

*The Christian World View of
Helping the Hurting*

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What is the Coalition on Revival?

The Coalition on Revival is a network of evangelical leaders from every major denominational and theological perspective who share a vision for and a commitment to revival, renewal, and reformation in Church and society in America.

People of Anabaptist, Arminian, Lutheran, Calvinist, and Wesleyan denominational backgrounds are all represented among COR's leaders. Pre-, a-, and post-millennialists are cooperating with each other, sharing the exciting task of getting God's will to be done on earth as it is in heaven insofar as that is possible between now and whenever Christ comes back to Earth. Charismatics and non-charismatics, covenant and dispensationalist theologians, have joined arm in arm in prayer and hard work to see revival, renewal, and reformation in the Christian Church and the American culture.

COR's vision is to see Christians everywhere doing all they can in the power of the Holy Spirit to take every thought captive to the obedience of Christ (2 Cor. 10:5), in every aspect of life. Toward that end, we have developed a series of worldview documents that set forth what we believe are the fundamental and essential points of the total Christian world and life view. The COR worldview documents state what we believe are the biblical principles for all spheres of human life including theology, evangelism, discipleship, law, civil governments, economics, education, family, medicine, psychology and counseling, arts and media, business and professions, and science and technology. We believe that the COR worldview documents state where the entire Church must stand and what action it must take to accomplish its task in the remaining years of the Twentieth Century and on into the next century.

COR steering committee members from all walks of life were joined by many hundreds of other interested Christian scholars, pastors, and laymen in developing the COR documents during many series of workshops and conventions. Each document therefore, reflects input from theologians, philosophers, professionals in their respective fields, pastors, and lay Christians. We have sought to avoid denominational and theological bias in the documents; our aim has been to focus on principles so fundamental that we are convinced no Bible-believing Christian who studied the major questions related to each sphere of life would come to a contradictory conclusion.

COR views itself as a "Bible obedience, holiness movement" that crosses denominational and theological lines. The next step on its agenda, now that its basic documents are complete, is to disseminate them widely and to educate hundreds of thousands of Christians on how to make Christ Lord of absolutely every aspect of life. We plan to do that through publications, and through seminars, and training workshops in the major cities of America and Canada. COR will also work in cooperation with other Christian networking groups to help unify the pastors in major population centers around the vision of mobilizing their people to "Get God's will done in their city as it is in heaven" to whatever degree that is possible before the return of Christ. We believe America can be turned around and once again function as a Christian nation as it did in its earlier years. We believe that wherever the pastors of any city in the world join together in unity to make Christ Lord of every sphere of life, and, with Spirit led strategy, mobilize their people into a unified spiritual army; that city can and will become "a city set upon a hill" and be "a place where righteousness dwells."

About the 17 World View (Sphere) Documents

COR developed the 17 World View Documents, which set forth what we believe are fundamental and essential Biblical principles governing 17 major areas or *spheres* of human life and activity: law, government, economics, business and professions, education, art and media, medicine, science and technology, psychology and counseling, Christian unity, local and world evangelism, discipleship, helping the hurting, educating Christians about social and political moral issues, revitalizing Christian colleges and seminaries, marriage and the family, and pastoral renewal. These documents offer Christian leaders concise and comprehensive Biblical principles of how to apply the Truth of the Bible to all spheres of life and ministry. Each document includes short, creed-like statements of affirmation and denial that we believe state non-negotiable Biblical truths for that sphere of reality.

The 17 World View Documents were developed within 17 different committees made up of leaders with experience and expertise in the 17 different fields over an intensive three-year period of dialogue, critique, editing, and finally, a consensus conviction. Sixty of COR's National Steering Committee members with over 300 other theologians, pastors, lawyers, doctors, businessmen, and Christian workers made up the 17 committees. COR sends forth these documents to the Church at large with the prayer that they may be used by God's Spirit to get God's will done on earth, as it is in heaven—to whatever degree that is possible prior to the Return of Christ.

