Azusa Pacific University

CAPSTONE PROJECT: HEALTH CARE AND EDUCATION AS

A CHRISTIAN MINISTRY

A Report

Written in Partial Fulfillment

of the Requirements of the Degree

Master of Arts in Pastoral Studies: Church Leadership and Development

by

Patrick Kalout

May 2013

Table of Contents

CHAPTER 1

Definition of the Problem

We firmly believe that health care and education represent two relevant topics that Christians need to think about, not only among believers of the local church, but among people of our extended community, those who live surrounding our congregations, those who are the target population we aim to serve, evangelize, and disciple with the message of the gospel.

These two topics are also relevant when it comes to people in need or in pursue of wholeness, and benefit not only the body of believers, but the community in which these are immersed.

From a personal perspective, we think the church needs to become into a dynamic agent of spiritual, physical, intellectual recovery and development in our society, particularly among those considered as outcasts. Why? In first place, were not healing and teaching two of Jesus' most important activities along the time of his ministry on the earth?[1]

We consider relevant that Christians must leave behind the "security" of the sanctuaries, and reach out those who are suffering, facing extreme spiritual and physical needs – for reasons and circumstances that are manifold. We need to empower people in our congregations to experience Luke 14:12-14 on a daily basis, in the same way Jesus urged the Pharisee leader to do.[2]

---

1 "Then Levi gave a great banquet for him in his house; and there was a large crowd of tax collectors and others sitting at the table[a] with them. The Pharisees and their scribes were complaining to his disciples, saying, 'Why do you eat and drink with tax collectors and sinners?' Jesus answered, 'Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners to repentance'." Luke 5:29-32 NRSV.

We need to develop awareness about social justice issues, and take action not because we think we have the capacity to solve all these issues at once, or on our own power, but because in doing this, we are leaving a deep trace of Jesus' loving and transforming message in people's hearts.

Christians should not be concerned about social justice issues because this can represent a good opportunity to make the local church popular in front of the public opinion and the media, but because this is a great opportunity to show the kind of love Christian disciples live and have for the vulnerable neighbor, and for their own community. Christian ministries which get truly involved in social justice issues, will never perform in the way 1 Corinthians 13:1 describes.[3]

Contrary to theological perspectives depicting humanity with negative connotations such as spiritually death and living under a condition of total depravity, we advocate for a different approach, especially when it comes to humanity and its wholeness, we truly believe there is hope for human beings in Jesus Christ.[4] We believe that human beings are affected by sin and have a sinful nature indeed, but we also believe that there is a chance for redemption and we count on our God who is a God of fresh mercies every morning, eager to see His creation achieving wholeness in spirit, soul, and body, as members who live and partake of a healthy community.[5, 6]

---

2   "He said also to the one who had invited him, 'When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, in case they may invite you in return, and you would be repaid. But when you give a banquet, invite the poor, the crippled, the lame, and the blind. 14 And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous'" Lk 14:12-14

3   "If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal" 1 Cor 13:1

4   Gregory A. Boyd and Paul R. Eddy, *Across the Spectrum: Understanding Issues in Evangelical Theology*, 2nd ed. (Baker Academic, 2009), 147.

5   Lam 3:22-23 NRSV.

6   1 Cor 6:19-20.

This is not a new idea at all; in the book of Acts we can see a clear description of a community led by the spirit, and formed by people who cared for the needs of one another. Therefore, the church and its ministries, should consider among its goals and their main activities, to take care of the body of believers' needs, and also outreach people under extreme need –spiritual, emotional, physical– for these to be transformed by the grace and love, that comes from God, manifested through members of a ministry acting like true Jesus' disciples, and becoming into active agents of transformation for their society.

Brad Harper and Paul Louis Metzger state,

"Teaching, fellowship, the Eucharist, and prayer created a community where believers cared for one another, shared their goods for the benefit of all, and saw miraculous signs in their midst. It was a community that engaged its culture positively, drawing many people to confess faith in Christ and to become members of the church."[7]

From a personal perspective, the experience along the years in seminary, and the nourishment process that we have been exposed to in it, confirm our vision of turning our faith into a practical application to benefit those in extreme need, always based on a Christian understanding about wholeness. We are not advocating for another social project, but to teach, either a man or a woman, how to fish, so they can feed themselves for a lifetime, rather than giving to them a fish and feed them for a day only. We aim to help those in need to achieve spiritual, physical, and material wholeness, which is the way we believe, God wants for His creation to achieve.

---

7   Brad Harper and Paul Louis Metzger, *Exploring Ecclesiology: An Evangelical and Ecumenical Introduction*, First. (Brazos Press, 2009), 167.

We attend to a church that aside of worshiping, discipling, and evangelizing activities, encourages its members to become active in its outreach program, and work to impact the community. Actually, the church has outreach activities 7 days a week, having as a main target, the outcast population for the Los Angeles area.[8] Actually, this program was the main reason why we became members of this church. This vision matches with the vision we have about Christ followers, not being of this world, but living in this world, and of course impacting it, to transform it[9].

Also, we have almost 10 years of working experience in the secular sphere, in social development programs for rural areas in Peru. These rural areas are affected by serious issues such as coca leaf production and drug trafficking –illegal activities causing spiritual, moral, physical and financial damage, in either rural or urban populations.

A private consulting company, using funds coming from American tax-payers, is usually in charge and conducts the whole "development" program. By developing projects, and designing strategies, their goal is to provide specific communities with basic infrastructure, e.g. roads, schools, hospitals, sanitation, and productive projects, e.g. development of cocoa, banana, pineapple crops, and gourmet coffee production.

However, despite there is material empowerment and millionaire funding with American dollars, there is no sustainability in time, there is no real transformation, therefore, there is no true development.

8　The population served by the outreach program comprises a variety of social issues such as homelessness, young women trapped by prostitution and the porn industry, abandoned and/or abused women with children, senior and mentally disabled people living in shelter houses, areas affected by the presence and activity of gangs.

9　"They are not of the world (worldly, belonging to the world), [just] as I am not of the world" Jn 17:16 AMP.

After the temporary funding ceases, all the infrastructure and projects simply tend to fade away. Finally, locals return to their previous infra-human living conditions of devastating poverty – with additional side effects such as children trafficking and child prostitution.[10]

In the urban context, things do not look different, even among countries of the 1st world. The Los Angeles area brings good foundation for this statement, it is the homelessness capital of the United States, and also faces challenging issues such as prostitution, drug consumption, gangs, and illegal immigration.[11]

So, what is the reason why social development programs do not work as expected in rural areas of 3rd world countries and in big cities of the 1st world, such as Los Angeles? In both cases, there are millionaire investments to promote development programs with the sole purpose of improving people's living conditions, but in both cases there is something lacking, it seems there is not a true concern to develop the wholeness of human beings in their spiritual, emotional, physical, and educational aspects.

These programs are mostly focused on statistics; human beings are reduced to mere numbers and performance indicators, used to measure material achievement.

---

10 We arrived to these conclusions after having worked for the Alternative Development Program in Peru between 1995 and 2005. This program was part of a government to government agreement in which the United States were supposed to fund projects in rural areas affected by coca leaf production to eradicate these crops, declared illicit, and create licit and sustainable economic activities.

11 "According to the Institute for the Study of Homelessness and Poverty at the Weingart Center, an estimated 254,000 men, women and children experience homelessness in Los Angeles County during some part of the year and approximately 82,000 people are homeless on any given night. Unaccompanied youth, especially in the Hollywood area, are estimated to make up from 4,800 to 10,000 of these." "Homelessness", n.d., http://www.policyalmanac.org/social_welfare/homeless.shtml (accessed November 1, 2011).

Therefore, these human beings, creation of God, are dehumanized.[12] Many people around the world seem to have lost their sense of self-value, we have been hurt so deeply by tragedy, suffering, and evil, that we are unable to see ourselves in the way God sees us, like the apple of his eye, redeemed, restored, and enjoying attainable wholeness.[13]

Therefore, which actions can Christians perform practically, to become into active agents in the transformational process we are talking about? Or in other words, how can we face the challenges of walking the extra mile when it comes to outreach the ones considered as needy and outcast in our society, so these can achieve wholeness and become reinserted as active and productive members of it?

We certainly believe there is a huge potential among members of Christian congregations, spiritually, materially and professionally speaking. The church has prepared people to worship, evangelize and disciple others, but at the same time, there are professionals among these people, able to work providing care in its many kinds – spiritual, emotional, physical – to help people walk in a recovery journey from their own circumstances and issues.

Furthermore, we believe it is relevant to focus our efforts on heart, mind, soul, and body recovery, but also to empower people with educational programs as an added tool to help them thrive in our society and become into productive agents in it.

We think these programs need to operate with people who look to achieve this transformational change voluntarily, out of a deep and true need for restoration, leaving

---

12 "So God created humankind in his image, in the image of God he created them; male and female he created them" Genesis 1:27 NRSV.

13 Ps 17:8.

their past behind, and focusing their energy in the promising future God has to offer to His creation.

This need for restoration and transformation, has to be fueled by the example provided by our fellow members of the Christian community, actively involved and working in this ministry program. We firmly believe that acceptance and an open heart, to love in the way we believe Jesus does, represent preponderant factors for people to feel embraced, accepted, respected, and truthfully welcome, to start this transformational journey with God.[14]

We also would like to emphasize that whenever it comes to ministries or organizations outreaching people, particularly, whenever there is a group of professionals involved in care-giving, it is paramount to keep in mind that every member of our ministry's target population is not at all our property. The process of recovery and restoration needs to happen on a voluntary basis for it to be effective and transformational. Henri J.M. Nouwen brings a deep insight about this in his book *Reaching Out, The Three Movements of The Spiritual Life:*

> "...all those who want to reach out to their fellow human beings in the context of one of the many helping professions, as doctors, social workers, counselors, ministers, or in many other capacities, have to keep reminding themselves that they do not own anyone who is in need of care. The great danger of the

---

14 "Early in the morning he came again to the temple. All the people came to him and he sat down and began to teach them. The scribes and the Pharisees brought a woman who had been caught in adultery; and making her stand before all of them, they said to him, 'Teacher, this woman was caught in the very act of committing adultery. Now in the law Moses commanded us to stone such women. Now what do you say?' They said this to test him, so that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. When they kept on questioning him, he straightened up and said to them, 'Let anyone among you who is without sin be the first to throw a stone at her.' And once again he bent down and wrote on the ground. When they heard it, they went away, one by one, beginning with the elders; and Jesus was left alone with the woman standing before him. Jesus straightened up and said to her, 'Woman, where are they? Has no one condemned you?' She said, 'No one, sir.' And Jesus said, 'Neither do I condemn you. Go your way, and from now on do not sin again'" Jn 8:2-11.

increasing professionalization of the different forms of healing is that they become ways of exercising power instead of offering service."[15]

This is a practical opportunity to articulate the message of the gospel of Jesus with real life in the 21st century world. On the one hand, it represents an opportunity for Christians to transform the message of the gospel in a lifestyle, and on the other hand, to help our neighbor facing hardship and disgrace, to offer a chance to rise and recover, to lead people in achieving the promises God has for his/her life.

The following chapter will develop the biblical and theological foundations for our ministry project. We develop concepts about healing and wholeness under the Old Testament and New Testament perspectives, and particularly, along Jesus ministry, the latter ministry of the apostles, and the fathers of the early church.

---

15 Henri J. M. Nouwen, *Reaching Out: The Three Movements of the Spiritual Life*, Reissue. (Image, 1986), 91.

CHAPTER 2

Biblical and Theological Perspectives on Healing and Education

This ministry project relies on two crucial aspects, these are the biblical and theological perspectives on healing and teaching people, as part of a relationship involving God and humanity.

Biblically and theologically speaking, we think there is a landmark represented by Jesus' ministry and the subsequent ministry of the apostles, among the group of first believers in Jesus and the first communities of Christians. Furthermore, we aim to develop in deeper detail the accounts about healing and teaching we find in the New Testament.

