Church.*

10.Ellen White also advocated for woman suffrage. The Nineteenth Amendment to the U.S. Constitution giving women the right to vote was passed in 1920, five years after White's death. However, some states granted women partial suffrage earlier (Colorado 1894, California 1911). But long before this she anticipated such a development. In 1875 she writes: "There are speculations as to woman's rights and duties in regard to voting. Many are in no way disciplined to understand the bearing of important questions. . . . Women who might develop good intellects and have true moral worthy are now mere slaves to fashion . . . such women are not prepared to intelligently take a prominent position in political matters. . . . Let this order of things be changed." (1948, p. 565) *Testimonies*, Volume 3.

11.Ellen White also advocated for pacifism and the non-combatant stance when it came to war. She was opposed to violence. In 1863 when people were being drafted in the army in the American civil war, she rebuked some Adventists in Iowa who, by rashly declaring their pacifism even though no law existed requiring them to fight, had unnecessarily put themselves in a confrontational stance with the government. She urged Adventists to do their best to show that they abhorred slavery and the confederate rebellion. Yet she affirmed: "God's people . . . cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers" (White, 1948, p. 357; see also pp. 358-361). *Testimonies*, Volume 1.

TABLES AND FIGURES

Table 1. Beliefs and values

	Raw Figures		Percentages	
	Before Education	After Education	Before Education	After Education
Beliefs and Values				
1	14	1	7%	1%
2	96	81	46%	65%
3	2	0	1%	0%
4	98	43	47%	34%
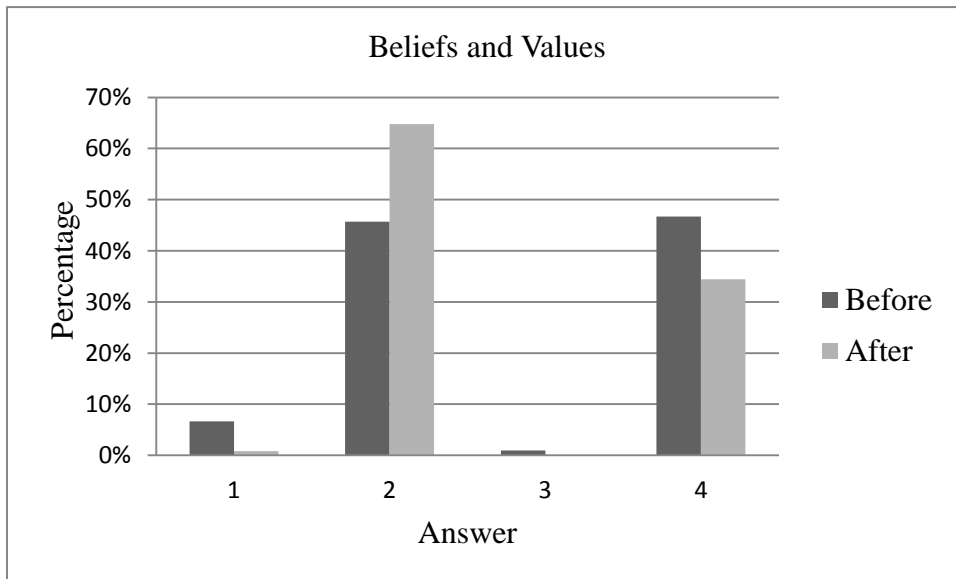
Figure 5. Beliefs and values.

Table 2. Supporting a political party

	Raw Figures		Percentages	
	Before Education	After Education	Before Education	After Education
Supporting a Political Party				
Yes	33	4	16%	3%
No	165	119	79%	95%
Not Sure	12	2	6%	2%
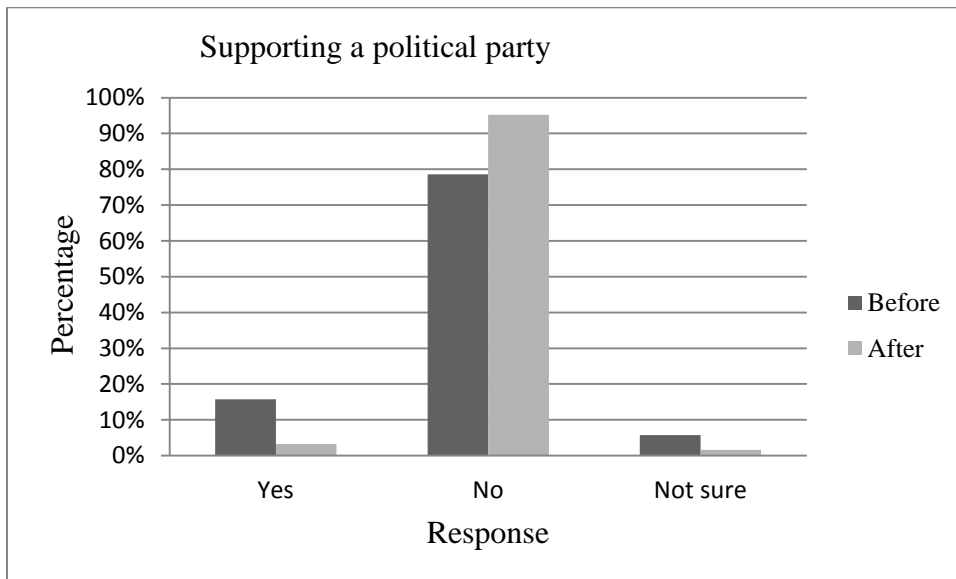
Figure 6. Supporting a political party.

