

FOUNDATIONS
of
ADVENTIST
LEADERSHIP

A LEADERSHIP WORKSHOP

*Based on the Collected Papers
from the Leadership Symposium
General Conference Session*

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eight



Profiling Adventist Leadership:

Responsiveness to

Diversity – PART 1

Based on the Presentation by

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Session 8 will address *the* following questions:

1

Why do Adventist leaders need to be competent in the area of diversity?

2

Define the terms “diversity,” “diversity competency,” “cultural competence.”

3

What types of diversity do we have in the Adventist Church?

4

How are leaders to promote unity in the church?

5

How could Paul say, “to the Jews I became AS a Jew,” when he actually was a Jew?

6

How did conversion change Paul’s value system in reference to diversity?

7

When Paul states that he “became AS a Jew,” what is he emphasizing?

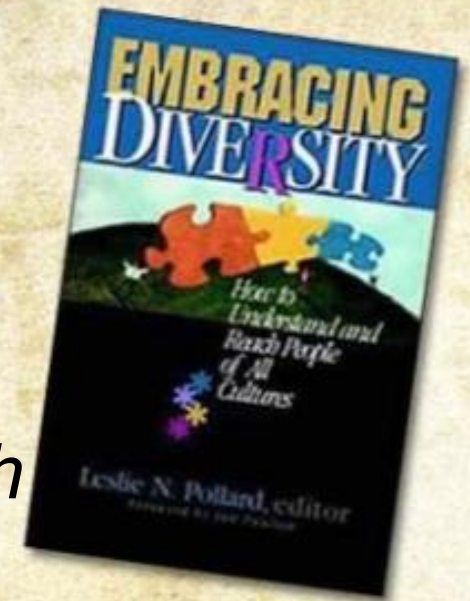
I. Introduction

Responsiveness to diversity is immensely important in a global church.

A description of *Embracing Diversity* explains why this issue is important.

“Today we must have the savvy and flexibility to function in a multicultural context, with sensitivity to local customs, ideals, and taboos. . .

“This book will help you to see through other eyes and suggest new ways to reach the hearts of those who do not think like you do.”



Loma Linda University
takes diversity seriously.



Leaders at Loma Linda believe that to effectively continue the healing and teaching ministry of Jesus, they must

- *prepare students for service in a diverse world*
- *facilitate culturally competent care of patients*

~~They seek to fulfill the mission of~~

~~Jesus through~~ *welcoming workplace culture for every*

- *diversity education*
- *conferences and in-services*
- *international service*
- *learning agreements*
- *intentionality in recruitment activities*



II. Why Leadership Competency *in the Area of Diversity* Is Important

Technical, conceptual, and interpersonal skills are mission critical for leadership in the 21st Century.

In a multinational, global church, no leadership skill is more important than competency in the area of diversity.

