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ABSTRACT

DEVELOPMENT OF AN ADVENTIST COMMUNITY SERVICES  
CENTER TO SERVE NAVAJO RESIDENTS  
OF KAYENTA, ARIZONA

by

Dale A. Wolcott

Adviser: Jon Dybdahl

## ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPMENT OF AN ADVENTIST COMMUNITY SERVICES CENTER TO SERVE NAVAJO RESIDENTS OF KAYENTA, ARIZONA

Name of researcher: Dale A. Wolcott

Name and degree of faculty adviser: Jon Dybdahl, Ph.D.

Date completed: March 1998

### The Problem

A decision had been made to establish a Seventh-day Adventist Community Services Center in Kayenta, Arizona, on the Navajo Indian Reservation, in connection with a church-planting initiative. Those in charge lacked experience and training in community services ministries and faced obstacles to implementation of the plan.

### The Method

A combination of research and action was used to move the envisioned Community Services Center toward reality.

Study of the Bible and related literature led to formulation of Scripture-based methodological principles. Demographic research and community needs assessment procedures were utilized to gain an understanding of the Kayenta community and

especially of its social needs. In cooperation with the local Native American Seventh-day Adventist congregations and also with regional church organizations and officials, efforts were made to obtain land, erect a building, select personnel, and implement community service ministries in Kayenta.

### The Results

Land was obtained and a Community Services Center building was erected in Kayenta. Community needs were ascertained and potential Adventist service projects were enumerated. A full-time Center director was employed and a budget for the first year of operation was developed and partially implemented. Methodological and theological uncertainties were clarified.

External factors, including disagreements among the participating organizations regarding methodological and theological principles, hindered full operational implementation of the envisioned Center. At the project's conclusion, Adventists were not yet providing substantial community service ministries in Kayenta.

### Conclusions

For Adventist Community Services ministries to Native Americans to be effective in the context of God's revealed purposes for the well-being of humankind, they must be conducted wholistically and in close connection with the church body. Service providers must deeply understand the needs, problems, and life situation of the people served. Spiritually based criteria need to be used when selecting project personnel, and the local Native church should be involved in planning, supporting, and operating the Center. Finances for Native American Christian humanitarian projects are not an insurmountable obstacle, with a variety of funding sources available.

Specific changes are recommended in Seventh-day Adventist organizational structures which have responsibility for the Navajo region, and suggestions are made for fuller implementation of community services ministries in Kayenta and elsewhere.

Andrews University  
Seventh-day Adventist Theological Seminary

DEVELOPMENT OF AN ADVENTIST COMMUNITY SERVICES  
CENTER TO SERVE NAVAJO RESIDENTS  
OF KAYENTA, ARIZONA

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

by  
Dale A. Wolcott  
March 1998



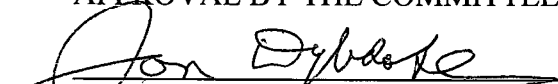
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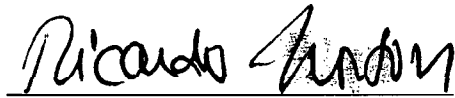
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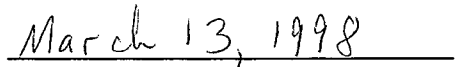
  
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Adviser,  
Jon Dybdahl

  
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Doug Killeher

  
\_\_\_\_\_  
Ricardo Norton

  
\_\_\_\_\_  
Director of D.Min. Program  
Ricardo Norton

  
\_\_\_\_\_  
Dean, SDA Theological Seminary  
Werner Vyhmeister

  
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Date approved



To my soulmate  
**Nancy Joy**  
whose walk with Jesus has challenged, strengthened, and encouraged mine  
for nearly thirty years

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## CHAPTER 1

### INTRODUCTION

#### **Purpose of the Project**

The purpose of this dissertation is to develop and describe a plan for establishing a church-based community services outreach to the residents of Kayenta, Arizona, on the Navajo Indian Reservation, as part of an overall church-planting strategy.

A secondary purpose is to formulate principles that will be useful for other Native American compassion ministries and community development projects operated by Seventh-day Adventists (SDA).

#### **Definition of Terms**

*Adventist Community Services* (ACS) is defined in an official handbook as “the descriptive label for a wide range of public services provided by the Seventh-day Adventist Church. It is also the name of the social service agency sponsored by the denomination.”<sup>1</sup>

Later in the same volume the authors explain further:

Adventist Community Services is a vast coalition of local projects, programs

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<sup>1</sup>Monte Sahlin and others, *Ministries of Compassion: A Handbook for Adventist Community Services, Inner City Programs, and Social Action Projects* (Lincoln, NE: Church Resources Distribution Center, 1994), 5.

and groups; a network of grassroots ministries, not a monolithic departmental structure. Not all of the local entities even use the name ACS, preferring some local label.<sup>1</sup>

In other words, Adventist Community Services is more action than entity. “The purpose of the Adventist Community Services network can be stated very simply: *To serve the poor and hurting in Christ’s name.*”<sup>2</sup>

*An ACS Center*, as defined by church leaders, is the local “organizational hub of the network of people, small groups and programs focused on helping the poor and hurting.”<sup>3</sup> The North American Division provides accreditation for ACS Centers on three different levels. To be accredited, a Center must meet certain minimum requirements, including a specific place for operation; posted hours; and regular programs and services in addition to food and clothing distribution.<sup>4</sup> An ACS Center is typically operated by a local SDA church or group of churches.

*The Adventist Development and Relief Agency (ADRA)* is the church’s international agency for global compassion ministries, disaster relief efforts, and community development projects. ADRA’s North American affiliate is the national ACS agency described above.<sup>5</sup>

*Native Americans* are descendants of the original inhabitants of the Americas, sometimes referred to by the misnomer “Indians.” In this dissertation, discussion of Native Americans is limited to those in the United States.

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<sup>1</sup>Ibid., 19.

<sup>2</sup>Ibid., 13 (emphasis in the original).

<sup>3</sup>Ibid., 19.

<sup>4</sup>See *ibid.*, 20-23, 34. Specific requirements for accreditation are listed in Appendix A.

<sup>5</sup>Ibid., 13, 34.

Although many Native Americans today are fully integrated into the mainstream of Euro-American culture, there are many more who retain ties to their traditional culture and religion, and in some cases even their language. Many still live on reservations, tracts of land set aside for them by the United States government. Most reservations have some form of limited self-government under the supervision of the Bureau of Indian Affairs (BIA). Health care for Native Americans is provided by the Indian Health Service (IHS), a federal agency.

Native Americans are the poorest ethnic minority in the United States,<sup>1</sup> with a mortality rate 37% higher than the national rate.<sup>2</sup>

*The Navajo Nation* is the largest Indian reservation in the United States, both in geography and in population. It occupies some 24,000 square miles in the states of Arizona, New Mexico, and Utah, a territory as large as West Virginia. In 1995, the population stood at around 226,000.<sup>3</sup> Navajos refer to themselves as *Diné*, The People. Although a youthful nation—around 51 percent of all Navajos are under the age of twenty<sup>4</sup>—they retain traditional ways to a larger extent than many other Native groups.

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<sup>1</sup>The nationwide Native unemployment rate in 1995 was 37 percent, with 71 percent of all Native Americans below the poverty level. U.S. Department of the Interior, Bureau of Indian Affairs, *Indian Service Population and Labor Force Estimates* (Washington, DC, 1995), iii.

<sup>2</sup>U.S. Department of Health and Human Services, Indian Health Service, *Regional Differences in Indian Health* (Washington, DC, 1994), 4.

<sup>3</sup>U.S. Department of the Interior, 13.

<sup>4</sup>Extrapolated from Commission for Accelerating Navajo Development Opportunities, *Navajo Nation FAX 88: A Statistical Abstract* (Window Rock, AZ: Navajo Nation, 1988), 5.



## **Justification for the Project**

### **Why Community Services?**

Adventism is rooted in a profound respect for the Bible and a deep appreciation of the counsel of Ellen White. Both of those inspired sources agree that ministry to people's material and social needs is a central part of the spiritual mission of the church.

So it is not surprising that Seventh-day Adventists treasure their rich heritage of humanitarian endeavors, holding in high esteem such diverse leaders as John Harvey Kellogg of Battle Creek fame; J. Edson White, champion of literacy for Southern blacks at the turn of the last century; Fernando and Anna Stahl, who planted Native American churches while crusading for social justice in the Andes; and the contemporary visionaries who have built the Adventist Development and Relief Agency (ADRA) into a major international organization.

Among Native Americans as elsewhere, compassion ministries have functioned as an effective church-planting methodology. The largest Native SDA congregation in North America is located at Monument Valley, Utah, where an Adventist clinic and hospital formed the backbone of the church's outreach to that area for nearly fifty years. An early medical missionary couple, Lloyd and Alice Mason, are as revered among Navajo Adventists as the Stahls are in Peru and Bolivia.

### **Why Kayenta?**

Kayenta, Arizona, is situated about twenty-five miles south of Monument Valley, where I served as pastor and chaplain from 1990 to 1997.<sup>1</sup> It is the center of

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<sup>1</sup>My chaplaincy duties ended in July 1996 when the hospital closed. At that time I was designated "acting mission director."

government and commerce for one of the most remote regions of the Navajo Nation, and until recently had virtually no SDA presence.<sup>1</sup>

Like all Navajo communities, Kayenta suffers from high rates of alcoholism, unemployment, and incidence of certain diseases. As elsewhere on the Reservation, traditional culture is in transition, for better and for worse, as media and transportation bring the outside world into the community. Breakdown of traditional family structures is yielding a generation of severely vulnerable young people. Adventist Community Services can potentially address many of these needs.

### Why Now?

A few years before my arrival at Monument Valley in 1990, the church had attempted to secure land<sup>2</sup> in Kayenta, with the goal of establishing a Community Services Center which could also serve as a worship and evangelism center. Those efforts had seemingly been unsuccessful. Then in 1993 a Native lay evangelist conducted a tent crusade in Kayenta. Soon a group of about forty believers was holding weekly worship services in rented quarters, eager for a place to call their own. From that beginning, miracle trod the heels of miracle until by late 1995 a beautiful, permanent, 3,800-square-foot building stood on a centrally located two-and-a-half-acre site. Official tribal documents stated that the land was for use by Seventh-day Adventists, on condition that it serve as a Community Services Center as well as a worship center.

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<sup>1</sup>In 1992 there was one active SDA family living in Kayenta.

<sup>2</sup>By tribal law, land within the borders of the Navajo Nation is not available for purchase. Businesses and churches are allowed to apply for a "revocable use permit." Even a Navajo homeowner holds merely a "homesite lease." The earth is our mother, say the elders; she is not for sale.

It became apparent that fulfilling the promises made to the Navajo Nation would require concerted effort and careful planning. This dissertation was first conceived as a response to that need.

### Why Else?

Two developments since the beginning of the dissertation project add further justification for its final form.

First, in July 1996, the North American Division (NAD) launched an unprecedented “Native Evangelism Initiative” on the very same day that Monument Valley Hospital finally closed its doors.<sup>1</sup> A few weeks later, the coordinator of the initiative invited an ADRA consultant to work toward development of an ADRA Affiliate Agency<sup>2</sup> for the Navajo region. As the consultant began interacting with our budding plans for a Kayenta ACS Center, it became obvious that several theological and methodological issues needed to be better understood. Those issues are addressed in chapters 2, 4, and 5.

Second, in late 1997 I accepted an invitation to lead Native American ministries for the Dakota Conference, and began work on the Pine Ridge Sioux Reservation in South Dakota. The Kayenta experience holds important implications for similar projects in other Native American areas. Those implications are discussed especially in chapter 6.

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<sup>1</sup>The hospital had faced severe financial difficulties for a number of years. But the synchronous timing of the two occurrences was completely unplanned, except perhaps in the mind of God.

<sup>2</sup>The third and highest level of ACS Center accreditation.

### **Limitations**

This dissertation does not attempt to describe the church-planting process in Kayenta, Arizona, but only the plan for establishing the Community Services Center there, especially as it unfolded between 1994 and 1997. The dissertation is concerned, however, with the relationship of Adventist compassion ministries to the church's evangelistic activities and goals.

The Kayenta project is not intended as a model for general application in other Native American communities. Each community is unique, requiring approaches tailored to its needs. But I do hope that lessons learned and principles discovered in Kayenta will be useful in designing specialized projects for other communities.

A wide variety of social services is provided to Native Americans in the Kayenta area by non-SDA religious and government organizations. They provide a context in which the Kayenta ACS Center will operate, and therefore they are important to this study. But the dissertation does not attempt to exhaustively catalog or describe those services; it only mentions them as they relate directly to the SDA project.

### **Procedure Followed**

The Kayenta ACS Center was already under development when this dissertation project began. The Center project—distinguished from the dissertation project—grew organically and somewhat haphazardly in response to providential openings, practical problems, and changing circumstances at Monument Valley Mission and Hospital. It also was cut short, as far as my involvement is concerned, by the urgent “Macedonian call” from the Dakotas which removed me from responsibilities at Kayenta in October,

1997.

This dissertation project has been an attempt to bring structure, discipline, information, and reflection to an already-existing process that often seemed to have a life of its own. It has been difficult to separate the two, mingled and blended as they have been in my life experience.

Because of this, the procedural outline given below is logical rather than chronological. It consists of a series of questions which were asked—or which should have been asked—as the project developed. They fall into three groups: First, questions about *service* (God's will—theology); second, questions about *the community* (its need—sociology); and third, questions about *doing community service* (“how”—methodology).

If translated from past tense to future tense, these questions could suggest an idealized procedure for developing future projects. They are presented with humble awareness that future experiences and future learning will certainly modify what seems ideal today.

#### Group One: Theological Questions

Two specific theological questions required answers. (1) What does the theology of the Bible tell us about *motives* for Christian social service? (2) How do these Bible teachings about our motives provide guidance for our *methods* of doing community service?

The Bible<sup>1</sup> and the writings of Ellen G. White were studied. Insights of contemporary Christian theologians and missiologists were also examined and

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<sup>1</sup>The New King James Version is used unless otherwise noted.

compared with Scripture. These findings are presented in chapter 2.

### Group Two: Sociological Questions

Three major questions were asked about the target community: Kayenta, Arizona.

1. What kind of community is this? How large is it? What are its cultural, educational, economic, and social characteristics? Demographic research was conducted to provide answers.

2. What are the social needs of the Kayenta community? A needs assessment survey was conducted and a report prepared.

3. A third question dealt with existing social services in Kayenta. What is already being done? How can Adventist Community Services best complement the existing service network in Kayenta?

The answers to these questions, as far as I am able to give them, are reported in chapter 3.

### Group Three: Practical Questions

Reinventing the wheel is poor stewardship. So the first of the practical questions should perhaps have been, Who else is out there, in situations something like ours, already doing something effective and faithful and substantial in Christian social service? What can we learn from others, Adventist and non-Adventist? Chapter 4 reports briefly on contemporary Christian compassion ministries, focusing especially on two organizations—one Adventist, one non-Adventist—which could have helped flesh out our vision of a Kayenta ACS ministry if they had been studied earlier.

From here on, practical questions tumble atop each other. These are the

questions we often asked very early in the project, before the more basic ones above had even come to mind: Where? who? what? and how? Chapter 5 describes the way we went about finding a location, searching for personnel, developing a financial plan, and attempting to select specific projects, all in the context of an ongoing church-planting venture, the closure of Monument Valley Hospital, and dramatic division-wide changes in Native American ministries.

### **Results**

Chapter 6 summarizes the results of my research. Conclusions include the following: (1) a wholistic, church-connected approach to Christian compassion ministries is both practical and necessary; (2) such ministries must be “incarnational” and needs-sensitive, conducted by spiritually motivated people who deeply understand the real life situation of the community served; (3) a strategic plan which links a compassion ministry with the overall goals of its sponsoring organization is of utmost importance. Chapter 6 also includes recommendations for the future of Kayenta Adventist Community Services and other similar projects.

## CHAPTER 2

### PRINCIPLES OF COMPASSION MINISTRY

#### Introduction

Organized activity on behalf of less fortunate human beings has been a trademark of Judaeo-Christian culture since earliest times. Abraham was noted for his hospitality and generosity.<sup>1</sup> The Law of Moses provided for care of the poor, the disadvantaged, and minorities.<sup>2</sup> Early Christians were known in the Roman Empire for their care of the poor—not only their own but pagans as well.<sup>3</sup> Much of the impetus for nineteenth-century societal reforms came from the Christian churches. It is safe to say that the great majority of charitable organizations in the world today have Christian roots.<sup>4</sup>

However, today we are approaching the end of a century in which Western civilization, and the United States in particular, has become more and more secularized.

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<sup>1</sup>Gen 14:14-24; 18:2-8.

<sup>2</sup>Deuteronomy alone refers eleven times to “the widow, the fatherless and the stranger” as a group requiring compassionate treatment.

<sup>3</sup>Derrel R. Watkins, *Christian Social Ministry: An Introduction* (Nashville: Broadman & Holman Publishers, 1994), 9.

<sup>4</sup>See Robert E. Logan and Larry Short, *Mobilizing for Compassion* (Grand Rapids, MI: Fleming H. Revell, 1994), 18; also Charles Colson, *Kingdoms in Conflict* (n.p.: William Morrow and Zondervan Publishing House, 1987), 237.



So it is not surprising that, during this century, SDA compassion ministries have tended to evolve away from their original intimate connections with the evangelistic ministries of the church.<sup>1</sup>

With this in mind, Adventists involved in compassion ministries need more than ever to seek the mind of God for guidance in their work. A thorough, well-thought-out understanding of Christian principles can maximize our effectiveness and help us avoid pitfalls and detours.

These principles can be divided into two categories. The first clarifies our motives; the second informs our methods.

### **Biblical Motivation for Compassion Ministry**

Human motives, even our own, are notoriously hard to pin down. Jeremiah observed that “the heart is deceitful above all things. . . . Who can understand it?” (Jer 17:9, NIV). As Ellen White points out, “A selfish heart may perform generous actions.”<sup>2</sup> Jesus took a dim view of the Pharisees’ charities, pointing out that the flawed motive tainted the outcome (Matt 6:2; 23:14).

What is there in the mind of God that can provide us with good motives to match our good deeds, with godly incentives for genuinely compassionate ministry to the needs of a hurting world? Bible teaching supplies better-than-human answers to two different forms of the question, Why compassion ministries?

The Navajo language has two separate questions for the one ambiguous English

---

<sup>1</sup>Examples include Battle Creek Sanitarium, the College of Medical Evangelists, and most recently Monument Valley Hospital before its closure. The same can be said of numerous non-Seventh-day Adventist institutions such as the YMCA.

<sup>2</sup>Ellen G. White, *Steps to Christ* (Mountain View, CA: Pacific Press Publishing Association, 1956), 58.

word “Why?” The first translates literally, “What [is] its cause?” The second asks, “What [is] its purpose?” Biblically, compassion ministry has both a cause (or source) and a purpose. We are motivated by what God *has* done and by what we *expect* Him to do; by what has *already* happened to us and also by what we *hope* will happen to us and others in the future.

### The Source of Christian Compassion

First, we show kindness simply because God has been kind to us. “Freely you have received, freely give,” said Jesus (Matt 10:8). “We love because He first loved us” (1 John 4:19, NIV). Compassion is within the essence of God’s nature (Exod 34:6; Ps 103:8). To the extent that Christians become partakers of His nature (2 Pet 1:4), compassion ministries will flow out spontaneously from the church to the world based on its need, not on its expected response. God “sends rain on the just and on the unjust” (Matt 5:45). The example of Jesus, who spent even more time in healing than in preaching, provides the perfect model for Christian compassion.<sup>1</sup>

The doctrine of obedience mandates compassion ministries. Scripture clearly commands compassion (e.g., Zech 7:9, 10; Luke 6:36; Gal 6:10), and love produces obedience (John 14:15). But it is the doctrine of the Incarnation that takes our community service beyond obedience. Jesus’ life here on earth is more than a model; it is empowerment. To one who truly grasps the magnitude of God’s self-emptying from the manger to the cross (Phil 2:5-8), any response to human need other than compassion becomes unthinkable. “Christ’s love compels us” (2 Cor 5:14, NIV).

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<sup>1</sup>The whole first section of Ellen White’s *The Ministry of Healing* (Mountain View, CA: Pacific Press Publishing Association, 1942) is an exposition of Jesus’ activities as “The True Medical Missionary.” See especially 19.

“Social ministry is the loving service of Christians set free by the risen Lord from sins and bondage.”<sup>1</sup>

Because our past experience with God *causes* our compassion ministry, compassion serves as a sign of the genuine Christian in much the same way that the Sabbath does. Some liberal Christians view social service as the defining mark of authentic Christianity,<sup>2</sup> while Adventists have emphasized allegiance to the Ten Commandments—especially the fourth—as the sign of true discipleship. Ellen White points to both. “Obedience—the *service* and *allegiance* of love—is the true sign of discipleship.”<sup>3</sup> In fact, the Sabbath and compassion ministries are often connected in Scripture,<sup>4</sup> a point Ellen White makes repeatedly in her comments on the fifty-eighth chapter of Isaiah.<sup>5</sup>

### The Purpose of Christian Compassion

If compassion ministry is a sign, then it points to something greater than itself. That to which it points is the other answer to the “Why?” question. Genuine Christian

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<sup>1</sup>Ray Bakke, *The Urban Christian* (Downers Grove, IL: InterVarsity Press, 1987), 75.

<sup>2</sup>For example, Foster R. McCurley, *The Social Ministry of the Church* (Chicago: Division for Social Ministry Organizations, Evangelical Lutheran Church in America, 1989), 36.

<sup>3</sup>White, *Steps to Christ*, 60 (emphasis added). Elsewhere she adds, “True sympathy between man and his fellow man is to be the sign distinguishing those who love and fear God from those who are unmindful of His law.” Idem, *Medical Ministry* (Mountain View, CA: Pacific Press Publishing Association, 1963), 251.

<sup>4</sup>E.g., the seven Sabbath healings of Jesus; also Exod 5:5, where the Hebrew word *shabath* (“to rest, to keep the Sabbath”) is connected with liberation from oppression. This is explored further in Dale Wolcott, “The Sabbath: A Theological Fulcrum for Seventh-day Adventist Healthcare Mission,” paper for the class MSSN 510 Theology of Mission, SDA Theological Seminary, Andrews University, Berrien Springs, MI, 14 June 1992.

<sup>5</sup>Ellen G. White, *Welfare Ministry* (Washington, DC: Review and Herald, 1952) collects eight passages about Isa 58 into one whole chapter (28-34).

social service will be motivated by a purpose as well as a cause. Jesus identified that purpose clearly when He taught His followers to pray, “Your kingdom come, your will be done on earth as it is in heaven” (Matt 6:10-11).<sup>1</sup>

The Bible is clear that God’s ultimate will for human beings is wholeness of body, soul, and spirit (1 Thess 5:23). This will be accomplished by God and will be fulfilled at the end of the age (Dan 2:44; Eph 1:10; Rev 21:3-5), but He expects Christians to act here and now to hasten the time of its fulfillment (Matt 28:19-20; Acts 3:19-20; 2 Pet 3:12).

Knowing this, a thoughtful Christian’s compassionate actions, personally or corporately, will be motivated by his purposeful eagerness to hasten the Kingdom—to see people restored spiritually as well as physically and emotionally, and to see all this happening here and now as well as at the Second Coming. At the motivational level, compassion ministries and evangelism are inseparable.<sup>2</sup>

But what about methods? Are there Bible principles that can help us decide *how* best to show God’s compassion for a hurting world?

### **Biblical Methods for Compassion Ministries**

Motives transcend time and culture; methods change with time and place. In

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<sup>1</sup>Different understandings of the “kingdom of God” lead to different purpose-motivations for Christian social action. Is the kingdom spiritual or material? Earthly or heavenly? Individual or societal? See Vinay Samuel and Chris Sugden, “God’s Intention for the World: Tensions Between Eschatology and History,” in *The Church in Response to Human Need*, ed. Tom Sine (Monrovia, CA: Missions Advanced Research and Communication Center, 1983), 179-230, and C. Peter Wagner, “A Missiological View of Christian Relief and Development,” in *Christian Relief and Development: Developing Workers for Effective Ministry*, ed. Edgar J. Elliston (Dallas: Word Publishing, 1989), 118.

<sup>2</sup>Ray Bakke points out that “it is only in our rich Western countries that we have the luxury of dividing two sides of a common coin—social action and evangelism” (75). The Navajo Nation is not a rich Western country!

modern times, many church bodies—including Seventh-day Adventists—have developed separate organizational structures for their “evangelistic” and “humanitarian” activities.<sup>1</sup> As Maurice Sinclair, an official of an England-based mission society, points out, “It is often economic pressures that force us into these divergent groupings.” Commenting on this trend, Sinclair adds, “The net result is that none of us bears witness as we should to the totality of [the church’s] mission.”<sup>2</sup>

The remainder of this chapter includes a thoughtful, Bible-based and sympathetic critique of the trend toward separating humanitarian and evangelistic activities, especially in the church’s work for Native peoples in the American Southwest. Does the Bible contain principles which can point us to an optimally effective, fully *Christian* way to carry Christ’s compassion to the multitudes of needy Native Americans who know little or nothing of His plan of salvation and His abundant way of life?

Nine major Bible doctrines are explored, with special attention given to ways in which these theological concepts can help us decide *how* to conduct compassion ministries in the cross-cultural setting of the Navajo Nation. Methodological principles<sup>3</sup> deduced from the various doctrines are itemized in italic type as they occur

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<sup>1</sup>Adventist examples include humanitarian organizations like the Adventist Development and Relief Agency (ADRA) and evangelistic institutions such as It Is Written. It is intriguing to note that—in contrast to some other denominations—it is within Adventism’s parachurch organizations (“supporting ministries”) that one finds some of the most outstanding examples of wholistic mission activity, e.g., International Children’s Care, The Quiet Hour, and Weimar Institute. For further SDA and non-SDA examples, see chapter 4.

<sup>2</sup>Maurice Sinclair, “Development and Eschatology,” in *The Church in Response to Human Need*, 258.

<sup>3</sup>Edgar J. Elliston highlights the importance of methodology: “Christians recognize the importance of the ways social transformation work is done. The demonstration of ethical behavior is as important, from a Christian perspective, as the teaching about it. . . . In the midst of the treatment

in each section.<sup>1</sup>

### The Doctrine of Scriptural Authority

“No mind has conceived what God has prepared. . . . But God has revealed it to us by His Spirit” (1 Cor 2:9-10, NIV). “Holy men of God spoke as they were moved by the Holy Spirit” (2 Pet 1:21). Accurate human knowledge about ultimate reality, about God and even about ourselves comes not primarily from our own thought processes, but from a reliable, authoritative prophetic revelation. The Bible is the canon or measuring rod for any other source of alleged knowledge. Acceptance or rejection of this doctrine is the watershed from which flow all subsequent conclusions.

Early in the twentieth century, the Enlightenment’s elevation of reason above Scripture led many Christian groups to a theology of mission which emphasized “secular” solutions for human problems. Examples have included the “social gospel” movement,<sup>2</sup> the “German Christians” of Hitler’s Third Reich,<sup>3</sup> and Latin American “liberation theology.”<sup>4</sup> When we accept the Bible’s own teaching about the Bible’s authority, we push to the background all such secular bases for Christian social concern, and turn our eyes back to God’s own Word as the foundation of our

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of these issues [funding, training, staffing, management, etc.] comes a set of distinctive Christian processes or methods.” Edgar J. Elliston, “Christian Social Transformation Distinctives,” in *Christian Relief and Development*, 173.

<sup>1</sup>For a summary of the methodological principles listed in this chapter see Appendix B.

<sup>2</sup>Samuel and Sugden, 199.

<sup>3</sup>Colson, 130.

<sup>4</sup>Paul C. McGlasson, *Another Gospel: A Confrontation with Liberation Theology* (Grand Rapids, MI: Baker Books, 1994). See also Steven Phillips’s 1978 Ph.D. dissertation, *The Use of Scripture in Liberation Theologies* (Ann Arbor, MI: University Microfilms International, 1979), 236.

community service activity.

### The Doctrine of Jesus' Incarnation

“The Word [Christ] was with God. . . . And the Word became flesh and dwelt among us” (John 1:1, 14). One of the most amazing ideas in the history of religious thought is the Christian teaching that God adapted Himself to humanity’s situation, in order to bring transformation to a needy minority population in His universe.

Both John and Paul explore at length the implications of Jesus’ incarnation. In his first epistle, John insists that the incarnation is the litmus test of true teaching (1 John 4:1-3), then goes on to say, “As He is, so are we in this world” (vs. 17). In other words, the way we show love for others is to be modeled after the way He showed love for us: by becoming one with us, to reach us where we are.

Paul makes the same point, and carries its implications even further. In his great incarnation hymn (Phil 2:6-11) he sings of how Jesus, “being in the form of God . . . , [came] in the likeness of men.”<sup>1</sup> And why is this important to Paul and to his readers? The hymn is introduced with the words, “Look out not only for [your] own interests, but also for the interests of others. Let this mind be in you, which was also in Christ Jesus” (vss. 4-5). In other words, our relationships with others, our services in our communities, are to be “incarnational”—shaped by their needs, entering into their feelings.

To the Hebrews he repeats the same theme (Heb 2:14), then expands it further in vss. 16-18 where he says in effect, Jesus did not come down here to help angels (if so, he would have become an angel!); He came to help people. “Therefore, in all things

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<sup>1</sup>See also Rom 8:3 where the language is even stronger: God sent “His own Son in the likeness of sinful flesh.”

He had to be made like His brethren,” which included even suffering and temptation.

With all this in mind, Paul’s famous words to the Corinthians flow naturally, almost inevitably: “To the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some” (1 Cor 9:22).<sup>1</sup>

Jesus’ incarnation has another implication for our compassion ministries: Coming into this alien territory did not compromise Jesus’ purity! The world, though fallen, contains much that is beautiful. In the same way, even the most difficult and perplexing ministry situation is still “our Father’s world.”

*Methodological Principle #1: To be effective, ministers of compassion must identify deeply with the life situation of those they serve. When ministering to a different culture, the ministry must be informed by the needs of the culture, and shaped to meet those needs.*

### The Doctrine of Sin

With the exception of Jesus, “all have sinned” (Rom 3:23). The context of Rom 3 makes it clear that this applies to cultures as well as to individuals. Every culture is tainted by sin. Unfortunately, as Paul pointed out to the Jews of Rome, it is easier to see the sin in a foreign culture than in one’s own (Rom 2:17-24). Jesus made the same point about personal sin when he spoke about the speck and the plank in the eye (Matt 6:3-4). Often that which appears as evil or undesirable in others simply points up the sinful egocentricity of one’s own limited monocultural point of view. By eating with sinners and touching lepers, Jesus showed us how to move beyond such

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<sup>1</sup>For a powerful example of incarnational felt-needs ministry, see Bruce E. Olson’s autobiographical account of his pioneering work for the Motilone Indians of Colombia. *Bruchko* (Altamonte Springs, FL: Creation House, 1978).



myopia.

*Methodological Principle #2: When serving across cultural differences, Christians must keep a humbly balanced awareness of the limitations imposed by sin on one's own life and culture, as well as the more obvious defects in the other culture.*<sup>1</sup>

### The Doctrine of Salvation

“God sent . . . His Son into the world . . . , that the world through Him might be saved” (John 3:17, KJV). “There is no other name under heaven given among men by which we must be saved” (Acts 4:12). Biblical salvation comes through personal faith in Jesus Christ. Therefore, “the best favor a . . . missionary can do for a Muslim or a Buddhist or a Jew or a Hindu [or a Native American] is persuade them to believe in Jesus as only Lord and Savior.”<sup>2</sup>

At the International Congress on World Evangelization held in 1974 in Lausanne, Switzerland, Bible-believing Christian leaders from many faiths and many countries signed the Lausanne Covenant.<sup>3</sup> This historic document affirmed Christian social responsibility as well as evangelism, but stated: “In the church’s mission of sacrificial service, evangelism is primary.”<sup>4</sup>

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<sup>1</sup>Rudolf Maier speaks of the triple danger of “ethnocentrism” (my culture’s way is best), “xenocentrism” (the foreign way is best), and “relativism” (nobody’s way is any better than anybody else’s). *Mission and Development: An Introduction to Development and Mission Concepts* (Berrien Springs, MI: Department of World Mission, Andrews University, 1995), 6.