Preface

Suffering came to this world through Adam's and Eve's disobedience to God and the resulting Fall of man and nature from their original state of perfection as created by God. As a consequences, man is out of harmony with his Creator, with himself, with other men, and with nature. Since then the earth has been plagued with violence, sickness, disasters, death, and the suffering they bring.

Many suffer as a result of their own sinful choices in disobedience to and rejection of God and His commands. Their sinful choices have far-reaching, hurtful effects on the whole of their lives. They abuse their bodies and minds with drugs, alcohol, sexual immorality, or neglect of good health practices, and so suffer both physically and emotionally. Likewise, suffering can come from broken relationships, stressful environments, internal strife not dealt with properly, or even demonic attacks. Many in prison reap the consequences of their criminal behavior, while others are captives of destructive addictions springing from their choices. Poverty can even result from rebellion against authority, sloth, lack of discipline and self control, or ignorance.

But others suffer without contributing directly to the causes of their suffering. They are victims of outside forces like birth defects, accidents, diseases, or sudden catastrophies (flood, earthquake, fire, drought, etc.). Some suffer with the death of a family member or loved one. Others are victims of human violence either in its institutional forms of governmental tyranny, war, and cultural prejudice, or in its individual forms of crime, domestic and personal violence, or the "sins of the fathers."

Governmental agencies have come to assume more and more of the responsibility that once was in the hands of individuals, private organizations, and churches for dealing with the hurting. The prevailing political philosophy leads us to believe that the hurting are the government's responsibility.

The civil government does have some judicial, legal responsibility, but as Dr. John Perkins says, "It is foolish to expect our government to lead the way in providing creative, constructive, and nurturing social services." The government's poor track record shows it to be ineffective, often perpetuating the evils it seeks to resolve.

In contrast, the Bible gives primary responsibility for helping the hurting to individual Christians and the Church. We have a mandate from our Lord, and His promise to channel His great resources of love, wisdom, and energy through us to carry out our task. This is not an option, but a duty. We cannot abdicate our role as Jesus' hands, heart, and feet to our government or anyone else. "If a brother or sister is without clothing and in need of daily food, and one of you says to them, 'Go in peace, be warmed and be filled,' and yet you do not give them what is necessary for their body, what use is that?" (James 2:15,16)

The driving motives and primary goals behind every helping act must be to obey and glorify God, to bring sinners to a saving knowledge of Christ, and to present every believer a mature person in Christ. The Body of Christ should be recognized as people who hear the cries of those in need and come to their

aid. There should therefore be no division between evangelism and ministry to hurting people. There must be a witness of works of compassion if there is to be a true witness of the message of Jesus Christ. For Jesus said He came “to preach the gospel to the poor . . . to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord” (Luke 4:18,19). We must do likewise as His people, drawing on His power and His Word.

Our goal is to help the hurting to become able to help others, not to build our own egos by making ourselves indispensable. Our task is humbly and obediently to help others reach their potential of helping the hurting. We must not seek short term solutions that perpetuate dependence and damage the dignity of those we “help”. According to Perkins, to correct economic injustice, we must pursue development, empowering people to become self-sufficient through the power of the gospel. Victims of famine and war depend on our relief efforts, and we dare not neglect their needs. But the greater need is for development to break the cycle of poverty, so that today’s receivers become tomorrow’s givers.

This strategy should extend to many areas of hurt. The Bible teaches that it is more blessed to give than to receive; therefore we need to motivate and equip others to give so that they too may reap God’s blessing.

Although each Christian has personal responsibility for those who are suffering, individual action is not enough. The Church must be a haven, a minister of compassion, and a voice for justice. In addition to organizing united efforts to help the hurting, the Church must conform social, economic, legal, educational, medical, and governmental structures to Biblical order. Doing this would not only eliminate much suffering, but also enhance justice, righteousness, and compassion, increasing the effectiveness of the message of salvation. This requires that Christians in all walks of life cooperate in and through their local churches, and that local churches also work together.