Table 3. Member of a political party

	Raw Figures		Percentages	
	Before Education	After Education	Before Education	After Education
Member of a Political Party				
Yes	9	1	4%	1%
No	200	124	95%	99%
Not Sure	1	0	0%	0%
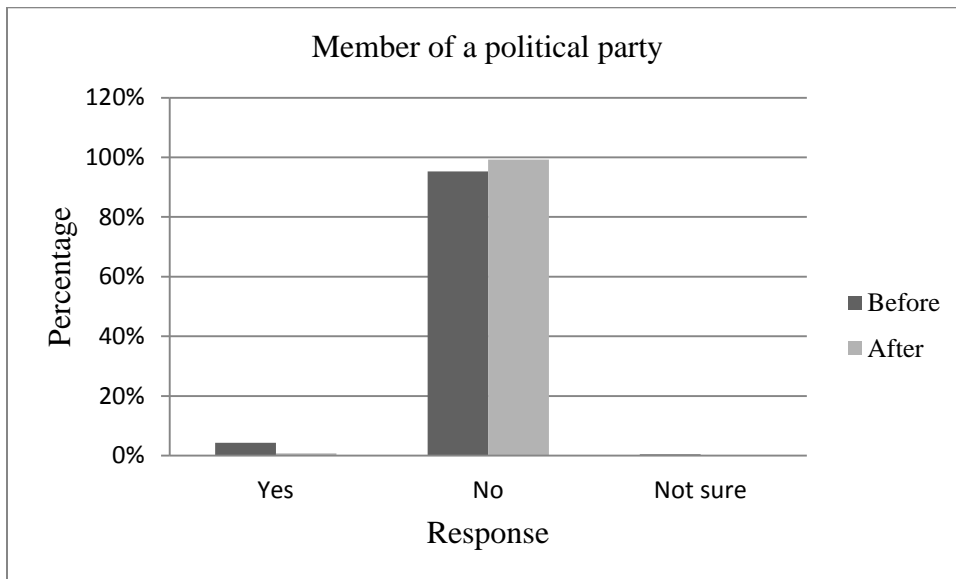
Figure 7. Member of a political party.

Table 4. Holding political office

	Raw Figures		Percentages	
	Before Education	After Education	Before Education	After Education
Holding a Political office				
Yes	46	17	22%	14%
No	144	103	69%	82%
Not Sure	20	5	10%	4%
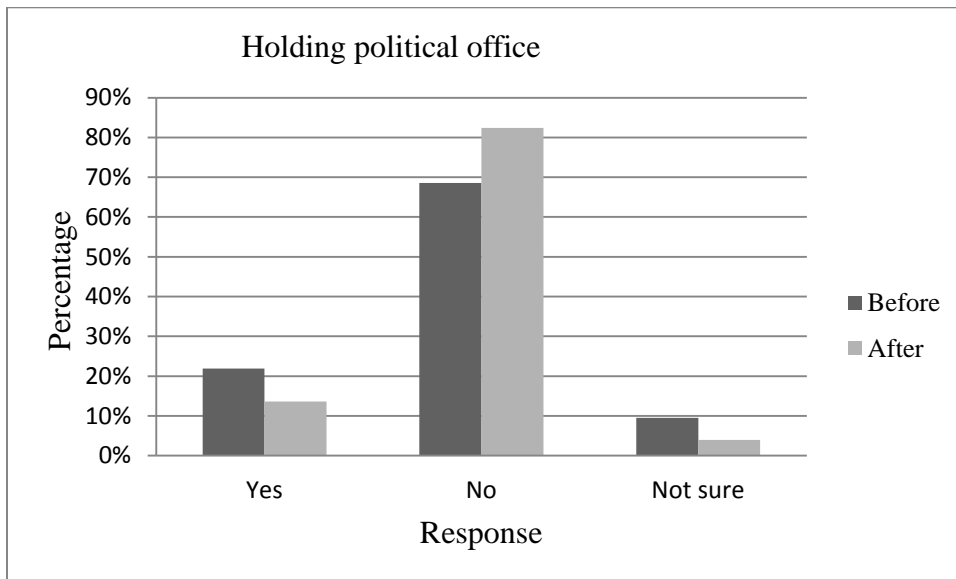
Figure 8. Holding political office.

