



MINISTRIES OF COMPASSION

An International Manual
of Community Services

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DEPARTMENT OF PERSONAL MINISTRIES
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Revised Adventist Community Services Handbook

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Introduction

Purpose of This Manual

“Wherever a church is established, all the members should engage actively in a missionary work” (6T296). This ADVENTIST COMMUNITY SERVICES MANUAL is prepared to provide ways and means for engaging in “missionary work” for the sick, to the poor, in providing for the needy, and in organizing centers and federations. It

sets forth the need, purpose, scope, programs, and procedures of Community Services sponsored by the Seventh-day Adventist Church. Some aspects of the service outlined in this manual may not be applicable in every country, because of varying situations. The principles and concepts set forth may, however, be found helpful everywhere as a basis for planning

services to the people of the community.

Along with the manual, a study of the book *Welfare Ministry* by E. G. White is recommended.

*This is a revised and updated edition of the former manuals entitled *Community Services Manual*, 1958, 1967, and 1978.*

CHAPTER I

Why Adventist Ministries of Compassion?

ADVENTIST COMMUNITY SERVICES is the descriptive name of the social services sponsored by the Seventh-day Adventist Church. It is also the name of the voluntary social agency directed by *the church's Department of Church Ministries*.

The services offered by the agency almost always include material aid and a personal presence. The agency provides educational services in health, home management, and sometimes language study. Counseling and spiritual ministry are also available.

Programs most often featured include: providing clothing, bedding, furniture, household equipment, and food to needy individuals and families; conducting camps for disadvantaged children; offering disaster relief service; collecting and processing supplies for international shipment; and ministering to the sick.

Adult education is offered in such areas as dressmaking, home management, first aid, medical self-help, home nurs-

ing, child care, nutrition, and vegetarian cooking. Health services include screening tests for hypertension and glaucoma, *the Breathe Free Plan to Stop Smoking*, and the Five-Day Plan to Stop Smoking clinics. Numerous other programs are detailed in this manual.

All services are available to clients without condition, except need. Staffing is almost wholly voluntary. Training and direction are given by professionals in social work and other helping professions, including the pastoral ministry. Financial support is given by the church members and the public.

In each church congregation, Community Services are planned by a committee known as the Lay Activities Council and/or the Church Ministries Council. *The Community Services activities are directed by the lay activities leader*. Most churches also have organized working groups participating in Community Services programs. The Dorcas Society of church women is totally dedicated to this work. Adventist Men is an

organization with a major role in Community Services projects. Adventist Youth Volunteers engage in Community Services in a supportive role. Additionally, church members also give aid to families in their neighborhood on an individual basis.

Dorcas Societies have one or more rooms assigned to them known as a Community Services unit. This facility is used as a workroom, office, supply storage site, and distribution point. *Over 1,500 congregations operate Community Services centers—buildings used exclusively for Community Services*. These must meet specific standards, including space for interviewing and for adult education.

Adventist Development and Relief Agency International (ADRA) is a companion agency of Community Services. A major function of ADRA is to provide and transport supplies (food, clothing, bedding, temporary shelter, materials for rebuilding, medicines), and provide emergency funds to areas of major disaster and to the developing areas of the world.

Adventist Community Services provide clothing and bedding to ADRA for international shipment, and distributes these and other ADRA supplies to the intended recipients. Thus, there is a close and complementary relationship between Community Services and ADRA.

History

Life and teaching of Jesus. Jesus is the perfect example for Christian Community Services volunteers. The Scripture record says He "went about doing good, and healing all that were oppressed" (Acts 10:38). In action and in parable He revealed the character of God and so drew others to His Father. He "ministered to their needs, and won their confidence. Then He bade them, 'Follow me'" (WM60).

Apostolic Church. Special provision was made by the early church for the care of the needy. Each believer had concern for the welfare of others. Deacons were appointed to aid widows and orphans. (See AA88-91.) So full of alms deeds was the life of Tabitha (Dorcas) of Joppa that

upon her death, God raised her up "that her skill and energy might still be a blessing to others" (5T304). Her qualities would best illustrate the character of God to the world.

Seventh-day Adventist Church. In the organization of the Seventh-day Adventist Church, those in want were not forgotten. Regular offerings to aid the needy were provided. The writings of Ellen G. White emphasized that the church cannot prosper without the individual exercise of beneficence (see WM28-34, 301-319, 142). The first Dorcas Society was organized at the headquarters church in Battle Creek, Michigan, in 1874. Soon almost every congregation had such a group of persons whose special mission was to minister to the needs of the poor. In 1913 the General Conference formed the Home Missionary Department to give leadership to laymen's activities, including Dorcas programs. In 1966 the department name, Home Missionary, was changed to Department of Lay Activities.

Community Services centers.

Wartime and post world-war needs sparked further organizational and program development on the community level. Appeals of authorities for emergency facilities and trained disaster-relief workers emphasized the need for community centers. Originally these were called Health and Welfare centers, and their services were designated "Health and Welfare Services." Although the Dorcas Society continued to be the major group supporting these services, the new centers were operated by the whole congregation through the Department of Lay Activities.

A distinctive concept. The social services of the church are based on the teaching of Scripture, the example of Jesus, and the concept of the wholeness of man. The physical, mental, social, and spiritual aspects of the person are so closely related as to be interdependent. What the person therefore needs and what Adventist Community Services seek to provide is a complete ministry to the whole person.

CHAPTER II

The Mission of Adventist Community Services

The Example

"And Jesus went." These three words effectively portray the pattern that Christ followed in order to fulfil His mission. Most times Jesus did not wait for people to come to Him, He went to them. The Gospel records are filled with His journeyings—to the market place, the synagogue, the mountain side, the cities and villages, to places far and near. His audiences ranged from one person to multitudes. His business was people.

The work of Jesus some 2,000 years ago is the work of the church today, and God looks to His people to follow the example of Christ the true medical missionary.

The following are key points to Christ's ministry:

1. He had one objective: to bring to men complete restoration. He ministered to the whole man—mentally, spiritually, and physically.

2. He took a personal interest in people. His ministry was person to person.

3. He was dedicated to His

task.

4. He understood human nature. He was kind and sympathetic. He met people on the level of their needs. He identified Himself with their joys and sorrows, with their trials and perplexities. He made truth plain through the approach of common interest.

5. He was untiring in His efforts. No task or problem was too great. He was their minister.

6. Jesus saw the value of a soul in all strata of society. He was a friend of publican and sinner. Men of position and influence sought Him. He had equal concern for the rich and the poor. He looked for the lost from the lowliest to the highest. Nationality, rank, position, or creed had no place in Christ's thinking in His desire to bring men back to God.