However, for the sake of bringing a broader context to the reader, we think it is relevant to cover healing and education aspects from the Old Testament perspective as well. Actually, we should keep in mind that Old Testament and New Testament are two complementary parts of the same story: God's caring relationship for his creation.

Willard M. Swartley in his book *Health, Healing and the Church's Mission* states: "The New Testament can be adequately understood only through the lens of the Old. Since God the Lord is healer in the Old Testament, we rightly expect Jesus to be healer in the New Testament."[16]

Healing in the Old Testament

How do people of the Old Testament perceived God with regard to healing? The Israelites relied on God as their source of healing, physical and spiritual. Actually, it was

---

16 Willard M. Swartley, *Health, healing and the church's mission: biblical perspectives and moral priorities* (Downers Grove, Ill: IVP Academic, 2012), 43.

considered negative to seek help from physicians, but this tendency seemed to revert around 200 B.C.[17]

According to Keith Warrington, the Old Testament records healing accounts that happened more frequently at hands of prophets than physicians. Actually, Elijah (1 Kgs 17:17-24), and Elisha (2 Kgs 4:8-37), represent a good illustration for this assertion. But overall, Ex 15:26 – "I am the LORD, your healer" – represents a majoritarian Jewish thought regarding who represented their source of healing.[18] Likewise, Frederick J. Gaiser, considers Ex 15:26 as a theological foundation that "summons Israel to obey the commandments and thus to avoid the 'diseases of Egypt'" [19]

Having God –YHWH– as the biggest character and influence of their belief system, there is no surprise in the fact that the Old Testament presents a pattern of deeds and consequences, with pervasive consistency. "By the will of the creator, there is a reliable coherence between certain choices and corresponding consequences. If Egypt is taken as a metaphor for exploitative systems of social power, then the text is a recognition that such systems become instances of predictable pathologies that one can avoid participating in a covenantal community."[20]

One of God's names in the Old Testament is יהוה רפאך *(yhwh rāpå)* or Jehovah Rapha – God who heals you. This concept reinforces the previous assertion on the

17 Swartley cites the following passages of the Old Testament: 2 Chr 16:12; Jb 13:4; Jer 8:22ff; as examples of this negative view concerning physicians. However, Swartley also states that Sir 38, from the Apocrypha, represents a change in this perspective. Ibid., 42.

18 Keith Warrington, "Healing and Suffering in The Bible.," *International Review of Mission* 95, no. 376/377 (January 1, 2006): 154.

19 Frederick J. Gaiser, *Healing in the Bible: theological insight for Christian ministry* (Grand Rapids, Mich: Baker Academic, 2010); Walter Brueggemann, "God of Wholeness.," *Christian Century* 129, no. 8 (April 18, 2012): 36.

20 Brueggemann, "God of Wholeness.," 36.

image Jews had about God with regard to healing.[21] The Hebrew verb רפא *(rāpå)*

appears 69 times in the Old Testament, and it is usually translated as "heal" but it also

conveys a broader meaning, related to restoration of an individual's health or make the

individual whole.

This verb is also associated to restoration or healing regarding to covenant

blessing as it is mentioned in Gen 20:17; Ex 15:26; Dt 7:12-15. The sense of restoration

is also applied to the land, e.g. 2 Chr 7:14; cf. Dt 29:22. God is perceived also as the

one who heals sin and apostasy among his people, e.g. Jer 3:22; Hos 14:3; particularly

after a period of extended judgment, e.g. Is 6:10; Jer 30:17.[22]

How do the people in the Old Testament understood health? The word used to

represent health in the Old Testament was the Hebrew noun שלום *(šālôm)* or *shalom* in

its transliterated mode. According to William D. Mounce, this is a relevant word in the

Old Testament, and it is used 237 times in it. In addition to "peace," it is also translated

as "prosperity, health, completeness, well-being, safety."[23]

Furthermore, the book of Psalms shows a prevalent direction in which sickness

was considered a consequence of losing shalom. Illness was understood, among the

Jews, as a consequence of the interaction of many factors, such as "sin-shame,

adversarial or broken relationships, physical issues, emotional/mental issues, wrath of

---

21 "He said, 'If you will listen carefully to the voice of the Lord your God, and do what is right in his sight, and give heed to his commandments and keep all his statutes, I will not bring upon you any of the diseases that I brought upon the Egyptians; for I am the Lord who *heals* you.'" Ex 15:26 NRSV.

22 William D. Mounce, *Mounce's Complete Expository Dictionary of Old and New Testament Words* (Zondervan, 2009), 324.

23 Ibid., 325.

God, spirit reality, malevolent taunt/bring down" which in the end determined loss of shalom.

Two Venn diagrams illustrate the many factors interacting whenever there was illness present, and additionally, the interaction among these factors whenever there was health or shalom present. These diagrams are based on the Jewish perception about these two conditions as described in the Old Testament.

The following diagram remarks that "at the heart of illness is the cry to God for help, such as in Psalm5:1-2 or Psalm 30:2."[24]

Figure 1. No shalom.
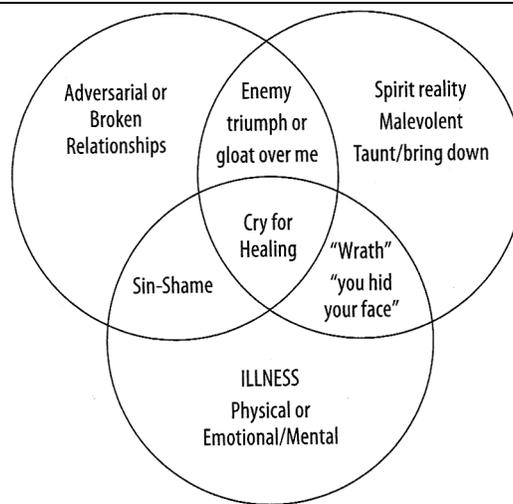
Source: Adapted from Willard M. Swartley, *Health, healing and the church's mission: biblical perspectives and moral priorities* (Downers Grove, Ill: IVP Academic, 2012), 52, Figure 2.1.

It is evident that "at the heart of healing is restored shalom..., with bursts of 'Praise and Thanksgiving' to God as healer, such as Psalm 13:5-6" as we see in the following diagram.[25]

---

24 Swartley, *Health, healing and the church's mission*, 52.

25 Ibid.

Figure 2. Shalom
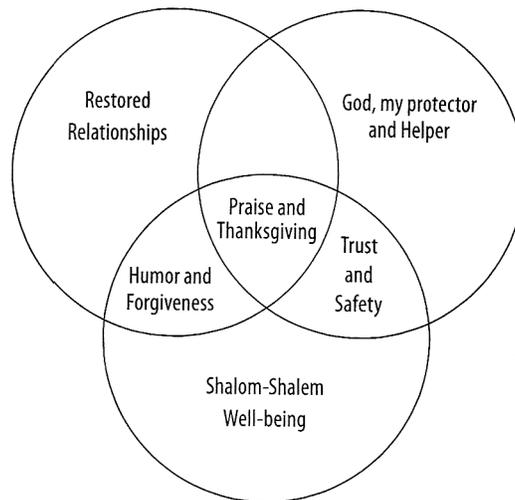
Keith Warrington affirms that the Jews understood the inherent relationship between suffering, sickness, and the human condition. They also believed that by sending sickness, God wanted to test and chastise them for their personal sin as it was written in Gen 32:32 and also in Ex 15:26.[26]

In an effort to explain why suffering takes place in life, the Jews identified the following reasons: "(1) Chastisement due to sin, which included sickness, plague, poverty, famine, drought, and oppression. (2) Persecution, (3) A desire by God to evaluate and improve his people, (4) The Jews were also aware of the potential of Satanic/demonic activity."[27]

Suffering in the Old Testament was perceived as beneficial because of 2 reasons:

---

26 "Therefore to this day the Israelites do not eat the thigh muscle that is on the hip socket, because he struck Jacob on the hip socket at the thigh muscle" Gen 32:32 NRSV.

27 Warrington, "Healing and Suffering in The Bible.," 155.

"it demonstrates the love for God of those who suffer, and helps them in their fight against sin." The following are responses to suffering adopted by the Jewish people, they believed that "God would vindicate the righteous and deliver them from their suffering (Ps 35:24; Isa 50:8ff; 53:10-12)... God used suffering for his purposes (Gen 50:20)... Suffering has vicarious value, this is especially seen in relation to the role of the Suffering Servant in Isaiah 53... Suffering provides opportunities to demonstrate care for those suffering (Deut. 15:1-8)... Suffering was always to be viewed in the context of a future hope (Micah 4:4)"[28]

Willard M. Swartley provides a detailed list of healing/deliverance Psalms which are comprised in Psalms classified under the lament/complain genre. These healing Psalms raise the voice of the suffering one experiencing sickness. The potential of Satanic/demonic activity, as cause of illness, is often overlapped by Psalms of deliverance and healing.[29]

In addition to verses that were already mentioned throughout this document, we found an article on religion and rehabilitation that considers an extensive list of biblical references to healing. Actually, its authors consider this list of specific conditions helpful as bibliotherapy whenever rehabilitation clients require empowerment.[30]

While the majority of these healing accounts in this list belong to the New Testament, there are also some healing accounts belonging to the Old Testament that are representative and relevant for the purposes of this project.

We have included, in the appendix section of this document, a table presenting a list with some conditions and references of healing that we can find in accounts of the Old Testament.[31]

---

28 Ibid., 155–156.

29 Swartley, *Health, healing and the church's mission*, 49. See Apendix A.

30 E. Keith Byrd and P. Diane Byrd, "A listing of biblical references to healing that may be useful as bibliotherapy to the...," *Journal of Rehabilitation* 59, no. 3 (July 1, 1993): 48.

31 See Appendix B. Table 2.

Healing in the New Testament

So far, we have presented a perspective on healing based on the accounts of the Old Testament and the perceptions most of the Jews had about sickness, suffering, and healing, but what can we say about the New Testament, and specifically about Jesus' ministry and the subsequent apostles' ministry?

Every time we read the gospels, it becomes evident that healing and teaching were two major public activities Jesus developed throughout his ministry, and the apostles carried on when they were commissioned to make disciples from all the nations of the earth.[32] Amanda Porterfield says: "Among all the activities ascribed to Jesus in the New Testament gospels, exorcisms and healing are among the most prominent."[33]

We have included an adapted table to introduce some conditions and references of healing in the New Testament, including Jesus' ministry and the subsequent apostles' ministry.[34]

Along the Old Testament accounts, healing was mainly delivered through prophets and physicians, but in the New Testament, healing was delivered by Jesus, who not only claimed to be the Son of God, but one with God.[35] "In a culture where it was assumed that only God had inherent power and authority, this was shocking" as

---

32 Mt 28:19-20 NRSV.

33 Amanda Porterfield, *Healing in the History of Christianity* (Cary, NC, USA: Oxford University Press, USA, 2005), 21, http://site.ebrary.com/lib/apuebrary/docDetail.action?docID=10233612.

34 See Appendix C. Table 3.

35 "And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one" Jn 17:11 NRSV.

Ben Witherington III states.[36] In unison to the latter, Keith Warrington affirms that "in healing, he demonstrated an authority that belongs to God."[37]

Jesus also had to face serious accusations from many who attributed his healing deeds and exorcisms to Beelzebul, as it is written in Mt 12:24-28, Mk 3:22-26 and Lk 11:15-20.[38] This was a discredit campaign that lasted until the fourth-century. Actually, the Jewish Talmud, calls Jesus "a magician who performed miracles ('practiced sorcery')."[39]

The Greek verbs $\theta\epsilon\rho\alpha\pi\epsilon\nu\omega$ (therapeuō), $\iota\alpha o\mu\alpha\iota$ (iaomai), and $\sigma\omega\zeta\omega$ (sōzō) are among the more frequent words used to describe Jesus' healing ministry in the New Testament. According to Bill Mounce, $\theta\epsilon\rho\alpha\pi\epsilon\nu\omega$ (therapeuō) and $\iota\alpha o\mu\alpha\iota$ (iaomai) mean "to heal, cure" and these are equally used along the New Testament. $\theta\epsilon\rho\alpha\pi\epsilon\nu\omega$ (therapeuō) was used 43 times whereas $\iota\alpha o\mu\alpha\iota$ (iaomai), was used 26 times in these healing accounts.