Table 5. Voting in national polls

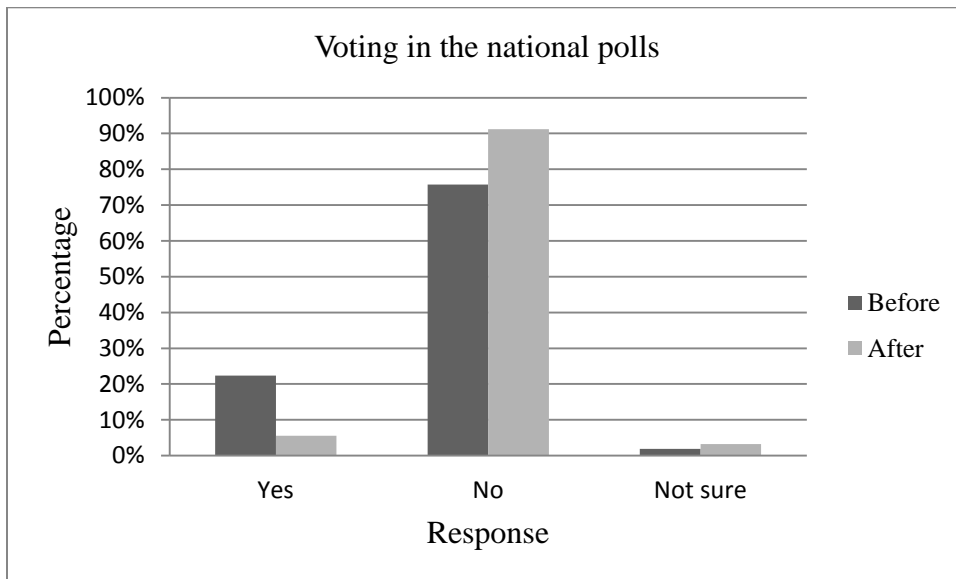|	Raw Figures		Percentages	
	Before Education	After Education	Before Education	After Education
Voting in the national polls				
Yes	47	7	22%	6%
No	159	114	76%	91%
Not Sure	4	4	2%	3%

Figure 9. Voting in national polls.

Table 6. Tolerance of people with different political views

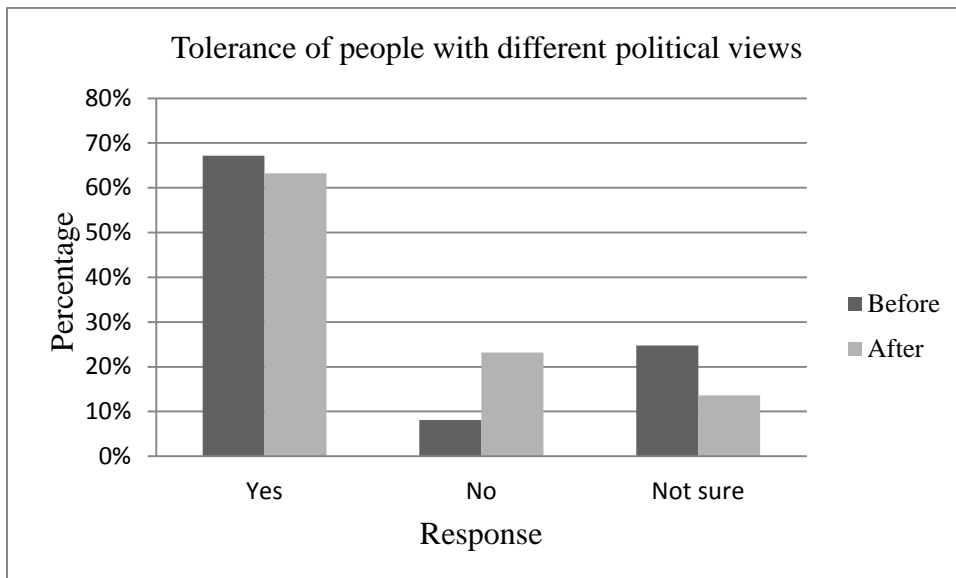|	Raw Figures		Percentages	
	Before Education	After Education	Before Education	After Education
Tolerance of people with different political views				
Yes	141	79	67%	63%
No	17	29	8%	23%
Not Sure	52	17	25%	14%

Figure 10. Tolerance of people with different political views.