"Christ's methods alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs and won their confidence. Then He bade them, 'Follow Me' "

(MH143).

This paragraph explains in finer detail the gospel methods Christ used to reach people. In order that no point of this important instruction is overlooked, note carefully step by step Christ's methods of approach.

- "The Saviour mingled ...
- as one who desired their good.
- He showed His sympathy ...
- ministered to their needs, and
- won their confidence.
- Then He bade them, 'Follow Me.' "

The Commission

The commission of Jesus places upon the Christian church the responsibility for giving His gospel to every creature (Matt. 28:18-20). Christ also gave to His followers a commission for medical and social ministry: "Heal the sick" (Luke 10:9), "Visit the fatherless and widows" (James 1:27). In connection with the good Samaritan's ministry, Jesus commissions us to "go, and do thou likewise" (Luke 10: 37). The ministry of

Christians is to make God's love real by meeting human needs—physical, mental, and spiritual.

When God made His love more fully known, He came to us in person, in the person of Christ. To fulfill the commission of conveying God's love to man, we are to come in person to our neighbors in need. For the Christian such personal ministry is mandatory.

The prophecy of Isaiah 58 calls for a dual reformation in the lives of individuals making up the church of God—a personal reformation in true Sabbath observance and in social ministry. "Is not this the fast that I have chosen? ... Is it not to deal thy bread to the hungry?" (Isaiah 58:6, 7).

"Wherever the truth has been proclaimed and people have been awakened and converted, the believers are at once to unite in exercises of charity" (WM105).

Why Needed

Human needs are so widespread, so comprehensive, and so intense as to require help from all helping agencies and competent individual helpers. Tax-supported agencies are often limited by funding and by legal constraints, and are unable to meet all personal needs, especially spiritual needs. Not only do victims of adverse circumstances have material needs, the will to recover—that is, the restoration of morale—is often their primary need. The assurances of the Word of God are the most solid source of faith, hope, and courage—the essential forces in rehabilitation. These

assurances are more believable to the distraught when shared by those with hearts warm and minds trained to understand to give efficient assistance.

An important objective of Adventist Community Services is to help those in need to become financially independent, and for those for whom this is impossible, to help them to manage with the aid provided them by public assistance and other resources.

Special Resources

Seventh-day Adventists are strengthened in this ministry by having inspired instruction and distinctive assets in the following fields:

1. Healthful living
2. Methods of helping
3. Principles of church missionary organization, making possible an effective and a continuous service
4. Principles of gospel finance
5. A message for this time that meets the deepest needs of men
6. A full complement of willing volunteer workers

Seventh-day Adventists know that major disasters will increase in frequency and intensity as Christ's return approaches. This knowledge gives impetus to making preparations for effective ministry to those seriously affected.

General Conference Action

The General Conference of the church has taken the following action with respect to Community Services, which becomes the authoritative ex-

pression of denominational policy:

"We recommend, 1. That conferences and mission fields initiate a well-balanced Welfare program, geared to current conditions, to serve the needs of humanity; and that the churches be organized, and the members trained, (a) to do disaster relief work, and (b) to engage in every form of Christlike ministry in their immediate communities.

"2. That our churches be encouraged to make provision to store local reserves of food and clothing for emergency distribution" (Action of the General Conference session, July 10-22, 1950, General Conference Report, No. 10, *Review*, July 23, 1950, p. 232).

Scope of the Services

In the Seventh-day Adventist Church organization, Community Services are directed by the *Department of Church Ministries (Lay Activities Ministry)*. On the local church level the responsible authority is the *Church Ministries and/or Lay activities Council*.

Two additional church groups are part of *Adventist Community Services*: the Dorcas Society, an organization of women whose activities are limited to Community Services projects; and Adventist Men, an organization whose activities include Community Services projects as well as other service activities. The leaders of both these groups, the Dorcas Society and Adventist Men, are members of the Lay Activities Council *and/or the Church Ministries Council*.

The *Adventist Youth Society Executive Committee* also sponsors activities in the area of Community Services and works cooperatively with Community Services. Church members are also encouraged to undertake individual helping projects in their neighborhood, with the aid of friends.

A Community Services unit (room) is operated by the Dorcas Society, while a Community Services center is operated by the whole church congregation, with the support of the Dorcas Society, as well as other groups and individuals including non-Adventist volunteers.

Community Services encompass the following areas:

1. Helping the Needy in Emergencies

Providing temporary or supplementary supplies of clothing, bedding, food and other necessities such as furniture to needy families is a major program. It is not the aim of this agency to take the place of public welfare services, but rather to work in cooperation with them in giving emergency assistance. Adventist Community Services specialize in emergency cases, with short-term aid.

The aim is to help an individual in a personal way to meet an emergency with which he is unable to cope, helping the person to help himself. An endeavor is made to provide services not already available and to supplement services that may not be adequately supplied by others. The goal is rehabilitation through short-term aid, counseling, educational services, an accepting attitude, and an

encouraging spiritual climate.

2. Health

Health services include teaching and counseling, using center or church facilities for classes in first-aid instruction, home nursing, child care, nutrition, cooking, dressmaking, how to stop smoking, and other appropriate subjects. Cooperation with existing health-education agencies is given without loss of identity of the Adventist Community Services center.

Screening tests for hypertension, glaucoma, and other medical problems are given without charge and are usually made available through mobile units at shopping centers or on street corners.

3. Stockpiling Supplies

A reserve of clothing, bedding, linen, first-aid, food, and household supplies is available at every Community Services center and most churches to help meet emergency needs of individual families, or for use in major disaster-relief operations.

4. Disaster Relief

In cooperation with other disaster-relief agencies—government, Red Cross, St. John Ambulance, Salvation Army, and other voluntary agencies—disaster-relief centers are established in disaster zones for distribution of clothing, bedding, linens, and miscellaneous household supplies. First-aid, rescue, canteen and cleanup services are sometimes provided.

5. Aid for Developing Countries

Material aid is shipped through Seventh-day Adventist World Service (SAWS), and

made available to families in developing nations and in countries visited by major disasters.

6. Other Programs

These include summer camps for disadvantaged children, aid to prisoners and their families, Meals on Wheels, tutoring service, adult-education classes in dressmaking and home management.

Policies

1. Services and materials are given freely without charge of obligation.

2. Cooperative service is offered to other agencies engaged in rescue, mass-feeding, housing and other programs, provided the service requested is consistent with our principles of Sabbath observance and of helping people in need irrespective of race, creed or political preference.

3. Need is the only condition for eligibility for receiving aid.

Relationship to Community Agencies

Though retaining its individual identity at all times, the local church's Community Services agency becomes a part of the total social services of the community.