We find these words whenever the New Testament accounts talk about "miraculous healing through touch, command, or exorcism – the healings that Jesus and, later, his disciples, performed."[40] These words were also used, with less frequency

---

36 Ben Witherington III, *On the Road with Jesus: Teaching and Healing*, Student/Stdy Gde. (Abingdon Press, 2012), 4.

37 Warrington, "Healing and Suffering in The Bible.," 158.

38 "Baal-zebub (bāʹəl-zēʹbəb) [Heb.,=lord of flies], a deliberate Hebrew distortion of the name of the god of Ekron in 2 Kings. In the Gospels of Mark and Luke, Beelzebul, the Greek form of the epithet Baal-zebul [Baal the Prince], is encountered. See Baal and Satan." "Baal-zebub.," *Columbia Electronic Encyclopedia, 6th Edition* (February 2013): 1–1.

39 Babylonian Talmud *Sanhedrin* 43a., quoted in Swartley, *Health, healing and the church's mission*, 69.

40 Mounce, *Mounce's Complete Expository Dictionary of Old and New Testament Words*.

though, to refer to healing works of a physician or a group of physicians as we read in

Lk 8:43.[41]

The Greek verb $\sigma\omega\zeta\omega$ *(sōzō)* has 3 meanings as well: "to save," "to rescue," and

"to heal." It is mostly used to represent spiritual salvation from sin, but under some

circumstances, it was used to represent the healing of an illness. William D. Mounce

explains:

> "This meaning occurs especially in the Gospels and occasionally in Acts to refer
> to the miraculous healings and deliverances that Jesus and his apostles
> performed. For example, the woman with the bleeding problem wanted to touch
> Jesus' garment in order to 'be healed'. After the miracle took place and the
> woman came forward, Jesus said to her, 'Take heart daughter... your faith has
> healed you' (Mt 9:21-22)."[42]

These three Greek words are equivalent to the Hebrew verb רָפָא *(rāpả)* of the

Old Testament, that was already mentioned as one name the Jews used to call God –

Jehova Rapha or God who heals you.

There is a continuum in relation to the Old Testament perspective with regard to

the cause or causes of sickness. This fact makes total sense due to the Jewish roots of

the writers of the gospels and the common beliefs they shared, as Amanda Porterfield

points out:

> "From the gospel writers' perspective, sin lay at the root of sickness as the
> underlying cause of the malevolence to which all kinds of misfortune could be
> traced; so illness and disability clearly had spiritual implications; either as
> punishments from God or as manifestations of malevolent spiritual powers
> lurking about the cosmos."[43]

---

41 "Now there was a woman who had been suffering from hemorrhages for twelve years; and though
    she had spent all she had on physicians no one could cure her." Lk 8:43 NRSV.

42 Mounce, *Mounce's Complete Expository Dictionary of Old and New Testament Words*, Kindle Edition,
    Location 13605.

With regard to Jesus' miracles significance, there is consensus among scholars, who agree on the fact that the synoptic gospels "draw a close connection between Jesus' proclamation of the kingdom of God and his miracles. Exorcism and healing were intended to reveal the presence and power of the kingdom in Jesus' ministry."[44]

In other words, healing and exorcism were not the main subject of Jesus' ministry, even though these represented two of the main activities he performed. His main concern was, like Ben Witherington III points out, "to rescue the lost."[45]

The words to represent Jesus' "mighty works" or miracles were $\delta\upsilon\nu\alpha\mu\epsilon\iota\sigma$ (dunameis) and $\sigma\eta\mu\epsilon\iota\omega\nu$ (semeion). $\Delta\upsilon\nu\alpha\mu\epsilon\iota\sigma$ appears 119 times in the New Testament, and according to Mounce, it was used to represent "acts of power (i.e. miracles) done by Jesus (Mt 11:20, 21, 23). He did not do many 'miraculous powers' where faith was lacking (Mt 13:58). His disciples praised God for the 'mighty works' he did (Lk 19:37). At his resurrection, Jesus is enthroned in power as the messianic King (Rom 1:4)."[46]

Also, "Jesus' followers can do 'mighty works' in his name (Mt 7:22). For instance, the casting out of demons is equated with "doing a *mighty work*" (Mk 9:38-39), and when Jesus sends out the twelve, he gives them 'power and authority to drive out all the demons and to cure diseases' (Lk 9:1). Jesus gives to his people authority 'to trample on snakes... and to overcome 'all the power of the enemy' (Lk 10:19)."[47]

---

43 Porterfield, *Healing in the History of Christianity*, 22.

44 Mark L. Strauss, *Four Portraits, One Jesus: A survey of Jesus and the Gospels* (Zondervan, 2007), 461.

45 Witherington III, *On the Road with Jesus*, 4.

46 Mounce, *Mounce's Complete Expository Dictionary of Old and New Testament Words*, Kindle Edition, Location 21761.

47 Ibid., Kindle Edition, Location 21764.

σημειων *(semeion)* represents a "sign" that "marks or distinguishes something. It is also used of a miraculous indicator, often a 'miracle'."[48] It is used 77 times in the New Testament and this particular word was used whenever the writers wanted to point out a "verification of claims being made."[49]

William Mounce also stresses on the fact that "John makes this explicit by referring to the miracles of Jesus as 'signs' showing him to be the Messiah (cf Jn 2:11, 18, 23; 3:2; 4:48, 54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30)."[50]

We include a table – compiled by Willard M. Swartley – which presents a list of healing works performed by Jesus, detailed in the accounts of the New Testament.[51]

Supporting the consensus scholars have with regard to the significance of healing and teaching had in Jesus' ministry, Joel Green says, "Healing is pivotal for Jesus' identity and mission in the Gospel of Luke. Jesus' inaugural address tethers healing and teaching together as complementary means of proclaiming the good news" (Lk 4:16-30).[52]

Furthermore, through an exegetical analysis on Lk 10:1-20, Swartley emphasizes and interrelates three crucial themes in the gospel of Luke: healing, proclaiming the peace gospel of the kingdom of God, and the downfall of Satan. He also stresses about

---

48 Ibid., Kindle Edition, Location 28686.

49 Ibid., Kindle Edition, Location 26871.

50 Ibid., Kindle Edition, Location 26875.

51 Willard M. Swartley cites works from Morton T. Kelsey, Joel Green, and Frank Bateman Stanger. See Appendix D.

52 Joel Green, "Healing," in Abingdon Press, *The New Interpreter's dictionary of the Bible*, ed. Katharine Doob Sakenfeld (Nashville, TN: Abingdon Press, 2006), 759.quoted in Swartley, *Health, healing and the church's mission*, 72.

the close relationship between healing and peace; as an example he refers to scriptures talking about the mission of the seventy:

> "In the mission of the seventy, which prefigures the later church's mission to the Gentiles, the first word of address is 'Peace be with you.' If a 'child of peace' is there, the door will be open; you shall enter, heal the sick and say, 'The kingdom of God has come near to you' (Lk 10:9). If the peace is refused, it 'shall return to you' and you shall wipe off the dust of your feet against them and say, 'Yet know this: the kingdom of God has come near' (v. 11). Further, the seventy are 'sent' (*apesteilen*), the same word used for Jesus' mission in Luke 4:18 and 43. Jesus sends out the seventy before his face (*pro prosōpou autou* [Lk 10:1]) to first cure the sick and then announce, 'The kingdom of God has come near to you.' ...The house's peace response to Jesus' peace greeting is the condition for receiving healing and the kingdom of God."[53]

Like in the Old Testament, it is possible to locate at the center of the healing process, represented in the following Venn-Euler figure, the close relationship between the Hebrew noun שלום (*šālôm*) and the Greek noun used to translate it, ειρενε (*eirēnē*).[54]

_____

53 Swartley, *Health, healing and the church's mission*, 72.

54 See Figure 3.

Figure 3: Peace and Healing in Luke-Acts

William Mounce mentions that "the LXX translates 250 times the noun *šālôm* with *eirēnē.* Peace can, ironically, prevail internally even when the violence of war is at its peak externally. Conversely, inner spiritual turmoil can be raging out of control when peaceful conditions prevail in the land. In other words, 'peace' is a state of being that lacks nothing and has no fear of being troubled in its tranquility; it is euphoria coupled with security."[55]

Healing in the Early Church

It is relevant to stress on the fact by which Jesus authorized and commissioned the apostles to heal the sick. Supporting this observation, Swartley presents a synthesis of events and makes a clear point about the existence of two specific passages in the New Testament related to that matter. These passages are Mt 10:1; and Lk 10:9. Therefore, the apostles and the first followers of Jesus Christ were supposed to

---

[55] Mounce, *Mounce's Complete Expository Dictionary of Old and New Testament Words*, Kindle Edition, Location 20763. The abbreviation LXX refers to the Septuagint Bible.

continue the healing ministry after Jesus' departure; in fact they did it. As the gospel began to expand its influence over newer and bigger areas, such as Samaria, Cyprus, and Minor Asia, it had to confront powers of evil and magic. Acts 8, 13, and 16, contain accounts giving us details about this confrontation, and the success of the gospel in overcoming these powers.[56]

Acts 8:4-13 and Acts 10:38, also indicate the existence of a flow in which deliverance and healing happened together along the gospel of Luke and the book of Acts. Actually, the accounts on Philip's ministry in Samaria, and Luke's summary of Jesus' ministry, are the two accounts related to these portions of scripture. Being the Son of God and our Savior, "Jesus comes into this world of oppression, sickness, and brokenness to heal and make whole (Lk 4:18-19)."[57]

Acts 3:10 represents Peter's and John's first act of ministry, healing a lame man at the temple called the beautiful gate. The healing ministry, as stressed by Swartley, aroused the conflict between the Jewish religious authorities of the time and the early members of the church. These authorities could not stand the fact that these healing works were performed by Jesus, and afterwards, by the apostles "in the name of Jesus (Acts 3:6, 16; 16; 4:10-12)."[58]

Among other accounts on healing works performed by the apostles, we have Acts 20:7-12, which brings details about Paul healing Eutychus, who was taken for dead after falling out a window. Also, 1 Cor 12:28-30 mentions twice about the gift of healing.

---

56 Swartley, *Health, healing and the church's mission*, 76.

57 Ibid.

58 Bonnie Bowman Thurston, *Spiritual life in the early church: the witness of Acts and Ephesians* (Minneapolis: Fortress Press, 1993), 34–43; Swartley, *Health, healing and the church's mission*, 76.

Moreover, James 5:14-15 becomes, according to Swartley, in "the most frequently used New Testament text for the ongoing ministry in the church."[59]

Origen and Irenaeus, fathers of the church, are also mentioned as promoters of the healing ministry in the early church. Swartley quotes Irenaeus (A.D. c. 130-c.200), who denounced the Gnostics saying:

> "For they can neither confer sight on the blind, nor hearing on the deaf, nor chase away all sorts of demons... And so far are they from being able to raise the dead, as the Lord raised them, and the apostles by means of prayer, and as among the brotherhood oftentimes when necessity has arisen."[60]

Irenaeus also "speaks of the gifts of grace given to the disciples and the church, by which some drive out evil spirits, others 'heal those who are sick by laying on their hands and make them whole'. He reiterates these as the mark of the true church..."[61]

Origen (A.D. 185-254), as mentioned by Swartley, defended Christian beliefs against the pagans commending the healing and exorcism power in the faith community.[62] Among other significant names linked with the healing tradition of the early church, Swartley mentions the following ones: Gregory Thaumaturgus and Martin of Tours.[63]

---

59 "Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven." Jas 5:14-15 NRSV; Swartley, *Health, healing and the church's mission*, 77.

60 Irenaeus, *Adversus Haereses* 2.31.2, in Reginald Maxwell Woolley, *Exorcism and the Healing of the Sick* (Periodicals Service Co, 1985), 14.