Reasons for its importance follow



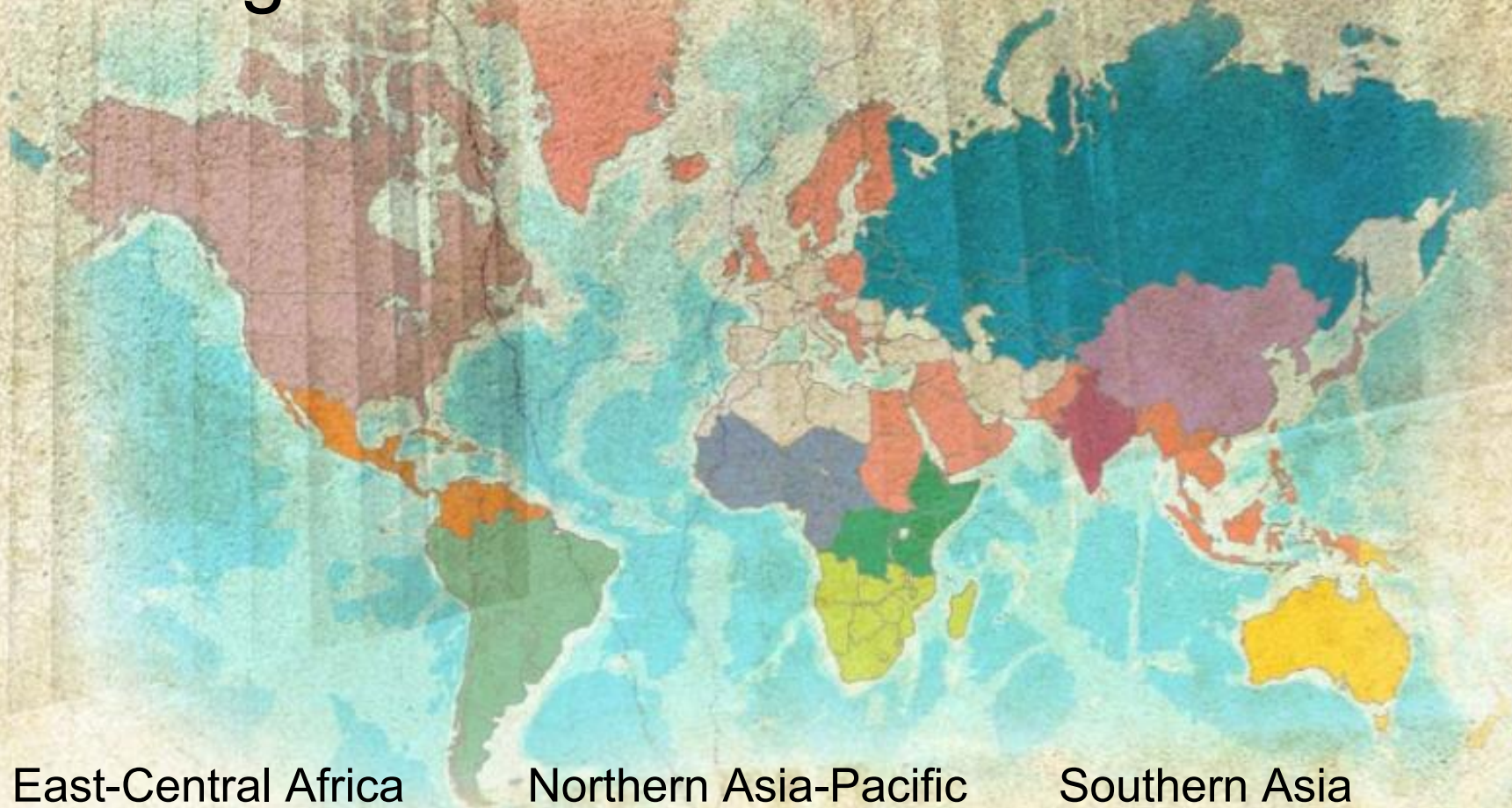
Adventist Church Demographics

The Adventist Church:
13+ million members

In 203 countries
of the world



This membership is spread around the globe in thirteen world divisions.



East-Central Africa
Euro-Africa
Euro-Asia
Inter-American
North American

Northern Asia-Pacific
South American
South Pacific
Southern Africa-
Indian Ocean

Southern Asia
Southern Asia-Pacific
Trans-European
West-Central Africa

Global communications and travel have reduced our church to a global village.

Leaders who formerly had little contact with each other now interact electronically on a regular basis.