In many communities there are organizations in which the voluntary social-service agencies are banded together. These may be called Council of Social Services or Health and Welfare Council. A directory of all member agencies is often published. Adventist Community Services should be included in such listings of agencies.

Adventist Community Serv-

ices leaders should—

1. Secure the directory listing social services in the community.
2. Know the services available through each agency.
3. Become personally acquainted with leaders of government and voluntary social-service agencies.
4. Ascertain the kinds of needs existing in their community.
5. Define and share with other agency leaders the role and special field of service offered by Seventh-day Adventist Community Services.
6. Ask for suggestions: "How can our agency serve to meet community needs?"
7. Accept invitations to participate in social-service planning by community groups. Such participation offers many opportunities; meeting professional people, talking over mutual interests and problems, increasing knowledge, and sharpening skills.
8. Be realistic in assessing

for other agency leaders what our organization is prepared to do. Try not to overestimate or minimize the powers of our dedicated, organized and trained lay volunteers.

9. Work for a mutually established but confidential register of clients in order to keep track of how often clients are seen by what agencies. This gives opportunity for consistency in service multi-problem families who appear to be in need of help frequently.

Side Effects

While unselfish love for others in need is to be the motivation for the Christian's benevolence, there are blessings that result from such ministry, to the individual and the church's Community Services participating.

1. Individual

Spiritual benefits. "When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer re-

lationship to Jesus" (WM311). (See Isa. 58:10-12, WM17, 18.)

Health benefits. "The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health" (WM303).

General benefits. "Our happiness will be proportionate to our unselfish works, prompted by divine love" (*Ibid.*, p. 302).

2. Church Growth

Conversions. Others are led to faith in Christ. "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one" (WM86).

New life in churches. "I have been instructed to refer our people to the fifty-eighth chapter of Isaiah. Read this chapter carefully and understand the kind of ministry that will bring life into the churches" (WM29).

CHAPTER III

Recruiting and Managing Volunteers

A Work For Everyone

Organized Community Services give opportunity for every individual to exercise and develop the qualities of character that reveal the indwelling Christ. Extending oneself in sympathy and acts of kindness toward others strengthens every Christian character.

Every christian fits into the picture of an enlarged Community Services ministry. The ways of expressing kindness to the needy are sufficient to permit every Christian to find his/her place in this ministry.

“Those who have been engaged in this Christian help work have been doing what the Lord desires to have done, and He has accepted their labors. That which has been done in this line is a work which every Seventh-day Adventist should heartily sympathize with and endorse, and take hold of earnestly” (WM113).

There are simple routine tasks to be done; there are also difficult situations to meet, requiring the use of the highest skills. Persons blessed with an

undersanding of the human mind, with love for people, with business and administrative abilities, with creative skill in the field of crafts, or with professional medical training—all are invaluable in the enlarged community services program of the church. The young child who shares toys with other children, the man who gives time to move heavy pieces of furniture for a burned-out family, the older member making a bed-covering to warm a flood victim, the invalid confined to his room who prays for the suffering and for those who minister to them or is able to perform a telephone ministry—all are needed. Each Christian is a living part of a great pattern planned to reveal to the world the picture of God’s love.

Responsibility of Church Officers

It is a primary responsibility of the pastor, the elder, the lay activities leader, and other church officers to enlist and lead the members of the church in active service for

others. (See CS58-91, and SDA Church Manual.)

Community Services are a vital part of the missionary work of the church. One of the best ways to promote Community Services and to enlist more members in participation is for the Lay Activities Council and/or *The Church Ministries Council* to sponsor and give continuous support and direction to working groups such as the Dorcas Society, the Adventist Men’s organization, and the Community Services staff. The conference department leader will give assistance in organizing these groups.

Time and Personal Effort

Funds are needed to finance the enlarged Community Services program of the church. But the giving of offerings is not sufficient to fulfill the obligations of the Christian. “True beneficence means more than mere gifts. It means a genuine interest in the welfare of others...To give thought and time and personal effort costs far more than merely to give money. But it is the truest

charity" (WM199).

Men Needed

Men have special abilities that will strengthen and broaden the whole program of Community Services.

"We want men in the church who have ability to develop in the line of organizing and giving practical work to young men and women in the line of relieving the wants of humanity, and working for the salvation of the souls of men, women, youth, and children" (WM105).

Among the lines of community-service work recommended for men in welfare ministry are teaching young people useful trades or occupations, educating "the poor to become self-reliant," assisting the poor in settling on the land and learning how to make it yield a livelihood, and helping the less fortunate where they are to make the best use of what they have. (See WM194-199.)

Activities that appeal to men and that will make major contributions include:

1. Participating in planning and operating *Adventist Community Services Centers*.

2. Contacting business firms and individuals for materials and supplies.

3. Interviewing men in need, men in prison, or those otherwise institutionalized.

4. Teaching first aid, medical self-help, crafts, trades, gardening, family business administration, budgeting, furniture and toy repair, upholstery, home repair and construction, carpentry, roofing, plumbing, painting, decorating, and elec-

tronics.

5. Assisting in the preparation of clothing shipments to the clothing depots for international relief.

6. Assisting in the transport of clothing and bedding to depots.

7. Repairing sewing machines and other appliances in centers.

8. Visiting homes *in behalf of the Adventist Community Services*.

9. Picking up, packing and trucking donated supplies.

10. Participating in the general program of the Adventist Community Services Center.

11. Making repairs on homes of widows and elderly persons.

12. Leading out in rescue and first-aid services in disasters.

13. Forming disaster-response teams to answer day and night fire calls.

14. Cleaning up in disaster areas.

15. Setting up equipment for mass feeding.

16. Assisting with the Breathe Free Plan to Stop Smoking and/or the Five Day Plan to Stop Smoking.

17. Job training.

18. Tutoring.

19. Helping with health-screening programs.

20. Participating in discussion groups on money management.

21. Following up interests found in Community Services contacts *by giving* Bible studies and other means.

Where a men's organization is functioning in the church, one

of its major operations is leading men into active Community Services ministry. One of the advantages of such an organization is that it makes it possible for men to work together on specific community projects. Encourage them to choose projects that appeal to them and for which they are particularly qualified. (See Chapter III "Adventist Men and Community Services.")

Enlisting Women

All women should be challenged with a feeling of being needed in the church. The church board, lay activities council, and Community Services personnel should stretch their minds to discover the abilities and skills of women in the church. With the help of those already engaged in Community Services, tasks should be assigned to everyone, choosing tasks commensurate with individual talents. Persons can be enlisted by asking, "What would you enjoy doing?" Make public announcements and extend invitations through church bulletins. Think in terms of assigning to each woman something that will challenge her talents. Everyone enjoys being needed. (Study WM Chapters 8, 17-9)

Dorcas was brought back to life so that her skill and energy might continue to bless others. The Christian woman is especially equipped with sympathy to give loving care to the sick, the young, the poor, the sad, the lonely.