Table 7. Role of church in national building

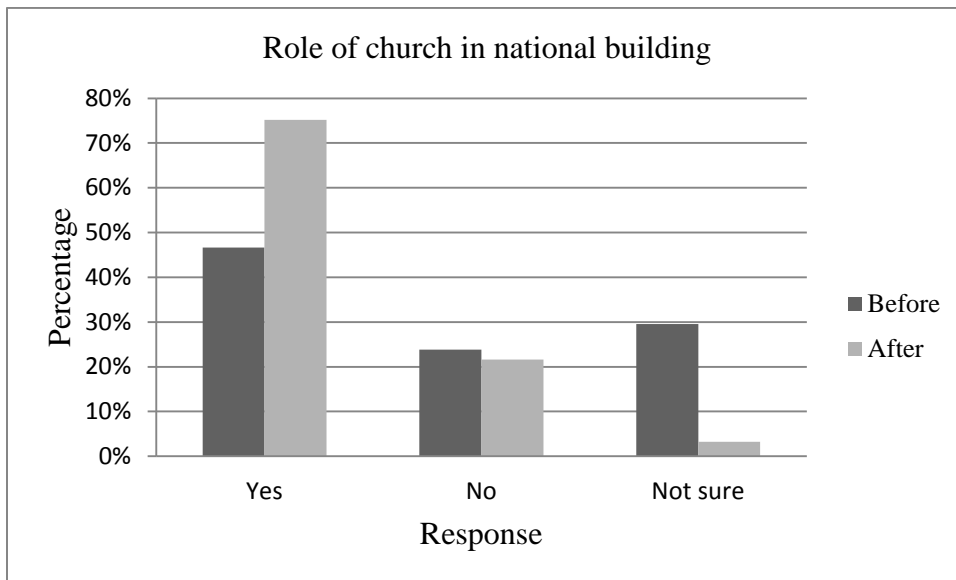|	Raw Figures		Percentages	
	Before Education	After Education	Before Education	After Education
Role of church in national building				
Yes	98	94	47%	75%
No	50	27	24%	22%
Not Sure	62	4	30%	3%

Figure 11. Role of church in national building.

Table 8. Participation of the church in the organ for national healing

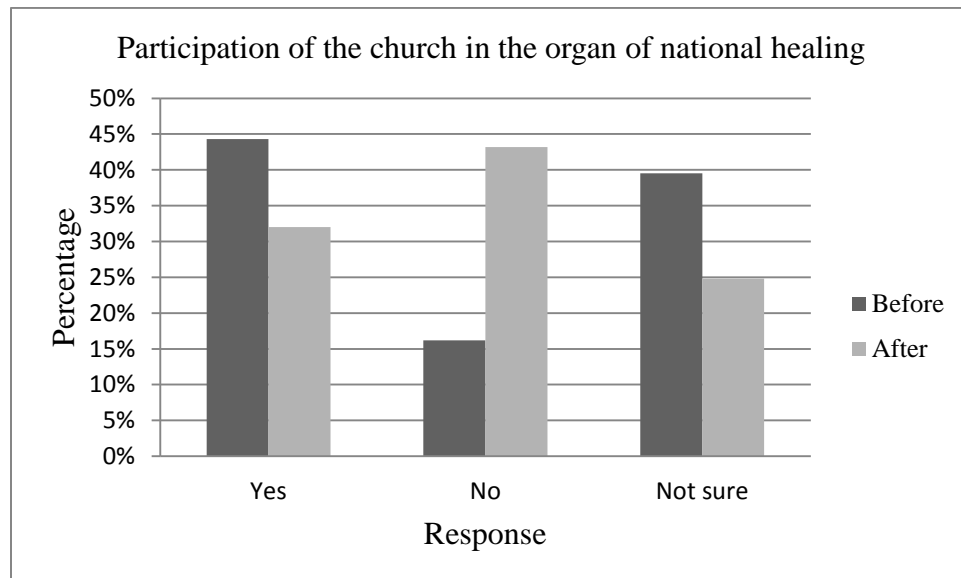|	Raw Figures		Percentages	
	Before Education	After Education	Before Education	After Education
Participation of the church in the organ of national healing				
Yes	93	40	44%	32%
No	34	54	16%	43%
Not Sure	83	31	40%	25%

Figure 12. Participation of the church in the organ for national healing.

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