Jesus said that the Law could be summed up in the commandments to love God and to love one’s neighbor. We must not close our hearts to someone in need when we have the means to help. We cannot hope to eliminate all suffering in the world, or even in one person’s life; attempting it will engender only frustration and despair. The world is still fallen and the choice to sin is ever present. But we are called to significant, sacrificial acts of love, compassion, and obedience to God. “We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. But whoever has the world’s goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him? Little children, let us not love with word or with tongue, but in deed and truth” (1 John 3:16-18).

With these thoughts in mind, we present the following affirmations and denials in the hope that they will help lead the Body of Christ to more effective action in helping the hurting.

Statements of Affirmation and Denial

Causes of Suffering

1. We affirm that the root cause of suffering is the Fall of man recorded in Genesis 3.

We deny that God or nature was the initial cause of suffering in the world, and that man and nature are in their normal state.

2. We affirm that the causes of suffering—sin and separation from God, the works of the Adversary, personal and ancestral choice, individual and corporate oppression—must always be addressed.

We deny that any aid to the hurting will effect long term, positive change if only the symptoms are alleviated or eliminated.

3. We affirm that there are hurting people who are innocent victims of natural or human causes in this fallen world.

We deny that all suffering results from personal sin or choice.

4. We affirm that the Bible prescribes the pattern for family structure; that the breakdown of that defined structure is the cause of much pain; and that such breakdown results from turning away from Biblical standards set by God.

We deny that the breakdown of the family is caused by lack of employment, lack of education, or racism.

5. We affirm that some people suffer as a direct result of personal choice, reaping the consequences of their own actions.

We deny that all those who suffer from destructive habits, poverty, homosexuality, or illness are simply the victims of change, society, oppression, or heredity.

6. We affirm that all non-Christians suffer spiritually, emotionally, and often physically because they do not know or obey God; that they need to accept Jesus Christ as Savior and Lord to enjoy the fruit of the Spirit here and now and to escape eternal suffering; and that Christians must minister the gospel of salvation to them.

We deny that any non-Christian is not suffering and in need of salvation.

The Necessity of Biblical Response

7. We affirm that there are multitudes of hurting people in the world and that we cannot, before God, remain isolated from them.

We deny that suffering is non-existent or unimportant merely because we are blind to it, and that we are unaffected by the suffering of others.

8. We affirm that God expects all Christians to respond with love and compassion to those who are hurting, whether as innocent victims or as a result of personal choice.

We deny that compassion shown to those in need is an option, and that the need to confront sin in someone's life frees us from the need to love and help him.

9. We affirm that meeting the needs of those who are hurting is an integral part of Christ's commission to preach the gospel and to make disciples of all nations.

We deny that the gospel can be preached with indifference to temporal needs.

10. We affirm that direct involvement in the lives and communities of those who suffer is essential to effective help.

We deny that Christ-centered ministry to the suffering is possible without intimate personal contact with those who hurt and first-hand knowledge of their environment.

11. We affirm that help for the hurting must affirm the value and dignity of each person; that it must address the whole person in body, soul, and spirit in the context of a social and natural environment; that we must respectfully help to develop abilities and skills, teaching the hurting to help others.

We deny that any help given to the suffering will effect long term, positive change if it devalues the individual, fails to involve the whole person in the helping process, or increases unbiblical dependence on other persons or institutions.

12. We affirm that only programs operating on Biblical principles are capable of addressing the root cause of suffering and involving the whole person in the helping process, thereby effecting long term, positive change, and that the Church, therefore, is uniquely designed and equipped to be the most effective institution for helping the hurting.

We deny that any non-Christian or secular program can adequately address the root problems of suffering, involving the whole temporal and spiritual person, and, therefore, that any such programs can achieve long term, positive change from suffering.