Career women add to this quality their professional skills. The consecrated use of these qualities strengthens the church

and its work.

Challenging Youth

Upon the enlistment and training of youth the future of our Community Services depends. They should be offered specific assignments and careful instruction in methods.

The following are activities that can interest youth:

1. Sharing in giving of their money and possessions for the less fortunate.
2. Remembering the needy in daily prayer
3. Joining a first-aid class.
4. Collecting and distributing canned foods.
5. Collecting clothing for overseas shipment.
6. Collecting toys for holiday or hospital distribution.
7. Making scrapbooks for and with children in hospitals or visiting shut-ins.
8. Participating with Sunshine Bands to bring cheer to the aged, reading to shut-ins and the blind, showing films for the deaf.
9. Youth may learn to sew and cook. They may make clothing for dolls to be given to the children of needy families. By helping at the center, by caring for children of persons working at the center, the interest of youth in Community Services ministry may be aroused.
10. Youth may study wood-working and other crafts that can be useful not only to themselves but to others. Active or retired cabinetmakers may teach interested young people how to repair and paint furniture and toys.
11. Helping in preparing boxes for depots, in sorting and

pairing shoes, and in other activities at the center.

12. *Help to cleanup in times of disaster.*

13. Serving as messengers in times of major disaster.

If there is an organized Adventist Youth Society in the church, the officers will lead the youth in Community Services. Youth councils and the Pathfinder Clubs are service organizations. In their training plans they will welcome skilled assistance and suggestions from adult Community Services workers. This is particularly so in areas that will help the youth to become better workers in volunteer service for the community. (See Youth Leaders Handbook for a description of all MV Honors, many of which are in-service training. Also read Adventist Community Services Manual, Chapter III.)

Enlist recruits

1. Have a program

Plan a program that meets the needs of people. Church member will respond to *specific needs*.

2. Share Experiences

Ask those actively engaged in Community Services to share personal experiences. Experiences personally told to individuals or to the group are most effective. Service reports can also be found in the *General Conference Church Ministries Worker*. These experiences may be presented during the monthly or weekly Sabbath missionary services, Community Services reports and experiences published in the union conference paper.

3. Present a Challenge

Challenge and enlist members when you are ready to move forward with your Community Services program. Of the twelve monthly Sabbath Lay Activities meetings outlined in the *General Conference Church Ministries Worker*, one emphasizes *Community Services* and the other emphasizes *Health and Temperance*. These *ten-minute meetings* provide opportunity to present the local church community services' needs and challenges. Enlistment blanks may be filled out and accepted at the door.

Use enlistment blanks to find out what people can do and prefer to do. An enlistment blank similar to the one at the close of this chapter (**Community Services Questionnaire**) may be used.

A copy of the enlistment blank should be given to each church member at least once a year when Community Services are presented. When completed and returned these blanks may be used as a list from which to select volunteer workers for special tasks. The blanks may be mimeographed or printed.

4. Enlist by Personal Invitation

Personal invitation is the most effective method of enlistment. The officer or other worker visits the home of a prospective helper, cites specific needs, makes the person feel he/she is needed and makes a personal appeal for the individual to help in a specific way.

Every active worker can be assigned one or more prospects for enlistment. A good plan is for the active worker to invite a

prospective worker to help visit a needy family.

Example: Mrs. Smith received a call from the pastor asking her to visit a needy family. Mrs. Smith wisely decided she needed a helper. She chose a public school teacher, Miss Jones, a church member not active in any community service. In the needy family's home it was apparent that the children were undernourished. A list of groceries was made up, purchased, and delivered. Miss Jones was so impressed by the visible need and by the appreciation of the mother that she insisted on paying personally for the groceries. Further, Miss Jones was anxious to follow through on the case and do more to help the family.

A direct picture of human need may accomplish more in terms of volunteer enlistment than a sermon.

5. Assign Specific tasks

It is important to have a specific task ready to assign to every individual whenever an enlistment appeal is made. Each task should be in line with a person's ability.

6. Home Workers

Special provision should be

made for invalids and shut-ins who are not be able to participate in fieldwork. The home work done by such persons can make a valuable contribution to the overall program. Select one person to act as leader of absentee workers.

God has something for everyone to do in serving others. Home workers may mend or alter clothing, make new clothing for children, make quilts for the Community Center and ADRA, *serve by answering the telephone calls, or assist in collecting donated supplies.*

All church members should be encouraged to purchase and read the book **Welfare Ministry**. They should be invited to read it through or to read a specific subject. A study guide is available at Adventist Book Centers. This will work wonders for the enlistment program. *The Adventist Community Services Manual should also be read carefully.*

7. Every Member Participation

Nothing less than every member participation in the ministry of kindness can satisfy the requirements of God. "I cannot too strongly urge all our

church members ... to consider the message of the fifty-eight chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment" (WM33).

8. Training

"Many would be willing to work if they were taught how to begin" (CS59).

Training volunteers in community services is essential. Professional social workers may be invited to share their expertise with volunteers. They will have good counsel in any of the following subjects:

1. Understanding the needy.
2. Working together with other organizations.
3. Basic principles for interviewing.
4. Methods for mass distributions.

Training methods include instruction classes and field experiences with an experienced worker and a new recruit working together as a team.

Enthusiasm and earnestness are contagious in this work for the suffering. There is no higher ministry.

CHAPTER IV

Local Church Organization

COMMUNITY SERVICES organizations in the local Seventh-day Adventist Church includes:

1. Individual volunteer workers
2. Church Ministries Council and/or Lay Activities Council
3. Dorcas Society
4. Community Service Units and/or Centers
5. Adventist Men
6. Adventist Youth Society

Individual Volunteer Workers

Every member of the church is expected to participate actively in some form of community service. Ideally this includes participating in the projects conducted by organized groups such as the Dorcas Society, Adventist Men, Adventist Youth Society, and Community Services Center. In addition, every member will be involved in helping families in his neighborhood. Examples of helping include giving first aid, visiting the sick, sharing food, comforting the bereaved, and supporting

those in trouble.