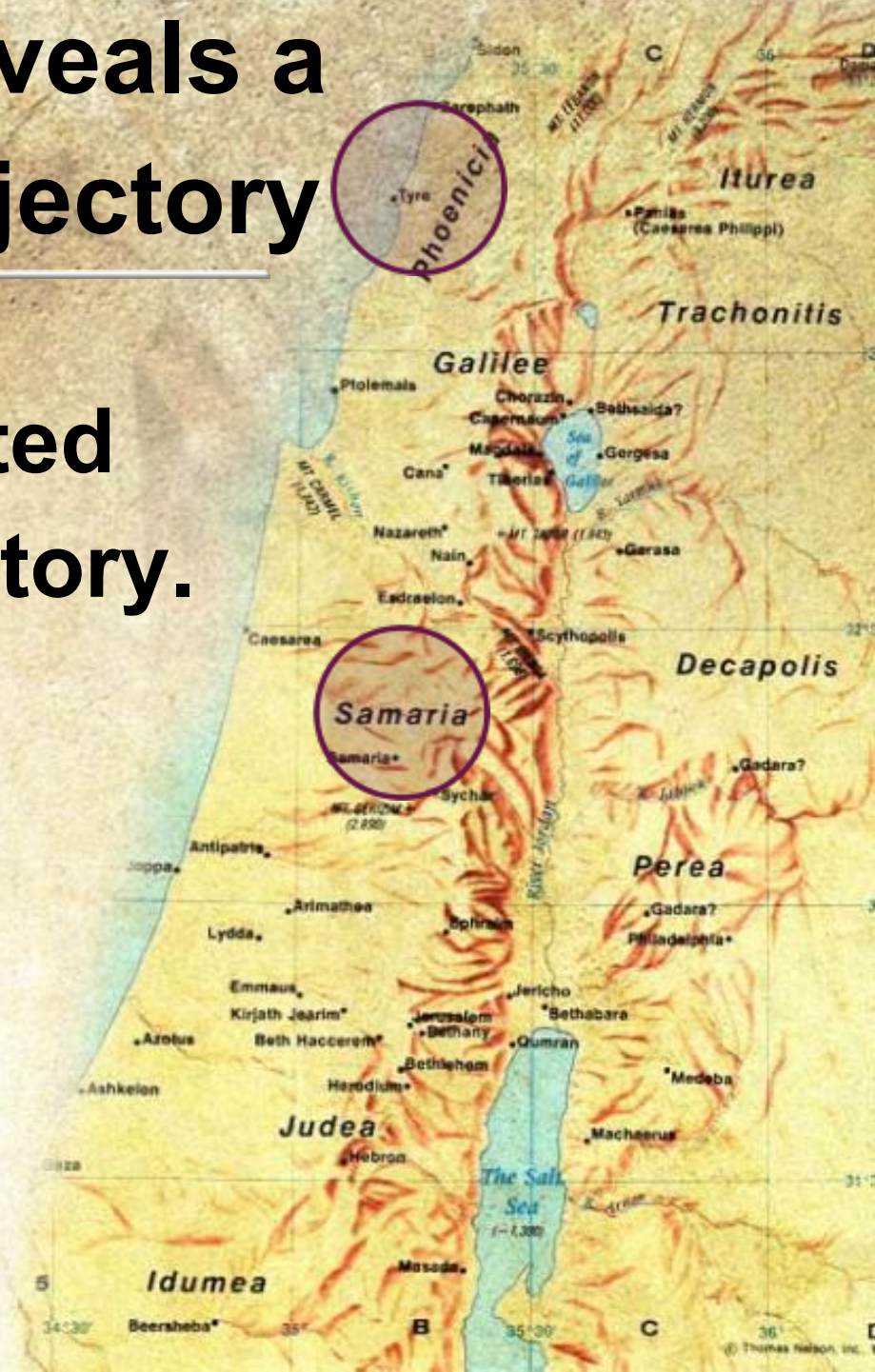


Jesus' Ministry Reveals a Cross-Cultural Trajectory

1—His ministry reflected a geographical trajectory.