13. We affirm that Christians, churches, and Christian organizations should—when they may do so without compromising Biblical principles—work with and influence existing governmental agencies, businesses, and local social outreach institutions to help the hurting, and that this should be the responsibility of all citizens, especially Christians, as participants in government.

We deny that it is wrong for Christians to cooperate with good governmental and secular programs that help those in need, and that it is inappropriate to do so as a Christian witness of love and concern and as an opportunity to share the gospel.

1. Not wishing to be repetitive, we implicitly endorse the teaching of *The Christian World View of Economics* (also published by The Coalition on Revival) on helping the poor.

14. We affirm that Christians and the Church must humbly, diligently, and continually seek God's wisdom through the Holy Spirit and the Holy Scriptures, in order to understand how best to help the hurting.

We deny that Christians or the Church can minister effectively without God's guidance.

Helping the Poor¹

15. We affirm that the ever-expanding role of civil government in helping the hurting has been overwhelmingly ineffective; that many governmental agencies, institutions, and programs are extremely wasteful, diverting funds to bureaucrats and bureaucratic functions rather than passing them on to the needy; and that increasing demands for tax dollars for human service rob the private sector of the opportunity to give direct help and thus extend personal concern, love, and a Christian witness.

We deny that the primary responsibility for helping the suffering lies with civil government; that governmental programs are effective in producing long term benefits; that governmental programs have proven to be cost effective; that most of their money actually goes to the needy; and that governmental programs encourage a personal witness of love and spiritual help.

16. We affirm that welfare has rewarded and encouraged immorality; that it has contributed significantly to the destruction of the black family in America; and that it has crippled intended beneficiaries by causing a cycle of dependence.

We deny that the dole is an effective means of combatting poverty either for the present or for the long term.

17. We affirm that there are those who suffer from willful poverty; that they need to be challenged educationally, spiritually, and culturally to be more responsible and industrious so that their children and grandchildren will not repeat their slovenly lifestyle; and that while the Church should not condone or underwrite sloth it should provide substantial help to victims of others' sloth, such as children or wives of lazy heads of households.

We deny that anyone, but especially those suffering willful poverty, should be provided for by forcibly taking money from others.

Helping the Captives

18. We affirm that alcoholism and drug addictions result from personal choices.

We deny that alcoholism and drug addition result solely from inheritance or cultural background.

19. We affirm that restitution, fines, and capital punishment are more effective than imprisonment in establishing justice and deterring crime.

We deny that God intended societies to use imprisonment as a long term and prevalent punishment.

20. We affirm that prisoners suffer from neglect, inadequate facilities, and lack of compassionate, humane, and corrective treatment, and that Christians should establish life-changing helps for the incarcerated.

We deny that the incarcerated should be neglected or devalued, and that they have no potential for dramatic change — especially if they are regenerated in Christ.

21. We affirm that judicial and legal structures must provide for equitable and just sentencing in making punishment proportional to the crime, and that current structures are, in many cases, either too lenient, too harsh, or totally ineffective in giving legitimate, corrective help to offenders and protecting the community from recidivism.

We deny that the cost of the penal system is producing satisfactory results.

Helping the Disabled

22. We affirm that all people ought to honor and respect the elderly; that we should give them opportunities to contribute significantly to family, church, and society; and that we should draw on the richness of their experience, gifts, and abilities.

We deny that anyone should ignore or disrespect the elderly, and that the elderly should be treated as obstacles to personal, familial, or social fulfillment.

23. We affirm that the physically and mentally disabled are created by God with the same dignity and worth given to all human beings, and that they should be integrated into the mainstream of family, church, and society as contributing members, with appropriate considerations to assist them with their unique needs.

We deny that physical and mental handicaps are necessarily punishments from God; that the handicapped have less dignity or worth than others or make no vital contributions; and that the disabilities discovered in the unborn justify killing them in the womb.