It is the duty of all Lay Activities officers—Lay Activities leader, secretary, Community Services director, Dorcas officers, Adventist Men officers, Adventist Youth Society officers—to enlist, encourage, train, and lead church members in this important lay ministry. Church members restricted by distance or immobility from regularly meeting with any of organized church Community Service groups may nevertheless give support, not only financially, but also by work projects done at home. Examples include making children's clothing, making comforters, growing food for needy families, preparing layettes, preparing disaster packs, donating household articles, and answering the telephone. All community service groups welcome participation of volunteers *although they may not be members of the Adventist Church.*

Church Ministries Council and/or Lay Activities Council

The Church Ministries Coun-

cil or the Lay Activities Council initiates, plans, and coordinates the total department of Lay Activities program of church members, including Community Services of individuals, of the Dorcas Society, Adventist Men, and Community Services center. The church Adventist Youth Council or the Church Ministries Council directs the work of the church youth. The Youth leader is a member of the Lay Activities Council and the Church Ministries Council.

Members of the Lay Activities Council:

- Lay Activities leader (chairman)
- Lay activities secretary (Secretary of the Council)
- Pastor
- Elder (Selected by the nominating committee)
- Church treasurer
- Adventist Men leader
- Communication secretary
- Community Services Center director
- Dorcas leader
- Dorcas secretary
- Health and Temperance leader

• *Adventist Youth Society leader*

Lay Activities Council or the Church Ministries Council terms of reference relating to Community Services activities:

1. Planning the community services of the church including a program of visitation.
2. Providing for the widest possible participation of church members in Community Services.
3. Coordinating the Community Services of individuals and of participating organizations—Dorcas Society, Adventist Men, Community Services Center, and Adventist Youth Society.
4. Initiating the organization of the Dorcas Society and of Adventist Men where these are not already operating, and strengthening those already in operation.
5. Supplying a word and storage room for Community Services, known as a unit, where the Dorcas Society may meet and work.
6. Studying, in counsel with the Conference Department of Church Ministries Lay Activities leader, the advisability of establishing and operating a Community Services Center.
7. Encouraging the whole church to support Community Services through systematic giving of offerings.
8. Organizing the church to give aid in times of disaster, as an organized agency cooperating with ADRS, the Red Cross and other relief agencies.
9. Meeting regularly to receive reports from Community Services groups, to counsel with the leaders of these groups, to initiate new projects, and to

study how to strengthen existing services.

If Community Services are to include the whole church membership and if a maximum program is to be realized, regular functioning of this council is absolutely essential. For a discussion of the council's function in operating the Community Services Center, see chapters on the community Services Center. (Study Welfare Ministry, section II.)

The Dorcas Society

1. Definition and Purpose

Dorcas Society is the name of the organization of women in the church ministering to the needy. This ministry is focused especially upon immediate neighbors and families of the community, but does not exclude those "who are of the household of faith" (Gal. 6:10) and those in need in more distant places. Personal interest and care for others are the distinguishing characteristics of this society. The Community Services Center operation is controlled by the Lay Activities Council or the Church Ministries Council. *The Dorcas Society is also guided by this Council.*

"He (Christ) showed that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is everyone who is the property of God" (WM43).

The Dorcas Society has specific functions and projects, and does not undertake meeting any and all needs. Some needs are

the responsibility of the whole church or its other subsidiary units. Note these examples:

Example 1. The church school teacher's salary is not paid up-to-date. The Dorcas Society had been asked to donate toward it. This type of donation is not part of Community Services. Dorcas funds may not properly be used in this manner. There may be children of church members whose tuition has not been paid, or older children and young people who need help to be in church school. In such situations the church board should take the initiative in seeing that such are enabled to go to church school. Again, this is not the function of the Dorcas Society. The church board may call upon members of the church, including Dorcas Society workers as individuals, to help personally in such financial responsibility. The same principle would apply in the cases of academy or college students. Supplying needed clothing, food, or other material necessities is Community Services work and the work of Dorcas.

Example 2. The Society is asked to give a donation toward building a new church. This is not a Community Services project. The women of the society will, however, as will other church members, help individually in erecting a new church. Helping to provide a building for a Community Services Center or unit separate from the church building is a Dorcas project when it is exclusively for Community Services.

2. Organizing a New Society

Every church should have at

least one Dorcas Society. *It is the responsibility of the Lay Activities Council or the Church Ministries Council to organize a Dorcas Society. The Lay Activities leader is authorized to precede in setting up the Dorcas Society organization.*

The women of the church are to be called together by the church pastor and/or the Lay Activities leader to discuss plans of operation. Remember to invite women of all ages—the young as well as the old. The Lay Activities leader may chair this informal meeting. The group may have the privilege to recommend a Dorcas leader to the church board or the nominating committee. This church officer (Dorcas leader) serves until the next church elections.

(See Church Manual section on the Dorcas Society.) The other officers will be appointed by the society membership itself. For duties of officers see Lay Activities Leaflet No. 10, Community Services.

3. Registration of New Workers

Periodically each girl and woman of the church, through public and personal invitation, should be given the opportunity to register as a Dorcas worker. The card used for this purpose is called **Community Services Worker's Pledge and Registration Card**. See Chapter XVIII, "Available Materials." These cards are furnished free by the conference and are ordered by the church Lay Activities Secretary. On the back of each card is a place for the name, address, telephone number, and preference for type of work. The

secretary of the society places these cards in a file for ready reference.

4. Participating Non-Adventists

Members may invite non-Adventist friends to help in Dorcas work. Friendship with Christian women who work together for others can be a great blessing. For example, in one town Dorcas workers found a number of children that could not attend school because they did not have suitable clothing. Many women in the town offered to help. After working with our Dorcas women they became interested in attending our church services. Four are now baptized members of the Seventh-day Adventist church.

5. A Church With More Than One Society

Large churches often have several Dorcas Societies meeting at different times. Coordination is achieved either by having a common leader or through a small committee with each group represented. Each group chooses a distinctive name and has its special projects.

Where there are several Dorcas Societies in one church the Dorcas leader should call together the officers of each group for a planning council early in the year and at least quarterly thereafter to determine objectives, decide on projects that the groups may undertake together, and outline the activities in which each will specialize so that the work will not overlap.

The Dorcas leader should plan to visit each group often. She should regard the leaders of each group as co-leaders, or as-

sociate leaders. She should plan with each group for the Dorcas Federation meetings, camp meetings, and exhibits. Where there are several Dorcas Societies in a church that operates a Community Services Center, each group should be represented on the Center's operating committee.

Occasionally in the first Sabbath missionary meeting and in the ten-minute missionary meeting arrangements should be made for each group to report its work and needs. The statistical report of each group is sent quarterly to the conference and to the federation president by each Dorcas group. These are then compiled by the federation secretary. See Chapter V, "Community Services Federations." The secretary of each group also gives a copy of her report to the Dorcas secretary of the church.

Dorcas Society Activities

The avenues of service that the Dorcas Society sponsors are varied. Needs vary with different localities. Inquiry should be made to find out what other agencies are doing and what types of work are most needed.