61 Swartley, *Health, healing and the church's mission*, 77.

62 Ibid., 78.

63 The last name Thaumaturgus is a Latin version of a Greek word which means "wonder-worker." For further information about this topic see Ibid.

From a historical standpoint, it is relevant to mention a series of observations made by Swartley on facts such as, the waning of the healing/exorcism practices among the early Christian church, particularly when Christianity became institutionalized under the rule of the emperor Constantine. Furthermore, the Enlightenment and the rise of the modern science were two factors which contributed to silence the church in its healing ministry. Finally, the influence of Pentecostal and charismatic traditions have brought back the healing ministry in the church, and this has become in a strong practice that involves a wide range of traditions today, from Roman Catholics to evangelicals.[64]

Amanda Porterfield emphasizes on a relevant detail about one of the purposes on healing, which becomes relevant for this practical ministry project as well, and this is "to welcome people back into society."[65]

We also consider as relevant to establish connections among the social, economic, and religious profile of the people we aim to serve, and the people Jesus healed. As Swartley points out, there is an "important lesson about access. Jesus' healing works are not limited to a special group; there are no exclusions. The church is called to continue Jesus' ministry to all people, including the oppressed and marginalized."[66]

---

64 Ibid., 79–80.

65 "Through his healings, Jesus initiated and revealed the character of the kingdom, and demonstrated his authority to welcome people back into society." Porterfield, *Healing in the History of Christianity*, 157.

66 Swartley, *Health, healing and the church's mission*, 71.

The Role of Christianity in Educating People

What is the rationale behind the purpose for Christians to educate people? We firmly believe that education is a vital aspect for every person's wholeness. Spiritual healing, emotional healing, and physical healing are relevant in a person's recovery process and restoration process, but education, particularly for those without material possibilities and means of access to it, increases the chances for people to become into active agents of their society and transform it.

Throughout the researching process for this project, we found a strong reference to the book of Luke which supports the previous statement. This reference was quoted by Juan Jacobo Tancara Chambe in his article *Sight for the Blind?*, and it says:

> "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour."[67]

In that sense, we firmly believe and resonate with Tancara Chambe, on the fact that every time worshiping, preaching, teaching, evangelizing and missions take place in the church, an educational process is happening. Additionally, he uses the term "people 'on the periphery'" which clearly defines, in our understanding, the nature of people the Christian church should be eager to support.[68]

---

67 Luke 4:18-19 in Juan Jacobo Tancara Chambe, "Sight for the Blind? Education for people 'on the periphery' and support for them by the Christian Church.," *International Review of Mission* 101, no. 2 (November 2012): 345.

68 Tancara Chambe says the following in relationship to people: "When I speak of the 'people,' I am actually thinking of those living in poor suburbs who struggle day by day to survive and improve their standard of living, and who are strong believers – people with different origins, Indigenous people, Afro-Americans, women, country folk, or descendants of peasant families who have come to the cities seeking work and are trying to organize themselves to defend their rights and to build community, and do not organize themselves and live as if problems are going to get solved by those in government, by the prevailing economic system, by themselves or by magic." Ibid.

Additionally, education in the church needs to bring freedom and liberation to the individual, rather than increase his or her alienation. Once more, like Tancara Chambe states, we should offer to people something that "they can use, in order to form opinions, to discern their social and political situation and even gain some religious discernment..."[69]

We believe it is important to stress on the fact about religious discernment as well, particularly in the way Tancara Chambe expresses it. We are witnesses, on a daily basis, about people's struggles to survive in an extremely competitive and aggressive society, and particularly when it comes to people that we want to outreach. It is totally unfair and anti-Christian to deceive them by "holding out to them visions of paradise in return for generous donations which make their leaders rich – those modern prophets, apostles, and gurus who have seen in religion a good business opportunity."[70]

Whenever someone wants to write about the importance of education on people's lives it seems natural to quote Tancara Chambe's words:

> "It is always worthwhile to educate and to keep on educating. It is a never-ending activity, because humans, especially now, are constantly searching and asking questions about their destiny, about what they should do with their lives, how to behave, how to become better persons, and how to relate better to society and their environment."[71]

Finally, healing and teaching support the purpose of this document, and the purposes of a practical ministry application on health care and education, as a way for those in need to partake in knowing the good news Jesus brought to the earth. This

---

69 Ibid., 346.

70 Ibid.

71 Ibid., 347.

news opened a possibility of healing and restoration for all of those willing to believe that His power suffices to heal, restore, and empower.

CHAPTER 3

Ministry Practical Application

Introduction

The process required to translate the previous theory into a practical ministry application requires a church in which leaders and members are concerned about their surrounding community, and particularly, about social justice and outreach issues. In my personal experience, this is not often the case; it is not unusual to see pastors traveling around the world, but they are totally ignorant on what is happening around the corner of their own church buildings.

Such kind of leadership promotes a congregation in which people think only in first person, and the need of others becomes irrelevant. Again, the nature of the leadership define the nature of the church, and if there is no interest to put others' needs in first place, then a project like this results inapplicable.

Fortunately, there is hope for the church, since there are Christian leaders concerned about making Jesus famous through a true ministry of social justice and outreach.

We firmly believe that Christianity has much more to offer to the world than what it offers today, but for that to happen we need to start a shift of paradigms process in our congregation's individual and collective mindset. Christianity is all about loving God with

all our heart, mind, and soul; and to love our neighbor as ourselves, translated into practical facts rather than mere words.[72]

Preferred Geographic Areas

We asked to some leaders from our local church, pastors and ministers with a vast experience on the topic, the following question:

"If you were given with the chance to lead a Christian ministry, to help in healing people considered as outcasts of the society, and also offer a program for them to be trained in specific disciplines that would allow them to be reinserted in the society as productive agents, what would be the geographic areas with priority in Southern California you would focus your attention on and why?"

Their answers confirmed our original assumptions in some cases, and broadened our scope of action, in other cases. Also, their answers improved our understanding of the term "people in need of help." All these answers are relevant since they are coming as the fruit of years of experience in ministry, and will definitely help in planning the ministry strategy of action.

Pastor Ashley Abercrombie, director of outreach programs at Oasis church, Los Angeles, answered:

"I would choose Skid Row, Korea town by our new building, and areas with high gang activity, and folks returning from or headed towards prison.[73]

We have been sowing into Korea town for several years, so I am particularly passionate about this community. Skid row is also a passion of mine, and would love to see programs, developed in the future, that allow the economics of the area to change. For example, more business besides liquor stores and missions

---

72 Mt. 22:36-40.

73 Note from the author: The new building mentioned in this response will become into the new Oasis sanctuary and is located in the crossing of Wilshire Boulevard and South Normandie Avenue, in Los Angeles, California.

would allow the area to be less of a recycling center for the homeless, and more of an opportunity based community. Gangs and prisons are a long term goal for us as a team of God's instruction in His word, and we have a burden for the people. Homeboy Industries is doing a great job in this area of our city."

Cathy Trout, outreach leader at Oasis church, Los Angeles, answered:

"The boundaries I chose were Beverly to the north, Olympic to the south, Vermont to the east, and Western to the west. What is my extremely unscientific reasoning? A former Alexandria House mom, who is saving up for a car, will walk with her kids to Alexandria House from Western to meet up with our church shuttle. She won't let us pick her up because she says that is a comfortable walking distance. So, I figure it must be for many.

The impoverished areas where they are returning are also where you will find many single moms – the modern day widow and orphans. I totally embrace the comparison, but also note that widows and orphans in Biblical times were targeted for special care (James 1:27) while unmarried mothers are often seen as outcasts. Outside of caring church communities such as Oasis, single moms are often treated like a threat to the family structure, to be ignored or barely tolerated. On top of that, it's hard for single moms to find and keep a good-paying job with childcare a constant issue – particularly for moms who do not get child support or help from dad to care for the kids."

Pastor Alex Jones-Moreno, director of pastoral care at Oasis church, Los

Angeles, answered:

"I would want to focus my attention, time, energy and all other resources in the following geographic areas within our city: East Los Angeles and South Los Angeles (formerly known as South Central). I have worked in the help profession (counseling, education) for the past 25 years in this city of Los Angeles and have found these specific areas to be some of the most impoverished, oppressed and challenged areas."

Pastor Anthony Powell, director for the Celebrate Recovery program at Oasis

church, Los Angeles, brought an interesting observation which stretched the concept we

had about outcasts and people in need of a ministry like the one we are writing about;

he answered:

"I find great fulfillment from being a source of strength to those who seemingly have it all together, but under the surface are hurting and in need of a savior.

I have a passion for Hollywood, Santa Monica, Malibu, Beverly Hills and Downtown.

The areas that get overlooked as a mission field for those needed healing. I don't mistake affluence for spiritual maturity. I often find that the opposite is true…the more money a person has…the more problems to follow."

Leadership Model

As a practical application of this ministry, we believe in a leadership model in which pastors, the ones who are spiritually responsible for the all the team members, are leading a group of professionals in the different areas of action this ministry intends to develop. We should keep in mind that, while there is a social justice component in it, the spiritual aspect is preponderant, and we also believe that we cannot help others on our own, but through the power of God – manifested in the presence of the Holy Spirit – to lead every decision leaders make in the ministry.

The second level of leadership is represented by a head director in each one of the service areas we think this ministry should get involved into. These are going to be professionals in their respective field, members of our current congregation – or not.[74]

The third level of leadership incorporates the volunteers. These are the ones who will cause the biggest impact for the success of the ministry, and the ones who will support every single level of leadership in the ministry, working on a daily basis, to make possible the materialization of the vision.

---

74 We assume this project will be supported by a local church. Yet, it can be implemented as a 501(c)(3) organization, in case there is no specific church or congregation able to support the vision of this ministry.

We also believe that, at the earliest stages of this project, every single professional involved in this ministry would be also volunteering. Every dollar counts along a process of growth and consolidation. We believe that the training and logistic aspects of the ministry are vital at this stage, and most of the finances should be directed to satisfy the requirements of the ministry in these aspects.

Kouzes & Posner, in their book *The Leadership Challenge,* present relevant leadership principles for this ministry. Actually, they talk about the five practices and ten commitments of leadership. These five practices are: "model the way, inspire a shared vision, challenge the process, enable others to act, and encouragement of the heart."[75]

Those who are called to have positions of leadership also need to go throughout a process compared to a ladder's ascend. This analogy was proposed by Thrall, McNicol, and McElrath, in their book *The Ascent of a Leader.* According to these authors, a leader develops his or her leadership capacities while ascending 2 integrated ladders, the ladder of character and the ladder of capacity.[76]

Basically, this analogy makes a point based on a person's character: Without a solid character and strong values people can barely lead, no matter what the gifts and talents in these people are. There is a connection to a thought expressed by Edwin Louis Cole, founder of the Christian Men's Network:

---

75 James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 4th ed. p. cm. (San Francisco, CA: Jossey-Bass, 2007), 26. See APPENDIX E.

76 The character and the capacity ladders integration shows us a ladder in which one rail represents environments of grace, and the other rail represents relationships of grace. 9 rungs, from bottom to top, define a set of steps a true leader needs to take: (1)Trust God and others with me; (2) Discover what I can do with God and others; (3) Choose vulnerability; (4) Develop my true capacities in team; (5) Align with truth; (6) Acquire positions that match who I am; (7) Pay the price; (8) Attain God designed potential; (9) Discover my destiny. Bill Thrall, Bruce McNicol, and Ken McElrath, *The Ascent of a Leader: How Ordinary Relationships Develop Extraordinary Character and Influence*, 1st ed. (San Francisco, Calif: Jossey-Bass, 1999), 144.

"A man's talent can take him where his character cannot sustain him."[77]

This thought can be expressed using inclusive language, and we believe that the whole concept applies either to men or women involved in leadership.