24. We affirm that God heals supernaturally; that He gives man the ability to combat disease and alleviate physical suffering through medical science and practice; that He has provided knowledge to prevent some illnesses through proper nutrition and physical fitness; and that proper nutrition and physical and mental fitness are essential for good health.

We deny that God always or never heals supernaturally, and that the use of medicine, medical technology, or surgery is incompatible with faith in God.

25. We affirm that those who suffer mentally and physically need personal friendship, spiritual counsel, and respect, as well as appropriate professional help, and that emotional and psychological confusion and stress may also be caused by demonic influence.

We deny that Christians should shun the mentally and physically needy.

Helping the Oppressed

Responding to Domestic Oppression

26. We affirm that domestic violence, whether physical, sexual, or emotional, and whether marital or incestual, is an abomination and ought to be a criminal offense, and that it must be dealt with by churches, communities, and civil authorities.

We deny that domestic violence can be confused with Biblical methods of discipline properly imposed by responsible family members; that domestic violence can be condoned for any reason; that local governing authorities have no right to intervene appropriately in domestic violence; and that the churches have no obligation to counsel and teach against such sinful practices.

27. We affirm that within the family structure (particularly the American black family) the male has abdicated his role as the spiritual and natural head of the household, and that the disorientation of the family is the man's ultimate responsibility.

We deny that the man is inadequate to fulfill the role of spiritual and physical provider for his family, and that there is no hope—as popular statistics suggest—for the black family.

28. We affirm that the victims of abortion and infanticide are human beings who are subjected to excruciating pain.

We deny that the infant victims of abortion and infanticide are inhuman or incapable of feeling pain.

29. We affirm that women who have abortions are in many cases exploited by misinformation, coercive influence, fear, and lack of options, and that they are thus emotionally and physically damaged, abused, and exploited, and often suffer prolonged psychological and emotional injury.

We deny that all women who have abortions are adequately informed of the true nature of their unborn babies, the dangers to their own physical and emotional health, and the consequences of taking the innocent life of their unborn babies.

30. We affirm that abortion as a means of birth control has devastating effects on our nation and the world, and that it encourages libertinism that can cause epidemics of sexual diseases, devalue the sanctity of marriage and the family, and — worst of all — destroy respect for human life.

We deny that the use of abortion as a means of birth control has benefited our nation.

31. We affirm that children are a heritage of the Lord; that parents are responsible for them; and that children's primary duty is obedience to their parents.

We deny that the government has primary responsibility over children; that the race of any youth makes him inherently rebellious, immoral, or violent; and that premarital sexual activity, experimentation with drugs, and other strong, ungodly peer and societal pressures that lead to suffering are right.

32. We affirm that only faith in Jesus Christ can save, redeem, and restore the family.

We deny that any government assistance program can save the family.

Responding to Criminal Oppression

33. We affirm that victims of crime must be protected and compensated for their losses by offenders whenever possible, and that offenders must be brought to quick trial and appropriate punishment.

We deny that victims are being adequately protected or compensated by offenders.

34. We affirm that pornography, like a demonic plague, damages everyone directly or indirectly, causing mental and physical abuse, violence, and decadence beyond description, and destroying offenders and victims of all ages.

We deny that pornography has any redeeming or artistic value; that it is neutral, or deserves protection under the First Amendment to the United States Constitution; that it is worthy of preservation; and that it is harmless to its producers, consumers, and the whole community in which it exists.

Responding to Racial Oppression

35. We affirm that all humanity is created in the image of God and must be treated accordingly; that God will fulfill His purposes through people of different races and cultures; that racial favoritism and prejudice are sinful and abhorrent to God, causing great human deprivation and suffering; and that the Church has a special responsibility to teach and support the Biblical principle of impartiality and to take the initiative to eliminate racial favoritism, including existing laws and traditions.