A. General list of suggested activities:

1. Visiting. (See Chapter XIII "Home Visits.")
2. Collecting and distributing materials and food.
3. Arranging care for the aged.
4. Caring for children and helping burdened mothers. Homemaking services in case of illness.
5. Making needed articles for orphanages, homes for the

aged, hospitals, and other institutions.

6. Preparing shipments of clothing and bedding for international relief (ADRA).

7. Collecting scrapbook material, giving do-it-yourself scrapbook packets to children in hospitals. Making scrapbooks for those who cannot make their own (a Junior Dorcas project).

8. Making or mending garments for the needy, teaching in homes or at the Community Services Center how to make and mend clothes.

9. Reading to the aged and the blind.

10. Conducting classes in cooking, sewing, home nursing, and first aid, for welfare clients. See Chapter XI, "Health Education."

11. Conducting prison work for women prisoners and looking after the families of prisoners. See Lay Activities Leaflet No. 11.

12. Serving bereaved families.

13. Foster home care.

14. Arranging invitations to holiday dinners for the disadvantaged or lonely.

15. Growing and canning vegetables and fruit for the Center. Teaching mothers to preserve food.

16. Visiting county homes and nursing homes.

17. Providing assistance to families who have lost their homes through fire.

In churches where a Community Services Center is in operation, the Dorcas Society is the center's main support, such as in the following activities:

1. Making clothing and bed-

ding.

2. Processing clothing.

3. Distributing new clothing and other materials.

4. Helping to secure financial support through individual giving.

5. Furnishing volunteers for center operation.

6. Furnishing volunteer instructors for story hours and sewing and cooking classes. See Chapter VII, "Planning for a Community Services Center," and Chapter VIII, "Operating a Center."

Dorcas Home Work

Much talent and time can be utilized if the program is adapted to fit church members. Many good workers cannot come to meetings because of time, place, or home circumstances. The first Sabbath of each month, large envelopes filled with work assignments are distributed. Envelopes are sealed, and on them is written, "Please open Saturday night." Whether work has been completed or not, the envelopes are returned the first Sabbath of the next month and exchanged for others.

A large envelope may contain sewing, mending, knitting, letters to write, phone calls to be made, visits to be made, a request to take someone to the clinic on a certain date, a smaller envelope for an offering for Community Services work. Unfinished work is put into the envelope of someone else at the end of each month, so no one becomes tired of seeing an unfinished task around too long. The element of surprise makes the envelope something to look

forward to.

In a church of 180 members, 60 people worked this way regularly, in addition to those who were regular workers. The youngest was 8 years old and the oldest was 80.

Whenever the Dorcas Society meets time should be taken for a formal opening—prayer, devotional, secretary's report, and business. Since these meetings are work periods extending from two to six hours, the devotional feature should not be overlooked. This binds the hearts of the workers together and focuses the work on objectives.

The devotional may consist of a scripture or quotation from the Spirit of Prophecy, then a short message of inspiration with possibly a closing song. The devotional period should be limited to 15 minutes. A season of prayer for the needy people is necessary. It would be well during the devotional to have a continued study of the book *Welfare Ministry*. Time could also be spent in reviewing the *Adventist Community Services Manual*.

Outline of Dorcas Society Meeting:

- *Devotional*
- *Prayer*
- *Inspirational Message*
- *Season of Prayer*
- *Song*
- *Business*
- *Secretary's Report*
- *Dorcas Society Leaders Remarks*
- *Personal Experiences*
- *Occasional Reports From Other Community Centers*
- *Question Period*
- *Occasionally Have Training*

Classes for Workers

- *Brief Physical Fitness program*
- *Show Film Welfare Needs or Activities*
- *Instructions for Specific Activities*
- *Organize the Work Program*
- *Present a Challenge*

While the function of the society is caring for persons with physical needs, the spiritual welfare of these individuals is also its concern. The ministry of the society aims to help the whole person, physically, mentally, and spiritually.

A Dorcas worker may be assigned to a newly baptized member or family to help them to become oriented to the church and its activities. Or several persons are assigned to new members, each worker for a specified period, so that the special interest in the new believer extends at least over the first year of membership.

Community Services Unit (Workroom)

Dorcas Societies should not limit themselves to activities that do not bring their members into direct personal contact with human needs. For example, they should not devote themselves largely to such activities as bandage-making for mission stations or sending clothing overseas.

As soon as a Dorcas Society collects clothing and materials, and has a storage facility, with a method for distribution it is considered a Community Services Unit. Such activities may be carried on from a room in the church or from a member's

home.

Ascertaining needs through visitation, the Dorcas Society operating the Community Services unit cares for those needs and gives sympathetic assistance wherever possible. In meeting these needs, the society cooperates with the *Church Ministries and/or* the Lay Activities Councils of the church.

The difference between the Community Services unit and the Community Services center consists mainly in the nature of the physical arrangements. For example: The Silver Town church Dorcas Society has a room in the basement that is entered through the main church door and then through the kindergarten room. This is far from an ideal arrangement. However, the society is active in gathering materials. It distributes clothing and ministers to the needy by taking materials to the individual, since the room is not well suited for having people come there. Such a place of operation is termed a Community Services unit. Some units may have much more suitable physical facilities than this, but unless they meet all the requirements established for centers, these remain units.

The Community Services Center

The center is a headquarters for church Community Services operations, and is under the auspices of the whole church. A Dorcas Society may not by itself decide to have a center. Its leaders should bring plans to the Church Ministries Council and/or the Lay Activities Council and work with them in imple-

menting those plans. The term Center is used only if the established standards are met and if the building and operations are conference certified. The chief function of the center is to provide a convenient place for the public to receive the community services offered by the church—educational, material, and spiritual. For center standards and requirements, see Chapter VII, "Planning for a Community Services Center."

Adventist Men and Community Services

The need for men in community services has already been outlined in Chapter II. "Enlisting volunteers." Where there is sufficient number of men, the church board (*or Church Ministries Council*) or Lay Activities Council recommends and initiates such an organization. This men's organization chooses the projects it desires to undertake, including some phase of Community Services ministry. The name recommended for this organization is Adventist Men.

Before acting on any new project or line of service, the men's organization will seek the counsel and approval of the *Church Ministries and/or the Lay Activities Council*. This will prevent overlapping of services. The leaders of Adventist Men and of the Dorcas Society should work closely together to make the services of their groups complementary and supplementary. Whether or not there is a separate organization, men can unite in projects for Community Services. Projects include service at the Community Services Center,

interviewing, teach classes, disaster relief, and repair of homes of the widowed, elderly, and handicapped. See Lay Activities Leaflet No. 15, "Adventist Men."