<sup>2</sup>Wagner, 116.

<sup>3</sup>Valdir R. Steuernagel, “Social Concern and Evangelization: The Journey of the Lausanne Movement,” *International Bulletin of Missionary Research*, April 1991, 53.

<sup>4</sup>Quoted in “Grand Rapids Report—Evangelism and Social Responsibility” (report of the 1982 Consultation on the Relationship Between Evangelism and Social Responsibility), in *The Church*

A subsequent Consultation on the Relationship Between Evangelism and Social Responsibility brought together fifty evangelical leaders in 1982. Their *Grand Rapids Report* listed three relationships between Christian social ministries and evangelism: Compassion ministry can be a consequence, a bridge, and a partner of evangelism.<sup>1</sup>

Seventh-day Adventists have historically seen compassion ministries as primarily (though not exclusively) a “bridge” or “entering wedge” for evangelism. A prominent North American Division leader exegetes the three imperatives of the Great Commission (“Go, Baptize, Teach”) sequentially: “Go = the ministry of compassion; Baptize = the ministry of evangelism; Teach = the ministry of nurture.”<sup>2</sup> A church-published manual for compassion-ministry volunteers states, “Physical acts of mercy . . . are a step toward engaging persons in a relationship with other people who care about God. Acts of compassion are ways to show people the true Christ.”<sup>3</sup>

Introducing a 1952 compilation of Ellen White’s counsel entitled *Welfare Ministry*, the editors comment, “The reader will soon observe that the welfare ministry to which the church is summoned is not merely a community service but a kind of loving ministry and soulwinning endeavor—the highest type of welfare evangelism.”<sup>4</sup>

Ellen White’s account of a personal experience as a pioneering missionary in Australia

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*in Response to Human Need*, 443.

<sup>1</sup>Section IV. C. The report is reproduced in its entirety in *The Church in Response to Human Need*, 441-487.

<sup>2</sup>Monte Sahlin, “What’s Happening to Mission?” *PlusLine Access*, September-October 1996, 5.

<sup>3</sup>Ronaele Whittington, *Christ-Centered Caring* (Silver Spring, MD: North American Division Church Ministries, 1990), 85-86.

<sup>4</sup>Trustees of the Ellen G. White Publications, foreword to *Welfare Ministry* by Ellen G.

underlines the evangelistic value of compassion ministry as she understood it: “We made a hospital of our home. . . . The hearts of the people were won, and many accepted the truth.”<sup>1</sup>

*Methodological Principle #3: Seventh-day Adventist compassion ministries must function in such a way that they complement and contribute to the evangelistic task of the church.*

### The Doctrine of the Wholeness of Human Nature

“The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul” (Gen 2:7, KJV).

The Bible’s theology of human nature recognizes the inseparability of body and soul, flesh and spirit. It is intriguing that some contemporary liberal theologians are more prone to emphasize this truth than evangelicals are. Foster McCurley, a Lutheran, writes:

The church should not give the impression in what it says or does that humans or parts of humans are immortal. . . . The church must correct the impression held by some that there is something in us that is eternal, some soul which longs to return to its heavenly home. For such thinking can lead to a disregard for the body and its condition. . . . The church does not promise immortality, not even of the soul, but rather confesses belief in “the resurrection of the dead.”<sup>2</sup>

Although liberal Christians may use the wholeness concept to validate their

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<sup>1</sup>White, *Welfare Ministry*, 327-328.

<sup>2</sup>McCurley, 30-31. For an evangelical critique of the wholeness doctrine, see Millard J. Erickson, *Where Is Theology Going?* (Grand Rapids, MI: Baker Book House, 1994). An encouraging direction in evangelical thinking about mission emphasizes “transformational” mission projects, which go beyond mere evangelism and mere technological “development” to bring about thoroughgoing transformation of lifestyle from within the positive values of the local culture. World Vision’s Missions Advanced Research and Communication Center (MARC) has recently appointed a director of transformational mission research. Bruce Bradshaw, telephone interview by author, 15(?) May 1997. See also Bruce Bradshaw, *Bridging the Gap: Evangelism, Development and Shalom* (Monrovia, CA: MARC, 1993).

preference for social action over evangelism, Adventists see in it a call to biblical balance. Christ healed many who never responded to His call to discipleship (Matt 8:16; Mark 1:34; Luke 17:12-18). Compassion ministries must not be limited to “pre-evangelism.” The doctrine of wholeness recognizes the value of enhancing physical well-being even for its own sake, and even for those who may never respond to the invitation to ultimate wellness.

*Methodological Principle #4: Adventist compassion ministries must be designed to offer optimum wellness—physical and spiritual—to all who are in need, regardless of their expected response to the spiritual dimension.*

#### The Doctrine of Freedom of the Will

“Whosoever will, let him take the water of life freely” (Rev 22:17, KJV; cf. Isa 1:19-20). Calvinistic predestination, which exalts the sovereignty of God at the expense of human freedom, is mandated more by the dictates of Greek logic than by biblical thought. A corollary of predestination is coercion.<sup>1</sup> By contrast, God’s change agents are honest love and honest persuasion (Isa 1:18; Hos 11:4; 2 Cor 5:11).

Biblical social outreaches will never pretend to be anything less or more than they really are. They will carefully avoid manipulative methods. Anything which smacks of deception has no place in a Christ-like compassion ministry. This applies to our dealings both with clients and with potential partners in the non-Christian or non-Adventist community, and is even more critical (if that is possible!) when working cross-culturally.

*Methodological Principle #5: Adventist compassion ministries will always*

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<sup>1</sup>In Calvin’s Geneva, church and state were united, and heretics were subject to the death penalty.

*honor human freedom. Service will be provided without attempts to coerce spiritual compliance, and assistance will be solicited without attempts to hide the spiritual dimension of our mission.*

### The Doctrine of Stewardship

“The earth is the Lord’s, and everything in it; the world, and all who live in it” (Ps 24:1). Jesus’ parable of the talents (Matt 25:14-30), Paul’s teaching about spiritual gifts (Rom 12:6-8; 1 Cor 12:4-11), and Malachi’s exhortations to faithfulness in tithes and offerings (Mal 3:7-12) underline varying facets of the doctrine of Christian stewardship, each of which offers a wealth of direction for compassion ministry.

If evangelism is primary, how can we justify using scarce resources (human and financial) in tangential projects of only temporal value? Should Adventists be donating to ADRA when Adventist World Radio has not yet reached every language group on earth? The doctrine of divine ownership/human stewardship encourages the church to expect God to “open the windows of heaven”!<sup>1</sup> Tiny seeds, sown faithfully even in unpromising places, will yield abundant crops (Ps 126:5-6; Mark 4:31-32).<sup>2</sup>

*Methodological Principle #6: Our compassion outreach should expect large*

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<sup>1</sup>Ellen White encourages big visions, and points in a specific direction for their funding: “Who are the real owners of houses and lands? Is it not God? He has an abundance in our world which he has placed in the hands of men, by which the hungry might be supplied with food, the naked with clothing, the homeless with homes. The Lord would move upon worldly men, even idolaters, to give of their abundance for the support of the work if we would approach them wisely.” *Welfare Ministry*, 278. In balance, she cautions, “Should our whole attention be directed to relieving the wants of the poor, God’s cause would be neglected. Neither will suffer if His stewards do their duty, but the cause of Christ [evangelism] should come first.” *Ibid.*, 277.

<sup>2</sup>Monument Valley Hospital began as a faith ministry, funded by donations and committed to a blended physical/spiritual ministry. Although the hospital is now closed, the church next door houses one of the largest worshipping congregations of Native American Seventh-day Adventists in North America.

*things! Money follows vision when the vision is from heaven.*

Stewardship theology also provides some warnings against conventional secular concepts of “development,” “progress,” etc. Conversing with the elders of a traditional, rural East African community, missionary Wayne Bragg discovered that

economic, material wealth does not necessarily constitute the “good life.” What they desired was a little more security—better health care, nutrition, crops—not to give up their way of life. Western development may, indeed, prove more harmful than beneficial if it violates and destroys cohesive values in a traditional society.<sup>1</sup>

Some of the “development” on the Navajo Reservation—by government agencies, churches and even Tribal authorities—has left a negative impact by failing to exercise responsible stewardship of cohesive traditional values, including respect for God’s natural creation (the ecosystem)<sup>2</sup> as well as respect for elders and extended family.

*Methodological Principle #7: Adventist compassion ministries and development projects on the Reservation must be evaluated for their impact on existing sociological and ecological systems.*

Another value of the stewardship doctrine is the Bible’s emphasis on the priesthood of all believers (1 Pet 2:9). Every Christian is a participant in God’s work in the world. Talent, time, and money are all on loan from God.<sup>3</sup>

*Methodological Principle #8: The church’s compassion ministries on the Reservation must cultivate a sense of local church ownership. For optimum*

<sup>1</sup>Wayne Bragg, “Beyond Development,” in *The Church in Response to Human Need*, 41.

<sup>2</sup>Uranium mining from the 1950s to the 1970s left ugly scars and toxic wastes on both land and people. Large numbers of diseased-ravaged Navajos are now receiving substantial compensation checks from the Federal government, a belated acknowledgment of “development’s” wake of tragedy.

<sup>3</sup>See Ellen White’s extended commentary on Jesus’ parable of the talents in *Christ’s Object Lessons* (Washington, DC: Review and Herald, 1941), 325-365.

*effectiveness, Native American believers must be involved in volunteer staffing and financial support as well as in leadership and decision making.*

This aspect of stewardship leads us directly to the doctrine of the church.

### The Doctrine of the Church (Ecclesiology)

This may well be the most neglected doctrine in late-twentieth-century Adventism. Three aspects are pertinent to our topic:

First, the church is God's primary vehicle for accomplishing His purposes for the world (Eph 3:10). It is easy to be intimidated by the grand accomplishments of big corporations, big government, and secular organizations, or to feel that in order to accomplish something significant we need to join with them. But "God chose the weak things of the world to shame the strong. He chose the lowly things of the world and the despised things—and the things that are not—to nullify the things that are" (1 Cor 1:27-28, NIV).

Second, although the church is in the world as yeast and salt, yet to be the church it must also retain its God-given distinctness from the world. "Many live as enemies of the cross of Christ. . . . Their god is their stomach . . . , their mind is on earthly things. But our citizenship is in heaven" (Phil 3:18-20). We must identify with the people of the world; we must be among them as Christ was among us—we must practice a truly incarnational ministry—but we must never allow the world's values to co-opt our identity as "strangers and foreigners," as the people of God, as citizens of heaven.

*Methodological Principle #9: Leaders of Adventist compassion ministries (paid personnel; board members) will be active, committed Seventh-day Adventist Christians. Volunteers will be selected, and training provided, with Christian criteria*

*in mind.*<sup>1</sup>

Another aspect of the Bible teaching about the church is the diminishing of racial differences in the family of God (Gal 3:28; Eph 2:12-19). A shared relationship with Christ transforms strangers into siblings. Skin color and language differences are not eliminated. Paul never ceased to take pride in his Hebrew heritage. But his closest family was spiritual rather than ethnic.

*Methodological Principle #10: When selecting personnel for Seventh-day Adventist compassion ministries, spirituality will be more important than ethnicity.*

Relationships between church and non-church social agencies are in a state of major flux today. This is especially true of the United States government's changing attitude toward and willingness to cooperate with religious organizations due to the Personal Responsibility Act of 1996.<sup>2</sup> New choices must be made about funding sources which were not available in the past.

In these uncharted waters, experiences of other Christian organizations may be helpful. For example, a Baptist hospital in Nicaragua refused hundreds of thousands of dollars of U.S. government money in the mid-1980s due to federal requirements attached to the funds.<sup>3</sup> Conversely, a Seventh-day Adventist health care institution in California accepts major donations from local winemakers, despite historic Adventist

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<sup>1</sup>"Medical missionary workers . . . should stand upon the platform of eternal truth." White, *Welfare Ministry*, 255.

<sup>2</sup>See Derek H. Davis and Susan Kelley-Claybrook, "Serving Two Masters," *Liberty*, March-April 1997, 8. This was confirmed in a personal discussion with Ronald J. Sider, author of *One-Sided Christianity?* (Grand Rapids, MI: Zondervan, 1993), at Andrews University, 28 January 1998. Sider also stated that corporate foundations such as the Ford Foundation are demonstrating a new openness toward faith-based charities.

<sup>3</sup>Wayne G. Bragg, "Theological Reflections on Assisting the Vulnerable," in *Christian Relief and Development*, 66.



opposition to the liquor industry. How do such choices affect the integrity and effectiveness of our work?

*Methodological Principle #11: Alliances with non-Seventh-day Adventist organizations, including government agencies, will be examined very cautiously and carefully for their impact on our ability to carry out our unique mission.*<sup>1</sup>

There is another important aspect of Bible teaching about the church: God has a distinctive last-day church in today's world, identified in prophecy as the "remnant" (Rev 12:17; 14:12). The Seventh-day Adventist movement and organization are the fulfillment of those prophecies. To be at the center of what God is doing at the dawn of the twenty-first century, our compassion ministries will fully identify with His prophetic last-day church.

Ellen White underlines this truth:

A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner, or sign, which makes us a distinct people should not be held out so strikingly; for they claimed that this was not the best policy in order to secure success to our institutions. But this is not a time to haul down our colors, to be ashamed of our faith. This distinctive banner, described in the words, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus," is to be borne through the world to the close of probation. While efforts should be increasing to advance in different localities, there must be no cloaking of our faith to secure patronage.<sup>2</sup>

Repeating the same theme, she states:

The third angel's message is not to be given a second place in this work, but is to be one with it.<sup>3</sup>

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<sup>1</sup>See Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press Publishing Association, 1940), 493.

<sup>2</sup>White, *Testimonies for the Church*, 9 vols. (Mountain View, CA: Pacific Press Publishing Association, 1948), 6:144.

<sup>3</sup>White, *Welfare Ministry*, 33.

This understanding of the church as a last-day remnant leads directly to our final doctrine, the teaching about last-day events.

### The Doctrine of Last Events (Eschatology)

It is my personal conclusion that a truly biblical understanding of end-time prophecies demands of me that I be a Seventh-day Adventist, and that I acknowledge my God-ordained role (along with all Christians) in preparing for the return of Christ.<sup>1</sup>

David J. Bosch mentions the Millerite movement<sup>2</sup> as an example of “extreme Christian apocalypticism,” implying that belief in an imminent second advent is incompatible with social concern.<sup>3</sup> Adventist history demonstrates the opposite.<sup>4</sup> How does biblical eschatology contribute to, and provide parameters for, compassion ministries?

Bible teaching about the end warns us that we must not expect the whole world to be transformed before Jesus returns. Not until the Advent will heaven announce, “The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign” (Rev 11:15, NIV). Yet Scripture also includes the admonition, “Do business till I come” (Luke 19:13). Deeds of mercy, work for the betterment of

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<sup>1</sup>It seems to me that the Protestant shift toward postmillennialism and/or dispensationalism after 1844 was probably a reaction against the powerful logic of Millerite/Adventist expositions of prophecy. (In the same way, post-Tridentine Roman Catholic eschatology was a reaction to Protestant expositions.) After 1844, a continuous-historical understanding of the prophecies demands Adventist conclusions!

<sup>2</sup>The Seventh-day Adventist Church grew out of the Millerite movement.

<sup>3</sup>David J. Bosch, “Evangelism and Social Transformation,” in *The Church in Response to Human Need*, 277.

<sup>4</sup>For documentation, see D. E. Robinson, *The Story of Our Health Message* (Nashville: Southern Publishing Association, 1965), among many others.

humanity, are close to the heart of the business God calls us to do as we prepare for Jesus' return.

How is this so? Like a golden thread, God's great plan of restoration is woven through every scrap of Scripture. When dignity, beauty, peace, wholeness are restored in human lives here and now, the promise of a future time of "restoration of all things" (Acts 3:21) becomes more credible.

Further, the recognition that Christ's coming is soon provides an urgency that motivates believers to participate in everything God is doing to take that message to the world—including compassion ministries. Adventists will be more eager than others to become involved in touching the whole world for Christ, especially those who have not yet heard the final message. This is why Adventist development and relief efforts in far-flung places (like Kayenta, Arizona!) find such widespread support.

*Methodological Principle #12: Adventist compassion ministry personnel will see their efforts as preparing for the return of Jesus, and contributing to the hastening of that day.*

### **Conclusion**

Theology (or the lack of it) affects both motivation and methodology for Christian compassion ministries. Without theological reflection such ministries are likely to become distorted caricatures of the truth about God—or pathetically ineffective replicas of worldly organizations.

Finally, it must also be said that compassion ministries will affect theology. It is in taking Christ's yoke that we learn of Him (Matt 11:29). In coming close to the poor we draw near to Jesus (Matt 25:35-40).

He who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does. . . . Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world (Jas 1:25-27).

## CHAPTER 3

### UNDERSTANDING THE COMMUNITY: KAYENTA, ARIZONA

#### **Kayenta's Context: What It Means to Be Navajo**

Shortly after arriving in Monument Valley, I visited a middle-aged Navajo man who had never been to school. Through a translator, I said, "I want to learn to speak your language." With a slow smile, he responded in Navajo: "You'll have to herd sheep."<sup>1</sup>

During the next seven-plus years, I tried in many ways to take my mind and heart inside the mind and heart of my Navajo friends. And I did work at learning their language. In spite of that, this sketchy introduction to Navajo history and life-ways is limited not only by the space constraints of this dissertation but also because it is written by a non-Navajo who never did herd sheep.

#### Navajo History<sup>2</sup>

The Navajos, with their cousins the Apaches, migrated to their present

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<sup>1</sup>The reader may wonder what sheep herding has to do with language learning. What my friend meant was that only those who immerse themselves in the Navajo culture are likely to learn the difficult Navajo language. Herding sheep is the quintessence of traditional Navajo culture.

<sup>2</sup>Perhaps the best popular, sympathetic treatment of Navajo history is the one in Raymond Friday Locke, *The Book of the Navajo*, 4<sup>th</sup> ed. (Los Angeles: Mankind Publishing Co., 1989). A summary of the earliest written descriptions of the Navajo (1630) can be found in David R. Scates, *Why Navajo Churches Are Growing* (Grand Junction, CO: Navajo Christian Churches, 1981), 34-37.

homeland not much more than five hundred years ago, coming originally from the far north.<sup>1</sup> This means their arrival in the Southwest probably barely preceded the advent of the Spaniards who eventually colonized New Mexico. The Spanish invaders quickly conquered and “Christianized” the Pueblo culture of the upper Rio Grande valley, but not the Navajo, who lived in the mountains to the west.

For several centuries, the Navajo and the Puebloans/Hispanics coexisted more or less amicably, though not without periods of conflict, enriching one another’s bloodlines, material culture, and even religion.<sup>2</sup> Even as the Navajos became shepherders, they were gaining a reputation among the valley dwellers as “lords of the mountains,” unchallenged masters of the rugged terrain that sweeps across the Continental Divide from what is now western New Mexico to the brink of Arizona’s Grand Canyon. Although many elements from the neighboring cultures (including the Hopi on the west and the Ute on the north) were assimilated into the fabric of Navajo life, they did not threaten the fundamental identity and integrity of what had become a stable though loose-knit society.

Then came the Americans, who disrupted the balance of power by winning the Mexican-American War, annexing New Mexico in 1846. A series of short-lived treaties spanned the next fifteen years. But gold had been discovered in California, and American military commanders in the Southwest were sure there was more for the taking, if only the Indians could be gotten out of the way.

To make a long and tragic story very short, in the summer of 1863 Colonel Kit

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<sup>1</sup>There is scholarly disagreement on this point. But linguistics, archaeology, and other evidence make it the strongest hypothesis.

<sup>2</sup>Navajo origin myths and ceremonial rituals show strong Pueblo influence.

Carson invaded the heartland of *Dinehtah* (Navajoland), burning hogans and cornfields, slaughtering livestock and destroying the Navajos' prized peach orchards. In the months that followed, over nine thousand starving, freezing Navajos surrendered and were sent on a three-hundred-mile march to a barren scrap of desert known as Bosque Redondo, east of the Rio Grande. It will always be remembered as The Long Walk.

Four years later, barely seven thousand walked back; the rest (one in five) had died. The land at Bosque Redondo was so poor, and conditions so terrible, that when General William Tecumseh Sherman, fresh from his Civil War victories, came to investigate in 1868 he quickly ordered that the Navajos be allowed to return home. The accompanying Treaty of Bosque Redondo has been called "the most enduring and most significant agreement consummated between the United States and an aboriginal nation."<sup>1</sup>

So this particular chapter in the long and sordid saga of America's inhumanity to the first Americans—unlike so many other chapters—has a sort-of-part-way-happy ending. The Navajos who came back (with the three to four thousand who never left) flourished and multiplied, and eventually came to have the largest reservation, with the largest population, of any in the United States.

For another seventy-five years or so, life went on much as it always had for most Navajos. Changes there were, but they were gradual, and the People took them in stride as they had done for centuries.

Then came World War II. Navajo young men were drafted (and volunteered) in large numbers. And when those Navajo GI's returned from places like Los Angeles and Iwo Jima, it soon became obvious that the People would never be the same again.

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<sup>1</sup>Locke, 391.

The trickle of modernity swelled to a flood. Some Navajos clambered for higher ground. Some learned to swim. And some are sinking.

### Navajo Culture<sup>1</sup>

At the threshold of a new millennium, Navajo culture is undergoing the same kind of stress that occurs all over the world as Western technology and individualism clash with the simpler lifestyles of traditional people groups. But even in the midst of this sea change, the People's self-understanding is still profoundly shaped by cultural factors whose origins reach into prehistory, as well as by the facts of more recent history outlined above.

Some of the outstanding features of Navajo life and thought can be summarized by using a few key words in the tongue of the People.

#### ***Diné Bizaad* (Navajo Language)**

Philologists agree that the Navajo language has changed very little since pre-Columbian days.<sup>2</sup> Many both in and outside the tribe believe that the uniqueness of the People's complex speech forms is an important part of the inner core that holds the culture together.

A fiftyish Navajo Christian told me how, long ago, he dropped out of college after repeatedly failing freshman English. "When you have to think in English, you

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<sup>1</sup>The standard work on traditional Navajo culture is Clyde Kluckhohn and Dorothea Leighton, *The Navaho*, rev. ed. (Cambridge, MA: Harvard University Press, 1974). In this chapter I have not always attempted to provide detailed documentation, for two reasons: first, the written sources do not always agree (the writers didn't herd sheep either!); second, much of what I share here comes from personal knowledge rather than from books.

<sup>2</sup>Navajo is unrelated to any other Southwestern Native language (except that of their Apache cousins). It is in the Athapascan linguistic family, with close links to tribes in the Canadian Arctic and on the Northwest coast.



have to think a whole different way,” he explained. Many, many misunderstandings between Anglos and Navajos become understandable simply by remembering that language sometimes defines logic.

Conversely, to know the Navajo language is to know the Navajo heart, the Navajo spirit. This can be disheartening to an outsider, because very few have mastered the tonal-guttural sound system and the complicated verb patterns of the People’s native tongue. But those who have seriously attempted it testify that the gain is worth the pain, even if fluency is not the goal.

Loss of the language is one of the major fragmenting forces in Navajo society today. Too many children, knowing only English, are completely unable to verbally interact with their own grandparents, who know only Navajo. This breakdown of intergenerational communication becomes even more poignant when one begins to understand how deeply important the extended family is in the web of traditional Navajo existence.

### ***Shimá* (My Mother)**

For a Navajo, personal identity comes from one’s clan,<sup>1</sup> which comes from one’s mother. The closest relatives are the mother’s relatives. In fact, one’s mother’s sister, especially her older sister, is also *shimá*. For a traditional Navajo boy, the father figure is as likely to be his mother’s brother as his own biological father—even if his parents are married. And a married Navajo does not consider himself or herself to be

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<sup>1</sup>There are some fifty Navajo clans. Marriage must be outside one’s own clan (i.e., one’s mother’s clan) and also outside the father’s clan (i.e., the paternal grandmother’s clan).

related to the spouse's relatives.<sup>1</sup>

Because of these maternal kinship lines, many have labeled Navajo society “matriarchal.” That is too strong.<sup>2</sup> Navajo men, in addition to their historic role as warriors, have certainly always had a voice in the group decision-making process that is “the Navajo way” of doing things. But the dominant place of women in everyday Reservation life is unquestionable. In fact, it is perhaps more pronounced today than in days gone by: Most women stay sober even when the menfolk are out drinking.

### ***K'e* (Good Relationship, Clan Relationship)**

The obligations—and benefits—of clan relationship are many, and highly valued. Simply put: Relatives take care of each other. *K'e* must be maintained, at almost any price. If a person is wealthy, the Navajos say, it is probably because he does not treat his relatives right. This has profound implications for economics on the Reservation, and probably explains why free enterprise (as *bilagáana*, White people, understand it) sometimes seems unwelcome.<sup>3</sup> It also explains why, although poverty is commonplace, actual hunger is rare.

In traditional Navajo society, behavior is governed not by any authority figure, but by *k'e*. Thus one should not steal from or lie to a relative. To do so would be to break *k'e*. On the other hand, one must not try to tell a relative what to do, for that

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<sup>1</sup>This can be very confusing to outsiders. Nowadays, a Navajo woman usually (but not always) takes her husband's surname for legal and financial reasons. But if you inquire whether she is related to someone else of the same surname, the answer will be No. The question needs to be, “Is your husband related to . . . ?”

<sup>2</sup>Technically, the correct term is “matrilineal” rather than “matriarchal.”

<sup>3</sup>Even casino gambling, vigorously promoted by a group of young “progressives” in the Navajo Tribal Council, has been twice rejected in Reservation-wide referenda—most recently in November 1997.

would also be offensive and damage *k'e*.<sup>1</sup>

### ***Dibé* (Sheep)**

Traditionally, to be Navajo is to know how to herd sheep. Sheep have been to the Navajo what buffalo and horses were to the Lakota (Sioux).<sup>2</sup> Sheep were wealth; sheep were occupation; sheep were sustenance. Mutton stew is the staple of the traditional Navajo diet. Herds of sheep, usually mixed with goats, are even today a common roadside sight, and children sometimes miss school because grandma needs someone to herd the sheep.

Navajo living arrangements followed the seasonal patterns of the sheep. Traditionally, there was no such thing as a Navajo village. The people lived in scattered hogans, moving from one “camp” to another according to the needs of the livestock. Even today, although many people live in towns like Kayenta, most families have a “sheep camp” somewhere a few miles out, where they go on weekends or whenever they can. For Navajos in the Kayenta area, the English word “town” (as in “I’m going to town”) doesn’t mean Kayenta; it means Farmington, New Mexico, or Flagstaff, Arizona. Towns are foreign. Sheep don’t live in towns.

### ***Hózhó* (Beauty, Harmony, Happiness, Peace)**

*Hózhó* summarizes all that is best in life, perhaps roughly equivalent to the Hebrew word *shalom*, peace. Navajo religion is the search for *hózhó*. Every chant by

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<sup>1</sup>To the consternation of non-Navajos, this often applies even to very small children. A mother came into the clinic one morning for medicine for her little boy. Nurse: “Where is he?” Mother: “In the pickup.” Nurse: “Bring him in and we’ll be glad to treat him.” Mother: “I asked him to come but he doesn’t want to.”

<sup>2</sup>The history-book fact that both sheep and horses arrived in North America with the Europeans is irrelevant to Navajo (and Lakota) self-understanding.

every Navajo “singer” (medicine man)<sup>1</sup> ends with the refrain, “*Hózhó náhásdlíí’*, *hózhó náhásdlíí’*”—“Harmony will return, beauty is coming back.”

For a traditional Navajo, *hózhó* can be disrupted by any number of things: a broken taboo; a possible curse from an enemy; semi-supernatural “skinwalkers”; or *ch’íidíí* (spirits of the dead, demons). Most modern, school-taught Navajos have a more secular view of all this than their parents and grandparents do, but there is a growing movement to renew the old ways, spurred by the very social problems (absence of *hózhó*) that move Adventists to bring community services—and Jesus—to places like Kayenta.

### Navajoland Today

Both culture and history are important in seeking to truly understand our target community, and the Navajo people who live there. Those powerful forces from the past have interacted to create the present, and it is the present in which Adventist Community Services works to influence the future. We are ready now to take a brief look at Navajoland today.

As noted earlier, the Navajo Nation is a nation of young people. The Reservation birth rate is virtually twice the national average.<sup>2</sup> One out of every seven Navajos is under the age of five,<sup>3</sup> and more than one of four is under ten. The portion of the population under age twenty dropped just seven percentage points between 1910

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<sup>1</sup>When speaking in English, Navajos usually call him “medicine man.” But in Navajo, he is *hataathli*, “the one who sings.”

<sup>2</sup>U.S. Department of Health and Human Services, 23.

<sup>3</sup>*Ibid.*, 24.

and 1980, and remains near 50 percent today.<sup>1</sup> More and more young Navajo adults are adopting Western ideas of family size and birth control, but change still comes slowly in Navajoland.

The ratio of adult Navajo women to men is higher than in the country at large,<sup>2</sup> among those between the ages of 25 and 54, a full 53.3 percent are female compared to a U.S. average of 51.2 percent.<sup>3</sup> This is probably attributable to higher death rates from alcoholism and accidents among men in that age group.

Another indicator of the disparity between Navajo men and women is the unemployment rate. Unemployment among Navajo men is 26 percent higher than among women.<sup>4</sup> Reservation mothers are more likely to be single-parenting, too. As early as 1980, only two-thirds of Navajo children lived with both parents,<sup>5</sup> whereas the national average in 1988 was three of four.<sup>6</sup> In addition, nearly half of all Navajo women in the labor force have a child under six years old.<sup>7</sup>

### **Wealth, Health, and Learning**

Poverty is a major factor on the Reservation. According to the 1990 census,

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<sup>1</sup>Extrapolated from data in Commission for Navajo Development, *FAX 88*, 5.

<sup>2</sup>U.S. Department of Health and Human Services, 29.

<sup>3</sup>*Ibid.*, 4.

<sup>4</sup>1990 census figures, in U.S. Department of Health and Human Services, 26. The unemployment rate for females age 16 and older is 18.6 percent; for men it is 23.5 percent. There is no significant gender difference in the overall U.S. unemployment rate. *The World Almanac and Book of Facts*, ed. Mark S. Hoffman (New York: Pharos Books, 1990).

<sup>5</sup>1980 census data, in Commission for Navajo Development, 13.

<sup>6</sup>Extrapolated from 1988 Bureau of the Census data in *World Almanac*, 841.

<sup>7</sup>Commission for Navajo Development, 13.

median Navajo household income in 1989 was under \$14,000 per year—less than half the national median. In the same year, 46.8 percent of the Navajo population lived below the Federal poverty level, compared to 13.1 percent for Americans as a whole.<sup>1</sup> As elsewhere, there is fear that poverty will deepen due to recent changes in welfare laws.

Health problems faced by Navajos are significantly different from those of most other Americans. The overall mortality rate is 119 percent of the national average, but the leading cause of death is not heart disease; it is injuries. The risk of death from accidents, homicide, suicide, and other injuries on the Reservation is nearly four times as great as elsewhere. Alcohol is involved in a high percentage of those deaths;<sup>2</sup> in addition, alcoholism is the primary cause of death nearly eight times as often as in the U.S. as a whole.<sup>3</sup>

Lifestyle diseases are coming to the Reservation, but they have not yet reached the epidemic proportions seen elsewhere in America. Navajos have only about two-thirds the fatal heart attacks and strokes of other Americans, and only 59 percent as many cancer deaths. An exception is diabetes mellitus, which afflicts Navajos at more than twice the national average.<sup>4</sup>

Education is making big strides on the Reservation, but still falls behind the

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<sup>1</sup>U.S. Department of Health and Human Services, 27. But the *Navajo Times* (16 September 1993) reported the President of the Navajo Nation testifying at a federal hearing that “fifty-six percent of the Navajo people live below the poverty level and the median household income for the Navajo people in 1989 was \$10,433.”

<sup>2</sup>This is my personal observation, based on six years of emergency-room chaplaincy experience in a Reservation hospital.

<sup>3</sup>See Appendix C, which summarizes data from *Regional Differences*, passim.

<sup>4</sup>See Appendix C.