Since most of the people that will help in turning this vision into reality are volunteers, and given the fact that the ministry may have a wide spectrum of volunteers in terms of age and generations – From retired professionals (Baby Boomers) to young professionals (Gen @), and also "virtual" volunteers – we consider relevant to follow advice from Jonathan and Thomas W. McKee on "how to: frame our recruitment message for today's volunteers, understand how the different generations are motivated, empower volunteers to 'own' their projects, create a climate of teamwork across generational boundaries, involve 'virtual' volunteers from around the country, and engage the passion of our volunteers."[78]

Only growth and consolidation, coming out of consistency, will turn this ministry attractive to more professionals, volunteers, potential donors and sponsors, who will decide to share the vision, and support it. This consistency will open doors of opportunity for the people we aim to serve and also to support the expenses of the ministry.

---

77 "The Ed Cole® Library", n.d., http://www.edcole.org/index.php?
     fuseaction=coleisms.showColeism&id=22&keywords=talent&page= (accessed April 25, 2013).

78 Jonathan R. McKee, *The New Breed: Understanding and Equipping the 21st Century Volunteer*
     (Group Publishing, 2007) Back cover. The term "virtual volunteer" defines a type of volunteer who
     remotely develops his or her projects, using computers or newer digital technologies such as tablets,
     and communicates with others through the Internet. See "Virtual volunteering," *Wikipedia, the Free
     Encyclopedia*, April 19, 2013, http://en.wikipedia.org/w/index.php?
     title=Virtual_volunteering&oldid=543829773 (accessed April 25, 2013).

Organizational Structure and Involved Activities

Like in the leadership model, the organizational structure of this ministry should have three levels as well, represented by: 1) the pastoral leadership unit; 2) service units, and 3) specific areas of activity.[79]

The Pastoral Leadership Unit

This unit represents the spiritual and guiding component of this ministry. Also, all the people and activities developed in it. This should be a collegiate kind of leadership in which prayer, teaching, and planning activities for the whole ministry should take place. The number of pastors should not be greater nor less than three.

This is an office which prays for those we want to reach and asks God and the Holy Spirit for: wisdom, guidance, healing, restoration, and empowerment. Pastors must conduct meetings in which prayer, teaching, and preaching will allow to share the vision and goals with directors and volunteers of the different units.

Additionally, this must be the area in charge of public relationships, and legally responsible to represent the ministry in front of other organizations, and people in the Los Angeles community, nationwide, and worldwide.

These activities are not supposed to limit pastors in serving in different areas of the ministry, but it needs to be clear from the very beginning, that this is not an organization for social justice advocates per se, but a Christian ministry who considers social justice as part of the manifold activities in which the Christian church must get

---

79 See APPENDIX F.

involved for the sake of helping and impacting the community with the message of Jesus Christ, bringing life to people and bringing it abundantly.[80]

Street Team Unit

The head of this unit should be an expert in communications, with experience in project development in geographic areas such as the ones we plan to serve – These areas include different social issues such as: homelessness, gang activity, drug addiction, prostitution, single parenthood, unemployment, etc.

The street team unit conducts the evangelistic area. From an organizational standpoint, the term evangelistic has a broad meaning, including the good news of the kingdom of God of course, and also the message about the health care and educational plan we want to deliver among our target population; the life changing opportunity they will have as long as they get freely involved with this ministry, a ministry willing to offer help and transformation, out of compassion and willingness to serve the neighbor in need.

This team represents the face and heart of the ministry in front of our "patrons." It will be formed by volunteers who will "hit the streets" with two main purposes: bring spiritual support and teach about the available possibilities people will have in getting registered into the different programs this ministry has to offer.

---

80 "The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full." Jn 10:10 NRSV.

Also, the following careers provide the profile of volunteers that match with the vision of the ministry for this area: communicators, pastors, ministers, social workers, psychologists, and teachers.[81]

Additionally, as part of the development plan for the ministry, it is mandatory to offer training to every single person who feel the call to serve in this area. The length of this process should last at least 8 weeks before new volunteers can "hit the streets" representing the ministry.

We also want to minimize risk factors, particularly because our goal is to serve people with excellence, but knowing that our target population embraces people with special needs who need special treatment, we want to guarantee the physical integrity of our team members, and give to them appropriate tools to accomplish with their purpose effectively while they are volunteering.

Health Care Unit

This is one out of two main units for the ministry, since health care and education represent the major goal for the whole project. The health care unit should have a multi-disciplinary board of directors in which a pastor, a psycho-therapist, and a physician should lead the spiritual care area, the emotional care area, and the physical care area, respectively.

The professional profile for volunteers called to serve in this area should include the following careers: pastors, ministers, physicians, nurses, psychologists, psycho-

---

81 While this ministry is open to recruit volunteers having in mind their willingness to serve, it would be beneficial to have people with formal training and better yet, with a degree from an accredited educational institution. This is not at all a mandatory requisite, but we believe it will definitely help to improve the quality of the service we plan to offer to our target population.

therapists, physiotherapists, and any other profession related to the different services this unit aims to provide. It would be preferable to count on people with formal studies or a degree in accredited educational institutions.

The spiritual care area, in charge of a pastor, needs to point toward Jesus' "conviction of the immense worth of persons" which represents a reason why this ministry project is in the process of development.[82]

David G. Benner, in the book *Care of Souls*, quotes John T. McNeill who "suggests that Jesus presents us with two great gifts that are the object of our deepest strivings: spiritual renewal and spiritual repose." When it comes to people that we aim to serve this is not an exception at all, whether they are believers or not. We do not plan to serve only Christian people, but human beings in need, creation of God.[83]

Historically, "two components have always been central to soul care in Christianity: the response to the need of a remedy for sin and assistance in spiritual growth." We firmly believe this area should keep following these historical practices as part of its regular activities.[84]

The emotional care area is another area partaking of the health care unit of this ministry. The nature of issues faced here are mostly related to psycho-analysis and psycho-therapy, feelings and emotions, but still part of a whole represented by spirit, soul, and body; three indivisible components of every human being created by God.

Ray S. Anderson, in his book *Self Care*, says:

---

82 David G. Benner, *Care of Souls: Revisioning Christian Nurture and Counsel* (Grand Rapids, Mich. : Carlisle, U.K: Baker Books ; Paternoster Press, 1998), 26.

83 John T McNeill, *A History of the Cure of Souls* (New York: Harper & Row, 1977), quoted in Benner, *Care of souls*, 27.

84 Benner, *Care of souls*, 28.

"The Bible reveals to us a God who expresses strong feelings and who cares deeply about the objects of his love: pathos is at the very core of the being of God.

God confronts persons at the level of emotions and uses emotion to motivate response and to bring healing and hope: emotion is at the core of faith and love."[85]

We resonate with Collins whenever he classifies at least 6 different types of issues, when it comes to emotional health care, that the emotional care area of this project should be able to deal with: (1) Prominent issues; (2) developmental issues; (3) interpersonal issues; (4) identity issues; (5) family issues; (6) control issues; and (7) concluding issues. Certainly, our prospective patients will fall, like anybody else, in more than one of these categories.[86]

The physical care area will take care of those patients who are in need of medical attention, and probably physical therapy to recover their former health status. People on wheelchairs, crutches, and heavy smoking, represent common traits we have seen in many places we serve with the outreach ministry of our local church.[87]

Additionally, we believe that patients experiencing homelessness and living in the streets, aside of the emotional issues they experience on a daily basis, are not necessarily healthy and need immediate assistance.

We believe in humble beginnings and in seasonal growth when it comes to figure out how are we going to offer this kind of assistance to our prospective "patrons,"

---

85 Ray Sherman Anderson, *Self-care: A Theology of Personal Empowerment and Spiritual Healing* (Eugene, Ore.: Wipf & Stock, 2010), 77.

86 Gary R. Collins, *Christian Counseling 3rd Edition: Revised and Updated*, 3rd ed. (Thomas Nelson, 2007), Contents. See APPENDIX G.

87 "Union Rescue Mission, South San Pedro Street, Los Angeles, CA - Google Maps", n.d., http://maps.google.com/ (accessed April 29, 2013). See APPENDIX H.

particularly at earlier stages of the ministry. Probably, the best approach will be to observe the number of people we can reach and the number of people who truly decide to get help from the ministry.

Educational Unit

The educational unit represents a main unit in this ministry practical application. It is one out of two main areas of development we believe this ministry should focus on and thrive.

Aside the spiritual, emotional, and physical care, we intend to offer, we believe that our prospective patients also need to attain a level of education that will prepare them to be reincorporated into the society as productive agents. In other words, this ministry aims to equip them, so they will be able to improve their quality of life, thanks to provided care and skills they will develop throughout the learning season they will experience through their involvement with this ministry.

The professional profile for this unit must include: experts in pedagogics and teachers with experience teaching people facing the typical issues of our target population. We also want to count on professionals and certified technicians in different educational fields, offered to people seeking help from our ministry.

Initially, these fields are: the culinary field, and the information technology field. We want to stress that the educational activities of this ministry are not restricted to these two fields alone, and additional fields will be offered, depending mostly on the job market demand, and our "patrons" response to the program.

This ministry, and particularly this unit, needs to help and prepare people to take the GED test. It is clear that not everyone who comes in search of care and help might require to take this test, but it is essential for young people who did not have the chance to complete their high school level education. Through this option they will be able to accomplish, on the one hand, with an official requirement, and on the other hand, to contend against qualified people currently available in the job market.

This vision is not new at all. Actually, Homeboy Industries, a ministry founded by the Catholic priest Greg Boyle, is our inspiration source. Homeboy recovers young adults from the world of gangs and gives them, through care and education, new opportunities to start anew, and develop their potential as human beings, living and growing in healthier environments of our society.[88]

Additionally, we believe that people who decide to receive help and to take this test, will have the opportunity to continue a life long learning process if in the future they decide to follow a higher education career at an accredited educational institution. This step is mandatory for those who did not graduate from high school and are in seek of help from a program like ours.

The occupational area is responsible to develop and run two programs: a) the culinary certification program, and b) the technological certification program.

The culinary certification program should offer at least four different specializations: a) cook assistant, b) chef, c) pastries chef, and c) baker. These are three specializations required in almost every restaurant or food production business.

---

88 Emilyskehan, "Homeboy Stories: 'Victories define the woman I am today.'," *Homeboy Stories*, August 7, 2012, http://www.homeboystories.blogspot.com/2012/08/victories-define-woman-i-am-today.html (accessed April 20, 2013). See APPENDIX I.

The technological certification program should offer at least five specializations: a) office suites expert, b) graphic design and photo retouch expert, c) web design & development expert, d) multimedia development expert, and e) mobile applications development expert.

These educational fields are not exclusive, and do not represent the entire variety of educational fields the ministry would be offering in the future. We surely need to perform an ongoing assessment based on attendance, results, the job market, funds, etc. This approach is extremely important, particularly in fields such as technology, experiencing a vertiginous change and constant evolution.

These occupational programs should include courses in which we will be able to teach about Christianity. We want to reinforce the relevance of a spiritual development in our prospective students, as part of their recovery and healing processes.

Financial Unit

The financial unit will manage all the financial resources for the ministry, planning its budget, and make sure all its units will carefully follow it. We also consider this unit in charge of the legal and taxation aspects related to finances in an organization such as this one.

This unit needs to be in charge of professionals in the following fields: economic sciences, business administration, or accounting. Like all the units in the ministry, this unit directly reports to the pastoral leadership committee.

This is a vital area for the success of the ministry, and integrity must be its mark, especially when it comes to manage and steward the resources God will entrust to the

ministry. Stewardship and accountability are two non-negotiable prevailing values throughout these unit's activities and performance. It is relevant to elaborate the concept of stewardship quoting Richard B. Cunningham who brings a Christian perspective on this matter:

> "Christian stewardship concerns our responsibility to live wholly for God, managing our resources to give him glory and benefit humanity. Stewardship touches every area of life and involves both individual and corporate commitments. It encompasses far more than giving to the church: Stewardship includes the use and care of our natural resources; it includes what we do with our abilities and talents; it involves the way we manage our time.
>
> Though stewardship has often been applied strictly to finances or is seen to be synonymous with giving or tithing to the church, financial stewardship can be understood best within the broader framework of biblical stewardship.
>
> … we should remember that biblical stewardship includes the management of all God's gifts to humanity. We will not grasp the full implications of financial stewardship until we know what it means to surrender every part of our lives to God."[89]

Sadly, more often than not, many Christian ministries have failed in this area. A poor management of resources, originally intended to help the ones who really needed them, does not represent the entire set of negative consequences following Christian ministries. The misrepresented image of Jesus Christ in the society, as a consequence of pseudo followers actions, must be the biggest concern among Christians, when it comes to manage entrusted funds and resources.