Adventist Youth Society

In its service action known as *Adventist Youth* community services, the local church Adventist Youth Society or Youth Council makes use of its well-established structure to educate

and lead church youth to be community servers. In some instances the young people may have full responsibility for one or more projects; in other cases they may occupy a supporting role. The church Youth Council *and/or church Ministries Council* is the guiding body of the Adventist Youth Society.

Many of the *Adventist Youth Share Your Faith* service opportunities parallel those of Seventh-day Adventist Community

Services. Collaboration is mutually advantageous. Many Adventist Youth have MVHOnors' training in first aid, lifesaving, wilderness living, radio, and a variety of hobby and vocational arts that should be put to use in helping others. The Adventist Youth society may be a vital force in answering the challenges of human need encountered by Seventh-day Adventist Community Services.

CHRIST'S METHOD

Christ's method alone will give true success
in reaching the people.

The Savior **MINGLED** with men
as one who desired their good.

He showed His **SYMPATHY** for them,

MINISTERED to their needs,

and won their **CONFIDENCE**.

Then He bade them, "**FOLLOW ME**."

The Ministry of Healing
Page 143

SEVEN ESSENTIALS FOR MISSION



BIBLE FOUNDATIONS FOR THE MISSION OF THE LOCAL CHURCH



Before winning a hearing with any people group, Christ's servants must first demonstrate His compassion. The Adventist Church works to "first meet the temporal needs" and "then find an open avenue to the heart" where it can "plant the good seeds of virtue and religion." (Ellen White in *Testimonies for the Church*, Volume 4, page 227.)

Provide a range of services that meet the needs of persons in the community. If a local church really wants to serve in Christ's name, it must begin with a careful effort to hear and understand the perceived needs of those it wishes to serve. Attempts to "force feed" the public on topics about which it has little or no interest tend to widen the gap, rather than bridge it. Needs assessment can be carried out with a wide variety of tools such as analysis of demographic and other available information, telephone and door-to-door surveys, interviews or meetings with community leaders and focus group research.

In every community it will be found that some people have a high readiness to study the Bible and discuss spiritual topics, while others (often the vast majority) have little interest in religion. Those who are not ready for religious activities will be interested in pursuing activities dealing with economic, health, recreational, family life or other needs which they are personally experiencing at that time. If the church follows Christ's example, it will provide a "menu" of activities that are within its capabilities so that it can become involved with both those who have a readiness for religion, and those who are focused on other needs.

Display compassion for the hurting, the poor and the unjustly treated. Throughout scripture God unfailingly urges compassion for "the alien, the orphan and the widow." (Deuteronomy 14.29, James 1.27) Christ's love must not be portrayed only "with words or tongue, but with actions and in truth." (I John 3:18) Demonstrations of compassion for the disadvantaged and downtrodden are a tangible evidence of the Holy Spirit's presence in a congregation and a mark of God's last-day people (Matthew 25:31-46). They provide the "look and feel" of Christ's message, just as surely as preaching, teaching and various print and electronic media provide the content.

Seventh-day Adventist churches should be known in their communities as places where those in crisis will find comfort, and those without hope will find a "Blessed Hope." This includes the need to reach out to groups with special needs such as the widowed, divorced, ill, disabled, unemployed, addicted, and homeless. This is work that often requires the unselfish motivation of Jesus Christ, as well as specialized training and resources.

GUIDELINES

ADULT MINISTRIES/COMMUNITY SERVICES COORDINATORS Union & Local Conferences World Divisions

Recommended, specific definitions of the various units that make up Adventist Community Services. These may need adaptation according to cultural/ethnic and governmental regulations.

Center

1. Has a minimum of 3 rooms--private interview office, public waiting room and separate work/storage room.
2. Has regular, posted hour and is open for business at least 4 hours a week.
3. Has a mailing address and phone number listed under "Adventist" Community Services" separate from a local church or school listing.
4. Has visible identification (a sign) from the street.
5. Has regular programs and services in addition to food & clothing.
6. Does interview and casework with a significant portion of clients.

Major Center

1. All of the above, plus . . .
2. Operated by a board that has representatives from two or more local churches.
3. Has its own treasury.
4. Is open at least 3 days a week for at least 4 hours a day.
5. Has an answering machine or service on its phone during off hours.
6. Budget of at least \$15,000 per year.
7. Includes a classroom where educational activities or community meetings are held regularly.
8. Professionalism in the quality of social services provided.
9. Member of NAASCD.
10. Prepared to provide information, accept donations as part of national network in time of national disaster.

Project (formerly called Unit)

1. Provides essentially one activity such as clothing program, Food Pantry, homeless ministry, health screening, etc.
2. Under the sponsorship of a local church CM or personal ministries council or CS committee.

Dorcas Society

1. At least 3 members.
2. Meets or least once a month.
3. Cares for at least one needy family or individual each quarter.
4. Makes at least one shipment or donation in ADRA each year.

Adventist Men Society

1. At least 3 members.
2. Meets at least once a month.
3. At least two projects or CS activities per year.

Good Samaritan Society (coed)

1. At least 5 members.
2. Meets at least once a month.
3. Makes at least one shipment or donation to ADRA each year.
4. At least one other CS activity per year.

Area C.S. Federation

1. At least 5 leaders participate regularly (church, center, etc. leaders).
2. Meets quarterly.
3. Functions as support group with sharing time and open discussion.
4. Offers at least one in service education activity at each meeting.
5. Offers an accredited unit of the Adventist Community Services training curriculum at least once a year.

State/Province or Conference C.S. Federation

1. At least 20 leaders participate.
2. Meets at least once a year.
3. Offers at least one in service education activity at each meeting.
4. Offers at least one presentation by non Adventist civic leader or human services professional at each meeting on a significant issue or need at each meeting.

S.A.L.T.

- * A new approach aimed at Baby Boomers and white collar congregations.
- * SALT = Social Action Leadership Team.

1. Includes at least 3 church members who are actively engaged in leadership in a CS project of the church or in a significant issue or role in community groups outside the church organization.
2. Meets monthly.
3. Reports to local church leadership regularly.
4. Educates the congregation on some regular schedule.
5. Sponsors at least one significant social action project or awareness activity each year.

Disaster Response Team

1. At least 3 people who maintain some current Red Cross or Adventist Disaster Service training ID cards.
2. A leader who is currently accredited at Level 3 training in the new Adventist Disaster Service curriculum.
3. Immediate access to a vehicle larger than a private automobile for use in a disaster situation.
4. Minimum signage kit on hand (magnetic signs for vehicle, etc.).
5. Emergency communication plan with conference disaster coordinator.
6. Immediate access to emergency supplies.