American norm. Public education is accessible to virtually every Navajo child, and conventional day schools, with their big yellow buses, have mostly (but not entirely) replaced the old federally-run boarding schools. With almost all children now attending school,<sup>1</sup> Tribal leaders are worrying that the Navajo language may die out in the coming generation—an unwanted side effect of universal education.<sup>2</sup> But absenteeism is high, and achievement scores are low.

As of 1990, less than 55 percent of Navajos age twenty-five and up were high school graduates, and only about 5 percent had finished college. In 1995 the high-school dropout rate was around 40 percent, compared to a national average of 26.9 percent.<sup>3</sup> Few go to college, and those who go often discover that Reservation schools have not prepared them adequately to compete. The Tribe operates a two-year community college with campuses in Tsaile, Arizona, and Shiprock, New Mexico, in an attempt to change the educational future for its young people.

### **Tribal Government**

The Navajo word for “government” (any government) is *washindoon*. In pre-Reservation days, tribal cohesiveness was linguistic, familial, and cultural rather than

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<sup>1</sup>I was unable to find enrollment figures as percentage of school-age population. While I was living in Monument Valley, one of the most remote areas of the Reservation, I do not recall being aware of any families whose elementary-age children were not enrolled in school. 1994-1995 total Navajo student enrollment (K-12; includes Reservation and border towns) was 55,071. Navajo Division of Education, *Statistics on Navajo (Diné) Education, 1994-1995* (Window Rock, AZ: n.p., 1995), 168.

<sup>2</sup>In 1992, 54 percent of Navajo students lived in homes where only English was spoken. Dean Chavers, “Our Languages Are Dying Faster,” *San Juan County (Utah) Canyon Echo*, June 1996, 9. In most of these homes the parents know Navajo but choose not to teach it to their children.

<sup>3</sup>Computed from raw data for the 1994-1995 school year, in Navajo Division of Education, *passim*. Cf. *World Almanac*, 183.

legal; *washindoon* had not yet been coined. Although there were de facto leaders in each extended-family system, “chief” was an alien term. The first Navajo chiefs were men designated as such, ad hoc, to fulfill the demands of the Anglos for a chief with whom to parley. (This helps explain why Whites perceived the early treaties as quickly “broken.”)

Today, in contrast, the Tribe has an extensive system of limited self-government headquartered in Window Rock, Arizona. With legislative, executive, and judicial branches, it administers a multimillion-dollar annual budget derived primarily from federal grants, mineral royalties, taxation of non-Navajo businesses operating on the Reservation, and Tribally owned enterprises.

The Navajo Nation’s president and vice-president are elected by popular vote every four years. Each of 110 regional “chapters” also elects local officials and a delegate to the Tribal Council (legislature).

In addition to the usual government functions—including its own police force, a parks system, and contracts for many Federal programs such as Head Start—the Tribe owns and operates a 50,000-watt radio station (KTNN); a widely circulated weekly newspaper (the *Navajo Times*); the Reservation’s telephone company (Navajo Communications, Inc.); and the Navajo Tribal Utility Authority.

In recent years Federal budget-balancing efforts have led to cuts in Tribal government services across the Reservation. Some believe inadequate police funding is contributing to increased crime; the Navajo police have only one officer for every one thousand residents while the national norm is three per thousand. On the average, each officer must patrol 452 square miles.<sup>1</sup>

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<sup>1</sup>“Hard Times Hits Public Safety Division,” *Navajo Times*, 18 January 1996, 1.



The typical Navajo “on the street” complains about Window Rock much as the rest of America complains about its *washindoon*. Window Rock’s major shortcomings perhaps mirror those of Washington, too: considerable bureaucracy and “red tape”; allegations of waste, fraud, and favoritism. Such complaints are probably louder in chapters far from Window Rock, as Kayenta is. Yet there is also a strong sense of pride. The Navajo system is viewed by other tribes as a model of creative Native home-rule.

### **Religion**

None of the recent demographic sources I consulted gave data on religious orientation. As mentioned earlier, the dominant belief system is Navajo traditional religion, a form of animism which emphasizes healing rituals performed by medicine men. The Native American Church (NAC) has also become highly popular in recent years after being introduced to the Navajos by “missionaries” from the plains tribes early in the twentieth century. The NAC is a syncretist blend of Christian ideas and Native ritual that includes the use of peyote, a hallucinogenic cactus.<sup>1</sup>

A detailed 1976 field survey by evangelical missionary David Scates found that at that time 8.7 percent of the total Navajo population “attend [Christian services] regularly.”<sup>2</sup> Although Christianity has made great progress in the years since World War II, it remains a distinctly minority religion in Navajoland.<sup>3</sup>

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<sup>1</sup>A measure of the influence of the Native American Church: Shortly after his inauguration in 1994, Tribal president Albert Hale participated in a well-publicized initiation ceremony, becoming an NAC member.

<sup>2</sup>Percentage extrapolated from data in Scates, 152-173.

<sup>3</sup>Today, perhaps as many as one third of Navajos are nominally Christian. But many church-going Navajos follow some traditional practices as well.

### **Kayenta: The Progressive Navajo Frontier**

Some years ago Kayenta's post office was listed as farthest from a rail line of any in the lower forty-eight states. Today, paved highways and electronic communication have brought Kayenta closer to the outside world, but it remains a long distance from anywhere—a two-hour drive to the nearest WalMart; three hours to the nearest shopping mall; and five hours to a major airport (Phoenix). As the Navajo Nation prepares for a new millennium, Kayenta remains the most isolated of all the major Reservation towns.

Yet its very remoteness makes Kayenta an important hub for the area's considerable population.<sup>1</sup> Government offices, health services, schools, a major supermarket and a bank combine to make Kayenta an influential center for up to 15,000 people, many of whom live in even smaller communities as far as forty and forty-five miles away.

Kayenta's population reflects the realities of Navajoland as a whole in many respects—young, growing, changing, and very Navajo. Ninety-one percent of residents are Navajo. Nearly half (49.2 percent) are under twenty years old, and average household size is 4.07—over 150 percent of the national average.<sup>2</sup>

Kayenta is a growing town. Total number of households increased at 1.9

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<sup>1</sup>Reservation population figures are hard to nail down. One source gives a 1993 population of 8,004 for the Kayenta ZIP code, but ZIP code boundaries are uncertain since there is no rural delivery. Including three outlying ZIP codes brings the area total to 12,156. Pacific Union Conference, Church Resource Center, *Demographics: Your Church, Your Ministry* (Westlake Village, CA: Hamilton Chandler Communications, 1993), unnumbered page. The manager of Bashas Supermarket, the largest retailer in Kayenta, estimates its service-area population at 10,000 to 15,000. Clarence Rasmussen, interview by author, 9 August 1996. An earlier (November 1992) untitled one-page demographic report from the Pacific Union Conference Church Resource Center (reproduced as Appendix D) gives a "city population" of 4,372.

<sup>2</sup>Pacific Union Conference, *Demographics*, unnumbered page. Cf. *World Almanac*, 843.

percent per year in a recent three-year period, compared to a national average of 1.6 percent.<sup>1</sup>

Women comprise 52.7 percent of the total Kayenta population, slightly higher than the Reservation average. And those women are likely to be working (or looking for work). Nearly 57 percent of all women with children are working mothers.<sup>2</sup> Male alcoholism is as big a problem here as elsewhere, and the pattern of disease incidence appears to be typical. The high-school graduation rate is also similar.<sup>3</sup>

What kinds of work do people find in Kayenta? Government entities are by far the largest employers. About half of all jobs are provided by government. (This includes health care and public utilities as well as education and other traditional government functions.) The next major employer is Peabody Coal Company; 21 percent of all Kayenta's jobs are in the mining industry. Another 20 percent of local employment is in the mercantile sector.<sup>4</sup>

At least some Kayenta residents are doing better economically than many other Navajos. Median family income in 1993 was \$20,695— 48 percent above the 1990 Reservation median.<sup>5</sup> But unemployment figures for Kayenta are only marginally lower than Reservation-wide—perhaps pointing to a larger gap between the well-to-do and the poor than is found elsewhere. This may also be reflected in the fact that twice as

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<sup>1</sup>Ibid., unnumbered page, 5.

<sup>2</sup>Ibid., unnumbered page.

<sup>3</sup>Ibid.

<sup>4</sup>See Appendix D. The tourist industry is another important employment sector, not mentioned specifically in the published data.

<sup>5</sup>See Appendix E. This is still only two-thirds the national median income.

many Kayenta residents are college graduates as is true in the Navajo Nation as a whole.<sup>1</sup>

What about Kayenta's physical features? An uninitiated outsider driving through town on U.S. Highway 163 may face a bit of culture shock. Although the business strip and shopping center at the main intersection are usually bustling, the first impression is of a rather dingy, run-down community. Sand dunes impinge on pavement here and there; windblown trash clings to chain-link fencing along the roadway. The elderly, the indigent, and an occasional horse wander across the thoroughfares. Subsidized housing projects and a large, crowded trailer park flank one side of the highway, while a sprawling, ramshackle miscellany of dwellings and dirt streets blankets Wetherill Hill on the other. Most dooryards, public and residential, are gray-brown rather than green; only the well-manicured grounds of the Kayenta Unified School District campus give any impression of civic pride as Anglo America expects to find it.

Yet beneath the unkempt exterior, one soon discovers that Kayenta is in many ways one of the most progressive towns on the Reservation. For example, it is the only Navajo jurisdiction to have a Township Planning Board, with a community master plan. In 1997, after many years of lobbying in Window Rock, Kayenta Township implemented a local sales tax—the first general tax ever levied by Navajos on themselves—with the intent of developing the town's infrastructure so as to attract businesses, and jobs, to the area. (This may be vital to Kayenta's future, since the government job pool is expected to shrink, and the future of the environmentally

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<sup>1</sup>Cf. Pacific Union Conference, *Demographics*, unnumbered page (data for Kayenta) with U.S. Department of Health and Human Services, 25 (data for the Navajo Service Area of Indian Health Service). But even Kayenta's 10.4 percent who are college graduates is only half the U.S. average.

controversial coal mines is uncertain.)

Kayenta's progressive personality shows up in other ways too. A Teen Center offers after-school and weekend activities for young people. The high school has a "COPE Center" for unwed student mothers and their children. The School District's attractive indoor swimming pool is regularly open to the public. The Kayenta campus of Northland Pioneer College provides opportunities for earning two-year degrees, with plans to enlarge in the near future.

Volunteerism contributes in a number of ways to Kayenta's quality of life. A women's shelter is the only such organization on the Reservation. The Police Department promotes an annual "Toys for Tots" drive. The Latter-day Saints Church has a Scouting program; the Presbyterian Church provides used clothing and emergency lodging; the Catholic Church sometimes hosts twelve-step groups. Several other churches also try to meet community needs.

Religiously, Kayenta may be slightly more inclined toward Christianity than the Tribe at large. In 1976 Scates estimated that 11 percent of the population of the Kayenta area was "churched."<sup>1</sup> By 1997 at least nine different Christian or quasi-Christian groups were active in the town (compared to seven in 1976).<sup>2</sup> But an official Tribal publication in 1988 listed combined weekly worship attendance at a mere three hundred.<sup>3</sup> While the supply of medicine men appears to be diminishing, NAC

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<sup>1</sup>Scates, 160.

<sup>2</sup>Assembly of God, Baptist, Bible Church, Jehovah's Witness, Latter-day Saints, Pentecostal, Presbyterian, Roman Catholic, Seventh-day Adventist.

<sup>3</sup>Commission for Navajo Development, 54. This may be low, since the Tribe's officialdom tends to promote traditional religion while viewing Christianity as an outside force, like movies or tourists: inevitable, in some ways valuable, yet suspect.

ceremonies are extremely common and are probably becoming more so.<sup>1</sup>

### **Identifying Kayenta's Needs**

Kayenta is a surprisingly vibrant, yet compellingly needy place. What follows is a summary of specific felt needs, as discovered in 1995 while preparing to launch the Kayenta ACS Center project. There were three major problem clusters that “came to the top” in the needs assessment process.<sup>2</sup> Although the assessment was done in the late summer of 1995, much of this account uses the present tense, because the needs discovered at that time still exist today.

#### **Alcohol and Substance Abuse**

Perhaps half of all Navajo adult males have significant problems with alcohol. Some women also suffer from alcoholism. Young people are using not only alcohol but drugs. Although alcoholic beverages are illegal on the Reservation, enforcement is minimal, and Wetherill Hill is famous as a bootlegging center; some people are afraid to go there at night. Alcohol contributes greatly to the other problems listed below. In turn, those other unmet needs contribute to the alcohol problem, making a vicious cycle.

There is a feeling among many Kayenta residents that Alcoholics Anonymous (AA) programs do not work very well. Those running the programs at the Tribally operated Behavioral Health Center say they have a big need for trained volunteer group leaders. Some alcoholics of Christian background express concern that the groups they

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<sup>1</sup>My personal observation. NAC practitioners erect a white tipi whenever a ceremony is to be conducted. Throughout the summer months tipis appear with regularity.

<sup>2</sup>The process used is described in chapter 5. Supporting documentation is in Appendices F and G.

have attended do not acknowledge God as the Higher Power. Although there is a fairly strong and well-funded inpatient-treatment referral program, when the recovering alcoholic returns from treatment he often finds little or nothing in Kayenta to serve as a support system; thus the relapse rate is high.

Effective *alcohol and drug abuse prevention and treatment*, utilizing the original AA concept of a divine Higher Power, is a major felt need in Kayenta.

### Problems of Families, Youth, and Children

Domestic violence, teen pregnancy, and poor parenting skills are the interlocking trio of family issues that surfaced most prominently in the assessment. Closely related was a sense that many children and teens have “nothing to do.”

The Todineeshzhee (Kayenta) Women’s Shelter, which primarily serves battered women in crisis, is understaffed and overloaded. Eighty percent of the domestic violence is alcohol related, according to Anna Boone, director of Family Counseling Services at IHS (Indian Health Service) and chair of the Shelter board. There is a big unmet need for *long-term marriage and family counseling*.

Forty to 45 percent of babies born in Kayenta are to unwed mothers. Lucille Way, Kayenta School District nurse, estimates that 85 percent of the unwed mothers served at the High School’s COPE Center come from dysfunctional families. So the cycle of misery continues. A new employee at a large government office in Kayenta asked her young workmates what they did for fun after work. “They laughed,” she told me, “and then they said, ‘We just make babies.’”

Since most older Navajos prefer to live in the traditional rural locations, it is not surprising that Kayenta’s population is dominated by young families and children. Several of those interviewed stressed the need for *day care* and *youth activities*. With

no commercial day care center in Kayenta and a growing population of working mothers, this would seem to be a major area of need which if met could even be partially self-funding.

Another much-needed service—one which Seventh-day Adventists are well equipped to provide—would be attractive, culturally sensitive *parenting education*. Several of the respondents alluded to this need.

### Health Problems

Only three of the eleven community leaders interviewed referred specifically to any health matters besides alcoholism and domestic violence. Indeed, those are important health issues. It would seem that the sheer size of those enormous problems has almost eclipsed other very real community health needs.

But Seventh-day Adventists have a special awareness of the connection between physical health and social, emotional, and spiritual well-being, and Monument Valley Mission has a legacy of meeting health needs. When members of the newly-formed Kayenta SDA congregation were asked to list the “top five problems/needs” of the community as they perceived them, “health problems” was the item most frequently selected, followed closely by “family problems” and “alcohol problems.”<sup>1</sup>

There certainly are health needs in Kayenta. For instance, diabetes is a growing epidemic on the Reservation. The upsurge of diabetes is related to lifestyle change due to the major cultural transition engulfing the Navajo Nation. The Navajo people are adopting an increasingly Westernized diet. At the same time they are experiencing a decrease in physical activity as traditional outdoor occupations decline, unemployment

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<sup>1</sup>See Appendix G.



rises and the pick-up truck population explodes. IHS offers education and a visiting nurse program targeted at diabetics, but there is room for more *diabetes prevention and control* if it is coordinated carefully with IHS.

*Temperance education* in the schools and in the community is another obvious area of need, though not mentioned specifically in the interviews. People are concerned about drug use and tobacco use<sup>1</sup> among youth on the Reservation, and Adventists are uniquely equipped to take a leading role in these areas.

#### Other Needs

In interviews with community leaders, a few other miscellaneous needs were mentioned, for which the Adventist church may have resources that could make a difference. For example, a years-long waiting list exists for families requesting *water wells*. The Tribal Utility Authority will operate and maintain wells, but IHS's engineering department cannot meet the demand for drilling. Could ADRA provide help?

Non-automotive injuries are unusually frequent on the Reservation. Many families live in substandard housing, with numerous unsafe conditions. Perhaps the SDA youth mission teams which often visit Monument Valley and Kayenta could be mobilized to make *safety-enhancing repairs*, especially for elderly people.

#### Conclusion

“The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade

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<sup>1</sup>Smoking is rare among adult Navajos, even those who have lived off the Reservation or served in the military.

them, ‘Follow Me.’”<sup>1</sup> By becoming acquainted with the community—its culture, history and people; its strengths and weaknesses; its pride and its vulnerability—Seventh-day Adventists can best prepare to serve within it as Jesus did in the Kayentas of His day.

The next step, one which would have been well to take earlier than actually was the case, is to learn from others how community services have worked effectively in other similar situations. That is the subject of the chapter 4.

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<sup>1</sup>White, *Ministry of Healing*, 143.

## CHAPTER 4

### LEARNING FROM OTHERS: CONTEMPORARY PRECEDENTS

#### FOR COMPASSION MINISTRY

##### **Introduction**

“Simple people simply caring” is perhaps the highest expression of Christlike love, and it happens countless times every day, all around the globe, usually without fanfare or human machination. Obedience to Jesus’ Great Commandment, “love your neighbor as yourself” (Matt 22:39), does not require a high level of sophistication or organization, and ordinary Christians have been living out that kind of practical Christianity ever since Pentecost.

But ever since the earliest days following Pentecost, the corporate church has also recognized the need for an intentional, organized, and strategic concern for the poor and the hurting. First, seven deacons were commissioned by the church to care for people’s physical needs (Acts 6:1-7). Later, Paul’s instructions to Timothy imply a purposeful structure for kindness ministries (1 Tim 5:3-16).

In the fourth century, Bishop Basil of Caesarea founded a hospital and hospice which attracted the attention of the Roman Emperor. During the medieval period, monasteries nurtured compassion ministries. The Reformers, while renouncing monasticism, advocated—and practiced—other forms of social concern; they also encouraged governments to begin taking responsibility for the welfare of the whole

population. In the nineteenth century, both in England and in the United States, church-sponsored “Charity Organization Societies” and organizations like William Booth’s Salvation Army laid the foundation for what eventually became the secular social work profession.<sup>1</sup>

These examples from the past can provide inspiration and, to some extent, instruction for today’s efforts. But those of us who are attempting to bring SDA social service to Native Americans need especially to ask the question, What can we learn from others today? Who else is out there—Adventist or non-Adventist—doing something that is truly worthwhile, faithful to the Gospel, and making a measurable difference in human lives?

As mentioned in chapter 1, I did not begin seriously looking for contemporary models until well after the initial steps in developing the Kayenta ACS Center had already been taken.<sup>2</sup> But when I did, I was amazed to discover the large numbers of Bible-based Christian individuals and groups who are seriously—and successfully—addressing the challenge of wholistic<sup>3</sup> ministry.

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<sup>1</sup>Watkins, 12-20. See also Norris Magnuson, *Salvation in the Slums: Evangelical Social Work, 1865-1920* (Metuchen, NJ: Scarecrow Press, 1977), an inspiring, even compelling account of the beginnings of the Salvation Army and related organizations.

<sup>2</sup>The history of the Kayenta project will be summarized in chapter 5.

<sup>3</sup>I deliberately choose to use “wholistic” rather than “holistic.” “Holism is foundational to animism and leads logically to pantheism.” Philip M. Steyne, *Gods of Power: A Study of the Beliefs and Practices of Animists* (Houston: Touch Publications, 1990), 59, quoted in Bradshaw, 47. Bradshaw told me in a May 1997 telephone interview that his organization (World Vision) has moved away from the term “holistic” and now uses “transformational” instead. Developers of Circle Urban Ministries (discussed later in this chapter) made a similar decision as early as the 1970s: “‘Holism’ carried connotations of California Zen, yoga, fingernail analysis and bizarre diets. ‘Wholism’ was selected as the appropriate Christian alternative.” David K. Noller, “Alternative Ethnography and Competing Organizational Identities: A Narrative History of Circle Urban Ministries” (M.A. thesis, University of Colorado, 1994), 142. (Pagination may vary, since I am using an electronic copy in which the automated page numbers differ from those given in the table of contents.)

The rest of this chapter gives, first, a brief review of several clusters of U.S.-based Christian organizations that are engaged in wholistic ministry, followed by a more detailed sketch of two such ministries, with special attention given to the ways their experiences are applicable to SDA Native American community service outreach.

The reader may wonder why there is no discussion of projects with a specific Native American focus. The answer is simple: I am not aware of any significant, substantive, non-government wholistic community service projects for Native Americans. I would like to believe that some exist, somewhere, but I have not found them. One may hope that will change in the future.

### **Who Is Out There Doing It?**

Three sources of information were outstandingly useful in the search for present-day precedents.

#### Missions Advanced Research and Communications Center

Operated by World Vision International, the Missions Advanced Research and Communication Center (MARC) publishes a wide variety of information on global evangelical Christian mission work. Placing my name on MARC's mailing list opened doors to dozens of examples of wholistic cross-cultural mission activity.

In addition to the quarterly *MARC Newsletter*, a series of three recent books under the general title "Cases in Holistic Ministry" is especially helpful. Each contains up to nine accounts of programs or ministries in a particular world region. Drawn from many different evangelical Protestant organizations, the stories are written mostly by the ministry practitioners themselves. A second portion of each volume provides

reflection and analysis by several prominent missiologists.<sup>1</sup>

The volume on Latin America, for example, tells how a Food for the Hungry International (FHI) worker named Paz Gutierrez moved to the remote mountain village of Juntavi, Bolivia, in 1989. The Aymara and Quechua Indians who lived there had no productive agriculture, an inadequate water supply, and considerable alcohol abuse, and there was only one other born-again believer in the town. An FHI food-for-work program had been in place for several years with little impact. Yet by 1995 the community was transformed, with commercial vegetable production, pure potable water, and locally run committees overseeing ongoing development. Gutierrez has moved on, leaving a strong and growing evangelical church whose leaders are also leaders in the community.<sup>2</sup>

Another example comes from the Philippines: In 1971 an expatriate agriculture professor left his teaching position at a Baptist college there, moving into the countryside to establish Mindanao Baptist Rural Life Center (MBRLC). Beginning with a demonstration garden called FAITH (Food Always in the Home), and then Christian Farmers' Clubs, the small organization grew until today it has an international reputation in both secular and religious circles. Every year, two thousand people receive at least one week of training at the center, most of them Filipino farmers being trained in agriculture. One hundred staff members—many of them field workers—operate several satellite agriculture, health care, and Bible training programs.

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<sup>1</sup>Tetsunao Yamamori, Byant L. Myers, and David Conners, eds., *Serving with the Poor in Asia* (Monrovia, CA: MARC Publications, 1995); Tetsunao Yamamori and others, eds., *Serving with the Poor in Africa* (Monrovia, CA: MARC Publications, 1996); Tetsunao Yamamori and others, eds., *Serving with the Poor in Latin America* (Monrovia, CA: MARC Publications, 1997).

<sup>2</sup>Yamamori and others, ed., *Serving in Latin America*, 71-76.

Twenty churches have been planted. The author of the report states:

The major factor for the emergence of churches and new believers through the development ministry is that from the beginning, this was the purposed outcome. Never has MBRLC consciously used the “carrot on a stick” approach to conversion. Rather, we have used development work to show genuine Christian concern, make contacts and allow the Holy Spirit to work through us in people’s lives. . . . We actively incorporated evangelism into our program. . . . We never do this in a forceful way but only as an invitation for those who wish to know more.<sup>1</sup>

In dozens if not hundreds of locations around the world, evangelical Christian development workers in cross-cultural settings are demonstrating that faith and works, development and evangelism, compassion ministry and church planting can be blended as Jesus blended them. Adventists have much to learn from them if we wish to be, as we are counseled, the head and not the tail (Deut 28:13).

#### Christian Community Development Association

Here in America, too, faith-based community action is occurring among many different Christian groups.

John Perkins was a young black minister who had been active in Martin Luther King, Jr.’s civil rights movement. In 1972 he moved with his family into a deteriorating neighborhood of Jackson, Mississippi, and founded Voice of Calvary Ministries to meet the physical and spiritual needs of the urban poor. Seventeen years later, in 1989, he was instrumental in founding the Christian Community Development Association (CCDA), an umbrella association that provides networking and support to like-minded ministries. By 1995, the organization had grown “from 37 founding organizations to over 3,000 individuals and 300 churches and ministries in 35 states and more than 100

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<sup>1</sup>Yamamori, Myers, and Conner, 35.

cities.”<sup>1</sup>

The members of CCDA are united in their belief that people empowered by God are the most effective solution for the spiritual and economic development needs of the poor. . . .

CCDA has adopted a definition of Christian community development: “Reconciled Christians working together mobilizing spiritual and physical resources in and for communities in need through the Church in a community-determined way that is redemptive.”<sup>2</sup>

The Association’s official handbook, *Restoring At-Risk Communities*, gives numerous examples of faith-based community development ministries in poverty-stricken, ethnic-minority settings. A list of member organizations and an extensive annotated bibliography point to further examples and case studies.<sup>3</sup>

Perkins sums up his philosophy of spiritually integrated community development ministry in his book *Beyond Charity*:

I believe that nothing other than the community of God’s people is capable of affirming the dignity of the urban poor and enabling them to meet their own needs. Government has tried and most of its programs have failed. Private enterprise and parachurch organizations have taken on the role of the church and have played an important part in ministering to the urban poor. . . .

However, a Christian witness in the inner city (or anywhere), whether through a parachurch or business enterprise, must be rooted in a worshiping fellowship of believers in a local church.<sup>4</sup>

This cluster of organizations is of special interest to Adventist Native American compassion ministries not only because they are focused on poor ethnic communities, but because they view the Bible’s gospel message as central to the humanitarian work

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<sup>1</sup>John M. Perkins, ed., *Restoring at-Risk Communities* (Grand Rapids, MI: Baker Books, 1995), 239.

<sup>2</sup>John M. Perkins, *Beyond Charity: The Call to Christian Community Development* (Grand Rapids, MI: Baker Books, 1993), 183-184.

<sup>3</sup>Perkins, *Restoring At-Risk Communities*, 243-250, 255-264.

<sup>4</sup>Perkins, *Beyond Charity*, 52.



they do. One of the two major examples described later in this chapter is a CCDA-member organization.

### Adventist Development and Relief Agency

The Seventh-day Adventist Church also conducts a wide variety of organized human-service endeavors. The umbrella for most such officially sponsored activities (in contrast with those operated by lay groups or independent ministries) is ADRA. In the past few years ADRA has grown into a major international philanthropic organization, with offices and extensive projects on every continent.

Very recently, ADRA has also begun sponsoring North American projects and certifying (accrediting) existing ones. As of January 1998, twenty-nine local or regional units in eighteen states and four Canadian provinces had met the requirements for “ADRA Affiliate Agency” status.<sup>1</sup> Most of these work within the traditional framework of Adventist Community Services, which has been in place for several decades, providing emergency assistance for needy individuals, distributing used clothing, and preparing the same for shipment overseas.<sup>2</sup> Some provide additional services; many also participate in disaster preparedness activities; and all have connections to local SDA churches.

In many parts of the world, especially outside North America, ADRA workers have been actively involved in church planting and evangelism in connection with their humanitarian projects. Elder Robert Folkenberg, president of the General Conference

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<sup>1</sup>See Appendix A for requirements.

<sup>2</sup>“Adventist Community Services needs a new face.” Sharon Pittman, chair, Department of Social Work, Andrews University, Berrien Springs, MI, and board member, ADRA/North America, interview by author, 10 February 1998.

of SDA, featured one such project in a newsletter for church leaders:

Since 1995, 19 young people have each served 16 months conducting literacy programs, public meetings, home visits and gardening projects, according to John Ravelomantsoa, ADRA Director for Madagascar. As a result, 93 people have been baptized and are among those who now worship in the 11 new groups in previously unentered areas. Among those baptized are young people, business people, leading citizens, two sorcerers and the director of a local public school.<sup>1</sup>

In North America, however, there appears to be confusion about the relationship between ADRA activities and evangelistic outreach. This confusion is illustrated by two examples I am personally acquainted with—one very close to Kayenta, the other in New York City.

In early 1997, ADRA North America sent a project development specialist to the Navajo Reservation, where he teamed with the newly appointed Native American director of the Kayenta ACS Center to develop a pilot program for an ADRA mobile medical clinic. The clinic would be designed to meet health needs of remote Native communities, utilizing short-term professional volunteers as well as local staff. The project appeared to be especially timely because of the recent closure of Monument Valley Hospital.

As Monument Valley/Kayenta pastor, I attended the series of planning meetings which the specialist held with local church leaders and volunteers. In the meetings, we were informed that ADRA projects must be community-based rather than church-based; that non-Seventh-day Adventist community members should be invited to sit on the board of the organization; and that while religious literature could be displayed, staff members should not take any initiative to place it in the hands of those who would

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<sup>1</sup>Robert S. Folkenberg, "From the G.C. President," 24 March 1997 (newsletter distributed by GC Communications, Washington, DC). See also Perry Parks, "'Church' in the White Pages," *Quiet Hour Echoes*, April 1997, 19-20, for an example from Malawi. Other examples include Mongolia and the Philippines.

visit the van.<sup>1</sup>

In sharp contrast to this experience was a telephone interview I conducted in February 1998 with the director of Community Health Services for the Greater New York Conference of SDA, in New York City. She described the health van outreach which her organization operates on the streets of New York, and went on to speak of the literature distribution and prayer ministry conducted daily by the van staff members. Then, to my surprise, she informed me that her organization is an ADRA Affiliate Agency!<sup>2</sup> The New York health van ministry is the second of the two examples presented in the next section.

#### Other Organizations

In the course of this research project I have discovered that there are many, many more organizations involved in seeking to minister wholistically to people's physical and spiritual needs. Ron Sider and others have founded Evangelicals for Social Action.<sup>3</sup> AMG International (formerly American Mission to the Greeks) was featured favorably in a national Christian journal as a "maverick" organization because of its mingling of overt evangelistic activity with humanitarian projects.<sup>4</sup> Brian Hathaway's book *Beyond Renewal: The Kingdom of God* describes a wholistic

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<sup>1</sup>Subsequent events demonstrated that this was not necessarily a reflection of universal ADRA policy.

<sup>2</sup>Carolyn Morgan, telephone interview by the author, 3 February 1998.

<sup>3</sup>In *One-Sided Christianity?* Sider makes a reasoned plea for evangelical Christians to be more open to the social dimensions of the gospel.

<sup>4</sup>Kevin D. Miller, "Missions' Wild Olive Branch," *Christianity Today*, 9 December 1996, 41-42.

ministry operated by a charismatic Christian congregation in New Zealand.<sup>1</sup> And here in the United States, one researcher reported finding at least 128 church-connected child care agencies in the U.S.<sup>2</sup> The list could be expanded almost endlessly.<sup>3</sup>

Among Adventists, many examples could also be noted; a few will suffice.

1. Outpost Centers, Inc. (OCI) networks a large number of non-church-owned “medical missionary” projects, some in North America and some overseas.

2. The Association of Seventh-day Adventist-Owned Services and Industries (ASI) holds an annual convention where dozens of private SDA organizations promote their ministries and raise several million dollars for mission projects, many of which have a strong social-service component.

3. Weimar Institute in northern California operates its NEWSTART inpatient health recovery program; a small college; two other schools; and evangelism projects, all based on the same campus. Weimar’s NEWSTART concept has inspired a number of similar lifestyle centers, some more successful than others.

4. In Berrien Springs, Michigan, a retired SDA missionary founded Eden Mission Outreach (EMO), a tax-exempt charitable foundation. He uses a mailing list of three hundred names to raise \$75,000 annually for EMO-sponsored orphanages, clinics and evangelists in Haiti, one of the world’s poorest countries.<sup>4</sup> Again, the list could go

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<sup>1</sup>Cited in Sider, 49-50. Known as Te Atatu Christian Fellowship, the congregation runs a drug rehabilitation farm, a housing cooperative, and a trust providing interest-free loans, along with other more conventional ministries.