We deny that the Bible condones any form of racial prejudice or teaches that any race was or is of less worth or dignity than any other race.

36. We affirm that racial prejudice should be openly admitted and renounced, and that vicarious repentance and restitution should be made by all Christians for present sins and the sins of their forefathers.

We deny that racial prejudice will disappear of its own accord, and that it can be dealt with behind closed doors.

37. We affirm that racial prejudice exists within systems of employment, housing, financial and lending practices, government, education, and business.

We deny that the Church has exerted unified, consistent, or effective assistance to those suffering from prejudices, and that most of society's leaders have initiated significant efforts to alleviate social iniquities.

38. We affirm that in Christ there is only one Church, and that God desires Christians to take the gospel to people of different races, cultures, and heritages, uniting them in Christ.

We deny that there is any justification or excuse for the existence of racism in the Body of Christ.

39. We affirm that black Christians, as well as white Christians, have a responsibility to reconcile the division between blacks and whites and among black Christian families and nations, and that Jesus Christ can bridge the gap between races in the Body of Christ.

We deny that the white Church bears total responsibility for bridging racial gaps.

40. We affirm that Christian media leaders must repent of and make restitution for racist policies, and that they must make a serious effort to reach the minority communities and to seek minority ministers and leaders to stir up their communities with the gospel.

We deny that restitution, particularly in the form of providing reduced rates, time, program development, television equipment, and jobs in all media, has been made, and that minorities are unable to produce quality programming and write substantial material to stir up their communities to revival.

41. We affirm that present leaders in minority communities who put politics first renege on their spiritual and primary responsibility to lead their communities to a saving knowledge of Jesus Christ and to make disciples of their communities under His Lordship.

We deny that political action alone can bring justice and peace to minority and racial relations.

Responding to Sexist Oppression

42. We affirm that both sexes were created in the image of God as unique and different, but with the same worth, dignity, and significance in society, and that their roles and limits differ so that they can fulfill and complement each other in family, church, and society.

We deny that man and woman were created at the same time and in the same manner; that they have the same roles or limits; and that women may be regarded as inferior intellectually, physically, or spiritually, or may be denied equal respect and opportunity in educational, economic, social, or personal pursuits.

Responding to Political and Economic Oppression

43. We affirm that governmental and political systems such as totalitarian rule that impose unbiblical, atheistic values and deny religious freedom (*e.g.*, communism, fascism, socialism, Nazism, and Liberation Theology) are always oppressive and must be vigorously opposed, especially in their arbitrary and aggressive expansion and control of people, individually and collectively.

We deny that atheistic governments or teachings are morally or religiously neutral; that they can be condoned, ignored, or accepted; and that such systems can survive without violence and massive oppression of people and nations.

44. We affirm that the Bible supports a just policy on immigration combined with respect for and protection of residents' rights and properties.

We deny that there is Biblical or economic rationale for prohibiting or sharply limiting immigration, and that immigration laws should ever cause abuse or mistreatment of aliens.

45. We affirm that affirmative action creates dependence, erodes initiative, diligence, and responsibility, and therefore damages the sense of worth of those who “benefit” from it.

We deny that affirmative action should be used as a crutch; that it is an end in itself; and that it should ever be used at the expense of compliance with the Biblical principle of impartiality.

A Call to Action in Helping the Hurting

General Actions

Because of the preceding convictions, we call upon all men and women who name Christ as their personal Savior and Lord to join us in:

1. examining earnestly these affirmations and denials in the light of God’s Word to see if they are true, and informing us directly of those points in which they believe we have departed from Scripture or logic;
2. re-examining our own theories and practices of helping the hurting and asking God to show us where we are falling short;
3. repenting of all known sins, confessing and forsaking them, asking forgiveness both of God Himself and of all those who have been offended, and then making all possible restitution;
4. praying for God to fill all of His people with the enabling power of the Holy Spirit in order that we may bring our personal lives and our theories and practices of helping the hurting into closer conformity to His revealed will on a permanent and consistent basis;
5. seeking guidance from our brethren and local church authorities as to how we can mutually support and influence one another to make our practices of helping the hurting glorifying to God.