Without a doubt, this is a reason why people around the world, would rather know about news in which a serial killer has the leading role than about the gospel of Jesus Christ.

---

89 Cunningham, Richard B. "The Purpose of Stewardship," in *Leadership Handbook of Management and Administration*, ed. James D Berkley (Grand Rapids: Baker Publishing Group, 2008), 451.

Information Management Unit

Information represents a relevant tool for decision making, and ministry should not be the exception. This is the reason why we believe there is need for an information management unit in this practical ministry application. In addition to the guidance of the Holy Spirit, which constantly happens throughout the process of our decision making (through prayer and study-interpretation of the Bible), good quality information allows us to improve our discernment, therefore we firmly believe that our decision making process articulates two realities: the spiritual one, and the material one, both part of God's creation.

We believe that Christian ministries able to measure the different issues their target population is affected by, have stronger tools to identify problems and find quicker and better solutions. We don't believe that technology is good or evil in itself, it depends on the purposes and goals that we seek to attain what gives to it its moral value.

This unit should be in charge of professionals related to information technologies, statistics, communications, and digital designers. This multi-disciplinary integration obeys to the vision we have for this unit, not only as a source of reliable information, but as a unit able to develop a cash flow through diverse services offered to the community.

Three areas will integrate this unit: (1) the statistics and monitoring area; (2) the multimedia production and promotion area; and (3) the external services area.

The statistics and monitoring area will be in charge to gather data and build a set of performance indicators that will help along the decision making processes of the ministry. We consider relevant to create a culture of data management among the

different units and areas of the ministry. The diversity of data, coming from different sources of our ministry, will allow to have consistency along the decision making process, based on the diversity of factors involved.

This affirmation only reinforces the goals of our ministry, which places first people's well-being, in its spiritual, physical and educational contexts – these are understood in the way we already explained in previous chapters of this document.

The multimedia production and promotional area will be in charge of producing educational and informative material to be used either by the educational unit or to promote the ministry activities among people. We expect that people who will be exposed to these informational materials might consider to become members of the volunteers team, or supporters and advocates for the ministry in the community. This unit will be in charge also of the ministry's website, and the different accounts the ministry will have in the most popular social media sites in Internet.[90]

The external services area will offer multimedia production services to the community, including but not limited to digital video production, web design and development, graphic design, mobile applications development, and desktop publishing.[91]

---

90 Facebook, Twitter, Instagram, Youtube, Google+, etcetera.

91 The current boom of digital devices such as tablets and smart phones has created a high demand for application developers and custom made applications. As an example, see the Oasis church application for smart phones at Google Play https://play.google.com/store/apps/details?id=com.subsplash.thechurchapp.oasischurch&feature=search_result#?t=W251bGwsMSwxLDEsImNvbS5zdWJzcGxhc2gudGhlY2h1cmNoYXBwLm9hc2lzY2h1cmNoIl0. The production of printed matter by means of a printer linked to a desktop computer, with special software defines the meaning for the term desktop publishing. Source: http://www.google.com, searching criteria "desktop publishing definition."

This unit's purpose is to generate income for the ministry through the different services offered to the community, to individuals or organizations. Additionally, this unit will operate as a future place in which people, who completed their recovery and healing process and/or educational process in our ministry, will have the chance to work.

Logistics Management Unit

The logistics management unit takes care of the logistics required to operate in the ministry. It takes care of venues, transportation, and facilities management. We believe that at earlier stages of the ministry, its role will be focused on helping volunteers of the street team unit to accomplish with their evangelistic job accordingly. In that sense, and according to our personal experience in the field, this unit needs to offer transportation, food, and water, to cover the basic needs for the team along a day of service; also coordinates to provide informative material –produced by the information management unit– to people of our target population.

There is a close relationship between this unit, and a concept that will be developed in the section of this document, titled "First Implementation Steps." In its early stages, it must develop partnerships and build networks with churches having resources and capacity to support the ministry, while this one develops its outreach activities.

As an example, there are churches which own their own transportation fleet. Through a joint venture, between the church and the ministry, the transportation requirements would be satisfied, especially throughout the days in which the volunteers of the street team will need to develop an outreach activity, in previously designated areas.

This unit's responsibilities will grow proportionally to the ministry's growing process. If there is a chance to acquire properties and transportation means, during the growing process, then it will be responsible to provide all the material resources that will allow the team of professionals and volunteers to accomplish with their mission accordingly.

The professional profile for people leading this unit is directly related to administration and resources management careers.

First Implementation Steps

Since this is a multi-disciplinary and ambitious project, there is an extreme need for responsible and careful planning. Every step and action for its implementation must keep in mind that this is a long term project. In that sense, faith and patience are key qualities. The nature of issues our target population faces on a daily basis, demands complex solutions, and more often than not, complex solutions demand a great amount of work and time to be completed.

The local church is the main source of professionals and volunteers this ministry requires. Aside of the local church, there is a good number of "virtual" volunteers as well. These, can be incorporated into the workforce required by the ministry to take off, and start its activities among people in our community. We call these volunteers virtual, because they can accomplish with specific tasks without being physically present. Through the use of Internet, they can keep in touch and develop projects for the ministry. This kind of work avoids, in some sense, the limitations caused by distance, and rigid schedules.

Partnering or networking becomes key to make sure that the ministry will never run short either in permanent staff or volunteers. These numbers may vary according to the magnitude of the tasks and actions, required along every step of the implementation and development processes. Jonathan and Thomas W. McKee bring a relevant insight about partnering or networking:

> "Some use the word *partnering* instead of *networking*. Partnering with an organization also allows you to build a network of volunteers. Loaves and Fishes, a successful agency in Sacramento that feeds the homeless and runs the Mustard Seed School for the children of homeless families, uses volunteers each day to take care of the meals and school.
>
> How do they get the many volunteers they need? They partner with local organizations –mostly church groups. A church group takes responsibility for one day each month to supply all needed volunteers for that day. Other church groups take on the responsibility of the school, providing retired teachers to teach the children of the school."[92]

The recruitment process is another relevant aspect for the ministry, since we need to fill positions under two different modalities: permanent staff, and volunteers.

We aim to count on permanent staff, especially when it comes to directors for the different units the ministry plans to have. These should be professionals, highly qualified in their respective field, but mostly willing to serve people in extreme need.

Even though the goal is to count with highly qualified professionals, we also would appeal to count on professionals who would be willing to volunteer their time.

We also need to be clear in our statements about the expectations of the ministry on volunteers serving in the different units and areas.

---

92 McKee, *The New Breed*, 38.

Whether we talk about permanent staff or volunteers, training programs are foundational. These training programs are conceived to share the vision, values, and objectives of this ministry. Nothing else should be done, unless each designated person to serve in the ministry completes this stage of preparation and indoctrination.[93]

Where do we start searching for new members that will become part of the ministry? Once again, the local church represents an excellent source of resources for the ministry. The message about specific need of professionals, whether permanent staff or volunteers, will be delivered in many ways, by word of mouth, through advertising material, delivered along the announcements segment of church's regular services, and through the use of a massive and cheap conduit: Internet – A website and presence in the most relevant social media networks will help to spread the message among a bigger number of people than the number of congregants of the local church.

Potential candidates will submit their resume, and also be ready to take a set of tests and interviews. These tests and interviews will help to have a better idea about the vocation or calling, personality, and strengths for each candidate in the workplace.[94]

We believe that prayer and personal interviews –probably more than one for candidates getting to the final stages of the hiring process– will help in finding people to make this team and ministry thrive. We should not rush in our selection process though, we need to make sure the people, offered with the different positions, will be able to

---

93 See APPENDIX J for an initial set of activities and estimated times of accomplishment.

94 The following test list includes tests we consider the candidates will have to take: the Jung Typology Test, the Sixteen Personality Factor Questionnaire (16PF), StrengthsFinder 2.0, and additional digital tools like the Pre-employment Testing and Personality Assessment (JTPW™) which is a variation of the Jung Typology Test, known as the Jung Typology Profiler for the Workplace. See http://www.hrpersonality.com/Products/AreasofAssessment/EmploymentTesting.aspx

work together, and bring outstanding results for the sake of the ones who need healing and restoration.

We are dealing with a great responsibility, to help God's creation find and achieve its purpose in life, and ultimately, we will be accountable to Him for this.

The ministry needs to have a formal constitution under the civil authorities of the State of California and the United States of America. A 501(c)(3) or a non-profit organization status will probably be the best way to go.

The ministry's regular activities will involve processes related with funding and money flow. Legally speaking, this money is subject of taxation. Since we claim that integrity will be a non-negotiable mark for this ministry, then we must obey and follow the legal procedures to operate in an environment of respect not only for God, but for the law. These are details point to a true transformation of our society.

The ministry's legal constitution process will take big part of our attention, and will run in parallel with the planning and hiring processes.

Funding

Where do the supporting funding for this ministry activities come from? This question involves different answers. Being founders of this ministry, we have a particular perception on how to fund our ministerial activities.

A first answer considers that along early stages, the money to cover the initial expenses will come out of the salary the founders earned at their current jobs. These resources are not abundant of course, but due to the size of the ministry at this point,

these should be enough to accomplish with the initial goals, which basically are: legal constitution, Internet resources and materials required for the hiring process.

The second answer involves partnering or networking processes with other ministries and churches. These processes aim to bring more human and financial resources to the ministry, and expand its range of activities.

Among the financial resources available for the ministry we can mention: grants, donations, fundraising activities, and investments coming from partners who may decide to help others achieve their wholeness as human beings, and provide a chance to reinsert these back into the society. Here is where it turns relevant to have a legal constitution for the ministry; additionally, it represents another way of accountability for the organization, and the team that partakes in it.

Also, the immediate implementation of an area of services, to start a cash flow through an offer of graphic design, web and applications development services, becomes relevant. Refer to this document's section in which we explain details about the information management unit organization process.

APPENDIX A

Table 1. Psalms of Healing

Healing Psalms	Deliverance Psalms
6	3
13	5
16:9-11	12
	18
25:16-18	25:20-21
30	27
32:3f.	
35	
38	
39	
40	40
41	
51	59
	68
88	91
102	
103:3	
107:17ff.	
116	118
147:3	

Source: Adapted from Willard M. Swartley*, Health, healing and the church's mission: biblical perspectives and moral priorities.* (Downers Grove, Ill: IVP Academic, 2012), 51, Table 2.1.

APPENDIX B

Table 2. Conditions and References of Healing in the Old Testament

Condition	Person(s)	Referral	Reference
Boil	Hezekiah	Hezekiah	2 Kgs 20:1-11
Infertility	Abimelech and Family	Abraham	Gn 20:17-18
Leprosy	Miriam	Moses	Nm 12:5-16
Head Shunamite's Son	Mother	Elisha	2 Kgs 4:1-37
Leprosy	Naaman	Wife's handmaiden	2 Kgs 5:1-19

Source: Adapted from E. Keith Byrd and P. Diane Byrd, "A listing of biblical references to healing that may be useful as bibliotherapy to the...," *Journal of Rehabilitation* 59, no. 3 (July 1, 1993), 48, Table 1.

APPENDIX C

The following is an adapted table which presents some conditions and references of healing in the New Testament, including Jesus' ministry and the subsequent apostles' ministry.