<sup>2</sup>Diana S. Richmond Garland, *Church Agencies: Caring for Children and Families in Crisis* (Washington, DC: Child Welfare League of America, 1994), 102.

<sup>3</sup>For example, Stanley Rowland describes an African evangelism/community health project. “Training for Community Health Evangelism,” in *Christian Relief and Development*, 283-296.

<sup>4</sup>Max Church, interview by author, 9 February 1998.

on and on.

### **Two Examples of Organized Christian Community Service**

To gain further insight into the practical realities of establishing an ACS Center in Kayenta, I chose to investigate two organizations in greater depth. As mentioned earlier, I was unable to find suitable examples in which the target population is Native American. Therefore I looked to the large cities where many of the social problems mirror those of the reservations.

One of the projects studied is SDA; the other is not. Both focus on economically disadvantaged, largely ethnic populations: the first in Chicago, the other in New York City.

#### **Circle Urban Ministries<sup>1</sup>**

Circle Urban Ministries (CUM) has served the inner-city Austin neighborhood of Chicago, Illinois, since 1974, when a small group of young, long-haired, white-skinned, college-educated “Jesus freaks” moved into the racially changing community with a vision of Christian social service. The group was led by Glen Kehrein, a country boy from Wisconsin who had recently graduated from nearby Moody Bible Institute and felt a passion to do something about the festering Black-White alienation he saw all around him.

Today the community is virtually 100 percent Black, with all the scars and trauma of a typical inner-city neighborhood—except that, in Austin, things seem to be getting better instead of worse. Kehrein, with his family, remains as executive director of a ministry that occupies half a city block (200,000 square feet indoors) near the

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<sup>1</sup>Location: 118 North Central Avenue, Chicago, Illinois 60644; phone: (773) 921-1446.

center of Austin, with a paid staff of over eighty people, an annual budget of nearly three million dollars, and ten separate but interrelated community development and ministry programs.

“Circle,” as the locals know it, functions in partnership with Rock of Our Salvation Evangelical Free Church, a growing, Bible-based congregation which worships in the CUM gymnasium under the leadership of its dynamic Black pastor, Raleigh Washington. Current Sunday attendance averages around 350. Washington chairs the Circle Urban Ministries board.

When I visited Circle in January 1998, one of the first things I noticed was an attractive Christian bulletin board display near the front receptionist’s desk. Above it was a wood-carved clock face, with “Take Time for Jesus” in bold lettering. A little farther down the main hallway, on the way to the medical clinic, CUM’s Mission Statement was prominently displayed:

Circle Urban Ministries, in partnership with Rock of Our Salvation Church, is a Christian community development organization whose mission is to build reconciled relationships through the positive and purposeful development of our community and in the lives of men, women and children we touch with the love of Christ.

I wanted to ask some of the same questions about this big-scale operation that I was asking about our small-scale dreams and plans for Native American community services: Who? What? Where? How? And most importantly, Why?

### **Who: Circle’s People**

Standing by the cold drink machine, I struck up a conversation with a pleasant young Black man who turned out to be Circle’s physical plant manager. David Augustus is a native of Chicago. He never was around White people much until coming to Circle; now he supervises the many volunteer crews (mostly White) who

come to help with improvement projects in the aging building.

Later in the morning I met Shirley Jackson, the resource development director. Also Black, Shirley and her husband (who is now the pastor of a nearby congregation) had come to Circle from Texas ten years before, convinced that God was calling them to relocate in this needy community as urban missionaries.

Shirley invited me to join a tour of the facility. The other members of the tour group were deacons from a rural church downstate. All White, they had come for a weekend of volunteer carpentry work, and were receiving the usual staff orientation.

Before the day was over, I had spent a couple of hours filling in for an absent volunteer in one of the four kindergarten classrooms of Circle-Rock Prep. In the classrooms, Blacks and Whites—professionals and aides, some paid, some volunteer—worked together in a tightly structured yet congenial atmosphere.

CUM does not require ministry workers to be members of Rock Church. But, as Jackson put it, “if they don’t buy into the philosophy, they probably won’t want to work here.” In other words, the people involved in the ministry are people who share the vision set forth by the leaders. That vision is an unabashedly spiritual one. In Kehrein’s words:

Evangelism, an emphasis at the church, has become a central motif for Circle Urban Ministries. People’s human needs are never neglected but neither are the spiritual. . . .

Evangelism is happening every day of the week, not just on Sunday. Families in our homeless shelter as well as young people in the youth program have come to Christ. The poor have the gospel preached to them.<sup>1</sup>

Shirley Jackson said it more succinctly: “We want to take people to heaven with us.”

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<sup>1</sup>Glen Kehrein, “The Local Church and Christian Community Development,” in *Restoring At-Risk Communities*, 171.

Another component of the vision is outlined by John Perkins (a mentor of Glen Kehrein) as the “three Rs of Christian community development”: reconciliation, relocation, and redistribution.<sup>1</sup>

What this means for personnel at CUM is, first of all, a commitment to a “fudge ripple” staff—Black and White working side by side, not merely integrated but reconciled by Christ’s love. Second, it means a staff of people who live in the local community rather than commuting in from the suburbs—even if that means relocating from a nicer, safer environment into the poorer, riskier circumstances of the city.<sup>2</sup> Third, the commitment to is redistribution. This “is not taking away from the rich and giving to the poor. Rather, it is . . . putting our lives, our skills, our education, and our resources to work to empower people in a community of need.”<sup>3</sup> Short-term volunteers are therefore welcomed, but only as a supplement to the full-time, “relocated” ministry workers.

Kehrein states candidly that this spiritually focused evangelistic vision did not come easily. For a period of time (1976-1983), CUM functioned without direct connection to a local church.

[During that time,] what it meant to be a Christian organization began to be a source of debate. Secular funding began to exert pressure toward separating and distancing ourselves from “this religious thing.” New staff brought new interpretation, and . . . we began to lose our way. The journey toward

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<sup>1</sup>John M. Perkins, “What Is Christian Community Development?” in *Restoring At-Risk Communities*, 21-23.

<sup>2</sup>This is practice, not just theory. For example, as of January 1998, the three physicians who work in CUM’s clinic also live in the community. (Two of the three are also members of Rock Church.)

<sup>3</sup>*Ibid.*, 22.



secularization is a well-worn path.<sup>1</sup>

The turn-around came when Raleigh Washington arrived on the scene—providentially, both men believe—and founded Rock of Our Salvation Church as a partner in ministry with Circle Urban Ministries. The two leaders forged a close personal bond. Today, Glen writes, “as the relationship of Raleigh and Glen goes, so go Rock and Circle.”<sup>2</sup>

### **What: Circle’s Services**

CUM offers a wide range of community services. Some address immediate needs of individual people who come asking for help: emergency food and clothing; emergency housing for homeless families; a legal clinic and a family health center, both of which feature sliding-scale fees and free service to those unable to pay; and a family counseling center. But an additional focus is on what has come to be called “Christian community development.” Circle has a subsidiary for-profit corporation that purchases and rehabilitates abandoned or run-down housing units in the neighborhood (of which there are many), then rents or even sells them to local residents. The goal is to improve the community as a whole, not just to provide help to a few individuals. Small businesses have been started at various times to provide employment and skills training for local residents. (None of those are presently operating.)

Likewise, CUM is strongly committed to developing local leadership for both the church and the community. It provides tutoring for school kids; offers adult

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<sup>1</sup>Kehrein, 177.

<sup>2</sup>Ibid., 168. Kehrein and Washington have co-authored a book telling the story of their shared personal triumph over racial division. Raleigh Washington and Glen Kehrein, *Breaking Down Walls: A Model for Reconciliation in an Age of Racial Strife* (Chicago: Moody Press, 1993).

literacy and GED classes as well as job-training and job-placement services; and, most recently, has launched Circle-Rock Preparatory School. The school began two years ago, accepting kindergarten students only, then added first grade a year later. The plan is to add one or two grades each year, eventually becoming a full high school; the graduating class of 2013 will be ready for college, and then for leadership in the Austin community of the future.

There are also directly spiritual ministries. For young people, Circle offers Bible and discipleship classes (along with recreational and skill-training programs) and a summer day camp. Four chaplains work in tandem with all the other ministries, providing direct spiritual care in the clinic, the counseling center, and the community. And in every person-to-person contact throughout the organization, one of the goals is the get people into Rock Church. "Today," says Kehrein, "we direct, encourage, cajole, and take our clients to Rock Church. Those who embrace the church grow, not only spiritually but in all the areas of their life where they struggle."<sup>1</sup>

Bare statistics tell an impressive story of what is happening at Circle Urban Ministries. Over 13,000 Austin residents are touched annually by one or another of its programs and services. To date, more than twenty local buildings have been rehabilitated and re-occupied.<sup>2</sup> According to CUM's published "Year in Review" report for 1996, the medical clinic alone recorded 3,500 patient visits during the year. Nearly 10,000 individuals received emergency food or clothing assistance, and 49 homeless families, representing 264 individuals, utilized Circle's shelter apartments. Twenty tenants had moved into a newly renovated housing complex, and plans were

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<sup>1</sup>Kehrein, 175.

<sup>2</sup>Washington and Kehrein, 241.

underway for sixty-three more housing units. Chaplains led 148 food-pantry visitors to say “yes” to Jesus Christ in 1996.

Although CUM is a large organization, not every thing that happens there is on a grand scale. The same report listed thirty children in the after-school program and twenty-five youth in the evening activity program; total 1996 summer day camp attendance was sixty. A total of twenty adults had each spent at least two weeks in literacy classes during the course of the year.<sup>1</sup>

### **Where: Circle’s Location**

When Glen Kehrein and others first developed the vision for what became Circle Urban Ministries, Austin was little more than a meaningless name on the metropolitan map. Feeling a call to do something for Chicago’s inner city, they conducted extensive demographic research and ultimately selected Austin precisely because the data “clearly showed the various sections of that community ranging between stability to [*sic*] abandonment”<sup>2</sup> —in other words, Austin was in a downward spiral, and was chosen because of its need.

The ministry, known originally as Circle Community Center, had its mid-seventies beginnings in a storefront on Lake Street, but soon moved into more spacious quarters, an abandoned Catholic rectory in central Austin. Then, in the early eighties, the Community Center opened its doors to Raleigh Washington’s fledgling Rock Church and was soon short of space again.

The story of how CUM/Rock Church acquired its present home is worth

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<sup>1</sup>Circle Urban Ministries, “1996, a Year in Review at Circle Urban Ministries,” flyer.

<sup>2</sup>Noller, 86.

telling. Originally a Catholic convent and high school, it was (and is) the largest building in the neighborhood, prominently located at a busy intersection. But after the “White flight” era of the seventies, it was only a shadow of its former self.

This massive hulk of a building that occupied nearly half a city block stood as a silent reminder of all that Austin had both once been and had now become. This building, this heart of the surrounding neighborhood, had ceased to beat. Not only did the building stand silent however, but it had been absolutely and entirely vandalized beyond belief. Much of the vandalism was simply gratuitous, such as smashing all ceramic bathroom sinks and toilets for instance, and breaking windows, but the destruction was not limited to sheer malice alone. The heating plant was gone. Carpet was torn out, all lighting fixtures completely extracted, and walls were ripped and gutted as thieves sought copper wiring, any little trifling that might be worth some money at salvage. Literally, in search of a few pennies here and there, millions of dollars in damage had been committed.<sup>1</sup>

Yet the structure of the old eyesore was sound, and in the creative minds of Circle’s leadership it possessed marvelous possibilities. In 1984, CUM purchased it from the City of Chicago for a mere \$80,000, then spent \$750,000 to renovate about a third of it, and moved in.<sup>2</sup> Later, a second phase was remodeled, providing classroom space for Circle-Rock Prep. As of 1998, Phase Three is under construction, or rather, under renovation. When completed, it will include an eleven-hundred-seat auditorium which will become the permanent home of Rock of Our Salvation Church.

By choosing to locate where the need was greatest, then investing in improvements, Circle Urban Ministries has not only been able to provide incarnational ministry to the people of a desperate and dying neighborhood, it has actually helped to reverse the spiral of decay and turn a community in a new direction.

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<sup>1</sup>Ibid., 163.

<sup>2</sup>Ibid., 164.

### **How: Success Factors at Circle**

So how did all this happen? Five factors stand out:

1. *A dynamic leader.* Glen Kehrein, the Christian hippie with a Bible-school diploma, possessed (or developed) the rare combination of clear vision, dogged perseverance, fund-raising ability, people skills, and executive savvy that resulted in a substantial ministry. Although he strongly emphasizes his debt to many other people, including a wonderfully supportive wife and family, it seems clear that Kehrein is the strategic nerve center, if not the heartbeat, of Circle.

2. *Personal Christian devotion.* Both the written material and my personal contacts indicate that the spiritual life of the people involved in CUM—in its early development, and to this day—is a crucial ingredient in its ongoing success. At the core of Glen Kehrein’s personal experience are a reliance on the Bible, a passion for small-group fellowship and corporate worship, and a focus on the redeemed interpersonal relationships that flow from those. Therefore he leads his organization in those directions, and seeks team members who share those values.

3. *Clear communication.* Kehrein is “gifted with writing proposals and letters for support,”<sup>1</sup> and that gift plainly extends beyond mere fund-raising, and beyond just one person in the organization. An attractive quarterly newsletter, *The Reconciler*, keeps supporters and community residents informed about the people, programs, and progress of the ministry. Annual financial summaries, attractively formatted, are available to the public.<sup>2</sup> A one-page “ministry vision statement” crisply summarizes the

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<sup>1</sup>Ibid., 164.

<sup>2</sup>See Appendix H

mission, philosophy, and strategy of the organization.<sup>1</sup> The twin themes of wholism and reconciliation are constantly articulated, even on the walls and halls of the CUM building. In recent years Raleigh Washington's speaking skills have supplemented Kehrein's writing ability. The pastor travels extensively,<sup>2</sup> sharing the vision in churches and at conventions, building the donor base, recruiting volunteers and bringing in substantial revenue for both the church and CUM.

4. *A network of non-government support.* In 1996, Circle Urban Ministries utilized 480 volunteers who donated 26,448 hours of loving labor. Most of those were in the educational, medical, and emergency-care programs. The volunteers come not only from outside communities and churches but from the Austin neighborhood as well.

The support network is financial, too. In 1996, nearly \$1 million—over one-third of CUM's annual income—was donated by individuals and churches.<sup>3</sup>

In contrast, only 12 percent of the annual budget comes from government sources. CUM has made a deliberate choice to severely limit government entanglement, with its accompanying restrictions on religious expression. For example, Circle currently has no day-care program for that reason.

5. *Struggle.* A superficial ten-page "success story" like this one may leave the impression that all these wonderful ministries unfolded simply, naturally, or easily. A more careful look discloses immense personal sacrifice, corporate pain, and physical

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<sup>1</sup>See Appendix I.

<sup>2</sup>Washington and Kehrein, *Breaking Down Walls*, 95.

<sup>3</sup>Total 1996 income was \$2,831,000. Income sources: individuals and churches, 34%; corporations, 6%; government sources, 12%; commercial activities and miscellaneous, 48%. The last category is primarily income from the housing development corporation. Source of statistics: Circle Urban Ministries, "1996, a Year in Review at Circle Urban Ministries" (Appendix H).

and spiritual danger at almost every turn. Two traumatic organizational splits occurred along the way.<sup>1</sup> Kehrein himself admits to having been perilously close to burnout during the period just before the Lord brought Raleigh Washington into the picture. Like every good and godly work, the work at Circle has been shaped in the crucible of cosmic conflict.

### **Why: Circle's Motives**

I find myself asking the “why” question in the Navajo way: First, what is its cause, its source? Second, what is its purpose?

Glen Kehrein gave a simple answer to the first “why” question in a proposal document submitted to the committees of his local congregation in 1973, when the community services that ultimately became Circle Urban Ministries were only an embryonic dream in the hearts of a few “fanatical” Christian hippies. Circle’s historian, David Noller, summarizes Kehrein’s initial “rationale for involvement” this way: “1) Because there is a need. . . . 2) Because we have God-given resources. . . . 3) Because we have been given a call.”<sup>2</sup> Circle Urban Ministries flowed from a strong Christian commitment, rooted in a fellowship of believers and its personal experience of God’s grace. In Paul’s words, Christ’s love compelled them.

The answer to the second “why” question is equally clear. In bold type, on the back page of every issue of the *Reconciler* newsletter, is this version of the “wholistic” mission statement I found on the wall when I first stepped inside the doors of CUM:

Our mission is to build reconciled relationships, through positive spiritual and physical development in our community and in the lives of men, women, youth and

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<sup>1</sup>Noller, chaps. 7, 11.

<sup>2</sup>Noller, 83.

children we touch with the love of Christ.<sup>1</sup>

### The Ministry of E-Van-gelism<sup>2</sup>

New York City teems with more than thirteen million human beings. For decades, the Seventh-day Adventist Church has wrestled with the challenge of reaching the high-rises and ghettos of America's largest city with the love of Christ and with the distinctive Adventist message. Since 1975, The Ministry of E-Van-gelism has probably accomplished that task more effectively than any other strategy ever used by the church in New York. Its various programs make one-to-one contact with as many as 45,000 persons annually.

I had been aware of the New York "van ministry" for a number of years, having read news reports and fund-raising letters at various times. I was also aware that its charismatic, energetic founder had retired and left the area some years ago. But when the current director, Carolyn Morgan, assured me in a February 1998 phone conversation that the ministry was still alive and well, and then offered me an overnight room and a chance to join a van crew for a day, I decided to go and see for myself. Here again I wanted to know the What, Who, Where, How, and Why of this unusually creative blend of soul-winning outreach and compassion ministry.<sup>3</sup>

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<sup>1</sup>Mission statement as printed on the back page of each issue of *The Reconciler*.

<sup>2</sup>Location: 85 Long Island Expressway, New Hyde Park, NY 11040; mail: P. O. Box 5029, Manhasset, NY 11030; phone: (516) 627-2210.

<sup>3</sup>Information in this section comes from printed and photocopied material from the van center office; from telephone conversations in February 1998 with Carolyn Morgan, community services director of the Greater New York Conference of SDA; from a personal conversation with Linda Brother, video production coordinator for the center; and from personal observation.



### **What: The Multiple Ministries of E-Van-gelism**

The Ministry of E-Van-gelism, also known as Seventh-day Adventist Community Health Services, is operated by the Greater New York Conference of SDA and certified with the church's North American Division as an ADRA Affiliate Agency. It is a multiphased humanitarian and missionary outreach with an annual budget as high as \$500,000 (\$300,000 in 1997).

As with Circle Urban Ministries, the Ministry of E-Van-gelism is an umbrella organization for a variety of programs and activities. But at the heart of it all is a fleet of blue-and-white *blood pressure screening vans*<sup>1</sup> which travel every working day into the streets of New York's five boroughs. On a sidewalk or parking lot, a staff member invites passersby into the van, where they will find not only a free blood pressure check, but also health information, Christian literature, a Bible study offer, and someone who will pray with them if they wish.

The blood pressure ministry goes to affluent neighborhoods and to blue-collar ethnic ghettos; to mid-town Manhattan and to the outer suburbs. Visitors to the vans may include street people or high public officials, depending on the location, which may or may not be advertised in advance. Cooperative arrangements are sought with businesses such as shopping malls and banks, which often provide publicity and parking in a prominent location—along with much-needed rest room facilities for the van staff. Requests for a visit by the van also come from senior citizen groups, civic organizations and even hospitals. Over the years, city officials have come to know Adventists as “the blood pressure people”; the city exempts the SDA vans from parking-meter

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<sup>1</sup>There have been as many as five vans operating simultaneously; currently three are in service, with one more under repair and another on order. The day I was at the center only one went to the streets.

requirements.

Procedures for the blood pressure screening follow official guidelines of the New York City Department of Health. A written record is given to the patient, and if necessary a referral is sent to the patient's physician. During some years, careful statistics have been kept which proved useful to at least one professional health research project.

The key to all follow-up of the contacts made on the van is a carefully designed application form filled out by each person who comes in for a blood pressure check. In addition to a brief health history section, the application gives opportunity to request follow-up services, including stop-smoking seminars, nutrition classes, and a Bible correspondence course. Many visitors also help themselves to items on the literature rack near the entrance.

In addition to the blood pressure screening program, several additional related ministries have functioned at various times to maximize the usefulness of the vans, and to broaden the scope and increase the evangelistic effectiveness of the program.

For example, a *food and clothing ministry* works with Adventist congregations in the city to provide for the needs of the homeless and destitute, with soup and sandwiches fresh-made at the headquarters building, then delivered by van to a city park or other appropriate location where church volunteers distribute the meals to all comers. (During some periods, this was a daily activity; currently it occurs only occasionally.) Warm clothing is handed out in the colder months, and a special Christmas "banquet" for the homeless has become a tradition, complete with corsages for the ladies and gifts for everyone.

Adventist Community Health Services also cooperates with organizations like

the Red Cross and the Lung Association, participating in events such as the Great American Smoke-out, and accepting Red Cross referrals for emergency assistance to families whose home has burned down. Recently, under Morgan's "new management," a full-time health educator has been added to the staff, signaling a new emphasis on follow-up outreach programs to complement the blood pressure screening work.

Ever since the early days of the ministry, a *Bible correspondence school* has been conducted from E-Van-gelism headquarters. A series of fifteen custom-made Bible studies entitled "Powerful Promises" is advertised on the vans and elsewhere; a Spanish-language translation was added in 1994. A full-time Bible instructor team at the ministry headquarters responds to requests, grades mailed-in lessons, and writes personal notes to the students. Sometimes the school has had as many as five hundred active students, with 250 to 350 receiving a diploma each year. Between October 1997 and February 1998, five individuals were baptized into Adventist churches as a result of the Bible school.

Connected with the Bible school for a number of years was a *telephone counseling service*, with a toll-free number and full-time trained staff members answering the phones. Along with several other programs, that service was a casualty of the cutbacks necessitated when the founding director—and many of her donors—departed in 1994.

Another important part of the ministry is its *publishing work*. One of the earliest productions, still in use today, was a colorful magazine-style booklet entitled "Power to Cope." Its soft-spoken Bible message about Christian resources for stress management was especially geared to meet the felt needs of people caught up in the fast-paced lifestyle of the big city; it also serves as a recruitment tool for the "Powerful

Promises” Bible study course.

A variety of other spiritual tracts and health booklets have been written and produced for use on the vans and elsewhere, all imprinted with the Community Health Services logo—a simple drawing of a blood pressure van. For some time the van center operated its own printing facility, E-Van-gelism Press; today the printing is done by an outside contractor.

The van center also has a *video production* unit; for a time the center staff even produced a nationally distributed weekly television program, “Power to Cope,” hosted by the ministry’s founder and long-time director, Juanita Kretschmar.<sup>1</sup> Perhaps the most controversial—and certainly the most expensive—venture of the ministry was a short-lived satellite-uplink television station. It was on the air four hours a day at its peak, with live programming produced by the van ministry staff.

Although television programming came to a halt with Kretschmar’s departure, special-purpose video production continues, with one staff member employed full time in that aspect of the work. The television equipment and the station license are still in place. “We’re not sure why the Lord has all that equipment just sitting here right now,” I was told, “but we’ll probably find out one of these days.”

Both video and printed materials are available for sale. A mail-order catalog lists nearly 150 video titles, over a hundred audio cassettes, and some fifty print items in four languages.

### **Who: E-Van-gelism’s E-Van-gelists**

Greater New York Seventh-day Adventist Community Health Services is a

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<sup>1</sup>An audio version was distributed internationally through Adventist World Radio.

charitable non-profit corporation. It is governed by a board of directors elected by the constituency of the Greater New York Conference of SDA. But for most Adventists who have heard of the New York van ministry, it has always been inseparable from the name “Kretschmar.”

Juanita Kretschmar was the visionary founder and director for nearly twenty years; her husband, Merlin, was president of its parent organization, the Greater New York Conference, for all of those years. Humanly speaking, it was their vision that made the ministry what it came to be. People close to them vividly recall Juanita’s faith and prayer life and energy, her organizational ability and motivational skills—and just as important, her husband’s unwavering personal and administrative support.

Yet the Kretschmars’ 1994 retirement did not mean the end of the ministry. Juanita’s successor had the unenviable job of restructuring the organization to fit the budget constraints imposed by the loss of several funding sources that departed with her. Between 1994 and 1997, staff was reduced by about half, from over thirty to around sixteen. But the core ministries continued. In late 1997, another change occurred when Carolyn Morgan was appointed as director. With her own unique set of strengths and interests, she is casting her own version of the vision, blending innovation and fresh energy with a strong commitment to continuity.

That commitment to continuity shows up especially in Morgan’s feelings about personnel. “Our most important technique,” she told me, “is each staff member’s fantastic personal experience with the Lord.” Later, I came across a few lines Juanita Kretschmar had written in 1979:

In staffing the vans, a great deal of time has been spent in prayer that God would send personnel with joyous relationships with the Lord. We felt it was important that van crew members be able to share with others just by the

expression of their faces a spirit of happiness and peace.<sup>1</sup>

As of early 1998, the emphasis on personal Christian experience among the polyglot E-Van-gelism staff was still evident. Ethnically, the staff mirrors the cultural diversity that is New York City—and that is Adventism in New York City.<sup>2</sup> Many are immigrants. I met van center workers from Poland, Serbia, and Brazil; of the American born, one was of Jewish heritage and another was Black. But all were Seventh-day Adventists, and all, it seemed, were ready to join in the morning worship that began the day, sharing prayer needs and adding hearty amens.

“The basis of this ministry has always been prayer,” one staffer told me forthrightly.<sup>3</sup> Corporate prayer is not limited to the daily morning worship. In the headquarters building, a bell sounds daily at noon and again at 3:00 p.m., and an intercom announcement invites anyone who is available to come to the worship room for prayer. If a crisis arises, there may be a full day of fasting and prayer, or, in a smaller emergency, an hour of prayer.

When I asked Carolyn Morgan directly about religious requirements for van center workers, she indicated that, “as a rule,” paid staffers need to be Adventist. However, she hopes to recruit Christian non-SDA physicians as short-term volunteers. A few non-Adventist volunteers in the mailroom or in maintenance or mechanical roles

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<sup>1</sup>“What Is the Greater New York Conference Van Program?” typewritten manuscript, Seventh-day Adventist Community Health Services Center, 85 Long Island Expressway, New Hyde Park, NY 11040, 7.

<sup>2</sup>In nearly all of the city’s SDA congregations, U.S.-born Caucasians are a distinct minority—if not completely absent.

<sup>3</sup>Juanita Kretschmar traces her personal spiritual awakening to an early-1970s encounter with Pastor Glenn Coon’s “ABCs of Prayer Crusade.” Ella Rydzewski, “A Nail on the Wall,” *Adventist Review*, 8 January 1998, 15. Glenn Coon’s influence is visible especially in the “Powerful Promises” Bible studies used in the van ministry.

would be good, too, Morgan believes, “to keep us in touch.” But the front-line workers on the streets need to be SDA.

An important priority for the new director is developing a clear mission statement; the current one is “too long.” (When I asked to see it, no one could find a copy.) “Everyone on the team needs to be able to recite our mission statement in their sleep,” says Morgan. “If you’re not in harmony with the mission statement, you won’t want to be here.”

### **Where: A Home Base for E-Van-gelism**

Sometime previous to 1975, the constituency of the Greater New York Conference voted to sell the rambling old mansion that had been serving as a conference office, and relocate to more appropriate quarters. Accordingly, the property was put on the market, the building was vacated, and a commercial developer signed a contract to buy the valuable real estate.

The mansion was located on a wooded fourteen-acre parcel directly adjacent to the Long Island Expressway, and only three miles outside New York’s official city limits. It seemed the ideal place for a strip mall or some such suburban enterprise. But alas, local government planners refused to cooperate; the buyer declined to close the transaction, and the conference found itself the unwilling owner of an aging, empty, 20,000-square-foot relic.

Enter the Kretschmars, with a passion for evangelizing the unreached masses of their chosen mission field, New York City.

When Juanita saw the building she felt the Lord impressing her with the possibilities of a mobile health ministry, headquartered in this spacious, close-in, yet secluded location. Contacting a few friends, she soon had money for one van and a

small office. And from that providential beginning grew the Ministry of E-Van-gelism.

The three-story building includes not only office space for most of the ministries and projects described earlier, but also a spacious reception lounge, a worship room, and a kitchen facility, all on the first floor. Upstairs, guest rooms and living quarters provide lodging both for short-term volunteers and for permanent staff. (About half the full-time staff members live at the center.)

A second, 2,000-square-foot building (originally the “servants’ quarters”) provides additional housing, office, and storage space. Of course another important function of the van center property is to provide a secure location for parking and servicing the all-important vans.

Although I was unable to interview Juanita Kretschmar herself, it is probably safe to say that another attractive feature of the mansion was its secluded “feel.” Set back from the highway, surrounded by dense forest foliage, the van center has a truly sylvan setting; the dull background roar of freeway traffic is barely audible most of the time. It certainly provides the kind of restful environment Ellen White had in mind when she counseled that the cities should be worked “from the country.”<sup>1</sup>

With Circle Urban Ministries—and Kayenta—in mind, I asked Morgan about sharing the building with a church congregation. Currently, I learned, the first-floor meeting area is used on Sabbaths by a small and “dwindling” SDA church congregation. According to Morgan, that will probably change, with the existing congregation disbanding. Later, she dreams of planting a new church in the neighborhood. The center would provide an initial meeting place, but the goal would

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<sup>1</sup>For example, see Ellen G. White, *Country Living* (Washington, DC: Review and Herald Publishing Association, 1946), 30.



be for the group to expand to its own separate location. Unlike Circle with its 200,000-square-foot facility, Morgan believes that if a church permanently shares the same space with Community Health Services, “they’ll drain each other.”

### **How: Methods of E-Van-gelism**

Several additional factors help fill out the picture of how the Ministry of E-Van-gelism actually works.

1. *Volunteers and stipend workers.* As of early 1998, fully salaried staff members numbered only four full-time (including the director) and one half-time. The ministry has always relied heavily on volunteers and near-volunteers, even in the peak pre-1994 period.

As mentioned earlier, one source of willing, talented, dedicated, low-cost workers has been recent immigrants, especially from eastern Europe. On the day I spent with a van in upper Manhattan, all three of the crew members were recent arrivals from formerly Communist countries.

Students from SDA colleges sometimes spend up to a year in “student missionary” service at the van center. Other groups from Adventist schools come for shorter volunteer stints.

When Juanita Kretschmar was director, her extensive travel schedule yielded a steady stream of highly motivated, sometimes overqualified volunteers. Morgan is exploring new ways to compensate for her predecessor’s inimitable skills as a motivator and recruiter.

2. *Training.* Every incoming staff member is expected to complete a “Lifestyle Management Training Course” developed by the Health and Temperance Department of the North American Division of SDA. The self-study course includes a video

segment and readings from three Adventist books on wholistic health, including Ellen White's *The Ministry of Healing*. Although some incoming personnel may take as long as six months to complete the course, Morgan encourages new workers to finish it more quickly. A periodic group review keeps concepts fresh.

Other staff training resources are also used. "Interviewing and Referral Skills for Community Service Workers" is a course available from the North American SDA church resource center. It includes a requirement for ten hours of professionally supervised field work. Morgan also recommends Philip Samaan's book, *Christ's Way of Reaching People*,<sup>1</sup> and *Finding God*, by Larry Crabb.<sup>2</sup>

Technical skills such as blood pressure reading procedures and cardio-pulmonary resuscitation (CPR) are also taught by Red Cross and Heart Association personnel to workers at semi-regular intervals.

One of Morgan's goals is for trained van center staff to become trainers of lay volunteers in the SDA churches of the Greater New York Conference.

3. *Fund raising*. Juanita Kretschmar originally started soliciting funds for the van ministry via an informal, first-person-style newsletter titled "The Ministry of E-Van-gelism." The newsletter continues to be a primary vehicle for generating donor support of the ministry; nowadays it sometimes appears in a magazine format.

Borrowing a term from New York's Wall Street, donors are referred to as "shareholders." Whenever a first-time donation is received, the contributor is sent a letter of thanks and an attractive "Shareholder's Certificate." In 1997, shareholders

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<sup>1</sup>Philip G. Samaan, *Christ's Way of Reaching People* (Hagerstown, MD: Review and Herald Publishing Association, 1990).