Having dealt with our own personal sins and failures, and placing ourselves accountable to the Bible and to the brethren, we now commit ourselves to:

1. influencing any known Christians or Christian associations with whom we work to consider seriously our affirmations and denials with the goal of enlisting their responses;
2. influencing those in the field of helping the hurting who agree with our affirmations and denials to implement these proposals in their work;
3. realizing that no program that we invent will substitute for redemption and regeneration that only God can give, and that until the hurting submit to Christ’s lordship we are only treating surface problems;
4. recognizing that in this fallen world the truest source of healing and comfort for the hurting is the Great Physician, Jesus Christ, who must have free reign to work in people’s lives;

5. mobilizing and networking our Christian resources and working in concert with the other professional spheres both inside and outside COR, to see the behavior of the Body of Christ and our nation changed to approximate more closely the view of reality and morality presented to us in the Holy Scriptures.

Specific Actions

Toward these ends, we commit ourselves to the following specific actions:

1. dealing with the whole person in all our efforts to help the hurting, drawing them to an understanding of the reality of God;
2. striving to return to the individual, the family, private associations, and the Church much of the responsibility for the hurting that civil government now exercises, by voting, writing to those in authority, and simply doing what needs to be done instead of waiting for someone else to do it;
3. making all relief aid as direct as possible, thus preventing the absorption and waste of resources in administrative overhead and so, as ambassadors of Christ, exemplifying proper help for the hurting;
4. seeking ways to make the help we offer result in long term benefit, *i.e.*, enabling those who are hurting to begin helping others as they learn to meet their own needs in obedience to God, thus enabling our assistance to build and sustain the dignity of recipients;
5. working for the salvation of the hurting, knowing that only that provides eternal resolution of their problems and eternal blessing in this life and the next;
6. leading the way, as the Body of Christ, in dropping all prejudices against persons, by:
 - 6.1. promoting open, honest discussion across all artificial barriers;
 - 6.2. resolving conflicts of race and cultural differences;
 - 6.3. seeing disabled people as valuable and able to contribute significantly to the life of family, church, and community;
 - 6.4. examining ourselves closely in prayer and meditation on the Word of God to see our prejudices, and asking God and our fellow believers to correct us;
 - 6.5. giving the world no cause to accuse us of devaluing any human being on the false scale of prejudice;
 - 6.6. rooting out racial prejudice in the Body of Christ through repentance, love, and discipline;
7. crying out for justice for those to whom the world has turned a deaf ear: minorities, the elderly, children born and unborn, and all others who carry insufficient political weight to be heard in an ungodly world should find their voice heard by the Church of Jesus Christ;
8. examining past wrongs and making restitution whenever possible;

9. influencing society to uphold the concept of restitution for those who suffer as victims of crime;
10. examining how we spend our money, time, and energy, and ascertaining that we are actively involved in helping the hurting as the Holy Spirit leads us and through various Christian ministries;
11. educating congregations about and helping them to participate in opportunities for helping the hurting;
12. helping churches to establish in-house systems to provide for the poor among them;
13. opposing the establishment of false “human rights” issues such as “homosexual rights”;
14. focusing our own and others’ attention and energies on real human rights issues such as those of the unborn, the disabled, and the elderly;
15. training or helping to train pastors and Christian social workers and health care professionals in identifying, binding, and casting out demons from the demonized;
16. rescuing people from chemical dependency;
17. urging and helping suburban, middle-class churches to establish active, intimate links with inner-city, poor churches so as to pour their resources of money, love, people, connections, and skills into helping those sister churches turn their parishes into gardens, family by family and block by block, and so as to learn from them the real needs and aspirations and frustrations of the poor.