Table 3. Conditions and References of Healing in the New Testament

Condition	Person(s)	Referral	Reference
Bent over	Woman	Jesus	Lk 13:10-17
Blindness	Two Men	Two Men	Mt 9:27-30
Blindness	Two Men	Two Men	Mt 20:29-34
Blindness	Man	Some People	Mk 8:22-25
Blindness	Bartamaeus	Bartamaeus	Mk 10:46-52
Blindness	Beggar	Beggar	Lk 18:35-43
Blindness	Man	Jesus	Jn 9
Blindness	Paul	God	Acts 9:13-19
Deaf and Mute	Man	Jesus	Lk 13:10-17
Dropsy	Man	Jesus	Lk 14:1-6
Epilepsy	Boy	Boy's Father	Mt 17:15-21
Hemorrhage	Woman	Woman	Mt 9:20-22
Hemorrhage	Woman	Woman	Mk 5:24-34
Hemorrhage	Woman	Woman	Lk 8:43-48
Illness	Peter's Mother-in-Law	Disciples	Mk 1:29-31
Illness	Peter's Mother-in-Law	Disciples	Lk 4:38-39
Illness	Centurion Slave	Centurion's Friends	Lk 7:2-10
Illness	Jairu's Daughter	Jairus	Lk 8:41-42, 49-56
Illness	Nobleman's Son	Nobleman	Jn 4:46-54
Illness	Man	Jesus	Jn 5:1-8

Table 3 - *Continued*

Condition	Person(s)	Referral	Reference
Illness	Publius	Paul	Acts 28:7-10
Lame	Man	Peter and John	Acts 3:1-16
Lame	Man	Man	Acts 14:8-12
Leprosy	Man	Man	Mt 8:2-4
Leprosy	Man	Man	Mk 1:40-42
Leprosy	Man	Man	Lk 5:12-15
Leprosy	Ten Men	Ten Men	Lk 17:11-19
Multiple	Man	Jesus	Mt 12:22-23
Multiple	Boy	Boy's Father	Mk 9:17-29
Mute Man	Unknown	Unknown	Mt 9:33-34
Paralysis	Centurion Slave	Centurion	Mt 8:5-13
Paralysis	Man	Friends	Mt 9:2-7
Paralysis	Man	Friends	Mk 2:3-12
Paralysis	Man	Friends	Lk 5:18-26
Paralysis	Aeneas	No One	Acts 9:32-35
Possession	Two Men	Demons	Mt 8:28-32
Possession	Canaanite Daughter	Mother	Mt 15:22-28
Possession	Man	Jesus	Mk 1:23-27
Possession	Legion	Legion	Mk 5:2-20
Possession	Girl	Mother	Mk 7:25-30
Possession	Man	No One	Lk 4:33-37
Possession	Mary Magdalene	Jesus	Lk 8:1-3
Possession	Legion	Legion	Lk 8:26-39
Possession	Boy	Boy's Father	Lk 9:37-43
Possession	Slave Girl	No One	Acts 16:16-21
Withered Hand	Man	Jesus	Mt 12:9-14

Table 3 - *Continued*

Condition	Person(s)	Referral	Reference
Withered Hand	Man	Jesus	Mk 3:1-15
Withered Hand	Man	Jesus	Lk 6:6-10
Wound	High Priest's Slave	Jesus	Lk 22:47-53
Wound	Paul	God	Acts 14:19-20
Wound	Eutychus	Paul	Acts 20:8-12

Source: Adapted from E. Keith Byrd and P. Diane Byrd, "A listing of biblical references to healing that may be useful as bibliotherapy to the...," *Journal of Rehabilitation* 59, no. 3 (July 1, 1993), 48, Table 1.

APPENDIX D

The following table – compiled by Willard M. Swartley – presents a list of healing

works performed by Jesus, detailed in the accounts of the New Testament.

Table 4. Healing Works of Jesus

No.	Healing	Matthew	Mark	Luke	John	Method
1	Man with unclean spirit		1:23	4:33		Exorcism, word
2	Peter's Mother-in-law	8:14	1:30	4:38		Touch, word; prayer of friends.
3	Multitudes	8:16	1:32	4:40		Touch, word; faith of friends.
4	Many demons		1:39			Preaching; exorcism
5	A leper	8:2	1:40	5:12		Word, touch; leper's faith and Christ compassion
6	Man sick of the palsy	9:2	2:3	5:17		Word; faith of friends
7	Man's withered hand	12:9	3:1	6:6		Word; obedient faith
8	Multitudes	12:15	3:10			Exorcism, response to faith
9	Gerasene demoniac	8:28	5:1	8:26		Word; exorcism
10	Jairus's daughter	9:18	5:22	8:41		Word, touch; faith of father
11	Woman with issue of blood		5:25	8:43		Touching his garment in faith
12	A few sick folk	13:58	6:5			Touch (hindered by unbelief)

Table 4 - *Continued*

13	Multitudes	14:34	6:55			Touch of his garment, friend's faith
14	Syrophoenician's daughter	15:22	7:24			Response to mother's prayer, faith
15	Deaf and dumb man		7:32			Word, touch; friend's faith
16	Blind man (gradual healing)		8:22			Word, touch; friend's faith
17	Child with evil spirit	17:14	9:14	9:38		Word, touch; faith of father
18	Blind Bartimaeus	20:30	10:46	18:35		Word, touch, compassion, faith
19	Centurion's Servant	8:5		7:2		Response to master's prayer, faith
20	Two blind men	9:27				Word, touch; men's faith
21	Dumb demoniac	9:32				Exorcism
22	Blind and dumb demoniac	12:22		11:14		Exorcism
23	Multitudes	4:23		6:17		Teaching, preaching, healing
24	Multitudes	9:35				Teaching, preaching, healing
25	Multitudes	11:4		7:21		Proof of John Bapt. In prison
26	Multitudes	14:14		9:11	6:2	Compassion, response to need
27	Great Multitudes	15:30				Faith of friends
28	Great Multitudes	19:2				

Table 4 - *Continued*

		Matthew	Luke	John	Agency
29	Blind and lame in temple	21:14			
30	Widow's son		7:11		Word, compassion
31	Mary Magdalene and others		8:2		Exorcism
32	Woman bound by Satan		13:10		Word, touch
33	Man with dropsy		14:1		Touch
34	Ten lepers		17:11		Word; faith of men
35	Malchus' ear		22:49		Touch
36	Multitudes		5:15		
37	Various persons		13:32		Exorcism, and not stated
38	Nobleman's son			4:46	Word; father's faith
39	Impotent man			5:2	Word; man's faith
40	Man born blind			9:1	Word, touch
41	Lazarus			11:1	Word

Source: Adapted from Willard M. Swartley, *Health, healing and the church's mission: biblical perspectives and moral priorities* (Downers Grove, Ill: IVP Academic, 2012), 67–68.Table 3.1

APPENDIX E

The following table presents 5 practices and 10 commitments of leadership, according to Kouzes and Posner.
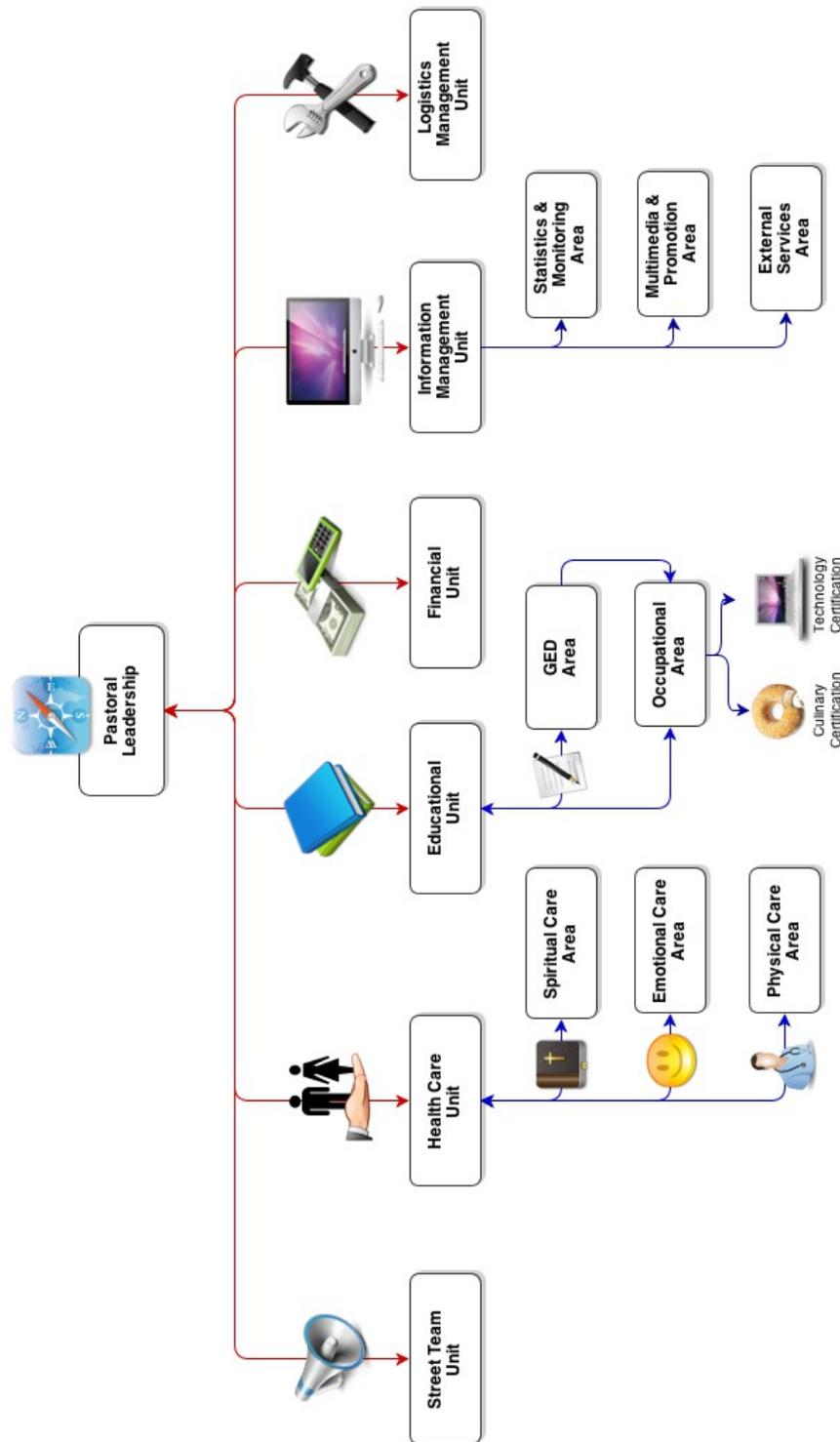
Table 5. The Five Practices and Ten Commitments of Leadership

Practice	Commitment
Model the Way	1. Clarify values by finding your voice and affirming shared ideals.
	2. Set the example by aligning actions with shared values
Inspire a Shared Vision	3. Envision the future by imagining exciting and ennobling possibilities.
	4. Enlist others in a common vision by appealing to shared aspirations.
Challenge the Process	5. Search for opportunities by seizing the initiative and by looking outward for innovative ways to improve.
	6. Experiment and take risks by constantly generating small wins and learning from experience.
Enable Others to Act	7. Foster collaboration by building trust and facilitating relationships.
	8. Strengthen others by increasing self-determination and developing competence.
Encourage the Heart	9. Recognize contributions by showing appreciation for individual excellence.
	10. Celebrate the values and victories by creating a spirit of community.

Source: Adapted from James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 4th ed. p. cm. (San Francisco, CA: Jossey-Bass, 2007), 26. Table 1.1.

APPENDIX F

This diagram shows the organizational chart for our practical ministry application project.

APPENDIX G

The following is a detailed list of emotional issues, classified by categories, according to Gary R. Collins.

Table 6. Issues in Emotional Care

Category	Detail
Prominent Issues	1. Depression 2. Anxiety 3. Anger 4. Guilt and Forgiveness 5. Loneliness
Developmental Issues	1. Childhood 2. Adolescence 3. Twenties and Thirties 4. Forties and Fifties 5. The Later Years
Interpersonal Issues	1. Conflict and Relationships 2. Sex Apart from Marriage 3. Sex within Marriage 4. Homosexuality 5. Abuse and Neglect
Identity Issues	1. Inferiority and Self-Esteem 2. Physical Illness 3. Grief 4. Singleness 5. Choosing a Marriage Partner
Family Issues	1. Premarital Counseling 2. Marriage Issues 3. Pregnancy Issues 4. Family Issues 5. Divorce and Remarriage
Control Issues	1. Mental Disorders 2. Alcohol-Related Problems 3. Addictions 4. Financial Counseling 5. Vocational Counseling

Table 6. - *Continued*

Concluding Issues	1. Crises
	2. Trauma, Terror, Terrorism
	3. Other Issues
	4. Spiritual Issues
	5. Counseling the Counselor

Source: Adapted from Gary R. Collins, *Christian Counseling 3rd Edition: Revised and Updated*, 3rd ed. (Thomas Nelson, 2007), Content List.