<sup>2</sup>Larry Crabb, Jr., *Finding God* (Grand Rapids, MI: Zondervan Publishing House, 1993).

contributed \$100,000 to the Ministry of E-Van-gelism—one-third of the organization's income for the year.

Another important fund-raising vehicle during the Kretschmar era was Juanita's travel itinerary. As the van ministry's reputation spread, Mrs. Kretschmar became a sought-after speaker at SDA camp meetings and conventions all across North America. Thus, she did for E-Van-gelism what Raleigh Washington does for CUM; her appearances invariably generated a fresh supply of shareholders.

How—or whether—Juanita Kretschmar's unique fund-raising role can be filled by anyone else remains uncertain. Other ways of building the annual budget and of meeting special needs are being considered. Morgan sees the membership of the Association of Adventist Forums as a fruitful untapped source of potential shareholders; she also now has two part-time grant writers working for her. “Outside funding” (i.e., from non-SDA sources) need not cramp the evangelistic objectives of the ministry, Morgan believes, if expectations are spelled out clearly.

4. A final and all-encompassing methodology in the New York Community Health Services outreach is the intangible sense of *spiritual conviction and reliance on prayer* that seems to permeate the organization. Though difficult to quantify or describe, it is clear that this underlying sense that “the work is God's, not ours” and the personal commitment to “helping people like Jesus did” are at the core of the ministry's effectiveness and are crucial to its future. At this point, “How” blends almost indistinguishably into “Why?”

#### **Why: Motives for E-Van-gelism**

On an office wall in the “mansion” hangs an inscription with these words from Ellen White, first published in 1902:

Under the direction of God the mission in New York City has been started. This work should be continued in the power of the same Spirit that led to its establishment. Those who bear the burden of the work in Greater New York should have the help of the best workers that can be secured. Here let a center for God's work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world.<sup>1</sup>

The New York van ministry continues to see its goal—its reason for existence—as evangelism. Juanita Kretschmar called the mobile blood pressure units “rolling billboards”; the largest letters on the front and sides of the vans are the ones that spell “Seventh-day Adventist.”

But this unabashed evangelistic intent is not seen as self-serving, nor is the health ministry a mere “hook” for some undercover spiritual fishing expedition. Rather, the ministry of healing is viewed as inseparable from the sharing of the gospel—a wholistic understanding that reminds one of Glen Kehrein's convictions.

Perhaps the “Why” of the Ministry of E-Van-gelism can best be summed up in a story I heard one evening at the van center office. It was after five o'clock, and Linda Brother, a ten-year staff veteran, still had unfinished work on her computer screen. But when I asked her to share some of her thoughts with me, she pushed her chair back and began reminiscing.

Linda was born Jewish, and for her, the name of Jesus was a cussword, a despicable symbol of ethnic oppression. In 1983 she had a teenage son in Florida, but she was living—literally—on the streets of New York City. That was the year the van center staff decided to have a banquet for the homeless in place of the routine office Christmas party.

Hearing about the banquet for street people, “I wandered in,” Linda told me.

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<sup>1</sup>White, *Testimonies*, 7:37, quoted in Carolyn Morgan, “The Ministry of E-Van-gelism,” newsletter, fall 1997.

Soon she was doing Bible studies and reading Ellen White books, although “for a long time I couldn’t bring myself to say Jesus’ name.” She also found an apartment, and began going back to college.

Her son in Florida, disturbed by his mom’s flirtation with Christianity, began reading the Old Testament to disprove the things she was telling him. When he came to New York for a visit, Linda’s landlord wouldn’t allow an additional person to stay in her apartment, so the van center offered him a room. “He couldn’t believe the love those people had,” Linda recalls.

By 1985, Linda’s son had been baptized and was studying theology at Weimar College. Later he joined the van center staff, where he met and married a fellow worker; today he is a literature evangelist for the SDA church.

Meanwhile, Linda had continued to study and grow spiritually. Eventually she was baptized, finished her degree at a local community college, and in 1987 joined the E-Van-gelism staff. When the center was broadcasting a daily television program, Linda Brother was the producer. Today she continues to serve as video production coordinator.

In a soft-spoken understatement, she ended her story: “I guess you could say this ministry has definitely had a big impact on my life.”<sup>1</sup>

For the people who continue to reach out to New York City’s millions through the Ministry of E-Van-gelism, a story like Linda’s is sufficient answer for anyone who may want to know why the vans keep rolling.

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<sup>1</sup>Linda Brother’s story is told with her permission.

## Conclusion

A wide variety of Christian organizations, both church-based and parachurch, provide humanitarian services to non-Christian people in today's world. I have discovered that many of them—more than I expected—have a more or less clearly articulated intent to do so “wholistically,” blending spiritual concern and evangelistic objectives with the material assistance provided.

In the two cases studied in more detail, I found a surprising convergence of their respective philosophies of ministry despite varying methodologies, widely differing denominational roots, and considerable dissimilarities in the services provided. Circle's emphasis on racial reconciliation and relocation into the community of need gives important direction for Christian workers on Indian reservations, where racial and cultural differences are also significant. And the New York project's use of vans provides a possible model for expanding the influence of the Kayenta Center beyond that one small town into many other widely scattered Navajo communities.

Both CUM and The Ministry of E-Van-gelism demonstrate that with the right kind of leadership, and with sufficient perseverance, a spiritual and evangelistic concern can be combined with a substantive, credible compassion ministry in a community of great need. Kayenta is such a community, and I am encouraged to believe that, on a smaller scale, Kayenta Adventist Community Services can also become that kind of an organization.

In chapter 5, it is noted that uncertainties about the relationship between evangelism and social ministry played a major role in the unfinished development of the Kayenta ACS Center.

## CHAPTER 5

### ESTABLISHMENT OF THE KAYENTA ACS CENTER

#### **Why: Motivation and Goals**

Motivation shapes methodology. The process of developing an Adventist Community Services Center in Kayenta was profoundly shaped by the mostly-unconscious answers given to the “Why?” question by the people involved in the project.

From the very beginning, the Kayenta ACS Center planning process included a church-planting intent. A predecessor of mine—a pastor—was one of the leading protagonists in the mid-1980s attempt. His floor plan drawings for the then-proposed building, left behind in a dusty file, show clearly that the vision for the building included worship use.

This was a “given” among the Monument Valley missionaries of that period. The goal, in their minds, was to “start work in Kayenta,” and “work” meant soul-winning, in harmony with the vision of the mission’s beloved pioneers, Dr. Lloyd and Alice Mason, who founded both the Monument Valley Church and the hospital.

Hired originally to serve as a nurse at the clinic and developing hospital, Alice, within a year [after their arrival in 1958], knew that her life was meant to bring more than mere physical healing. She told those in authority, “If you don’t let me do Bible instructor’s work, we are moving back to Bishop [California].” So she relentlessly went out to the hogans with medicines in her purse, a Bible in her hand and a translator by her side to “make men whole.”

As a result, she deeply touched many . . . lives. A church was built up and over

150 Navajo people . . . were baptized. Elder W. J. Blacker, former President of the Pacific Union Conference . . . said, “Never in my life have I seen a woman with such a passion for souls.”<sup>1</sup>

The Masons’ wholistic approach, in which compassion ministry was seen as “the right arm of the Message,” had its roots, of course, in the same historic Adventist practices and teachings<sup>2</sup> which shaped the thinking of many other Monument Valley medical missionaries.<sup>3</sup>

When I arrived on the scene in 1990, my personal convictions and background meshed seamlessly with that philosophy. A lifelong Adventist, an avid reader of SDA history and lover of Ellen G. White’s writings, I came to Monument Valley with nineteen years of pastoral and evangelistic experience, but virtually no background in either medical work or organized compassion ministries. Accordingly, I saw the church’s mission on the Reservation primarily in evangelistic terms, and viewed compassion ministry mainly as an evangelistic methodology—a very important “arm” of “the Message.” As early as 1991 I had made a personal commitment to church planting on the Reservation.<sup>4</sup>

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<sup>1</sup>R. Keith Mulligan, “Memorial Service for Alice Mason, Life Sketch,” TMs (photocopy), Monument Valley Seventh-day Adventist Mission, P. O. Box 360015, Monument Valley, UT 84536, 5 January 1985.

<sup>2</sup>“Again and again I have been instructed that the medical missionary work is to bear the same relation to the work of the third angel’s message that the arm and hand bear to the body. Under the direction of the divine Head they are to work unitedly in preparing the way for the coming of Christ.” White, *Testimonies*, 6:288.

<sup>3</sup>For example, Nicola Ashton, M.D., a long-time Monument Valley missionary and strong supporter of the Kayenta Center project, shared the same philosophy. So did Gene Wilson, D.D.S., another pillar of the project. Ashton was both chief of staff at MVH and head elder of the MV church during most of my tenure there; Wilson has practiced dentistry and orthodontics in Monument Valley since the mid-1970s.

<sup>4</sup>When applying for admission to Andrews University’s Doctor of Ministry program, I wrote, “Ten years from now, if time lasts, there should be at least twice as many Navajo S.D.A. congregations



Another important motivational factor in the developing ACS Center project was the mind-set of the Navajo believers who in 1993 formed the nucleus of the new Kayenta congregation. Their answer to the unspoken “Why?” question was simple: We need a church. For them, meeting as they were in a rented Presbyterian facility Sabbath by Sabbath, the proposed Center building was “our church.” It would be, first of all, a place to worship and second, a place to conduct evangelistic outreaches—including community service activities—which could bring others to know the Lord as they had come to know Him.<sup>1</sup>

The Navajo congregation’s perspective becomes even more significant in view of the growing commitment during the early 1990s to Native leadership and Native ownership in the Native work, a commitment shared by the Nevada-Utah Conference (NUC), the Monument Valley church, and its pastor (me). And in fact, it was the Navajo church members’ persistence, their petition-gathering, their multiple trips to Window Rock, and their speeches at government committee meetings which led to approval of the Kayenta mission site permit in twelve months rather than the two to five years typically experienced by other mission organizations.

Having begun with that kind of an end in mind (to paraphrase Stephen Covey), the rest of this chapter traces some of the steps taken toward an Adventist Community Services outreach in Kayenta. Since the story is told thematically rather than in strict

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as exist today.” At that time there were four. By the end of 1997 there were seven or eight, although I had little to do with any of them except Kayenta.

<sup>1</sup>The Navajo members’ outlook was influenced, of course, by their Anglo mentors. But it also harmonizes with the traditional Navajo understanding of *hózhó*, described in chap. 3. In traditional Navajo culture, both healing and worship occur in the same location, the hogan; physical healing is a spiritual process. See Dale Wolcott, “Adventist Healthcare and Navajo Healing Traditions: Parallels and Perpendiculars,” paper for the class MSSN 584 Preparation for Mission Service, SDA Theological Seminary, Andrews University, Berrien Springs, MI, 5 April 1993.

chronological order, the reader may find it helpful to peruse Appendix J, “Chronology of Events,” before proceeding further.

### **Where: Location of the Center**

For an Anglo-led Christian organization seeking to do something new on the Navajo Reservation, the first question in the planning process is very often, “Where?”

As mentioned in chapter 1, Reservation land is not available for sale.<sup>1</sup> The Navajo Nation is understandably reticent about granting land-use privileges to White people who have already long ago taken nearly all the other land in America. In practice, Window Rock’s criteria for a mission site permit are twofold. First, will the use of the proposed site benefit the Navajo people? (Making Navajos into Christians is not seen as a benefit.) Second, are the Navajo people in the vicinity of the proposed mission site in favor of granting the permit?

The process is considerably more complex than that, but those are Window Rock’s bottom-line concerns.

In late 1993 and early 1994, it was clear to the Monument Valley church board, to the new Kayenta congregation, and to me as pastor that the Lord was leading us to seek a permanent mission site in Kayenta. As our leadership group considered how and where this might be accomplished, several facts became obvious:

1. We preferred a site within the township boundaries, with visibility, all-weather access, and available utility hookups. A site along the main highway would be best.

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<sup>1</sup>There are a very few private, deeded parcels here and there within the Reservation boundaries, holdovers from an earlier era.

2. There was no land for sale in Kayenta.<sup>1</sup>

3. Under Tribal law, the Navajo Land Department in Window Rock was authorized to issue Revocable Mission Site Permits of up to one and a half acres for a proposed church, and up to two and a half acres for a site where community services would be offered.

4. A recommendation for a permit must come to the Land Department via the local chapter house. For land requests within the zoned boundaries of Kayenta Township, the Township Planning Board was responsible for making permit recommendations to the chapter house.

5. The Planning Commission had made a firm decision some time earlier not to allow any more churches to be built along the main highway. Not long before, the Jehovah's Witnesses had politically circumvented the planning commission and received a one-acre parcel in an excellent highway location, but only after a five-year battle, and at the cost of considerable animosity from local officials.

It was decided that cooperation with officials was preferable to confrontation. It was also decided that we would lay plans for a Community Services Center, not just a church. There were several reasons:

1. Nearly \$40,000 was already on deposit at the conference for that purpose.
2. We already had an application on file with the Tribe for such a center in Kayenta. It had never been acted upon, but had never been denied either.
3. It would enable us to ask for a larger tract of land.
4. It was Christ's way of reaching people; it meshed with Monument Valley's

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<sup>1</sup>We looked at one private parcel but found that it contained a leaking underground fuel tank and thus could not be sold.

heritage of compassion ministry.

A building committee was appointed. Conference endorsement was obtained, and the wheels of progress began to turn.

On April 24, 1994, the Monument Valley SDA Church board officially submitted its renewed application to a meeting of the Kayenta Planning Commission. With the application was a Statement of Purpose that clearly identified our intention for multiple use of the requested site: It would provide both worship opportunities and community social services.<sup>1</sup>

In the next several months, as the application made its way through the labyrinthine Tribal bureaucracy in Window Rock, we worked closely with the local Planning Commission. They first recommended an old-town location which the Kayenta congregation strongly resisted. The congregation responded with a highway-frontage proposal which the commission declined.

Eventually, a third site was agreed upon which met most of our criteria. It had excellent utility access and was centrally located between the newest housing project and the Kayenta Unified School District campus where all Kayenta students from grades four through twelve attend classes. It was also visible from U.S. Highway 163, although about one-third mile off the highway. The land between the proposed site and the highway was zoned to eventually become a city park, and other adjacent land was zoned for education, including a proposed Head Start building and an already-approved junior college campus. Although our site would be about five hundred feet from the nearest pavement, a street extension was expected due to the other construction

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<sup>1</sup>The Statement of Purpose is reproduced in Appendix K.

planned for the vicinity.<sup>1</sup>

Once the specific site was agreed upon, the building committee developed a master plan for long-term development of the full two-and-a-half-acre parcel and submitted it to Window Rock, along with a multitude of detailed documents required by the Tribe.

An important decision, made early in this process, was to erect a permanent structure, even though some old-time Anglo observers considered it foolish for White people to put anything without wheels onto Revocable Use Permit land. Despite those fears, the church opted consciously for a long-term commitment of mutual trust and openness with the Navajo Nation and the Navajo people, rooted in confidence that the Adventist church on the Navajo Reservation, and particularly in Kayenta, is and will continue to be a Navajo body—and that the promises made in our application would become realities, visible to and appreciated by the Kayenta community.

One encouragement toward that decision had come over a year earlier, when a Maranatha Volunteers<sup>2</sup> board member, out of the blue, called me and asked if we needed anything built. They were looking for Stateside projects, he said, and would be willing to treat a Reservation event as they usually do overseas ones. In other words, Maranatha would provide all the construction work, start to finish, and even help us design the building, if we would merely provide materials and a minimal amount of local labor. I took his number and told him we might someday want to build in

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<sup>1</sup>The junior college later requested and received a different site, due to concerns about soil stability. The street extension remains uncertain.

<sup>2</sup>Maranatha Volunteers International is a privately operated SDA laymen's group with a well-earned reputation for quality. Its volunteer construction teams erect buildings for churches and other SDA organizations around the world.

Kayenta.

Now “someday” had arrived, and we found Maranatha true to their word. Shortly after the application was filed we began working with the Maranatha team leader<sup>1</sup> on plans for the building. He traveled twice to Monument Valley to meet with the Navajo-majority building committee, and consulted closely with me by telephone at every stage thereafter.

When his blueprint was complete, it provided for about 3,800 square feet of space, on one level. There would be a community services work area/storage area; a kitchen; a multipurpose meeting area with a seating capacity of around one hundred; an office; an overflow room/small classroom; two larger classrooms; and two rest rooms. The plan provided for later stage-two construction of an adjoining sanctuary, with the stage-one building designed to serve as a temporary worship facility as well as a functional ACS Center. Two separate front-side entrances would provide for simultaneous multiple use. Materials and appointments would be modest but high-quality. State building codes would be met even though not legally mandated for on-Reservation construction.

November 11, 1995, was a long-to-be-remembered day for rejoicing. Navajo and Anglo Adventists from all across the Reservation joined with the Maranatha Volunteers construction team—and several interested neighbors from the nearby housing project—in celebrating an inaugural worship service in the new Kayenta Seventh-day Adventist Community Services Center building.

To this day I feel a lingering glow of sacred mystery when I reflect on the

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<sup>1</sup>This was the same gentleman, Ken Casper, who had called me in the beginning. Ken's sister had once been a missionary at Monument Valley Hospital.

amazing chain of circumstances and providences which led to that joyful Sabbath morning. I still marvel at how it “happened” that I had to be unavoidably absent for both of the crucial Tribal committee meetings at which our application would be considered. The Navajo believers went without me, and the vote was favorable both times. I wonder at the “coincidence” that the final approval document was hand-delivered to us by a BIA courier on April 24, 1995—exactly 365 days after the original application date; the annual fee for our Use Permit land, it said, would be a mere fifteen dollars per acre. I’ll never understand how sixty-five volunteers could put up such a beautiful building, from floor joists to finish paint, in three short weeks. And I’ve given up trying to figure out how we still had \$5,000 left in the building fund (of \$100,000 on hand at the beginning) after paying for the very last trim board and ceiling fan—and even a clock for the wall.

It was clear that God had built His church in Kayenta. But what about our promises to the Navajo Nation? What about a real Community Services Center, offering tangible services to this needy community? And even before we could answer the “What?” questions, we still needed to ask the “Who?” question. First, did we really know who the people of this community were? And second, who would supply the leadership and action needed to provide that service, meet those needs, keep those promises?

### **Who: Target Population and Personnel**

#### The Target Population: Getting to Know Kayenta

According to *Ministries of Compassion*, the official ACS handbook, one of the important steps in developing a new project is to “conduct a comprehensive needs assessment.” “A proper needs assessment will reveal a detailed picture of the

community, its people and neighborhoods, its social problems, its felt needs, and its resources.” Four steps in needs assessment include: (1) individual interviews with key community leaders; (2) a survey of persons living in the target area; (3) gathering demographic information; (4) a drive-through or windshield survey.<sup>1</sup>

The results of the Kayenta needs assessment have already been summarized in chapter 3. This section outlines the process which was used.

### **Interviews with Community Leaders**

Dan Knapp, my mentor in the needs assessment process, made a special trip to Kayenta in September 1995—just a month before the Maranatha work crew was scheduled to arrive—in order to spend a full day with me visiting community leaders. Forty-five-minute interviews were scheduled with eight community leaders in the fields of government, health care, social service, and education.

A list of five questions was prepared to form the basis for the assessment interviews: (1) What are the most critical social needs Kayenta is facing? (2) Where do you feel Adventist Community Services could make a significant contribution to meeting those needs? (3) How are Seventh-day Adventists perceived in Kayenta? (4) What are the most influential organizations/individuals currently active in addressing these needs? (5) Who else should we talk to?

At 8:00 a.m. on September 19, 1995, the two of us, along with a lay leader from the Kayenta congregation,<sup>2</sup> began our day of interviews. Although four of the

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<sup>1</sup>Monte Sahlin and others, 43.

<sup>2</sup>A coal miner who is also a church deacon. He met us on his way home from his graveyard shift in the mine, and visited with us until noon, when he went home to sleep since he was scheduled to work again that night. In the afternoon he was replaced by the head deaconess. Thus our interview team included a local Navajo layperson throughout the day.



originally scheduled officials were not available, we were able to replace each of those with another significant interview. By six o'clock that evening we had conversed with eight community leaders.<sup>1</sup>

Responses to the first two questions form the basis for a portion of the report in chapter 3, and are tabulated in Appendix F. We realized at the end of the day that we had not done well at asking the third question, but our overall impression was that the people we talked to were cordial, open, and happy to cooperate with Adventists. A tabulation of information gained in response to the last two questions is also included in Appendix F.

### **Survey of Residents**

Knapp and I began the survey of residents with a congregational meeting on the evening of the day of interviewing. Following the opening prayer, we led the congregation into a group discussion of the first question we had been asking throughout the day: "What are the greatest social needs of the Kayenta community?" After developing a whiteboard list of eighteen problems/needs, the congregation was asked to prioritize on paper their personal selection of the "top five." A tabulation of their responses can be found in Appendix G. The meeting concluded with a season of group prayer for the leading of the Holy Spirit in development of our Community Services Center program.

Later, I began looking for an appropriate survey instrument for door-to-door use in the neighborhoods around the Center. Other models I found were designed for

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<sup>1</sup>Of the eight respondents, six were women and two were men; six were Navajo and two were Anglo. They included one judge, three social workers, one law enforcement officer, two healthcare workers, one clergyman. Two were public school employees, three were IHS employees; two worked in law enforcement and one was self-employed.

Anglo suburbia and would not have provided meaningful results on the Reservation. After some searching, I finally developed my own survey. It would serve a dual purpose, gathering factual data as well as providing for personal contact and possible spiritual follow-up. See Appendix L. The survey was printed in two forms: one, with instructions for the volunteer, was to be kept on the volunteer's clipboard and marked on; the other, a plain copy, was to be placed in a plastic sheet protector and handed to the person being surveyed.

Taking a Navajo lay leader with me, I spent an afternoon field testing the survey, then revised it slightly. A few weeks later, approximately twenty volunteers from both congregations, in teams of two, spent a Sabbath afternoon taking the survey in three Kayenta neighborhoods. Another afternoon of surveying in another neighborhood took place in September 1997, just before my departure; the main purpose on that occasion was to orient the newly-hired Center director to the procedure for his use in the future. Unfortunately, the survey results were never tabulated—another unfinished task in this unfinished project.

### **Demographics and Drive-through Survey**

Demographic information is reported in chapter 3 and in Appendices C, D, and E. Published demographic sources are listed in the bibliography.

One especially valuable resource was *Regional Differences in Indian Health*, a ninety-page collection of user-friendly charts and tables, with statistics for each of the nine IHS service areas (including the Navajo area) and comparisons to the general U.S. population. I used the 1994 edition. For data on Kayenta and its surrounding communities, a ZIP code-specific report was ordered from the Church Resource

Center, Pacific Union Conference of SDA;<sup>1</sup> it provided three pages of detailed socio-economic statistics for each ZIP code ordered. Regular perusal of the *Navajo Times* newspaper also yielded a surprising quantity of demographic information.

Having driven through Kayenta many times already, I did not take a formal drive-through survey in connection with the needs assessment process. A simulated “windshield survey” of Kayenta is included in chapter 3 for the reader’s benefit.

#### Personnel for the Center

It is one thing to know who we serve, and another to discover who will provide the service.

One of the very first “key people” in the process of moving our Kayenta dreams toward reality was Elder Dan Knapp, NUC church ministries/community services director since 1990.

It was Knapp who mentored me in the needs assessment process (described below; results are included in chapter 3). It was Knapp who encouraged us to move forward when it would have been easier to “wait and see.” Knapp was Kayenta’s “point man” at important NUC committee meetings; he sought and obtained funds for our start-up budget.<sup>2</sup> Dan Knapp’s advocacy of the needs and possibilities in the most remote corner of his assigned field<sup>3</sup> is a fine example of the Adventist “system” working as it is designed to work.

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<sup>1</sup>2686 Townsgate Road, Westlake Village, CA 91361. Telephone (805) 497-9457, or (800) SDA-PLUS.

<sup>2</sup>He also spoke well of me personally when others were doing otherwise, but that is probably beyond the stated parameters of this dissertation.

<sup>3</sup>Monument Valley is a full 800 miles by road from the NUC office in Reno, Nevada.

Although memory is hazy, it may also have been Knapp who introduced me to the church's ACS handbook, *Ministries of Compassion*, where I discovered that three categories of personnel are necessary, at minimum, to make a start-up ACS Center functional: a governing board, a director, and volunteer workers.<sup>1</sup> These three categories are discussed in the following three sections.

### **The Governing Body**

The Monument Valley Church, usually through its church board, has served as the official decision-making body in developing the Kayenta Center.<sup>2</sup> From around 1993 onward, a majority of church board members were Navajo, although the majority of those actually present at a board meeting were often Anglo. Beginning in October 1994, the board also included representatives from the Kayenta congregation. The fact that a Navajo-majority governing body was making the land request was an important factor in the relatively speedy approval of our mission site permit.

During the building-construction stage of the process (mid-1994 to late 1995), a board-appointed building committee, also with a Navajo majority, functioned as a subcommittee of the board.

On a few occasions a church business meeting was called: To make the go-ahead decision on the building and, later, to consider MV/Kayenta's participation in the ADRA pilot project (described below).

A new decision-making stage—and the beginnings of a new decision-making

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<sup>1</sup>Monte Sahlin and others, 40, 46.

<sup>2</sup>The Conference officers, and in some cases the Conference executive committee, were consulted throughout the process. But all legalities with the Tribe were handled through the local church board. We did not want the Window Rock officials to view our land request as coming from an office in Reno, Nevada!

group—was unsuspectingly inaugurated on November 6, 1995. It was a Monday. The Maranatha construction crew was sheathing the roof and nailing down siding; the first worship service in the new Center was scheduled for the coming Sabbath. Dan Knapp happened to be in Monument Valley for his semi-annual lay training event. Seizing the moment, I gathered an ad hoc group of available and interested church officers<sup>1</sup> to sit down with him and begin laying plans for putting our new building to use as a functioning ACS Center.

That afternoon meeting proved, in retrospect, to be a defining moment for the future of the Center. In a single three-hour session, decisions were made about the nature of the Center's leadership; about the proposed director's qualifications, wages, and residence; and about where we would look for funding. Programming for the center was also discussed and a list of sixteen possible qualified candidates was drawn up, which included the person ultimately selected. Although the ad hoc committee's decisions were informal and non-binding, and were later modified and fine-tuned by the church board and other committees, a retrospective look at the minutes of that meeting shows that it outlined the shape of the Kayenta Center as it has developed from that day to the present.<sup>2</sup>

A week or so later, the church board appointed a standing Kayenta Community Services Center (KCSC) steering committee, and asked it to act on the findings of the ad hoc committee. Later expanded to include Conference representation, the steering committee—again with a Navajo majority—was the responsible body from that time

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<sup>1</sup>Four Navajo and four Anglo church officers were invited; three of the eight were from the Kayenta group.

<sup>2</sup>See Appendix O for minutes of the 6 November 1995 meeting.

on. Although there has been discussion of a more formal KCSC board, structured according to NAD guidelines,<sup>1</sup> such a board has not yet been installed.

For several months in late 1996 and the first half of 1997, there was considerable uncertainty about the governance of the Kayenta Center. The director of a newly launched North American Division Native Evangelism Initiative, with headquarters in Maryland, organized a Reservation-wide ADRA committee and invited an ADRA representative to explore possibilities for Adventist humanitarian work on the Navajo Reservation. It appeared for a time that a regional ADRA Affiliate Agency would become the governing body for Adventist community services in Kayenta. However, in July 1997 the NUC administration announced that, at least for the present, KCSC remains under the jurisdiction of the Monument Valley church.

### **The Director**

Finding a director, and putting him to work, proved to be one of the major challenges—perhaps the greatest—in the whole KCSC development process. Several background factors help set the stage for this next portion of the KCSC story.

The first of those was a *commitment to the Adventist/Christian identity* of the Center.<sup>2</sup> In short, that meant we were searching for specific religious and spiritual qualities in a prospective leader, along with technical and professional abilities. Recruiting outside the church was not an option.

A second reality was the *shrinking pool of available, mission-minded Anglos* at

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<sup>1</sup>See Sahlin and others, 38-40.

<sup>2</sup>Cf. “Summary of Methodological Principles,” Appendix B, especially nos. 3, 4, 9, 10, 12.

Monument Valley.<sup>1</sup> In earlier years, there seemed always to have been someone at the mission—perhaps a physician’s or dentist’s spouse—ready and willing to eagerly take on a task like this, but by 1995 such were in painfully short supply.

Even more important than that—though influenced by it—was the growing *commitment to Navajo leadership* mentioned earlier. Thanks in part to my 1990 training at Andrews University’s Institute of World Mission, as early as 1991 I had put onto paper a personal goal for developing Native leaders on the Navajo reservation.<sup>2</sup> With Monument Valley Hospital lurching toward closure, the dwindling Anglo church leadership group came more and more to share the same concerns. And when Elder Larry Caviness assumed the NUC presidency in early 1994, Navajo leadership development became a major priority for the Conference administration as well. We wanted, if possible, a Navajo director.

A fourth and related consideration was the historical reality of extremely *limited leadership development in the existing Navajo Adventist community*. For whatever reasons, neither Holbrook Indian School nor Monument Valley Mission (the major Navajo Adventist centers) has been successful through the years in producing a supply of dedicated, educated Navajo young people prepared to be the next generation of leaders. There were some from the church who had gone on to responsible positions in the secular world, but the combination of mature spiritual commitment and solid professional achievement among Navajo Adventist young people had been (and

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<sup>1</sup>Not only was the hospital down-sizing, but a growing percentage of hospital staffers were non-Adventist, or inactive Adventist.

<sup>2</sup>My “doctoral applicant’s personal statement” (20 October 1991) included the following among my long-term professional goals: “Ten years from now there should be at least three or four Navajo S.D.A. conference-employed pastors, where today we have only one.”

continues to be) elusive.<sup>1</sup>

Another important practical concern was the pressing need for *on-site security* at the Kayenta property. Even before construction began, there were thefts and vandalism at the site. Once the building was up and occupied, two serious break-ins occurred within the first few months. We very much needed a responsible Navajo individual living permanently on the KCSC grounds, making friends with the people in the local community, and giving a sense that the Adventist Center was an integral piece of the larger community, rather than an outside intrusion. The clear consensus of the church board was that the Center director needed to live on site. We also knew, though, that this need for live-in personnel would be two-edged sword. Given the realities of *k'e* (responsibilities to extended family in the Navajo culture), and the fact that almost everyone, Christian or not, has relatives who abuse alcohol, the decision to bring a family onto the mission site could not be made lightly.

A final factor defining the parameters of our leadership search was *money*. Those who were in a position to help us raise the outside funds essential for such a project felt that a realistic starting wage for a full-time KCSC director would be in the range of \$800 to \$1,000 per month.<sup>2</sup>

### *Developing a job description*

Most of the actions taken at the seminal November 1995 meeting related to the

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<sup>1</sup>There is a related question which has been mostly unasked: Have we (Anglo leaders) been too rigid in expecting Native leadership to fit the Western organizational/professional mold before empowering them to lead? For a discussion of that issue from a Native evangelical perspective, see Craig Stephen Smith, *Whiteman's Gospel* (Winnipeg, MB: Indian Life Books, 1997), chap. 4.

<sup>2</sup>This was the figure voted at the November 6 meeting. One influential off-reservation church official felt that even this amount was too high.



KCSC director's position. In addition to deciding that there should be a full-time salaried director, the committee listed ten "criteria" or qualifications for the proposed director. Over the next three months, with authorization from the church board and later from the steering committee, I prepared the job description which was eventually adopted and became the basis for the recruitment process that followed. It is reproduced in Appendix N.

The job description was structured around the one recommended in NAD's *Ministries of Compassion* handbook,<sup>1</sup> but with some significant differences. Like the recommended one, it had two main sections: "Qualifications" and "Duties."

*Qualifications.* The educational requirement for our Kayenta director would be a high school diploma rather than the specific social work training recommended by NAD. We also deleted the requirement for social work experience, since we were not aware of any potential applicants who had such. We simply required that the director have read and be familiar with the ACS handbook, *Ministries of Compassion*. In addition, under "duties" we included a strong and specific plan for regular training, both on-the-job and off-site. This was to be arranged in cooperation with Knapp's office, utilizing NAD training events along with other opportunities.

