



Pathfinder Honour: Trainer's Notes

Community Service



Instructions to Trainers / Instructors of this Honour

Thankyou for being involved with this Honour. These notes have been developed to assist in teaching / instructing this honour. We recognise that there is much more information available and we are grateful that you should share your expertise.

Please remember that Honours are designed to develop our Pathfinders in many ways; their interests, their knowledge and their relationship with their Saviour and Creator. Your enthusiasm and creativity will have a huge impact on those doing the honour.

To complete an Honour, the following (where applicable) must be completed satisfactorily:

- Physical and Practical Requirements.
- Honour Workbook.
- Honour Assessment Sheet.

Additional Reference Material

<http://www.adra.org/site/PageServer> ; <http://www.adra.org.au/index.html> ; http://www.adra.org.nz/http://en.wikibooks.org/wiki/Adventist_Youth_Honors_Answer_Book/ADRA/Community_Service

Who is My Neighbor? ADRA International, Silver Spring, Maryland (1995)

Ministries of Compassion by Monte Sahlin, et al., AdventSource, Lincoln, Nebraska (2nd edition, 1998)

Who Cares? by Linnea Torkelsen, AdventSource, Lincoln, Nebraska (1996)

We Are His Hands by Steve Caseand Fred Cornforth, AdventSource, Lincoln, Nebraska (1994)

Video "The Least of These"

Acknowledgements

See above

Community Service Honour Name

REQUIREMENT 1: Read the following Bible texts and explain what they teach about the role God expects each Christian to play in meeting the needs of the poor and suffering in the community:

a. Isaiah 58:3-12

b. Luke 10:25-37

c. Matthew 25:31-46

Thanks to

http://en.wikibooks.org/wiki/Adventist_Youth_Honors_Answer_Book/ADRA/Community_Service

a. Isaiah 58:3-12

This passage of Scripture teaches the principle that God's concern and focus in the world is holistic, not limited to the spiritual or religious category. It states that God will not listen to the prayers of people who are very active in religion while at the same time ignoring issues such as poverty and social justice.

During the early 20th century, a stream of thought developed among conservative, Protestant Christians that teaches that faith has nothing to do with such topics as business practices or social concerns. This passage definitely condemns such thinking and asserts that in order to be right with God believers must help to overcome poverty and stand up for the oppressed.

b. Luke 10:25-37

Christ told this parable in response to the question, "Who is my neighbour?"

This question came at the end of a dialog with an educated, dedicated believer about God's law in which Christ quoted Leviticus 19:18, "Love your neighbour as yourself." This concept of unselfish love for neighbours is at the heart of God's expectations for humanity and foundational for community service of any kind.

In the parable, Christ points out that religious people--the Levite who was a lay leader and the Priest who was clergy--sometimes see needy people but pass by without doing anything that is helpful. While other people--who may not be acceptable to the religious people at all; the Samaritan--respond immediately with the kind of practical, compassionate and unselfish help that is needed.

The real neighbour, Jesus says, is the person who shows mercy in concrete ways, and commands His followers, "Go and do likewise." This story is particularly important because Jesus choose to make the exemplary individual, the Good Samaritan, a member of an ethnic group that was despised, looked down upon and discriminated against by the religious community to which Jesus belonged. He is pointing out that following Jesus is about the content of your character, not your race, culture or gender.

c. Matthew 25:31-46

This parable is the last in a series of four parables that Jesus told in Matthew 24-25 in response to questions from His disciples about end time events; "When will this happen, and what will be the sign of your coming and of the end of the age?" (Matthew 24:3, NIV).

Community Service Honour Name

In the previous parables Christ taught that His followers should not begin to attack and blame each other if they become weary in waiting for Him (Matthew 24:45-51); instead they should make sure they have the spiritual resources for long-term discipleship (Matthew 25:1-13) and invest their abilities in the marketplace and lead constructive lives instead of withdrawing from society (Matthew 25:14-30).

In this capstone parable of the series, Jesus says that when God sits in judgment at the end of history, His concern will be primarily about how people treated the hungry, the poor, the alien, the homeless, the sick and the prisoner. In other words, the true mark of people who are really looking forward to the return of Christ is that they will be active in working against world hunger, to assure clean supplies of drinking water, to extend hospitality to aliens and refugees, to help the poor, to prevent and care for the victims of disease, and to stand up for the oppressed and imprisoned.

It is interesting that when Jesus identifies Himself with the poor, the hurting and the oppressed, both groups in the story have essentially the same response. The righteous say, "When did we see you" among the poor (Matthew 25:38), unaware that their compassionate behaviour had any particular religious meaning. In other words, they were not doing good works in order to be saved. And the unrighteous also say, "When did we see you" among the needy (Matthew 25:44), blind to the fact that their self-centred faith which did not see the need to become involved in dealing with hunger, poverty, disease or social injustice was unfaithful to Christ Himself.

REQUIREMENT 2. Read Chapter 54 (entitled "The Good Samaritan) from *The Desire of Ages* by Ellen White or Chapter 70 "The Least of These". Write a list of five key points in the chapter.

Most of Ellen White's writings are available online. This particular passage can be found at <http://www.whiteestate.org/books/da/da54.html>.

REQUIREMENT 3. Explain to your instructor the following:

- a. The name of the local Adventist organization that serves the poor and suffering in your town or metropolitan area. What kinds of services does it provide?**

Please ask your local ADRA organisation / representatives for assistance in answering this requirement.

- b. What the letters ADRA stand for. Give a brief explanation of each word represented, and explain the difference between "development" and "relief"**

Adventist: A self managing agency of the General Conference of Seventh-day Adventists.

Development: This effort is focused on developing economic and social stability through resources and training.

and

Relief: The humanitarian effort to relieve the suffering of those who can not help themselves

Agency: ADRA is a Non-governmental agency on the United Nations' Non Government Organisations' list.

Community Service Honour Name

REQUIREMENT 4. Assist an ADRA representative in preparing at least five (5) ADRA relief / assistance / food parcels.

Please ask your local ADRA organisation / representatives for assistance in meeting this requirement.

REQUIREMENT 5. Meet with the Adventist Community Services leader (or ADRA leader / coordinator or equivalent) in your area and ask about projects that your Pathfinder unit or class might be able to accomplish that would help meet needs in your community.

Please ask your local ADRA organisation / representatives for assistance in meeting this requirement.

REQUIREMENT 6. Plan a community service project with your Pathfinder unit or class and complete it.

If the Community Assessment honour has already been completed, information from this honour may be used for planning this project.

Please ask your local ADRA organisation / representatives for assistance in meeting this requirement.

REQUIREMENT 7. Complete at least 10 hours of volunteer service, including both time invested in the project mentioned in requirement number six and time donated to other community service activities.