Y.E.S. (Youth Emergency Service) Unit

1. All of the above, plus . . .
2. At least 10 additional volunteers signed up and given basic orientation.
3. Meets at least monthly during school year for up-dated training.
4. Conducts at least one field exercise project a year.
5. Written memorandum of understanding with school administration regarding procedures for mobilizing student volunteers and transporting them to a disaster site when requested by conference, union or disaster office.

State or Provincial Disaster Planning Committee

1. Includes disaster coordinator and at least one other representative from each of the local and union conference with jurisdiction in the state or province.
2. Meets at least once a year.
3. Has a written disaster coordinators, and the union and disaster coordinators.
4. Sponsors an event or campaign to educate church members about Adventist Disaster Service at least once a year.

Van Ministry

1. Operates in an identified territory.
2. Provides screening services according to approved medical protocol.
3. Provides some Adventist literature.
4. Provides some follow up materials people can request.
5. Operates at least 5 days a month, at least 4 hours a day.
6. Has a telephone number for public contact that is made available.
7. Has at least one qualified health professional as a consultant.
8. Has an operating committee that meets at least quarterly.
9. Has a director or coordinator who manages the program.
10. Has some way of referring people to health seminars provided by SDAs.

Conference C.S. Committee

1. Meets at least twice a year.
2. Chairman is a lay person, pastor or conference officer.
3. Secretary is CM Director or associate in charge of Community Services.
4. Includes Federation officers & directors of major centers.
5. Includes conference disaster coordinator.
6. Includes conference inner city coordinator.
7. Includes director of any van ministries in the conference.
8. Includes a representative of youth and young adult involvement in CS.
9. Includes representative number of lay leaders in CS.
10. Includes good representation of pastors.
11. Reviews the use of Ingathering Reversion funds.
12. Reviews the needs for CS activity in the conference territory.
13. Reviews the need for conference-level support and coordination of CS.
14. Makes recommendations to conference committee & administration.
15. Helps plan CS seminars, workshops, retreats, Federations, etc.

Please look this over carefully, make a photocopy and mark your suggested changes on it, and send it back to me with your recommendations. Please let me know one way or the other: Should we publish this (in modified) form as some kind of official definition or standards for organization of probably incorporate something like this in the revised CS Manual, but is there a need in the mean time to "test the waters" with this simple document? Is the document useful? Do you agree with the definitions/standards proposed?

COMMUNITY SERVICES/ADRA RELATIONSHIP

COOPERATION BETWEEN COMMUNITY SERVICES AND ADRA AT EVERY LEVEL

Community Services and ADRA are pledged to cooperate with each other in every possible area of Community Services/relief work. At times, some overlapping may occur, and this is inevitable; but a cooperative spirit of sharing information, supplies and personnel is pledged between the two organizations. A spirit of good will, fellowship and common shouldering of the great task is the objective of each organization.

DIFFERENT ROLES OF COMMUNITY SERVICES AND ADRA

Although there is a pledge of joint cooperation from both Community Services and ADRA, there must be the realization that there are different roles to be served by each.

In Community Services there is a broad range of activities from the local church reaching into the community on an ongoing basis. The local organization is involved in disasters of all kinds, from a house burning down to a major disaster such as tornados or floods. Community Services also reaches out in a strong soul-winning program to its contacts. Community Services' emphasis is on the local church - the training, equipping and coordinating of a body of volunteers at the local church to band together at times with a conference/mission/field in a larger effort for disasters.

ADRA, by its very name, Development and Relief, is available for larger, major disasters that may sweep through various corners of the world. Their main area of concentration has been mostly in underdeveloped countries. ADRA has access to government money and funding from various agencies that put restrictions on how those funds are to be used. ADRA is involved in projects such as providing fresh water by drilling wells, teaching agriculture and gardening methods, and conducting clinics where mothers learn better methods of caring for their children. ADRA has also provided temporary and permanent shelters, food, clothing and medical assistance to victims of large scale disasters and other emergencies.

Community Services and ADRA are to cooperate on these projects to provide assistance as long as it is needed.

RECOMMEND REPRESENTATION ON BOARDS AND COMMITTEES FOR MUTUAL UNDERSTANDING

It is recommended that in the division, union, conference, mission and field there be early planning and regular communication between ADRA leadership and Community Services on every level. It is recommended that someone in Church

Ministries be a member of ADRA boards and vice versa. This will give a constant flow of information on projects underway by each organization.

CONFLICT RESOLUTION

When questions arise between Community Services and ADRA, they should be resolved through the regular organizational channel set up by the church. Divisions have ADRA and Community Services leadership. Each should have an ADRA Board and Community Services Committee. If there is a problem in the field, they should approach their counter part in the next higher organization: the field to the union, the union to the division.

SUMMARY

Two distinct organizations are in place: Community Services and ADRA, each with specific jobs to do. At times there may be some overlapping, but by a joint, cooperative spirit and policies to handle each situation, a workable, viable program can be developed that these two organizations may work harmoniously and effectively for outreach to the world.

Departments of Church Ministries and Education
Ad Hoc Committee Proposals

Student Community Services Participation

EDUCATION AND CHURCH MINISTRIES RECOMMENDATIONS

VOTED, to add recommendations from the Education Department and Church Ministries for Annual Council, 1989.

COMMUNITY SERVICES MINISTRY

RECOMMENDED that Seventh-day Adventist schools around the world organize a Community Services Corps to give our young people an opportunity to experience the joy of service. (This program is complementary to and in partnership with the local church.) It is suggested that there be 1-3 faculty sponsors joining with those students who volunteer to participate in the Community Services Corps. It is suggested that several projects for the year be chosen as on-going Community Services outreach that would meet some felt needs of the community and those near the school.

DISASTER RESPONSE

RECOMMENDED that a corps of students be prepared to respond to major disasters and join the local church Community Services volunteers to participate at the time of disasters. Suggested classes would be in first aid, ministry to the bereaved, use of equipment in times of disasters, clearing roads of fallen trees, CPR, and other related classes to prepare for service in times of emergencies.

RECOGNITION

RECOMMENDED that some merits of recognition be prepared for distribution at the time of graduation or other special school assemblies where some prominence is given to those students who are outstanding in the area of Community Services.

PARTNERSHIP AWARENESS

RECOMMENDED that at campmeetings and conference/mission constituency meetings when reports are given, the involvement of young people teamed together in service with older Community Services workers be a feature that is reported to our people on an on-going basis.

FEDERATION WORKSHOPS

RECOMMENDED to have young people join in regular Federation Community Services workshops at regular periods each year.

TRAINING

RECOMMENDED that each school/church organize a training program for Community Services outreach to be given every year focused on regional and community needs.