Knowing there would be some non-qualified local church members who would express interest in a paid position like this one (especially since it would include housing), we also specified that the director must be "able to organize and maintain . . . paperwork" and—very importantly—have an insured vehicle and a valid driver's license.

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<sup>1</sup>Monte Sahlin and others, 52.

There was another significant qualification. It was number two on the list, immediately following the church membership requirement, and it stated: “Bilingual Navajo preferred.” This wording turned out to be important, because the young Navajo man who was eventually selected understood the language, but spoke it only a very little.

*Duties.* The list of duties had nineteen specific items. Although customized for the Kayenta situation, they were comparable to the list of seventeen duties mentioned in the NAD recommendations. In addition to the day-to-day management responsibilities, several start-up tasks were spelled out, along with expectations for publicity and for ongoing communication with community leaders as well as with the local SDA church entities. Probably the most important of all the items on the list was the first one in the “start-up” section: “Develop and begin implementing two or three specific Community Service projects/programs in response to the community needs assessment.”

The final item on the job description, a statement about annual evaluation procedures, was taken almost verbatim from the NAD pattern document.

In sum, the task that was described stretched well beyond the eight-to-five kind of job most Reservation high-school graduates, Adventist or otherwise, typically are looking for. An effective ACS Center director, in Kayenta as anywhere else, would need to wear several hats, blending a certain amount of administrative capability with large-hearted compassion and a broad vision of what could be done to make a practical difference, for Jesus’ sake, in the lives of hurting people in our target town.

To use a different metaphor: We had constructed a large pair of shoes. The next task was to find someone to fill them.

*The recruitment process*

In consultation with Knapp and others, I had been considering for several months how best to go about finding the right director for our center. It seemed to me that the rather wooden verbiage of a job description, as important as it was, did not convey the deeper, inner sense of commitment, of excitement, of “laboring together with God” that would be so vital to a truly transformational compassion ministry in Kayenta.

*Developing an application form.* As early as October 1995, I had made telephone contact with two SDA parachurch organizations known for recruiting gifted, dedicated people into challenging missionary enterprises: Weimar Institute and Adventist Frontier Missions (AFM). Both of them had been kind enough to share copies of some of their recruitment and application documents.

By the end of February 1996, both the church board and the steering committee had authorized me to prepare an application form and begin active recruitment. With that green light, I quickly produced a four-page “Ministry Application,”<sup>1</sup> based primarily on Weimar’s staff application form.

The application included the usual requests for personal information, employment history, references, etc. But the last two pages contained eleven additional open-ended questions under the heading, “Personal Evaluation.” Here, the applicant was asked things like, “What does the Bible mean to you and how do you use it in your life?” and, “In what ways do you feel this ministry will likely enrich your own personal growth as a Christian?” Also included were inquiries about the applicant’s view of

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<sup>1</sup>Reproduced here as Appendix O.

Ellen White's writings and of Adventist principles of healthful living.

The intent was not merely to gain information; it was likely that potential applicants would be individuals well known to me and to the church already. Rather, I wanted any potential KCSC director to approach the task with a solid sense of spiritual purpose. The application form was designed to be, in a sense, the beginning of the director's on-the-job training. We were not likely to find a ready-made director; we were going to need to grow our own. In addition, the form would be read by many church members—including board members—and would hopefully heighten the church body's corporate expectations for the work we were undertaking together.

By mid-March 1996 I had sent application packets, with a letter of explanation, to the pastors of all the Navajo SDA congregations.<sup>1</sup> Application forms were also distributed at Sabbath services in Monument Valley and Kayenta.

*Looking for candidates.* As expected, the real recruiting needed to be done one-on-one; no applications appeared out of the blue. At the initial November meeting, a list of sixteen potential candidates had been "brainstormed," all but two of them Navajo. In February, the steering committee narrowed the list to six. Any application submitted would come back to the steering committee,<sup>2</sup> but the final responsibility for finding a good candidate fell to me, and it was time to get serious about it.

Two outstandingly capable Navajo SDA women, both in their forties, were at the top of my list. One lived near Ganado, Arizona (125 miles southeast of Kayenta).

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<sup>1</sup>Waterflow, NM; LaVida Mission (near Farmington), NM; Chinle/Kinlichee, AZ; Holbrook, AZ. A packet was also sent to the retired pastor at the embryonic Gallup (NM) Native Center.

<sup>2</sup>The church board had authorized the steering committee to form a smaller personnel committee which was to interview and hire a director. (Minutes of MV Church board, 26 February 1996.) However, the personnel committee was never appointed.

Although she and her family had recently lived and worked at Monument Valley for several months, they had no family connections in our part of the Reservation. I contacted her, but she was reluctant to uproot and relocate.

The other was my “number one draft choice.” Not only was she a registered nurse, she had a master’s degree in public health from Loma Linda University. In early 1996 she was just completing certification as a registered dietitian in California, and was interested in coming back to serve the Lord on the reservation. Originally from the Monument Valley area, she was very Adventist and very Navajo; her non-English-speaking mother (still living) was a founding pillar of the SDA congregation. I had several telephone conversations with her about the KCSC position, but after prayerful consideration, she felt—for compelling personal reasons which she explained to me—that she could not accept.

The third person on my list was Kayto Sullivan, Jr., who ultimately became the first KCSC director. A full-blooded Navajo with roots in the Monument Valley area, Kayto is related by clan to most of the members of the Kayenta congregation, but grew up off the Reservation and speaks only a little Navajo. His wife is fluently bilingual; the couple had met while attending a state university at Cedar City, Utah, some time earlier. He had around three years of college credits, with a business major, but for the past two years they had been living in a cabin at the end of a dirt track twenty-eight miles southwest of Kayenta with their little girl, but without electricity, without a vehicle, and most of the time without a job.

In spite of that, they managed to get to church in Kayenta every Sabbath, almost without fail. A serious reader, Sullivan was also a serious SDA Christian, with Adventist roots that went back to teenage home Bible studies he and his parents had

taken from an Adventist pastor when they lived briefly in Kayenta in the early 1980s. During his two years in the cabin on Black Mesa (which he later likened to Moses' forty years in Midian) he brought his wife, and later his wife's brother, to Jesus and into the SDA church.

I had spent many hours with the Sullivan family in Bible study, prayer, counseling, and sharing. I saw Kayto as a diamond in the rough, a potential answer to my prayer for a new generation of Navajo leadership. He looked to me as a mentor and friend, and told me often of his desire to work for God.

But he also wanted to support his family. For a few months in late 1995 they lived in Farmington, New Mexico, where Kayto had found work. There, on the job one day, he slipped from a scaffold a hundred feet above the ground, landing on a solid concrete slab. Amazingly, he survived with only a few broken bones, and no permanent cerebro-spinal injuries. When he was discharged from the hospital a week or so later, he knew God had spared his life for an important purpose.

On April 15, 1996, the day before his twenty-seventh birthday, Kayto submitted his application for the position of Kayenta ACS Center director.

*Making the selection.* On April 18, Dan Knapp endorsed Sullivan as Center director. Over the next five days I personally contacted all but one of the steering committee members either personally or by phone. One member thought we ought to wait a while before making a definite decision, but everyone else voted "yes." A return call to Knapp gave a green light. A significant portion of the start-up budget was already in hand, with good prospects for the remainder; we needed to move forward, he felt. I informed Kayto that he had been accepted. The Center had a director—more or less.

The full story of the struggles and obstacles faced in moving from an on-paper director to a real, functioning KCSC program is beyond the scope of this dissertation. Suffice it to say that the task remains unfinished. A combination of circumstances—personal crises in the Sullivan family; uncertainties, conflicts, and distractions connected with the July 1996 closure of Monument Valley Hospital; the exciting but unnerving entry of NAD and ADRA personnel into the Southwest Native Adventist work, which ultimately led me to a new assignment elsewhere—all these contributed to the fact that the Center director has not yet fully functioned as envisioned in the job description.

It was not until March of 1997 that Sullivan officially began his duties at the Center, and then it was as a temporary assignment, working with ADRA on a pilot project elsewhere on the Reservation. As I write this (February 1998), the Sullivan family is en route to Hermosa, South Dakota, where Kayto will be taking a three-month evangelism training course, sponsored by the NAD Native Evangelism Initiative. The future of the KCSC directorship is uncertain.

### **Volunteers**

Historically, volunteer work has been an important aspect of the Christian missionary enterprise in Navajoland. Especially is this so at Monument Valley, where the spectacular scenery and unique combination of inside-America accessibility with “foreign” culture, language, and people make it a magnet not only for tourists but for short-term Anglo missionary groups and individuals.

Maranatha Volunteers International was neither the first nor the last such group to play a part in the beginnings of Adventist compassion ministries in Kayenta. Some others are mentioned in the next section.

Helpful as these outside groups usually are, they are also like most good medicines—they have bad side effects. Many Navajo congregations, of all faiths, are chronically enmeshed in unhealthy dependent relationships with outside Anglo groups and their donations, both of funds and of energies. A Native American pastor of another denomination delineates the dilemma in stark terms:

It is true that many of our people live in poverty, but at the core of a Native person is a very generous and giving heart. The church has managed, however, to strip that generosity from us, as it operated in reservation after reservation with funds, personnel and all resources from the outside supporting churches.<sup>1</sup>

When any missionary minded church raises money for a building project on some Indian mission station, and then sends a work crew out to build the structure, the end result is that the Native people in that community will never have a sense of ownership, nor will they take responsibility of maintaining it since it's not theirs.<sup>2</sup>

Although this assessment is all too true in many, many cases—including Adventist cases—I believe the Kayenta Adventist congregation does have a sense of ownership in the Kayenta ACS building, because they have invested personally. They were the majority on nearly every planning committee, and the building's design reflects Navajo thought at many points, from the location of the front door<sup>3</sup> to the color of the carpet. Their vigorous lobbying for the land permit has already been mentioned. In addition, they met their own goal of raising \$5,000 in one year as their contribution to the building fund.<sup>4</sup> During the construction process, several of the local people

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<sup>1</sup>Smith, 85.

<sup>2</sup>Ibid., 70.

<sup>3</sup>It faces east, like the door of every Navajo hogan, even though my Anglo logic said it should face west, toward the highway.

<sup>4</sup>One deaconess, although unemployed during much of that time, raised well over \$1,000 by making and selling arts and crafts.



worked side by side with the Maranatha crew. One in particular, a heavy equipment operator who was also the head deacon, spent many hours in advance site preparation as well as during the actual building project.

Unfortunately, “owning” the building and “owning” the community services work are two different things. A few examples of Navajo volunteer participation in Kayenta community service activity are mentioned in the following section, but serious local volunteer involvement in compassion ministries is part of the unfinished business at KCSC.

### **What We Planned to Do: Programming for Community Services**

#### Services Offered to Date

Even before we began developing the KCSC, Adventists were known in Kayenta for compassion ministries. In the early 1990s, research at MVH showed that more than half the hospital’s patients came from the Kayenta area. From 1991 to 1996 the hospital also operated a large monthly food and clothing bank which attracted many patrons from Kayenta and even beyond. And among the hospital’s very last endeavors was a serious but ultimately unsuccessful attempt—though applauded and encouraged by Kayenta community leaders—to open a satellite clinic in a prominent Kayenta location.<sup>1</sup>

In early 1994, when we drew up the “Statement of Purpose” required as a part

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<sup>1</sup>The fact that this hospital venture was pursued with absolutely no reference to the church’s ongoing efforts to open an ACS Center was a symptom of the unfortunate schism between hospital and church in the years leading to the hospital’s closure. In a break with Mission precedent, the hospital’s last administrator (1991-1996) declined to serve on the church board or even to become a member of the Monument Valley congregation.

of our land permit application, it included a list of proposed Center activities.<sup>1</sup> They were mostly the traditional Adventist church outreach activities: nutrition classes, emergency food and clothing, “children and youth activities,” and “financial counseling,” along with substance abuse support groups. These were the kinds of things that could be done within an ongoing, energetic but rather routine pastor-led church outreach program.

With the exception of the last item, most of those promises were kept in the months that followed—in many cases, even before the new building was opened.

In 1993 and 1994, and again in 1996 and 1997, outside volunteer groups conducted natural foods cooking schools in Kayenta. The first two were held in a public school cafeteria; in both cases, twenty to forty local residents attended, over half of them non-Adventists. In 1994, the school district’s food service director, impressed by the previous year’s program, sent two or three of his Navajo chefs at school district expense.

The 1996 and 1997 events were held in the new Center building. The first of those, a “Bread Bake,” was our very first outreach event in the new facility; it drew an enthusiastic crowd that filled the assembly room to overflowing. In both cases, public advertising and personal invitations yielded several non-SDA participants.

Around 1995 the Kayenta congregation also sponsored a video seminar on personal money management at a public location; half a dozen community residents attended and were appreciative, along with a few church folks.

During 1996 a short-term youth mission group spent a day in Kayenta painting out graffiti on a public building, using materials supplied by the chapter house.

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<sup>1</sup>See Appendix K.

When Kayto Sullivan began work as Center director in early 1997, his first project was to organize a community clean-up day. A local merchant donated trash bags and refreshments. Only a few community residents participated, but thanks to another Anglo youth group, several pick-up loads of trash were hauled to the dump, and chapter officers expressed pleasure that the Adventists were keeping their promise to provide community services.

### Planning for Expanded Services

As the Kayenta project grew, so did our vision of a more thoroughgoing, systematic response to community felt needs, as outlined in official church guidelines for accredited ACS Centers. The September 1995 needs assessment process, coupled with the learning I was doing, began to make it clear that the challenge was twofold: First, to find a few specific places where community needs would intersect with Adventist capabilities; second, to actually implement at least one or two specific, ongoing projects that would be perceived *by the community* as making a visible difference in Kayenta's quality of life, while providing opportunities for personal interaction with significant numbers of individuals, some of whom might be drawn to Christ.

At the November 1995 meeting where the decision was made to seek a paid Center director, there was also discussion of possible programming. A photocopied list of nearly a hundred possible projects was distributed;<sup>1</sup> from the ensuing discussion came a varied "brainstorming" list of proposed activities: a diabetes seminar and weekend health fair; a parenting weekend; an outreach to unwed mothers-to-be;

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<sup>1</sup>Taken from Monte Sahlin and others, 42.

community gardens; a summer day camp; and my personal favorite, a program called “Welcome Baby.”<sup>1</sup>

“Welcome Baby” appeared to me to be a very practical possibility. It was pre-tested and pre-packaged, yet flexible enough to be attractive on the Reservation. Each trained church volunteer would have monthly, non-threatening but personal contact with one or more young Kayenta families over a twelve-month period. It would meet one of the major felt needs uncovered in the needs assessment by providing vulnerable new parents with information and support which had been statistically demonstrated to reduce child abuse; therefore it would probably be appealing to community leaders if presented properly and handled professionally.

By February 1996 Dan Knapp and I had prepared a list of fourteen possible projects in four categories, which I presented to the steering committee for further brainstorming. Again, “Welcome Baby” was at the top of the one of the sections. New ideas included an after-school “latchkey” program, a day care center, and a van ministry to take diabetes education to outlying areas. At the meeting, the members added a few more. Practicing “possibility thinking,” we were hopeful that we would soon have a director, and be ready to quickly bring at least a few of these dreams to reality.

#### ADRA’s Involvement

December 7, 1941,<sup>2</sup> is a date permanently etched in the memory of my father’s generation. For me personally, Friday, July 19, 1996, is an equally memorable date.

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<sup>1</sup>Prepared by Kay Kuzma. Available from Family Matters, P. O. Box 7000, Cleveland, TN 37320; phone (423) 339-1144 or (800) 309-5683; Internet 74532.333@compuserve.com.

<sup>2</sup>Pearl Harbor Day, the beginning of U.S. involvement in World War II.

On that day not one, but two events occurred which permanently altered the future of Monument Valley Mission and the Kayenta ACS Center. The first occurred at 5:00 p.m. that day, when Monument Valley Hospital permanently closed its doors, ending an era of Adventist medical compassion ministry. That event did not come as a surprise.

The second one, on the other hand, was wholly unexpected. That same weekend, in Holbrook, Arizona, perhaps two hundred people were gathering for the first-ever SDA North American Native Youth Congress. I had taken a delegation of young people to the convention, and at the Friday evening meeting I listened while Robert Burnette, recently arrived from the church's North American Division office near Washington, D.C., announced the launching of an unprecedented Division-wide North American Native Evangelism Initiative, with Burnette as its director.<sup>1</sup> In the coming weeks it became apparent that this new thrust would prove both energizing and unsettling for Adventist work and workers in the Monument Valley area as they entered a crucial transition period.

Unaware of the extent of our planning and progress toward a fully operational ACS Center in Kayenta, Burnette invited Vern Carner, an ADRA project development consultant, to begin meeting with representatives from the Navajo SDA churches to plan for an ADRA outreach for the Southwest Native peoples.<sup>2</sup> At the first meeting, held at Chinle, Arizona, in the fall of 1996, I invited Carner to visit our Kayenta site. I

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<sup>1</sup>Robert Burnette is a Native American of the Onondaga Nation (New York State) and grew up on a reservation there. His tremendous enthusiasm and optimism, his business expertise and strong financial backing, along with his personal prayer life and his passion for hastening the soon return of Jesus, have brought creative change and fresh energy to Native Adventist ministries in undreamed-of ways.

<sup>2</sup>Originally we were uncertain who actually was in charge of ADRA's Native American work. Eventually it was clarified that Burnette was the Native ADRA director and that Carner was merely a consultant working at Burnette's request.

was eager to network with this newly available resource, and optimistic about the potential for strengthening our still-emerging Kayenta program. Carner was helpful, knowledgeable, and sensitive. He brought with him a strong commitment to doing something for and with the Navajo people. By year's end, two facts were coming into focus.

First, ADRA could be of great help to us in getting our KCSC plans moving. Sullivan was not yet on payroll; although a mobile home was being installed at the site, he still didn't have a working vehicle. He needed a job so he could fix the vehicle, but he needed the vehicle before he could have the job. It was "catch twenty-two,"<sup>1</sup> and now that I was acting mission director at MV, I had been too preoccupied with urgent transitional mission business to come up with any creative way of breaking the logjam.

Second, Carner's philosophy of humanitarian work was somewhat at odds with our "wholistic" Kayenta approach. Or at least it seemed so. Specifically, he believed that an effective ADRA project needed to be "community-based" rather than "church-based." This meant, among other things, that it needed to be located at a site separate from the SDA church. This left the Kayenta members deeply disturbed; were they about to be evicted from "their church"?

Carner arrived at a creative solution which both launched the KCSC and sidetracked it. He proposed a mobile health clinic which would serve remote Reservation communities. This would solve the problem of having a project based in a building that was also a church. The mobile clinic would be staffed, at least initially, by a team of short-term volunteer (Anglo) professionals and local (Navajo)

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<sup>1</sup>The situation was also considerably more complex than it appears in this two-sentence oversimplification.

para-professionals and support people. There would be a two-week test run using a borrowed van in May 1997. If all went well, he would then fund-raise for a permanent van, and organize a permanent program.<sup>1</sup> Kayto would be the local coordinator for the pilot project.

Thanks to Carner's professional creativity and support, Kayto Sullivan finally had a job. In March he went to Riverside, California, for a two-week ADRA training school; on April 1 he began work as KCSC director, on loan to Vern Carner for the duration of the mobile van project's test run.

The project did go well. At its conclusion it was unclear, though, what would be the future of the Kayenta Center, or to whom the Center director would report. The Nevada-Utah Conference wanted me to pastor a district elsewhere in Utah (I declined); Burnette and the Dakota Conference wanted me to direct expansion of Native ministries in the Dakotas (I eventually accepted); Carner would like to have seen the Kayenta congregation move to another location, freeing the existing Center for use as a community-based ADRA Affiliate Agency; the NUC president decided otherwise (KCSC would be a church-based organization; the Center director would report to the Monument Valley pastor).

By the time the dust had settled in August 1997, I had time for just one meeting with the steering committee and two half-day orientation sessions with Kayto before packing for my late-September move to the Pine Ridge Lakota (Sioux) Reservation in South Dakota. Even some tasks I had personally outlined as part of this dissertation proposal were left undone, including further needs assessment and, of course, project development.

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<sup>1</sup>As of February 1998, the project was on hold with no definite prospects for implementation.

Sullivan had business cards printed; he organized church volunteers to set up a thrift shop in the workroom area of the center, with an attractive street-side sign and posted hours. One of his last actions before departing for evangelism training in February 1998 was to order “Welcome Baby” materials for later use at the Center.

Full-scale community service programming in Kayenta still belongs to the future—at least I hope and pray so.

### **Funding and Budgeting**

The official ACS handbook describes the normal financial plan for an Adventist Community Services Center:

The typical budget for a local [ACS] ministry includes \$6,000 to \$45,000 a year from local church subsidies (depending on how many churches are included in the constituency and the size of the membership), \$10,000 to \$50,000 in direct donations from church members and others in the community in response to direct mail appeals and private solicitation, \$2,000 to \$10,000 a year from denominational funding such as Ingathering Reversion and Inner city grants, and \$5,000 to \$50,000 a year from grants, contracts, and corporate donations.<sup>1</sup>

In percentage terms, this means that roughly 50 to 60 percent of a typical ACS Center’s financial support is generated locally.

On the Reservation, though, church work has always been largely funded from outside sources. In 1996, with Monument Valley Hospital winding down and its former pool of generous, missionary-minded, gainfully employed professional people shrunken to nearly zero, it was clear that the Kayenta Center would need a higher than “typical” proportion of non-local funding. Nevertheless, the miraculous way in which \$100,000 had come together so quickly for construction of the Center building encouraged us to believe that an annual operating budget was also achievable.

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<sup>1</sup>Monte Sahlin and others, 46.



Early in January 1996, Knapp and I collaborated to develop a proposed first-year budget of \$43,000. In addition to personnel costs and \$2,000 for “program materials and supplies,” it included funds for office equipment, a used four-wheel-drive van, and an Adventist Communications Network (ACN) satellite downlink.

Where would the money come from? The Monument Valley Church had \$3,000 to offer, from funds unspent on a previous project. Max Martinez, NAD Native Ministries coordinator for the Southwest, had a total discretionary budget of \$5,000 for the year; he offered us \$2,000 of it. The Nevada-Utah Conference voted to contribute \$2,000. In addition, Knapp and NUC president Larry Caviness applied to two California Adventist organizations for start-up grants for our project. Total of the grant requests was over \$30,000, and by March they had netted \$10,000 for the KCSC fund. We still had a ways to go.

Sullivan was not yet available to begin his duties, and we still had no housing on the site. About that time, the hospital closing preempted everyone’s interest and energies for several months.

By early 1997 several things had changed. Someone had promised funds for the ACN equipment. The barren Center office was now well supplied with furnishings from the now-vacant hospital offices, including some electronic equipment. And an attractive hospital-owned mobile home was being relocated to the Kayenta site—an essential item, though never included in the Center’s operating budget.

Like a silver lining on a very dark cloud, other blessings also flowed to the Center project from the hospital’s demise. When the Conference officers assumed direct control of the hospital’s charitable foundation, they found that it contained funds earmarked for vehicle purchase; some of those funds were made available to acquire

not only the budgeted van but also a small sedan for Sullivan's use. In addition, Robert Burnette, an experienced fund-raiser, agreed to take responsibility for the foundation's mailing list and use it to generate income for Native ministries in the Nevada-Utah Conference. Although any revenue from that source was still months away, and the Monument Valley SDA school would be the primary beneficiary, it would surely eventually help the Center too.

In February 1997, with \$17,000 actually on hand, a new, more modest first-year budget was voted.<sup>1</sup> It projected \$20,000 in expenses, most of it for the director's wages, training, travel, and office expenses; \$2,300 was allotted for programming. That budget became the theoretical basis for the first year of operation.

Finances for the KCSC have been handled as a subfund in the Monument Valley Church checking account. During April and May of 1997, all bills for ADRA's pilot van project were paid by the church treasurer from that KCSC fund. Sullivan's wages were to be the Center's contribution to the project; ADRA promised to reimburse all other expenditures. Unfortunately, the promised repayment was delayed until February 1998, leaving the KCSC without operating funds for much of that time. This incident seriously damaged ADRA's credibility with the local congregations.

On March 3, 1998, I conversed by telephone with the head elder of the Monument Valley church, and also with the new pastor. Both indicated that no definite plans had yet been laid for either a 1998 KCSC operating budget or a new Center director.

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<sup>1</sup>See Appendix P.

### **Conclusion**

The Kayenta Community Services Center project still holds great promise for blessing the Navajo people, building God's church, and hastening the ultimate restoration of *hózhó* in Kayenta and in the world. The dream has not yet come true; both the promise and the promises remain partly unfulfilled.

Nevertheless, what has already occurred in the development of the project has taught me (and others too, I hope) important lessons. The final chapter attempts to take stock of those, and to venture recommendations for future community services activity in Kayenta as well as in other similar situations.

## CHAPTER 6

### CONCLUSIONS AND RECOMMENDATIONS

The development of an Adventist Community Services Center in Kayenta, Arizona, on the Navajo Indian Reservation, was already underway when this dissertation project began. The dissertation project sought to provide theological, demographic, sociological and methodological foundations for the ongoing Community Services Center project.

Expected outcomes of the project included:

1. Increased knowledge and skill in community services ministry for me personally
2. Clarification of certain theological and methodological uncertainties encountered in the ACS Center's development
3. A stronger community services program in Kayenta
4. A body of information which can be helpful for those undertaking other similar projects elsewhere.

With regard to the first of these, I recall a conversation I had with a worker at the New York E-Van-gelism ministry. Speaking of her experience as a telephone counselor at the van center, she observed, "Often the advice I was giving to someone else turned out to be just what I needed for a problem I was facing myself. I grew a lot because of those experiences."

In a similar way, my attempt to develop compassion ministries for Kayenta has resulted in growth in my own life, both personally and professionally. As I gained deeper knowledge about Christian social service, about Navajo people and culture, and about the local community, I was also developing new leadership skills and ministry skills. This in turn undoubtedly contributed to the decision of the Dakota Conference to invite me to coordinate Native Ministries for the twelve reservations in its territory. (Dakota Conference leadership views humanitarian services on those reservations as a possible ingredient of a church planting and/or church growth strategy.)

So the first of the expected outcomes has been achieved, I believe. The remainder of this chapter addresses the last three.

First, theological and methodological conclusions are summarized. I am convinced that these conclusions are valid in a wide variety of cross-cultural mission situations. I expect to apply them in my ministry in the Dakotas; they are set forth here with the prayer that they may be of benefit to others in Native ministries and similar endeavors.

The final section of the chapter makes recommendations for strengthening wholistic Adventist Native American ministries in the future. Some of these recommendations apply specifically to SDA work on the Navajo Reservation; others have more general application.

### **Conclusions**

1. *Wholistic ministry is a theological and practical necessity.* The Bible and Ellen White's writings<sup>1</sup> speak with one voice about God's plan for his whole church to

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<sup>1</sup>See Appendix Q.

be involved in the restoration of whole people to the whole beauty of His original creation. Native American people have less difficulty grasping this wholeness concept than do Anglos with their dichotomies between science and faith, sociology and theology, physical needs and spiritual needs. It was difficult for the Kayenta believers to understand the ADRA consultant's statement that the ACS Center should not be located at the church site, and they were somewhat bewildered at ADRA's hesitancy about prayer for clients during the mobile clinic's test run.

The Navajo search for *hózhó* is a distant echo of God's own yearning for the *shalom* (peace) of His hurting children. Adventist community service ministries and evangelistic ministries will prosper best if a wholistic approach is used.

2. *Christian compassion ministries need the church, and the church needs compassion ministries.* Both Circle Urban Ministries and the Ministry of E-van-gelism understood the vital interconnectedness between Christian humanitarian outreach and the Christian church (both local and universal). In contrast, Monument Valley Hospital died a lingering and agonizing death as medical leaders and church leaders were somehow unable to find a unified approach to its ministry of healing.<sup>1</sup> This in turn negatively impacted the development of the Kayenta ACS Center, which under different circumstances could have been a place where the clinical skills of the hospital's professionals and the evangelistic concerns of pastor, lay members, and Conference officials could have intersected in a creative, dynamic synergism.

The Bible and Ellen White summon all Christians—some called especially to preach and evangelize, and others gifted in social or healing ministries—to *be the*

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<sup>1</sup>I do not mean to imply that this was the only reason the hospital closed. Many other factors were also involved.

church, and as the church to be serious about touching those around us with Christ's healing love. On the one hand, in Glen Kehrein's words, "the journey toward secularization is a well-worn path,"<sup>1</sup> and one that Christian compassion ministries must take pains to avoid. On the other hand, the church must also resist the temptation to cloister itself in a closet of purely "spiritual" concerns, unable or unwilling to reach a helping hand into the rough-and-tumble reality of a dying world.

Church officials have not always viewed compassion ministries as effective contributors to church growth. I believe this is because so many compassion ministries have been conducted without a sufficiently wholistic foundation, i.e., without a church-based, evangelistic component. The examples cited in chapter 4, and many others which could have been cited—along with the experience at Monument Valley Mission and Hospital in its earlier days—demonstrate that truly wholistic community service does produce significant church growth.

The Native church will grow best by touching Native people where they hurt, simply because of their need, always doing so in the name and Spirit of Jesus.<sup>2</sup>

3. *Effective compassion ministry must be incarnational.* Christians who wish to provide humanitarian services on the Reservation must seek to deeply know, understand, and even experience the life situation of Native American people in order

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<sup>1</sup>Kehrein, 177.

<sup>2</sup>This, I believe, is the meaning of Ellen White's often-misunderstood phrase, "disinterested benevolence." She would be horrified to hear it implied that disinterested benevolence means we should cease to take an interest in people's spiritual or eternal welfare. To be "disinterested" simply means to be motivated by concern for the other person rather than by one's personal selfish "interest" (i.e., return on investment). "Jesus was presented to me as the perfect pattern. His life was without selfish interest, but ever marked with disinterested benevolence." Ellen G. White, *Early Writings of Ellen G. White* (Washington, DC: Review and Herald Publishing Association, 1945), 268. Truly disinterested benevolence will result in growth of the church.

to serve them effectively. Both the example and the teaching of Jesus mandate that we become well acquainted with the needs of the people we seek to reach, even as Jesus became “acquainted with” our “grief” (Isa 53:3) by experiencing it Himself.

Needs assessment and demographic research are important first steps to such an experience. A more complete expression of the same principle is seen in Circle Urban Ministries’ emphasis on relocation into the community of need. And the practical results of such an approach are demonstrated in New York City’s E-Van-gelism ministry, where “Power to Cope” Bible lessons were developed targeting the specific felt needs of stress-pressed urbanites.<sup>1</sup>

4. *Personnel are primary.* “Who” is more important than “what.” People are more important than programs, because the programs are a reflection of the people who run them. In each story reported in chapter 4, a strong leader looms large: Juanita Kretschmar in New York, Glen Kehrein in Chicago, the former agriculture professor in Mindanao, Paz Gutierrez in Bolivia. Lloyd and Alice Mason played a similar role in Monument Valley.

And in most of the case histories studied, the leader persevered at the task over a period of multiple years—longer than the typical pastoral tenure in the SDA church. I stayed in Monument Valley about seven and one-half years, longer than anywhere else in my previous ministry, and over twice as long as any previous Monument Valley pastor. Dan Knapp, my mentor and resource person, stayed at his Conference post during all that time as well. Especially in working with Native American people,

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<sup>1</sup>For a report on the remarkable effectiveness of the “Power to Cope” lessons, see Jon Paulien, “Lions and Tigers and Bears,” *Adventist Review*, 15 January 1998, 10.



perseverance is vital.<sup>1</sup>

However, it was not really my goal to become the leader of the Kayenta ACS team. My goal was to see someone else take leadership at the Center. We made only feeble beginnings at developing indigenous leadership in Kayenta, and that was one of the deficiencies of the project—another very important unfinished task.

There is an additional reason why personnel issues are so vital: It is the people who set the spiritual tone for the organization. “Holism is first and foremost in the hearts of the people who do the ministry and only secondarily in the activities of the program.”<sup>2</sup> Kretschmar’s prayer life made the New York van ministry a prayer-driven organization; Kehrein’s stubborn insistence on taking Scripture seriously resulted in an evangelistic emphasis throughout his organization.

In both cases, the ministry thrived because the leader developed a team of like-minded staff members and volunteers to carry out the ministry vision. In Kayenta/Monument Valley, the recent experiences with ADRA and even more so with the hospital provide negative evidence for the same principle. Lack of a unified team hindered the ministry’s growth.