APPENDIX H

These are pictures taken from Google Maps at Skid Row, in Los Angeles,

California. This is one represents a place we visit and serve with a team of volunteers

from our local church. Note the people on wheelchairs and crutches. If you pay attention

you will see that in both photographs there are people smoking cigarettes.

Picture 1. Union Rescue Mission back door view at Skid Row.
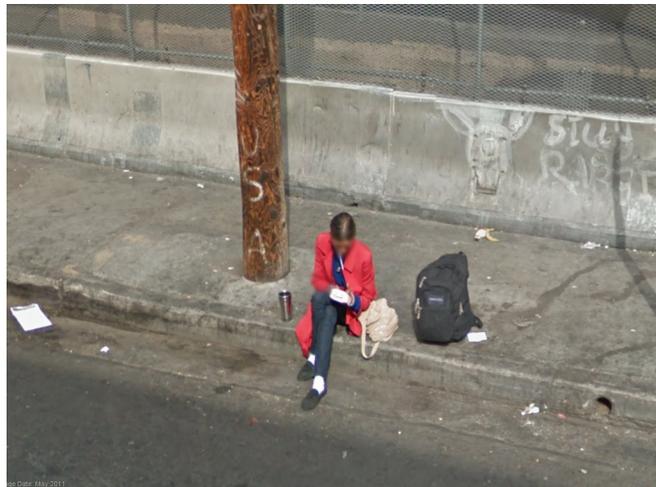
Picture 2. Homeless woman at Skid Row.

APPENDIX I

The following is a story of a young woman who was recovered by Homeboy

Industries ministry, we believe it is relevant to share it with the readers of this document:

"Last week, the Homeboy community was excited to share a special moment with one of our trainees. Rasheena's determination paid off when she graduated with an AA in business, and it was an honor to watch her hold up the diploma that arrived in the mail.

Rasheena was born and raised in Los Angeles. Her parents were drug addicts and career criminals, in and out of prison for as long as she could remember. Her grandmother raised Rasheena and her ten siblings. Rasheena's grandmother was the only person she could rely on, and when she passed away unexpectedly three days before Christmas, Rasheena was left with nowhere to go and a whirlwind of emotions. Rasheena reluctantly went to live with her parents. Living there, she was exposed to their dangerous lifestyles and for the most part, left home alone, a place where she started experimenting with drugs at age twelve. In this unsupervised environment, Rasheena was also sexually abused by one of her brothers. She spent the next years in a cycle of manipulation and abuse.

Though supportive family members moved in and out of her life, the instability and trauma in Rasheena's life caused mental instability and bouts of depression. She turned to the streets, began to skip school daily to get high, trying to numb the pain and disgust she felt. She got involved with gangs because there she felt loved and protected.

Rasheena's mother, whom she had become close with again after high school, passed away suddenly after Rasheena recovered from a devastating car accident. This sent Rasheena's world spinning, and she participated in a crime that led to her incarceration. Rasheena was sentenced to 6 years and 8 months in prison, leaving her daughter alone just as her mother had done to her. Realizing the error of her ways and having grown tired of running from her past, Rasheena vowed to be stronger, no longer falling victim to others around her.

In March of 2012, Rasheena paroled. Her history and background caused doors to shut everywhere. She lost all hope because she could not find a job and did not know what direction her life would take. Finally, she found Homeboy, which she refers to as the "extraordinary place of chances".

The moment she walked through the doors she felt at peace as learned more about all the services they offer. She began attending the majority of the self help classes offered, and became a part of the 18 month trainee program.

While at Homeboy, Rasheena is able to work on herself while also gaining employment skills, helping her to become a more productive member of society. Homeboy Industries has given her a chance to start a new life, with great opportunities that "are hers for the taking."

Rasheena received the diploma she earned in the Spring last week. She plans to continue furthering her education. She has found a true safe-haven in Homeboy Industries and has developed the courage to finally speak out, hoping to reach out and help victims of abuse everywhere. Rasheena wants to share this advice: 'when faced with life's difficulties, always remember you're not alone, your life is a precious gift, you too can achieve anything as long as you keep an open mind to life's countless possibilities. Always remember no matter the hardship life throws our way, I am a living witness that time heals all wounds. Never again will I allow the horrors of my past to define me. I've broken through my barriers victoriously and these victories define the woman I am today.'"

Source: Emilyskehan, "Homeboy Stories: 'Victories define the woman I am today.'," *Homeboy Stories*, August 7, 2012, http://www.homeboystories.blogspot.com/2012/08/victories-define-woman-i-am-today.html (accessed April 20, 2013).

Planning chart of the initial implementation steps for the ministry.

WBS	Name	Work
1	Legal Constitution of the Ministry	255d
1.1	Incorporation	60d
1.2	Bank Account	15d
1.3	IRS Approval 501(c)(3) Status	180d
2	Multimedia Resources Development	99d
2.1	Ministry Promotional Video	21d
2.1.1	Script Development	7d
2.1.2	Shooting Scenes	7d
2.1.3	Edition	7d
2.2	Printed Material	78d
2.2.1	Content Development	30d
2.2.2	Layout Design	30d
2.2.3	Pre-press Preparation	3d
2.2.4	Printing	15d
3	Internet Resources Development	107d
3.1	Website Contents	30d
3.2	Website Design	15d
3.3	Website Development	45d
3.4	Website Hosting	2d
3.5	Social Media Ministry Pages	15d
4	Hiring Process	250d
4.1	Permanent Staff	135d
4.1.1	Promotional Campaign	30d
4.1.2	Reception of Resumes	30d
4.1.3	Selection of Resumes	75d
4.1.3.1	First Selection of Candidates	30d
4.1.3.2	Second Selection of Candidates	15d
4.1.3.3	Testing	15d
4.1.3.4	Personal Interviews	15d
4.2	Volunteers	115d
4.2.1	Promotional Campaign B	30d
4.2.2	Reception of Resumes B	30d
4.2.3	Testing B	25d
4.2.4	Personal Interviews B	30d
5	Training	40d
5.1	Permanent Staff & Volunteers	40d
6	External Services Area Implementation	15d

Bibliography

Abingdon Press. *The New Interpreter's dictionary of the Bible*. Edited by Katharine Doob Sakenfeld. Nashville, TN: Abingdon Press, 2006.

Anderson, Ray Sherman. *Self-care: A Theology of Personal Empowerment and Spiritual Healing*. Eugene, Ore.: Wipf & Stock, 2010.

Benner, David G. *Care of Souls: Revisioning Christian Nurture and Counsel*. Grand Rapids, Mich. : Carlisle, U.K: Baker Books ; Paternoster Press, 1998.

Berkley, James D, ed. *Leadership Handbook of Management and Administration*. Grand Rapids: Baker Publishing Group, 2008.

Boyd, Gregory A., and Paul R. Eddy. *Across the Spectrum: Understanding Issues in Evangelical Theology*. 2nd ed. Baker Academic, 2009.

Brueggemann, Walter. "God of Wholeness." *Christian Century* 129, no. 8 (April 18, 2012): 36–37.

Byrd, E. Keith, and P. Diane Byrd. "A listing of biblical references to healing that may be useful as bibliotherapy to the..." *Journal of Rehabilitation* 59, no. 3 (July 1, 1993): 46–50.

Collins, Gary R. *Christian Counseling 3rd Edition: Revised and Updated*. 3rd ed. Thomas Nelson, 2007.

Emilyskehan. "Homeboy Stories: 'Victories define the woman I am today.'" *Homeboy Stories*, August 7, 2012. http://www.homeboystories.blogspot.com/2012/08/victories-define-woman-i-am-today.html (accessed April 20, 2013).

Gaiser, Frederick J. *Healing in the Bible: theological insight for Christian ministry*. Grand Rapids, Mich: Baker Academic, 2010.

Harper, Brad, and Paul Louis Metzger. *Exploring Ecclesiology: An Evangelical and Ecumenical Introduction*. First. Brazos Press, 2009.

Kouzes, James M., and Barry Z. Posner. *The Leadership Challenge*. 4th ed. p. cm. San Francisco, CA: Jossey-Bass, 2007.

McKee, Jonathan R. *The New Breed: Understanding and Equipping the 21st Century Volunteer*. Group Publishing, 2007.

McNeill, John T. *A History of the Cure of Souls*. New York: Harper & Row, 1977.

Mounce, William D. *Mounce's Complete Expository Dictionary of Old and New Testament Words*. Zondervan, 2009.

Nouwen, Henri J. M. *Reaching Out: The Three Movements of the Spiritual Life*. Reissue. Image, 1986.

Porterfield, Amanda. *Healing in the History of Christianity*. Cary, NC, USA: Oxford University Press, USA, 2005. http://site.ebrary.com/lib/apuebrary/docDetail.action?docID=10233612.

Strauss, Mark L. *Four Portraits, One Jesus: A survey of Jesus and the Gospels*. Zondervan, 2007.

Swartley, Willard M. *Health, healing and the church's mission: biblical perspectives and moral priorities*. Downers Grove, Ill: IVP Academic, 2012.

Tancara Chambe, Juan Jacobo. "Sight for the Blind? Education for people 'on the periphery' and support for them by the Christian Church." *International Review of Mission* 101, no. 2 (November 2012): 345–348.

Thrall, Bill, Bruce McNicol, and Ken McElrath. *The Ascent of a Leader: How Ordinary Relationships Develop Extraordinary Character and Influence*. 1st ed. San Francisco, Calif: Jossey-Bass, 1999.

Thurston, Bonnie Bowman. *Spiritual life in the early church: the witness of Acts and Ephesians*. Minneapolis: Fortress Press, 1993.

Warrington, Keith. "Healing and Suffering in The Bible." *International Review of Mission* 95, no. 376/377 (January 1, 2006): 154–164.

Witherington III, Ben. *On the Road with Jesus: Teaching and Healing*. Student/Stdy Gde. Abingdon Press, 2012.

Woolley, Reginald Maxwell. *Exorcism and the Healing of the Sick*. Periodicals Service Co, 1985.

Amplified Bible Mass Market. Zondervan, 1995.

"Baal-zebub." *Columbia Electronic Encyclopedia, 6th Edition* (February 2013): 1–1.

"Homelessness", n.d. http://www.policyalmanac.org/social_welfare/homeless.shtml (accessed November 1, 2011).

NRSV Bible. HarperOne, 2009.

"The Ed Cole® Library", n.d. http://www.edcole.org/index.php?
fuseaction=coleisms.showColeism&id=22&keywords=talent&page= (accessed
April 25, 2013).

"Union Rescue Mission, South San Pedro Street, Los Angeles, CA - Google Maps", n.d.
http://maps.google.com/ (accessed April 29, 2013).

"Virtual volunteering." *Wikipedia, the Free Encyclopedia*, April 19, 2013.
http://en.wikipedia.org/w/index.php?title=Virtual_volunteering&oldid=543829773
(accessed April 25, 2013).

Healthcare and Education, Goals for a Christian Ministry

1 Biblical Foundation
- Old Testament
- New Testament
  - Jesus
    - Healer
    - Teacher
  - Apostles

2 Theological Foundation
- Theology of Health
- Theology of Education
- Ecclesiology

3 Practical Application
- Background
  - Target Population
    - Spiritual
    - Mental
    - Physical
    - Material
  - Benefits
  - Challenges
    - Finances
    - Infrastructure
  - Outreach Accordingly
    - Human
    - Financial
    - Infrastructure
  - Resources
- Similar Experiences
  - Illiteracy Ministry
  - Former Activities in Peru

Questions