5. *Finances are secondary.* Financial considerations are often cited as reasons for minimizing religious aspects of church-related social services. Specifically, government funding and often corporate funding mandate a non-sectarian stance on the part of the receiving organization. Several factors about finances have become clear to me in the course of this project.

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<sup>1</sup>Shortly after the Kayenta Center building was completed, it was reported to me that a local believer commented, “We’ve had good pastors before, but none of them stayed long enough to get something done like this.”

<sup>2</sup>Bryant Myers, “The Gospel and Maria,” *MARC Newsletter*, March 1995, 3.

First, any Christian endeavor must be mission driven rather than dollar driven. Means must not be confused with ends, and ends must not be sacrificed for the sake of means.

Second, there is a Heavenly Father who owns all things and has shown repeatedly that He is capable of providing funds in response to the faith and prayers of His people—in ways that transcend human planning. The funds for the Kayenta ACS Center building were a small example of that reality.

Experience shows that private funding can be found—in large sums—for worthwhile, significant wholistic compassion ministries.<sup>1</sup> Both Circle Urban Ministries and the New York E-Van-gelism ministry raise six-figure amounts annually from a private-party donor base. Monument Valley Hospital's Health Foundation likewise brought in up to \$300,000 per year from a mailing list composed primarily of SDA church members who saw it as a "mission hospital."

An additional financial consideration is the fact that the current trend in the public sector is for both government and corporate entities to be more favorable toward faith-based charities than in the past. This may provide new opportunities—and new dilemmas—for organizations like Adventist Community Services.

6. *A comprehensive strategic plan is vital.* The Kayenta ACS Center began as a subsidiary component of a larger plan—to plant a church in Kayenta. This was as it should be, based on the Bible teaching that it is through the church that God intends

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<sup>1</sup>This is especially true when the project is for Native Americans. In addition to the generalized goodwill of Americans toward people in need, there is in Anglo America a huge reservoir of collective guilt for past treatment of "Indians."

wholeness to be restored in the world.<sup>1</sup> And it was clear that God was leading us to plant the church. In fact, I personally felt compelled to prioritize the church project because the doors for it kept opening almost unbidden. I was scrambling to follow where God was leading!

So as events unfolded, the church was already planted before the Center had yet become much more than a proposal on paper. For everyone involved, immediate church issues were of higher priority than long-range community service issues. That was one reason we needed a director: someone who would take the initiative to develop the vision, the strategic plan, for Adventist Community Services in Kayenta, *in the context of the larger plan for church growth and soul-winning.*

Yet the fact remains that we did not begin the ACS project with a well-understood strategy for bringing it to fruition—or even for deciding exactly what it should be. When Robert Burnette came on the scene, he sensed that lack and sought to remedy it by bringing ADRA to the Reservation. Unfortunately, ADRA’s strategy for a community-based organization was not perceived to be compatible with either Burnette’s larger vision for the Native Evangelism Initiative or with the Monument Valley/Kayenta/NUC desires for a strong church link in the Kayenta project.

I believe the concept of strategic planning helps explain a statement from Ellen White’s writings that has perplexed some proponents of Adventist Community Services. “As a people,” she counseled, “we are not to imitate and fall in with Salvation Army methods. This is not the work that the Lord has given us to do.”<sup>2</sup> The context

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<sup>1</sup>“By kindness to the poor, the sick, or the bereaved we may obtain an influence over them, so that divine truth will find access to their hearts.” White, *Welfare Ministry*, 73.

<sup>2</sup>White, *Testimonies*, 8:184-185 (in a chapter entitled, “Letters to Physicians”), reproduced in part in White, *Welfare Ministry*, 251.

of White's warning was her concern that Dr. John Harvey Kellogg was channeling disproportionate church resources into "undenominational" humanitarian work, to the detriment of the larger strategic goals of the church, i.e., evangelism, soul-winning, hastening the return of Christ.

The next section offers seven specific recommendations flowing out of my experience in mission work on the Navajo Reservation, and especially in the Kayenta project.

### **Recommendations**

It would be inappropriate for me to give detailed recommendations for the future of the Kayenta Center. Specific decisions about the work there should be made by the people currently on the scene, based on their awareness of the changing situation and their perceptions of God's leading.

Having said that, however, I believe there are several steps which, if taken, could provide an environment for effective, significant wholistic community service not only in Kayenta but elsewhere on the Navajo Reservation. Some of these recommendations are also applicable to potential projects on other Reservations and in other Native American communities across North America.

1. *Consolidate all Adventist work on the Navajo Nation under one of the four SDA conferences into which it is currently divided.*<sup>1</sup> I believe this is one of the most important organizational steps which could be taken to advance SDA work for the

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<sup>1</sup>At present, the Reservation's "Utah strip" is in the Nevada-Utah Conference. The Arizona portion is in the Arizona Conference. San Juan County, NM, is in the Rocky Mountain Conference, while the area near Gallup, NM, is in the Texico Conference. (In a quirk of organizational history, the Kayenta, AZ, area is officially included in both the Nevada-Utah and Arizona Conferences, according to their respective constitutions!) There is some degree of organized SDA work in all four areas.

Navajo people—both humanitarian and evangelistic. In the present situation, effective coordination is difficult and often impossible due to varying organizational agendas and limited communication between the organizations. The difficulties are heightened by the fact that the four conferences are in three different union conferences.

Current conventional wisdom is that such a consolidation is not feasible, but I believe the potential benefits warrant a serious attempt. Even if such an attempt were to fail, the very process would result in heightened awareness of Native ministry in all of the conferences, and probably in some level of increased cooperation.

2. *Establish a Navajo Reservation-wide Adventist Community Services agency*, with a unified but flexible strategic plan. This organization should be thoroughly church-based, with an integrated spiritual-outreach component, as is the case in the Greater New York Conference.

This could be most easily accomplished if the Reservation were united under one conference. But even under the present administrative plan, a multi-conference Community Services organization could probably be developed. Models should be sought in other areas—perhaps where ethnic and non-ethnic conferences share a territory and cooperate in urban community services. If the whole Reservation cannot be included, a beginning could be made by including the portions within the Arizona and Nevada-Utah Conferences, which together make up perhaps 75 percent of the total area.

Similar agencies could also be developed in other parts of the country, especially in the Dakotas where around 10 percent of the total population is Native American.

3. *Continue to pursue the concept of a mobile health van.* The 1997 ADRA

experiment demonstrated excellent potential for such a ministry. Officials in the four Navajo communities served by the van were appreciative of the services provided, and statistical data showed that a real contribution to community health can be made by such a service. A similar van (or even the same one) could probably be utilized effectively on other Reservations as well as in Navajoland.

4. *Develop a Native American Bible correspondence school.* I have talked about this for several years; my recent exposure to the New York E-Van-gelism ministry demonstrates how such an organization can work closely with community services to provide a strong link or “bridge” from compassion ministry to evangelism. The “Power to Cope” lessons themselves are the best “felt-needs-based” approach to presenting Adventist doctrinal truth that I have ever seen. They could readily be adapted to the Native audience, or even used as is by merely affixing a local logo and a local return address.

5. *Maximize the existing potential funding sources for Navajo SDA humanitarian services.*

First, the mailing list of former donors to Monument Valley Hospital will yield significant financial support if an imaginative action plan can be presented. The sooner this is done, the more fruitful it will be. Robert Burnette has already begun this task, but results will be limited without a substantial project for which an appeal can be made.

Second, the Pacific Union Conference and North American Division subsidies to Monument Valley Mission and Hospital, amounting to several hundred thousand dollars annually, are committed through 1998 for erasing debts incurred at the hospital’s closing but will be reallocated thereafter. It is perhaps unrealistic to expect

the full amount to be reinvested in Native ministries, but even a portion would be enough to make a big difference in Navajoland. Again, a credible plan for utilizing such funds must be presented.

A third possible funding source for a Navajo SDA community services agency would be an annual Campaign for Community drive. This experimental program replaces the traditional Ingathering campaign; it raises funds for Adventist humanitarian work from non-SDA sources and could be attractive to corporate donors as well as individuals. Several companies with major investments on the Reservation, including Peabody Coal and the Bashas supermarket chain, make substantial charitable contributions every year to qualifying organizations and could be approached for support. Having a credible project is again the critical factor, and the project should be sponsored by a local organization.

A final and very important source of funding for Navajo ACS work is the Navajo Adventist constituency. Although the local members' contributions will not be a large percentage of the total budget, their active participation is vital to long-range success. Stewardship education and grass-roots involvement in project planning are both important if such a goal is to be achieved; this leads to the next recommendation.

6. *Develop an intentional, ongoing program of education about compassion ministry in the local Native American congregations.* Workshops could be scheduled in connection with the annual Native camp meetings or the quarterly Reservation-wide convocations, as well as in Sabbath preaching and midweek study groups. Instructors could be invited from places like the New York van center and the Andrews University department of social work. Resources for such training are available from the NAD

resource center in Lincoln, Nebraska,<sup>1</sup> and would need to be adapted for use in the local situation. I believe the Native constituency will respond enthusiastically if they become aware of the biblical and Ellen White teachings about wholistic ministry, and are actively involved in planning and implementing such ministries in their local context.

7. Finally, I do hope that the Monument Valley and Kayenta congregations find it possible to *regularly provide some small humanitarian or health-related services to the Kayenta community*, even during the time when it may not be possible to fulfill the larger dreams described in this dissertation, and even though some or all of the recommendations listed above may not be in place.

As stated earlier, “simple people simply caring” is perhaps the highest expression of Christlike love. Navajo people, especially, can relate to the scene Jesus describes of sheep and goats—caring and uncaring people—at the end of the world:

When the Son of Man comes in His glory, and all the holy angels with him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left.

Then the King will say to those on His right hand, “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.”

Then the righteous will answer Him, saying, “Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?”

And the King will answer and say to them, “Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, You did it to me.” (Matt 25:31-40)

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<sup>1</sup>Advent Source; phone (800) 328-0525.



## APPENDIX A

### CRITERIA FOR ACCREDITATION<sup>1</sup> of Adventist Community Services Centers

#### **Level One: Neighborhood Center**

1. Has a minimum of 3 rooms—a private interview office, public waiting room, and a separate work/storage room.
2. Has regular, posted hours and is open for business at least 4 hours a week.
3. Has a mailing address and phone number listed under “Adventist Community Services” separate from a local church or school listing.
4. Has visible identification (a sign) from the street.
5. Has regular programs and services in addition to food & clothing.
6. Does interview and casework with a significant portion of its clients.

#### **Level Two: Family Service Center**

1. Meets all criteria for a Neighborhood Center (above).
2. Operated by a board that has representatives from two or more local churches.
3. Has its own treasury.
4. Is open at least 3 days a week for at least 4 hours per day.
5. Has an answering machine or service on its phone during off hours.
6. Has budget of at least \$15,000 per year.
7. Includes a classroom where educational activities or community meetings are held regularly.
8. Professionalism in the quality of services provided.
9. Director is a member of the North American Association of Community Services Directors.
10. Prepared to provide information and accept donations as part of a national network in time of a national disaster.

#### **Level Three: ADRA Affiliate**

1. A director that is employed by the affiliate for a minimum of 30 hours a week. The individual must possess training and/or experience commensurate with the program and the management role necessary to program success.
2. A professional office and appropriate additional physical plant. The office must be

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<sup>1</sup>As listed in *Ministries of Compassion*, the official ACS handbook, 1994.

open to the public at least three days a week for normal business hours. It must have an address and phone number listed under the name of the center or project, and appropriate signage identifying the office from the street.

3. A governing/operating board duly elected/appointed by an appropriate denominational entity. The board must include a two-thirds majority of persons who are not employed by the center or project, a majority of persons who are not operational volunteers in the center or project, and at least one local conference staff person. It must meet regularly and make the primary management, personnel and budgeting decisions for the center or project.
4. A service program that meets recognized community standards for professionalism. If the affiliate has a center, it must provide basic social services such as case management and a range of related services. If the affiliate is a specialized project, it must demonstrate that its service is comparable to recognized non-Adventist agencies.
5. An ability to document written objectives for the services provided, statistics regarding caseload and clients, and the job descriptions and training resources for staff and volunteers.
6. Preparations for active participation in the NAD disaster response network, including a plan for receipt of donations from the general public in time of emergency, an ongoing program of collection and processing of donations (in-kind and/or cash) for ADRA International, and a plan for communication with conference disaster coordinator if a disaster happens within the metropolitan area served by the center or project.
7. A cash budget of at least \$20,000 per year and management of its own finances, including bank accounts and a treasurer separate from any other organization, regular financial statements made available to the board and donors, and appropriate audits by denominational auditors.
8. A written strategic plan for organizational growth and program development, including long-range goals, fund raising and public relations plans, and a plan for the professional development of the director, including membership in the North American Association of Community Services Directors.

## APPENDIX B

### SUMMARY OF METHODOLOGICAL PRINCIPLES As Listed in Chapter 2

- #1: To be effective, ministers of compassion must identify deeply with the life situation of those they serve. When ministering to a different culture, the ministry must be informed by the needs of the culture, and shaped to meet those needs.
- #2: When serving across cultural differences, Christians must keep a humbly balanced awareness of the limitations imposed by sin on one's own life and culture, as well as the more obvious defects in the other culture.
- #3: Seventh-day Adventist compassion ministries must function in such a way that they complement and contribute to the evangelistic task of the church.
- #4: Adventist compassion ministries must be designed to offer optimum wellness—physical and spiritual—to all who are in need, regardless of their expected response to the spiritual dimension.
- #5: Adventist compassion ministries will always honor human freedom. Service will be provided without attempts to coerce spiritual compliance, and assistance will be solicited without attempts to hide the spiritual dimension of our mission.
- #6: Our compassion outreach should expect large things! Money follows vision when the vision is from heaven.
- #7: Adventist compassion ministries and development projects on the Reservation must be evaluated for their impact on existing sociological and ecological systems.
- #8: The church's compassion ministries on the Reservation must cultivate a sense of local church ownership. For optimum effectiveness, Native American believers must be involved in volunteer staffing and financial support as well as in leadership and decision making.
- #9: Leaders of Adventist compassion ministries (paid personnel; board members) will be active, committed Seventh-day Adventist Christians. Volunteers will be selected, and training provided, with Christian criteria in mind.
- #10: When selecting personnel for Seventh-day Adventist compassion ministries, spirituality will be more important than ethnicity.
- #11: Alliances with non-Seventh-day Adventist organizations, including government agencies, will be examined very cautiously and carefully for their impact on our ability to carry out our unique mission.
- #12: Adventist compassion ministry personnel will see their efforts as preparing for the return of Jesus, and contributing to the hastening of that day.

## APPENDIX C

### COMPARISON OF NAVAJO MORTALITY RATES

Source: Indian Health Service, *Regional Differences in Indian Health: 1994*.  
 Figures given are per 100,000 population, in the years 1989-1991.

NOTE: These statistics are for the "Navajo Service Area," which includes the Navajo & Hopi Reservations.

<u>Cause of death</u>	<u>Nav</u>	<u>US</u>	<u>%</u>
<b>Injury/Poisoning</b>	<b>191.0</b>	<b>55.1</b>	<b>346%</b>
Accident	149.6	37.0	404%
Homicide	19.6	10.2	192%
Suicide	15.1	11.5	131%
<b>Heart Disease</b>	<b>97.4</b>	<b>152.0</b>	<b>64%</b>
<b>Cancer</b>	<b>79.3</b>	<b>135.0</b>	<b>59%</b>
Breast Cancer	6.7	23.1	29%
Cervical Cancer	10.4	2.8	371%
<b>Alcoholism</b>	<b>53.7</b>	<b>7.1</b>	<b>756%</b>
<b>Diabetes Mellitus</b>	<b>25.7</b>	<b>11.7</b>	<b>220%</b>
<b>Cerebrovascular Disease</b>	<b>19.2</b>	<b>27.7</b>	<b>71%</b>
<b>Tuberculosis</b>	<b>3.8</b>	<b>0.5</b>	<b>760%</b>
<b><i>Overall Mortality Rate</i></b>	<b>620.8</b>	<b>520.2</b>	<b>119%</b>

APPENDIX D

KAYENTA, AZ — DEMOGRAPHIC DATA  
(Supplied by Pacific Union Conference Church Ministries Department)

## KAYENTA, ARIZONA

November, 1992

1. City Population County Population

1990: 4,372

1990: 77,658

## 2. Ethnic Breakdown of Population (1990)

	County	City
White:	34,205	481
Black:	703	7
Native American:	40,417	3,790
Asian/Pacific Islands	264	18
Other:	2,069	1
*Hispanic Origin	5,652	75

\*Can be any of the above mentioned races

## 3. Industries and Employment Figures for 1990 for Kayenta:

Government	71
Transportation	27
Public Utilities	40
Services	607
Construction	50
Agriculture, Forestry, Fishery	16
Mining	293
Wholesale Trades	12
Retail Trades	259

## 4. Employment vs Unemployment for 1990 in Kayenta:

Labor Force:	1,627
Employed:	1,375
Unemployed:	252
Unemployment Rate:	15%

APPENDIX E

KAYENTA, AZ — EDUCATION AND INCOME COMPARISONS

## DID YOU KNOW?

Many Navajos still lack the household conveniences considered routine by most Americans. Consider this:

- Seventy-seven percent of occupied homes on the reservation do not have a telephone.
- About 30 percent of all homes lack a single bedroom.
- About 30 percent lack complete plumbing facilities.
- Only about 30 percent are hooked up to a public sewer system.
- Only about 6 percent use electricity for heating. Wood is by far the most common heating fuel on the reservation.

### Largest Indian Tribes

As of 1990, the five largest American Indian tribes are as follows:

1) Cherokee	308,132
2) Navajo	219,198
3) Chippewa	103,826
4) Sioux	103,255
5) Choctaw	81,299

Of the five reservations with the largest number of Indians, the Navajo Nation (covering Arizona, New Mexico, and Utah) has a population of 146,001. Pine Ridge Sioux (Nebraska and South Dakota) comes in second with a population of 11,182.

### Education Comparisons

The percentage of adults with a college degree in selected Navajo communities, 1990:

Kayenta	10.4
Tuba City	8.9
Tonalea	2.9
<b>United States</b>	<b>33.8</b>

The percentage of those who have completed high school, 1990:

Kayenta	52.8
Tuba City	61.9
Tonalea	35.7
<b>United States</b>	<b>75.2</b>

### Income Comparison

Kayenta	\$6,786
Tuba City	6,033
Ganado	5,512
Chinle	4,314
<b>United States</b>	<b>\$16,173</b>

### Poverty Level

The percentage of households below the federal poverty level:

Chinle	58.1
Ganado	47.1
Kayenta	40.1
<b>United States</b>	<b>12.7</b>

--Source, Larry Rodgers, *Navajo Tribal Statistician*, and the 1990 U.S. Census.

This information is used with permission from the Arizona Republic and Phoenix Gazette. It is from a series of articles appearing in the Arizona Republic and Phoenix Gazette's Navajo project, "The Two Worlds of the Navajos," written by Betty Reid and Jerry Kammer, September 12-19, 1993. Titles of these articles include: *Caught Between Two Cultures*, *The Road to Phoenix*, *Refugees of the Streets*, *Blending Spirits and Medicine*, *Treasures of the Trade*, *The Cages of Bureaucracy*, and *A Third World, Arizona Style*. Reprints of the seven articles are available for \$2.50 each from The Republic, P.O. Box 26614, Tempe, Arizona 85285.



APPENDIX F

KAYENTA NEEDS ASSESSMENT  
Diary of Interviews

Tuesday, September 19, 1995

TIME	NAME	POSITION	LOCATION
8:00	Beverly Pigman	Municipal Court Judge; Township Planning Board member	Court office
9:00	<sup>1</sup> <i>Gary Holiday</i>	<i>Acting Director/substance abuse counselor, PHS Behavioral Health</i>	<i>his office</i>
10:00	Anna Boone	Director, PHS Counseling Services	her office
11:15	Helena Botone	Kayenta Middle School Counselor, lifetime resident	Holiday Inn restaurant
1:00	<i>Francine Bradley</i>	<i>Navajo Nation Police Officer, coordinator of Kayenta DARE [Drug &amp; Alcohol Resistance Education]</i>	<i>Kayenta Police Station</i>
2:00	Lucille Way, RN	School District Nurse	her office
3:00			
4:00	<i>Linda White</i>	<i>Chief Executive Officer, Kayenta PHS Clinic</i>	<i>her office</i>
5:00	<i>Roy Zahnie</i>	<i>former director of Kayenta Senior Nutrition Center; Pentecostal minister; member of Monument Valley Hospital Community Advisory Board</i>	<i>his residence</i>

<sup>1</sup> Italics indicates a change from the originally scheduled itinerary.

KAYENTA NEEDS ASSESSMENT  
Data from Interviews

September 19, 1995

**The needs/problems mentioned by the community leaders interviewed seem to fall naturally into eight categories. They are listed in the order of frequency of mention. The specific statements listed under each topic are taken directly from my contemporaneous notes of each interview. (Some have been slightly expanded for clarity.)**

NOTE: In addition to the eight interviews documented on the previous page, this tabulation includes input from interviews which I conducted with three other community leaders:

Karen Winkel	Pastoral intern completing her third summer at Kayenta Presbyterian Church, her eighth summer on the Reservation
Albert Bailey	Chairman of Kayenta Township Planning Board; businessman
Charlie Billy	Tribal Council Delegate from Kayenta/Chilchinbito

It also includes notations from a list of my personal perceptions of Kayenta's needs, written shortly before the interviews took place.

**1. ALCOHOL/DRUGS (mentioned by 12 of 12 sources)**

"Shut down bootleggers--tribal laws not stringent--10-12 in Kayenta" *B. Pigman*

*Pigman*

"Unemployment is #1 problem in Kayenta--leads to drinking" *G. Holiday*

"Alcohol" *G. Holiday*

"Bootlegging--there are 16 bootleggers on Wetherill Hill--tribe needs stiffer fines" *G. Holiday*

"12 Step programs--need trained volunteers" *G. Holiday*

"80% of domestic violence is alcohol related" *A. Boone*

"Alcohol treatment facilities [aftercare]--when they come back [from inpatient treatment] there's nothing" *A. Boone*

"Substance abuse counseling" *H. Botone*

"Our Police Dept. personnel are spread so thin that I can't do as much with DARE (Drug & Alcohol Resistance Education) in the schools as I would like to." *F. Bradley*

"Drugs/alcohol" *L. Way*

"Alcoholism--aftercare--12 step groups" *L. White*

"Alcohol--drugs--people need education--be born again, get converted" *R. Zahney*

"Greatest community need is probably drug abuse/substance abuse--PHS really needs some help [i.e., its substance abuse programs are inadequate]" *C. Billy*

"Alcohol abuse" *A. Bailey*

"12 Step programs" *K. Winkel*

"Alcoholism prevention and rehabilitation" *D. Wolcott*

## 2. DOMESTIC PROBLEMS (mentioned by 9 of 12 sources)

- "Domestic violence shelter needs counselors; needs more space" *B. Pigman*
- "Marriage problems/divorce/domestic violence" *G. Holiday*
- "Behavioral health workers who currently go into schools to teach family values are being cut back due to Federal budget deficit" *G. Holiday*
- "Domestic violence--women's shelter is always full, can only deal with crisis" *A. Boone*
- "Need someone to work with families long-term (marital/family counseling; communication)" *A. Boone*
- "Parenting class--adult supervision is absent--40-45% of births are out of wedlock" *H. Botone*
- "Divorce--30% of kids [in schools] are from broken homes" *H. Botone*
- "Domestic violence--unsupervised kids (latchkey)--parents going to casino" *F. Bradley*
- "Generation gap--teens are making choices their parents don't understand [due to cultural transition]" *L. Way*
- "85% of teen parents are from dysfunctional families" *L. Way*
- "Unwed teen moms need follow-up when they leave the COPE Center [HS program for unwed moms]" *L. Way*
- "Violence" *R. Zahney*
- "Parent education--teach parents how to use money" *R. Zahney*
- "Parenting skills" *K. Winkel*
- "Fathering skills" *D. Wolcott*

## 3. YOUTH/CHILDREN (mentioned by 8 of 12 sources)

- "Teenage suicide" *B. Pigman*
- "Summer recreation" *B. Pigman*
- "There is no organized day care" *B. Pigman*
- "Child care--training for baby sitters" *H. Botone*
- "Summer day camp" *H. Botone*
- "Classes about pregnancy, dating, sexual education (there is no sex ed curriculum in Kayenta public schools)" *H. Botone*
- "Unsupervised kids (latchkey)" *F. Bradley*
- "Have youth groups" *F. Bradley*
- "[Teen] suicide--nothing to do here--kids want movies, rollerblading, volleyball, non-competitive sports" *L. Way and her student employee, Thelma*
- "Pregnancy in grades 7 & 8" *L. Way*
- "School district recently lost a \$200,000 grant for a peer counseling program--lack of local volunteers" *L. Way*
- "Activities for young people--involve parents" *R. Zahney*
- "Young people need counseling" *A. Bailey*
- "Organized summer activities for kids" (summer day camps) *K. Winkel*
- "Teen pregnancy prevention" *D. Wolcott*

## 4. HEALTH PROBLEMS (mentioned by 4 sources)

- "Diabetes increase--diet education--too many soft drinks" *B. Pigman*  
 "Elderly injuries--need volunteers to build steps, install yard lights" *B. Pigman*  
 "Someone from church join injury committee" *B. Pigman*  
 "Nutrition" *L. Way*  
 "Diabetes/heart disease/cancer--coordinate messages from various entities"  
*L. White*  
 "Injuries--community education--home repairs--volunteers to build  
 wheelchair ramps, steps" *L. White*  
 "No community exercise facilities" *L. White*  
 "Hearing aids--PHS does not pay--no quiet place for hearing tests" *L. White*  
 "Water wells--PHS installs but there is a years-long waiting list, and families  
 are currently being denied" *L. White*  
 "Nutrition education" *D. Wolcott*

## 5. EMPLOYMENT (mentioned by 3 sources)

- "Unemployment is #1 problem in Kayenta--leads to drinking" *G. Holiday*  
 "Bored young adults--nothing to do" *Francine Bradley*  
 "Women need something to do--craft classes (how to make things for sale)"  
*H. Botone*

## 6. EDUCATION (mentioned by 3 sources)

- "Behavioral health workers who currently go into schools to teach family  
 values are being cut back due to Federal budget deficit" *G. Holiday*  
 "Adult literacy--but parents can't come because they have to watch the kids.  
 Have an evening comprehensive program for kids and parents" *H. Botone*  
 "Have a writing lab (Bible based)" *H. Botone*  
 "Set up a computer lab with tutoring" *H. Botone*  
 "Kayenta needs a public library" *K. Winkel*  
 "Adult literacy is needed but there may not be a high demand" *K. Winkel*

## 7. CULTURAL ISSUES (mentioned by 2 sources)

- "Care givers need an avenue to understand the cultural needs/identity" *L. Way*  
 "Generation gap--teens are making choices their parents don't understand  
 [due to cultural transition]--85% of teen parents are from  
 dysfunctional families" *L. Way*  
 "Cultural awareness" *H. Botone*  
 "Cultural oppression--poor self-esteem culturally" *H. Botone*

## 8. COMMUNITY ISSUES (mentioned by 2 sources)

- "Community doesn't work together" *F. Bradley*  
 "Diabetes/heart disease/cancer--coordinate messages from various entities"  
*L. White*

## 9. MISCELLANEOUS

"Crafts at the Senior Center" *B. Pigman*

"Take seniors to town once a month" *B. Pigman*

"Women make quilts for Indian hospitals" *B. Pigman*

"Counseling--people need to talk about their problems" *G. Holiday*

"A day hospital for the chronically mentally ill" *A. Boone*

"Grief counseling" *H. Botone*

"Self-esteem" *H. Botone*

"Police department has high stress and high turnover--could probably use a chaplain" *E. Bradley*

"Need a first-aid-trained volunteer in H.S. nursing office" *L. Way*

KAYENTA NEEDS ASSESSMENT  
List of Additional Contacts  
(as mentioned by those interviewed 19 September 1995)

NAME	POSITION	LOCATION/PHONE
Eugene Bedonie	Mineworkers Union President; school board member	697-8258
Gilbert Sombrero	Counselor, Kayenta School District	697-2375
Sally Chee	Manager, Kayenta Trading Post	697-3541
James Clitso	V.P., Kayenta Chapter	697-5520
Frank Donald, Jr.	Manager, Kayenta Chapter	697-5520
Mary Alice Todacheene	Mgr., Todineeshzhee Women's Shelter	697-3305
Susie Martin	Juvenile parole officer, Kayenta Court	697-5501
Sonnie Franklin	High School Principal	697-3251
Laurie Hood, MD	psychiatrist, PHS; founder, Kayenta Teen Center	697-3211
Gwen Williams	COPE Center director	COPE Center

## APPENDIX G

### RESULTS OF CONGREGATIONAL MEETING 7:00 p.m., September 19, 1995

#### I. Random List of Problems/Needs

(from group discussion--listed in order mentioned)

Domestic Problems  
Alcohol problems  
Health problems (not dealing with the whole person)  
Weight problems (including bulimia, anorexia)  
Diabetes  
Stress  
Teen Pregnancy  
Literacy (Navajo)  
Education  
Communication  
Elderly transportation  
Youth Activities/Counseling  
Need for a center (clearinghouse)  
Lack of love  
Money Management  
Isolation  
Unemployment  
Bootlegging

#### II. "Top Five Problems/Needs" (eleven respondents, but some listed more or less than five problems/needs)

Health Problems	11	Money Management	1
Domestic Problems <sup>1</sup>	9	Nutrition/Weight	1
Alcohol/bootlegging	8	Stress	1
Unemployment	7	Teen Pregnancy	1
Lack of love	4		
Youth activities	4		
Education	3		
Isolation	2		
Center	1		
Communication	1		

<sup>1</sup>If "lack of love" and "communication" were included as domestic problems, the number of responses would be 11.

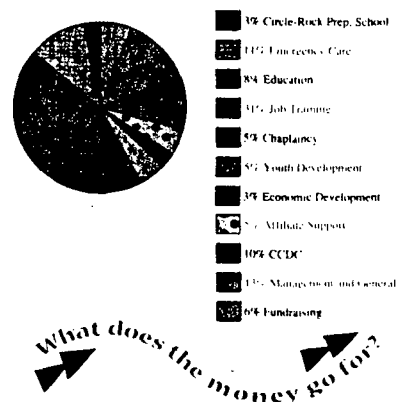
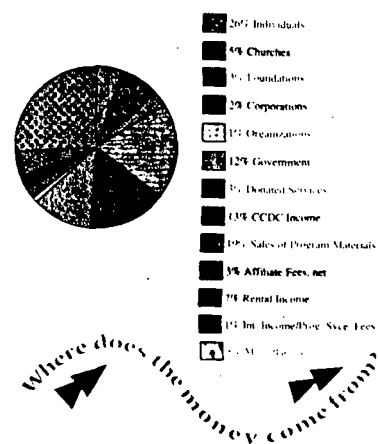
APPENDIX H  
CIRCLE URBAN MINISTRIES — FINANCIAL SUMMARY



# CIRCLE URBAN MINISTRIES FINANCIAL SUMMARY<sup>1</sup>

For the year ended June 30, 1996 (with comparable totals for 1995)

	1996	1995
<b>Public Support</b>		
Individuals	\$741,117	\$467,623
Churches	137,920	134,140
Foundations	90,225	392,595
Corporations	53,486	42,118
Organizations	34,409	11,880
Government	332,362	1,109,696
Donated Services	75,323	69,670
Rental Income	199,946	
Other Donations	-----	9,187
<b>Revenue</b>		
CCDC <sup>2</sup> Income	367,884	-----
Sales of Program Materials	538,058	246,353
Affiliate Fees, net	89,247	151,374
Program Service Fees	16,522	16,523
Interest Income	19,902	9,517
Miscellaneous	134,491	122,202
<b>Total Income</b>	<b>\$2,830,892</b>	<b>\$2,782,878</b>
<b>Program Services</b>		
Circle-Rock Prep. School <sup>3</sup>	\$98,024	-----
Emergency Care	335,909	\$430,313
Education	246,344	245,156
Job Training	940,634	430,829
Chaplaincy	152,934	122,546
Youth Development	136,273	113,600
Economic Development	75,760	72,401
Affiliate Support <sup>3</sup>	155,610	227,919
Circle Christian Dev. Corp.	296,035	-----
<b>Total</b>	<b>\$2,437,523</b>	<b>\$1,642,764</b>
<b>Supporting Services</b>		
Management and General	379,807	202,234
Fundraising	164,490	223,080
<b>Total</b>	<b>\$544,297</b>	<b>\$425,314</b>
<b>Total Expenses</b>	<b>\$2,981,820</b>	<b>\$2,068,078</b>
<b>Excess of Income Over Expenses</b>	<b>(\$150,928)</b>	<b>615,800</b>
<b>Net Assets, Beginning of Year</b>	<b>\$2,497,902</b>	<b>\$1,882,102</b>
<b>Net Assets, End of Year</b>	<b>\$2,492,008</b>	<b>\$2,497,902</b>



<sup>1</sup>The above figures are based on an audit prepared by Capin, Crouse, and Co. Copy of full audit and/or IRS 990 available upon request.

<sup>2</sup>Circle Christian Development Corporation.

<sup>3</sup>Affiliates include our housing subsidiary (Circle Christian Development Corporation), Circle Family Care, and Austin Christian Law Center. They are separately incorporated and have their own audits.

APPENDIX I

CIRCLE URBAN MINISTRIES — MINISTRY VISION

## Ministry Vision of Circle Urban Ministries

MISSION + PHILOSOPHY + STRATEGY = VISION

### I. Ministry Mission:

Our mission is to bring good news to the poor of our community by applying the power of the whole gospel of Jesus/Christ resulting in transformation of individual lives and the surrounding community.

### II. Ministry Philosophy:

#### 1. Biblically Based

The Bible serves as our foundation and is an absolute, inerrant guide for all matters of faith, practice and lifestyle.

#### 2. Community Based

CUM is a community based ministry whose primary call is to touch lives of the poor in the Austin Community and to effect as God's agents of "salt and light", positive Christian community development.

#### 3. Church Based

Our mission must be accomplished with the local church as a base and must maintain a committed and intimate ministry partnership with a local church with which we together serve the wholistic needs of the poor.

### III. Ministry Strategy:

The strategy of Circle Urban Ministries is based on the approach articulated by John Perkins and known as the "3 R's of Christian Community Development."

**1. Reconciliation:** As agents of Christ we are to call people to reconciliation to God through evangelism and reconciliation of people to each other. Reconciliation is the heart and soul of the gospel and we demonstrate its reality through an active role in racial reconciliation.

**2. Relocation:** As a community ministry we challenge those called to be a part to relocate (move) into the community and make it their home in every way and thereby identify with the people we serve.

**3. Redistribution:** Driven by God's concern for justice we seek to bring resources from His people into this community and apply them to efforts of social action, service and economic/community development.

(Key words are underlined)

## APPENDIX J

### CHRONOLOGY OF EVENTS IN KAYENTA ACS CENTER DEVELOPMENT

- Mid-1980s**      **North American Division (NAD) allocates \$38,000 of Sabbath School Investment Offering funds for a Community Services Center in Kayenta.**
- Monument Valley (MV) SDA Church applies to Navajo Nation for a Kayenta Mission Site Permit.**
- Paradise Valley Hospital donates a double-wide portable building to Monument Valley Mission and Hospital for use as a combination ACS Center and worship center in Kayenta.
- MV pastor is transferred; **plans put on hold; the \$38,000 is held by Nevada-Utah Conference (NUC) in a designated account;** donated building becomes MV Post Office.
- Spring 1990      Dale Wolcott becomes MV pastor.
- September 1992      MV church votes to hold a 1993 evangelistic crusade in Kayenta.
- January 1993      MV church employs full-time lay Bible worker for Kayenta in preparation for summer evangelistic series.
- February          Maranatha Volunteers board member Ken Casper contacts Wolcott, offering to schedule a construction project if there is any need.
- April              SDA-sponsored Natural Foods Cooking Class at Kayenta Middle School.
- Summer          Native American evangelist Emilio Gomez holds tent crusade in Kayenta. Twelve baptisms. In follow-up, a Navajo-language Revelation Seminar yields more baptisms.
- August 1993**      **A new SDA group begins meeting in Kayenta,** in rented quarters, as a satellite congregation of the MV church. Avg. attendance around 40.

- Oct.-Dec. 1993 Kayto and Anna Sullivan begin attending worship services in Kayenta and are baptized.
- April 24, 1994** **Renewed application for Kayenta Mission Site Permit is filed with Navajo Nation,** including Statement of Purpose (see Appendix J).
- Summer MV Church appoints a Community Services Center building committee and adopts a master plan for the Kayenta site.
- Casper travels to MV, meets with committee, begins designing building. MV Church approves construction budget of \$100,000.
- Fall 1994** **Wolcott begins research on qualifications and hiring procedures for a future ACS Center director.**
- Flyers announcing SDA worship services and Community Services plans are distributed in Kayenta. (See Appendix K.)
- May to December Kayenta congregation votes to raise \$5,000 among themselves toward the cost of the building; former Monument Valley Hospital physician agrees to match that; California philanthropist donates \$20,000; NUC votes \$20,000 appropriation in addition to the pre-existing \$38,000. Building fund balance Dec. 31: Around \$90,000.
- February 26, 1995 Official groundbreaking ceremony. "Future Site" 4'x8' billboard is erected.
- April Second annual Natural Foods Cooking Class draws attention and support of Kayenta School District food service director.
- April 24, 1995** **Navajo Nation grants final approval for 2½-acre Kayenta site.**
- Spring to fall Fencing, utility lines and foundation are installed.
- September 1995** **Wolcott & NUC Community Services Director Dan Knapp conduct needs assessment interviews with Kayenta community officials and with the Kayenta SDA congregation; results summarized in writing.**
- Late 1995 Kayto Sullivan falls 100 feet onto solid concrete, escapes without permanent injury; resolves to use his life in God's service.
- Oct. 25-Nov. 10, 1995** **Maranatha Volunteers team erects Kayenta ACS Center building.**

- November 6, 1995**      **Ad hoc committee of MV church members meets with Knapp; recommends recruitment criteria, salary, and funding procedure for a full-time Center director. Also discusses on-site housing, and possible programming.**
- November 11**      **Inaugural worship services in new building; Kayenta SDA congregation moves in.**
- Mid-November      MV Church board appoints a KCSC (Kayenta Community Services Center) Steering Committee; asks it to prepare a job description for the Center director position.
- Nov.-Dec.      Steering Committee & church board adopt director's job description (see Appendix L), vote to request financial assistance from NUC for first-year budget.
- January 1996      Knapp and Wolcott prepare an annual budget and apply for a Versacare Corporation grant for start-up costs.
- February      Steering committee recommends that Wolcott prepare an application form and begin recruiting for a director; draws up a list of six possible qualified applicants.
- February 26      Steering Committee expanded to include Conference representation.
- March 6**      **Versacare, Inc., approves \$10,000 grant for KCSC start-up costs.**
- March      Wolcott sends letter and application form (see Appendix M) to all Navajo SDA churches; begins contacting possible applicants.
- April 15      Kayto Sullivan submits application for Center director.
- April 1996**      **Steering Committee votes to employ Kayto Sullivan as Center director.** One influential member thinks we should wait. Implementation is delayed by many circumstances.
- July 19, 1996**      **Monument Valley Hospital (MVH) closes.**
- At NAD Native Youth Congress, Holbrook, AZ, Robert Burnette announces launching of division-wide Native Evangelism Initiative.**
- September 1996      Burnette convenes a training event for Native leaders; one focus is ADRA/Community Service outreach.

- Fall 1996**      **Wolcott, with Navajo lay input, develops and field tests a “Community Needs Survey” for use in neighborhoods around KCSC.**
- MV/Kayenta congregations hold a Sabbath afternoon door-to-door “Community Needs Survey” in neighborhoods around the KCSC.**
- Burnette holds a series of meetings with Navajo leaders and laypersons; organizes a Reservation-wide ADRA committee; invites ADRA/NAD consultant Vern Carner to work toward a Southwest Native ADRA Affiliate Agency.
- NUC authorizes moving a former hospital-owned mobile home to Kayenta for director’s residence.
- Dec. 1996 - Jan. 1997      Director’s residence is installed at Kayenta.
- January 1997**      **MV Church board adopts \$20,000 budget for first year of KCSC operation; \$13,000 on hand.**
- February 2      NUC votes \$2,000 for KCSC budget. \$5,000 still needed.
- Early 1997      Carner meets several times with Navajo SDA church leaders, working toward consensus for a May pilot-project test run of a mobile medical clinic.
- March 1997**      **Carner sponsors Sullivan and others to attend ten-day ADRA training in California.**
- Sullivan returns and immediately organizes a Community Clean-up Day.**
- Uncertainty grows as to ADRA’s relationship with the Kayenta Center.** Carner lobbies for increase in proposed wages for Sullivan.
- April 2, 1997**      **MV & Chinle churches vote in favor of a May 1997 pilot-project test run of a mobile medical clinic.**
- April 3**      **Sullivan goes on payroll,** retroactive to March 1, at slightly higher wages than originally proposed. Sullivan is “on loan” to Carner for the duration of the pilot project.

- April 1997                      Carner & Sullivan work together, organizing for the project.
- NUC purchases a used van for KCSC, and a small sedan for director's use.
- Sullivan family moves into KCSC director's residence.
- Wolcott declines a call to another church in NUC.
- May 11-22                      Mobile clinic pilot project goes well.**
- June 8                              ADRA Affiliate Agency organizational meeting, Chinle, AZ. Vern Carner presides. A board is appointed & officers chosen; Sullivan is elected as agency director. Uncertainties linger as to ADRA's relationship to KCSC.
- Mid-June                         Wolcott gets "feeler" for call to Native Ministry in Dakota Conference. Burnette urges him to accept.
- July 13, 1997                 "Summit meeting" at Holbrook, AZ. Burnette, Carner, Wolcott & NUC president Larry Caviness discuss ADRA/KCSC relationship. Caviness announces that KCSC will function under NUC, with director reporting to MV/Kayenta pastor.**
- July 17                             Wolcott holds four-hour orientation and planning meeting with Sullivan. Focus: community services programming.
- August 13                      Wolcott accepts call to Dakota Conference.**
- September 2                     Wolcott & Sullivan do further Community Needs Survey work in a Kayenta neighborhood.
- September                     Sullivan and volunteers open a thrift shop at KCSC.**
- October 1                         Wolcott begins work in Dakota Conference; Knapp becomes interim supervisor for Sullivan.
- Fall 1997                         Burnette mails fund-raising letter to former MVH mailing list, for various Navajo-area projects, including KCSC.
- January 1998                    KCSC still operating thrift shop, awaiting arrival of new pastor.



## APPENDIX K

### STATEMENT OF PURPOSE — KAYENTA MISSION SITE (Submitted with application for Tribal land use permit)

Our purpose is to follow the example of Jesus Christ, who “mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow me.’” (*The Ministry of Healing, p. 143*)

The specific purposes for the proposed Mission Site are:

#### Short-Term Purposes (target date, July 1, 1995):

##### I. COMMUNITY SERVICES:

- A. Nutrition Education
- B. Substance abuse group meetings
- C. Food and clothing distribution (no-cost & low-cost)
- D. Disaster preparedness activities
- E. Youth activities (Pathfinder Club, Vacation Bible School, etc.)
- F. Financial management seminars
- G. Crisis counseling

##### II. WORSHIP AND RELIGIOUS SERVICES:

- A. Bible classes (children's & adults')
- B. Sabbath (Saturday) and midweek worship services
- C. Navajo language literacy (Navajo Bible reading)
- D. Prophecy Seminars
- E. Prayer Meetings
- F. Revival meetings and camp meetings
- G. Reservation-wide Christian conferences

#### Long-Term Purposes (as additional funding and personnel are available):

##### I. COMMUNITY SERVICES

- A. Natural foods store
- B. Vegetarian buffet

##### II. EDUCATIONAL SERVICES

- A. Christian elementary school
- B. Christian day care center

##### III. RESIDENCE AND LODGING

- A. Permanent residence for full-time employee
- B. Short-term guest lodging

APPENDIX L  
COMMUNITY NEEDS SURVEY FORM

**COMMUNITY NEEDS SURVEY -- Visitor's Sheet**

"I'm \_\_\_\_\_ and this is \_\_\_\_\_. We're from the new Seventh-day Adventist Church over by the town houses. Our new building is going to be a "Community Services Center." We want to find out what the greatest needs are in our community. So we are taking a short survey of our neighborhood. Would you be willing to help us with this Needs Survey? [*Hand them the Community Needs Survey sheet.*]

**COMMUNITY NEEDS SURVEY**

Everybody has some concerns or even worries. Here is a list of things that some people in Kayenta are concerned about. Please state the number that shows how concerned you are about these problems:

	<u>Big Problem</u>	<u>Some Problem</u>	<u>Little Problem</u>	<u>No Problem</u>
1. Financial problems	1	2	3	4
2. Getting a good job	1	2	3	4
3. Alcohol problems	1	2	3	4
4. Drug problems	1	2	3	4
5. Teenage pregnancy	1	2	3	4
6. Domestic violence	1	2	3	4
7. Having a good marriage	1	2	3	4
8. How to bring up children right	1	2	3	4
9. Child abuse	1	2	3	4
10. How to stay healthy	1	2	3	4
11. How to handle diabetes	1	2	3	4
12. My relationship with God	1	2	3	4
13. Understand the Bible better	1	2	3	4

NAME \_\_\_\_\_

P. O. BOX \_\_\_\_\_

HOUSING LOCATION \_\_\_\_\_ HOUSE # \_\_\_\_\_

PHONE? \_\_\_\_\_

We have a prayer meeting every Wednesday evening. Do you have a prayer request that you would like us to pray about?

\_\_\_\_\_

APPENDIX M

MINUTES OF AD HOC PLANNING COMMITTEE  
for Kayenta Community Services Center

4:00 p.m., November 6, 1995

Persons present: Pastor Dale Wolcott, chair; Elder Dan Knapp; Inez Singer; Mark Olds; Nancy Wolcott; Laurie Longo; Peggy Phillips; Blanche Wilson. Invitees absent: Elder Max Martinez; Larry Parrish.

Areas discussed:

- 1) Volunteer or paid director for the Center?
- 2) Financing
- 3) Programming

Actions taken:

1. The director should be a salaried person.

After discussion, the following list of proposed criteria for the Director was agreed on by consensus:

- a. Navajo preferred.
- b. SDA -- active, faithful member of local congregation
- c. Able to function in both languages.
- d. High school graduate or equivalent.
- e. Willing to travel for continuing education. Elder Knapp suggests at least one intensive training opportunity per quarter. Some held here, some elsewhere.
- f. Have insured vehicle with valid driver's license.
- g. Willing to be employed full-time.

- h. Spouse a church member (if married).
- i. Willing to live on site. There will be a written rental agreement with the church.
- h. Computer literate, or willing to become computer literate.

A list of 16 possible candidates was drawn up. 14 Navajo; 2 Anglo.

2. Salary of \$800-1,000 per month, plus benefits (medical, auto mileage, housing). Request Conference assistance for this.
3. Submit a request to Nevada-Utah Conference to donate a mobile home for use at Kayenta as a residence for the Community Services director.
4. Target date: Implement immediately. Community Services Director to begin serving January 1, 1995.
5. No action was taken regarding programming, but Elders Knapp and Wolcott reported that the greatest felt needs in the community were: alcohol abuse and related problems; spouse abuse and domestic violence; parenting training; day care.

Several programming suggestions were made. Top three priorities suggested were:

1. Welcome Baby
2. Weimar's Diabetes Seminar/Health Fair (Robin Martin)
3. Parenting Weekend by Dan Knapp

Additional suggestions:

4. Agriculture/community gardens
5. Beautification
6. Summer Day Camp
7. Bible studies/Revelation Seminars
8. "Help, I'm Going to be a Mommy"

## APPENDIX N

### JOB DESCRIPTION

Kayenta Adventist Community Services Center director  
(voted by Steering Committee 2/13/96)

- Job Title:** Director
- Reports to:** The Governing Board; its chairman is the director's supervisor.
- Regular hours:** Full time. May not be paid hourly wages as a matter of law.
- Starting Salary:** \$800-\$1,000/month, depending on previous experience and qualifications.

**Qualifications:**

1. SDA -- active, faithful member of local congregation. If married, spouse also a church member.
2. Bilingual Navajo preferred.
3. Has a heart of compassion for hurting, needy people.
4. Has read and is familiar with the Handbook for Adventist Community Services: *Ministries of Compassion*.
5. High school graduate or equivalent.
6. Able to organize and maintain records, paperwork, etc.
7. Computer literate, or willing to become computer literate.
8. Has insured vehicle and valid driver's license.
9. Willing to be employed full-time.
10. Willing to live on site. There will be a written rental agreement with the church.

**Duties:****A. START-UP (FIRST YEAR):**

1. In coordination with the governing board, develop and begin implementing two or three specific Community Service projects/programs in response to the community needs assessment.
2. Work toward North American Division ACS accreditation for the Kayenta Center, based on published criteria.
3. Develop and publicize a regular schedule for the operation of the Center.

**B. MANAGEMENT:**

4. Manage the day-to-day operation of the Center:
  - a. Assure that the Center is open and/or services are provided in harmony with the advertised schedule.
  - b. Deal with all clients in a professional-quality, caring, Christlike manner.
  - c. Follow recognized casework and interviewing procedures.
  - d. Minister to the spiritual needs of people who come in contact with the center, as appropriate.
  - e. Ensure confidentiality of all client information.
5. Manage the collection and supervision of donated items: food, furniture, blankets, clothing, etc.
6. Be responsible for maintaining records: persons helped (case files); inventory; financial records; volunteer training hours and service hours.
7. Prepare annual plans and budgets, and submit them to the governing board for approval.

**C. COMMUNITY RELATIONS:**

8. Be responsible for publicizing services offered by the Center.
9. Maintain ongoing communication with community leaders; ensure that the Center's activities are meeting felt community needs.

**D. CHURCH RELATIONS:**

10. Be responsible for recruitment, training and supervision of Center volunteers, with the goal of involving every member in community service activities.
11. Provide reports (spoken and/or written) to the churches and to the governing board as requested.
12. Work with the governing board and the church in fund raising, grant writing, etc.
13. Serve as secretary of the governing board and as a member of the church board.

**E. MISCELLANEOUS:**

14. Participate in continuing education, with at least one intensive training experience per quarter. Some held locally, some elsewhere; must be willing to travel when necessary. (Travel expenses to be paid at Conference rates.)
15. Other related responsibilities as requested by the governing board.

**Evaluation:**

The director will enter into an evaluation process with the governing board or a committee it appoints, quarterly for the first year and at least annually thereafter.



APPENDIX O

MINISTRY APPLICATION FORM  
Kayenta Adventist Community Services

KAYENTA ADVENTIST COMMUNITY SERVICES  
 P. O. Box 360015, Monument Valley, UT 84536 (801) 727-3245

MINISTRY APPLICATION

(PLEASE PRINT)

Date of application: \_\_\_\_\_

Position desired: \_\_\_\_\_

NAME: \_\_\_\_\_  
                     Last                    First                    Middle                    (Maiden)

Home phone: (\_\_\_\_) \_\_\_\_\_

Mailing address: \_\_\_\_\_

Work phone: (\_\_\_\_) \_\_\_\_\_

City, state, zip: \_\_\_\_\_

Soc. Sec. #: \_\_\_\_\_-\_\_\_\_\_-\_\_\_\_

Birthdate: mo. \_\_\_\_ day \_\_\_\_ yr \_\_\_\_

CHURCH AFFILIATION:  
 Seventh-day Adventist: \_\_\_\_\_ Other: \_\_\_\_\_

Place of birth: \_\_\_\_\_

Home Church: \_\_\_\_\_

U.S. CITIZEN? (Yes, No) \_\_\_\_\_  
 If No, do you have a Visa or Work Permit which allows you to work in the U.S.? (Yes, No) \_\_\_\_\_  
 If Yes, Please describe: \_\_\_\_\_

Pastor's name: \_\_\_\_\_

Pastor's phone # : \_\_\_\_\_

EDUCATION AND TRAINING:

Name and location of school	Years Attended	Year Graduated	Major field of study and degree, certificate or license

Subjects of special study or research work: \_\_\_\_\_

What languages do you speak fluently? \_\_\_\_\_ Read? \_\_\_\_\_ Write? \_\_\_\_\_

EMPLOYMENT EXPERIENCE: Are you presently employed? \_\_\_\_\_ List below your last four jobs, beginning with your present employment (or your most recent job if you are not presently employed).

---

EMPLOYER: \_\_\_\_\_ Employment began (mo/yr): \_\_\_\_\_

Address: \_\_\_\_\_ Employment ended (mo/yr): \_\_\_\_\_

Position: \_\_\_\_\_ Supervisor's name / phone #: \_\_\_\_\_

Work performed: \_\_\_\_\_

Reason for leaving: \_\_\_\_\_

---

EMPLOYER: \_\_\_\_\_ Employment began (mo/yr): \_\_\_\_\_

Address: \_\_\_\_\_ Employment ended (mo/yr): \_\_\_\_\_

Position: \_\_\_\_\_ Supervisor's name / phone #: \_\_\_\_\_

Work performed: \_\_\_\_\_

Reason for leaving: \_\_\_\_\_

---

EMPLOYER: \_\_\_\_\_ Employment began (mo/yr): \_\_\_\_\_

Address: \_\_\_\_\_ Employment ended (mo/yr): \_\_\_\_\_

Position: \_\_\_\_\_ Supervisor's name / phone #: \_\_\_\_\_

Work performed: \_\_\_\_\_

Reason for leaving: \_\_\_\_\_

---

EMPLOYER: \_\_\_\_\_ Employment began (mo/yr): \_\_\_\_\_

Address: \_\_\_\_\_ Employment ended (mo/yr): \_\_\_\_\_

Position: \_\_\_\_\_ Supervisor's name / phone #: \_\_\_\_\_

Work performed: \_\_\_\_\_

Reason for leaving: \_\_\_\_\_

**REFERENCES:**

May we inquire of your present employer? Yes\_\_\_ No\_\_\_

List three references (people who know you well, and who are not related to you)

Name & Address	Phone #	Basis of acquaintance
	( )	
	( )	
	( )	

**PERSONAL EVALUATION:**

(The Kayenta Community Services Center is a pioneering venture with great potential for expanding God's Kingdom in the Navajo Nation, and hastening Jesus' return. We believe God has a plan to use its staff in wonderful ways that we have not yet imagined. The Center Director's position will stretch and grow the person who accepts the challenge!

Whether or not you become the center director at this time, we hope this section will help you personally to gain a clearer picture of how God can best use you in His service. Please be as honest and personal as possible in your answers. Don't worry too much about how you express yourself; just share your personal responses in a way that is most natural for you. If you need more space, use a separate sheet of paper.)

1. When did you become a Christian? Please share how it happened.
  
2. What events or experiences in your life have especially led to your desire to work in a ministry such as Kayenta Adventist Community Services?
  
3. What does the Bible mean to you and how do you use it in your life? Share briefly some of your experiences with a personal devotional life.
  
4. How do you view the role of Mrs. Ellen G. White and her ministry to the Seventh-day Adventist Church?
  
5. What kinds of work for the Lord have you done in the past that seemed to bring His greatest blessing to you? How will these past experiences help you in this new position?

6. What would be your most important goals as Kayenta ACS Director?
  
7. Kayenta ACS will include an emphasis on health education and wellness. Do think that an understanding and practice of healthful living is important in a Christian's life? To what extent do you understand and practice the principles of healthful living in your personal life? What benefits have you personally experienced from healthful living?
  
8. The Kayenta ACS Director will be involved in a fulltime ministry commitment that will be more than a typical 40-hour-a-week secular job. How do you feel about devoting your life to this kind of ministry? If you have a family, how do they feel about it?
  
9. In what ways do you feel this ministry will likely enrich your own personal growth as a Christian (and the growth of your family if you have one)?
  
10. What worries or fears do you have about accepting a position such as Kayenta ACS Director?
  
11. What part do you feel Kayenta ACS could play in the closing events of the great controversy between Jesus and Satan on this earth?

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**TO THE PERSONNEL COMMITTEE:**

My signature below represents my sincere desire to be prayerfully considered for a ministry position as Kayenta Adventist Community Services Director. I will be praying that God will lead you as a committee to select the one whom God knows would be best suited for this ministry.

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

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APPENDIX P

KAYENTA ACS CENTER BUDGET  
(revised 1/13/97)

**Project Costs/Expenses:** (barebones)

Center Director wages @\$1,000/month (first year)	\$12,000.00	
Payroll taxes	1,200.00	
Office expense (phone, utilities, supplies)	1,200.00	
Training for Center Director (housing & travel)	2,500.00	
Local travel budget (first year--300 mi./month, \$.22/mile)	800.00	
Misc. program materials & supplies	<u>2,300.00</u>	
<b>TOTAL COST</b>		<b><u>\$20,000.00</u></b>

**Project Income:** (barebones)

VersaFund grant	10,000.00	On hand
Monument Valley SDA Church	3,000.00	On hand
Nevada-Utah Conference of SDA	\$ 2,000.00	Voted
N. American Division of SDA	2,000.00	Promised
Other outside donations (MVHF?)	<u>3,000.00</u>	Needed
<b>TOTAL INCOME</b>		<b><u>\$20,000.00</u></b>

## APPENDIX Q

### WHOLISM IN THE BOOK *WELFARE MINISTRY* — A SAMPLER

[Note : “A careful study of the Ellen G. White writings reveals that the phrase ‘medical missionary work’ is employed by the author to include professional services of consecrated doctors and nurses, and that its significance also reaches far beyond these bounds to include all acts of mercy and disinterested kindness.” Editors’ foreword, p. 10.]

#### **Wholistic Approach**

Physical effort and moral power are to be united in our endeavors to regenerate and reform. We are to seek to gain knowledge in both temporal and spiritual lines, that we may communicate it to others. We are to seek to live out the gospel in all its bearings, that its temporal and spiritual blessings may be felt all around us. 199.

The third angel's message is not to be given a second place in this work, but is to be one with it. There may be, and there is, a danger of burying up the great principles of truth when doing the work that is right to do. This work is to be to the message what the hand is to the body. The spiritual necessities of the soul are to be kept prominent. 33.

Medical missionary work should be carried forward by the church in well-organized efforts. It should be to the cause of God as the right hand is to the body. But the medical missionary work is not to take on undue importance. It should be done without neglecting other lines of work. 122.

The medical missionary work should be a part of the work of every church in our land. Disconnected from the church it would soon become a strange medley of disorganized atoms. It would consume, but not produce. Instead of acting as God's helping hand to forward His truth, it would sap the life and force from the church and weaken the message. Conducted independently, it would not only consume talent and means needed in other lines, but in the very work of helping the helpless apart from the ministry of the word, it would place men where they would scoff at Bible truth. 139.

You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. 139.

My heart is made sad as I look at our churches, which ought to be connected in heart and soul and practice with the medical missionary work. 338

### **Motivation — Cause (Source)**

All deeds done for those who need help are as if done to Christ. In our study to know how to help the unfortunate we should study the way in which Christ worked. He did not refuse to work for those who made mistakes; His works of mercy were done for every class, the righteous and the unrighteous. For all alike He healed disease and gave lessons of instruction if they humbly asked Him. 85-86.

A true Christian is the poor man's friend. He deals with his perplexed and unfortunate brother as one would deal with a delicate, tender, sensitive plant. God wants His workers to move among the sick and suffering as messengers of His love and mercy. He is looking upon us, to see how we are treating one another, whether we are Christlike in our dealing with all, high or low, rich or poor, free or bond. 168.

It is not God's purpose that His children shall shut themselves up to themselves, taking no interest in the welfare of those less fortunate than themselves. Remember that for them as well as for you Christ has died. 168.

There is a work to be accomplished for many to whom it would not be of the least good for you to tell the truth, for they could not comprehend it. But you can reach them through disinterested acts of benevolence. There are outcasts, men who have lost the similitude of God, who must first be cared for, fed, washed, and decently clothed. Then they are not to hear anything but of Christ, His great love and His willingness to save them. Let these perishing souls feel that all you have done for them was done because of your love for their souls. . . .

Move intelligently and perseveringly. Do not be discouraged if you do not at first have all the sympathy and cooperation that you expect. If you work, making the Lord your dependence, be assured that the Lord always helps the humble, meek, and lowly. But you need the working of the Holy Spirit upon your own heart and mind, in order to know how to do Christian help work. Pray much for those you are trying to help. Let them see that your dependence is upon a higher power, and you will win souls. 244.

All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery. The wants of the soul, only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed. 208.

Those who work in this line should be men and women who are largehearted and inspired with enthusiasm at the cross of Calvary. They should be men and women who are cultured and self-sacrificing, who will work as Christ worked for the cause of God and the cause of humanity. 230.



### Motivation — Purpose

Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities. 138.

We made a hospital of our home. My nurse treated successfully some most difficult cases that the physicians had pronounced incurable. This labor was not without its reward. Suspicion and prejudice were removed. The hearts of the people were won, and many accepted the truth. 327-328.

I have been instructed that the medical missionary work will discover, in the very depths of degradation, men who, though they have given themselves up to intemperate, dissolute habits, will respond to the right kind of labor. But they need to be recognized and encouraged. Firm, patient, earnest effort will be required in order to lift them up. They cannot restore themselves. They may hear Christ's call, but their ears are too dull to take in its meaning; their eyes are too blind to see anything good in store for them. They are dead in trespasses and sins. Yet even these are not to be excluded from the gospel feast. They are to receive the invitation: "Come." Though they may feel unworthy, the Lord says: "Compel them to come in." Listen to no excuse. By love and kindness lay right hold of them. . . . This work, properly conducted, will save many a poor sinner who has been neglected by the churches. 247.

The design of an orphans' home should be not merely to provide the children with food and clothing but to place them under the care of Christian teachers, who will educate them in the knowledge of God and His Son. 230.

### Methodology

To care for these needy ones [orphans] is a good work; yet in this age of the world the Lord does not give us as a people directions to establish large and expensive institutions for this purpose. If, however, there are among us individuals who feel called of God to establish institutions for the care of orphan children, let them follow out their convictions of duty. But in caring for the world's poor, they should appeal to the world for support. 229.

We may give to the poor, and harm them, by teaching them to be dependent. . . . Real charity helps men to help themselves. . . . True beneficence means more than mere gifts. It means a genuine interest in the welfare of others. We should seek to understand the needs of the poor and distressed, and to give them the help that will benefit them most. To give thought and time and personal effort costs far more than merely to give money. But it is the truest charity. 199.

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## VITA

Name: Dale Andrew Wolcott  
Date of Birth: May 6, 1948  
Married to: Nancy Joy Strickland  
Address: P. O. Box 4009  
Pine Ridge, SD 57770  
Phone: (605) 867-1788 or (605) 867-5490

### ***EDUCATION:***

1998 D.Min., Andrews University, Berrien Springs, Michigan  
1972 M.Div., Andrews University, Berrien Springs, Michigan  
1969 B.A. in theology, Pacific Union College, Angwin, California

### ***SERVICE IN MINISTRY:***

1997- Native American Ministries coordinator, Dakota Conference of Seventh-day Adventists; pastor, Pine Ridge-Martin (SD) Seventh-day Adventist Churches  
1996-1997 Acting Mission Director, Monument Valley Mission, Monument Valley, Utah  
1990-1997 Pastor, Monument Valley (UT) Seventh-day Adventist Church  
1990-1996 Chaplain, Monument Valley Hospital, Monument Valley, Utah  
1983-1990 Pastor, Red Bluff (CA) Seventh-day Adventist Church  
1979-1983 Pastor, Cloverdale (CA) Seventh-day Adventist Church  
1978-1979 Pastor, Berkeley (CA) Seventh-day Adventist Church  
1977-1978 Pastor, Upper Lake (CA) Seventh-day Adventist Church  
1973-1977 Pastor, Sutter Hill-San Andreas (CA) Seventh-day Adventist Churches  
1973-1974 Pastor, Sutter Hill-San Andreas-Altaville (CA) Seventh-day Adventist Churches  
1972-1973 Associate pastor, Elmshaven (Deer Park, CA) Seventh-day Adventist Church  
1971-1972 Associate pastor, East Oakland (CA) Seventh-day Adventist Church