He ministered in Samaria, a region many Jews avoided. (John 4)

He ministered in the region of



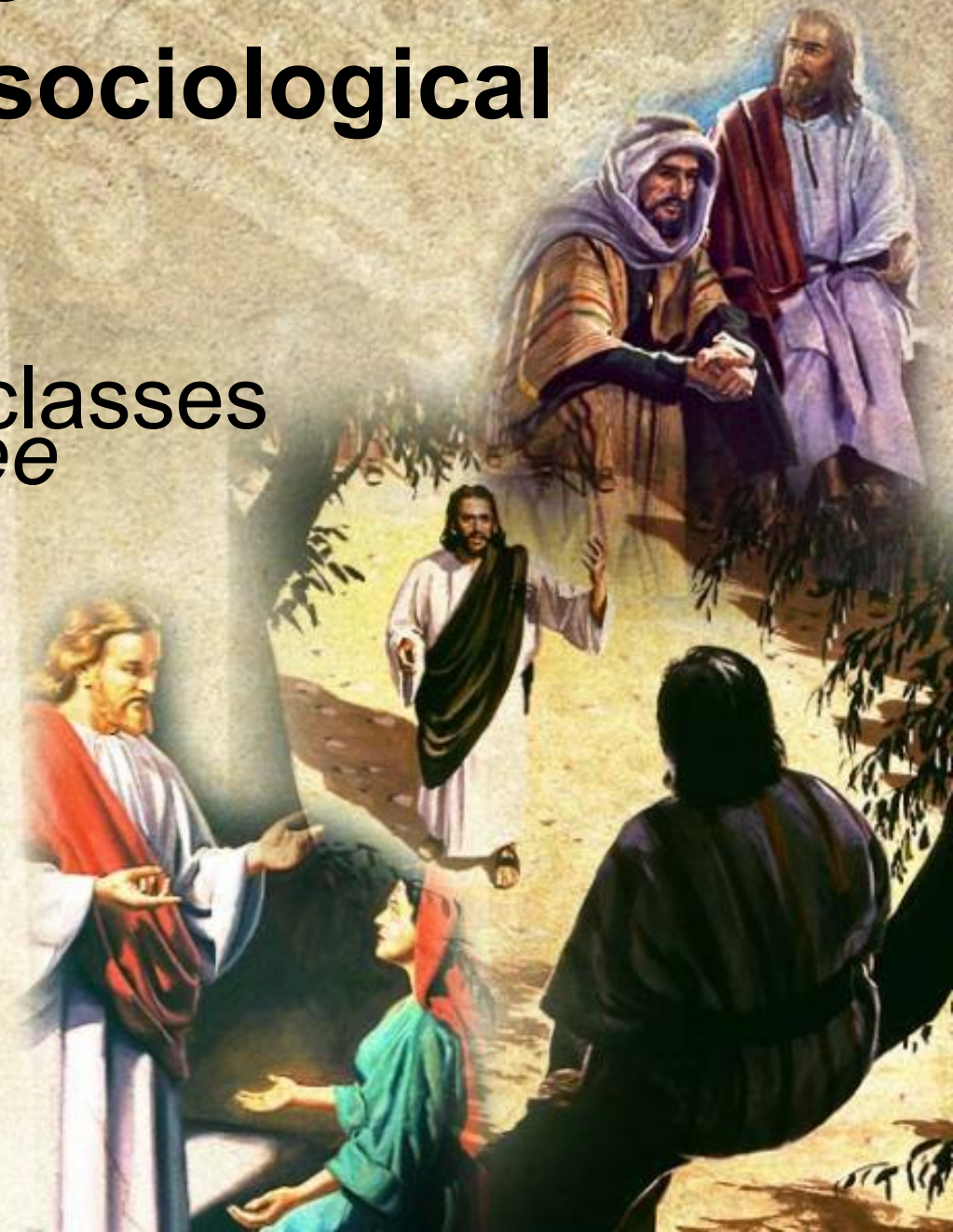
He told His disciples to spread the Gospel from

- *Jerusalem*
- *to Judea*
- *to Samaria*
- *“to the ends of the earth”*
(Acts 1:8 NIV)



2–Jesus' ministry demonstrated a sociological trajectory.

- It encompassed all classes of people
- *the proud Pharisee Nicodemus,*
 - *tax gatherers,*
 - *prostitutes and sinners*

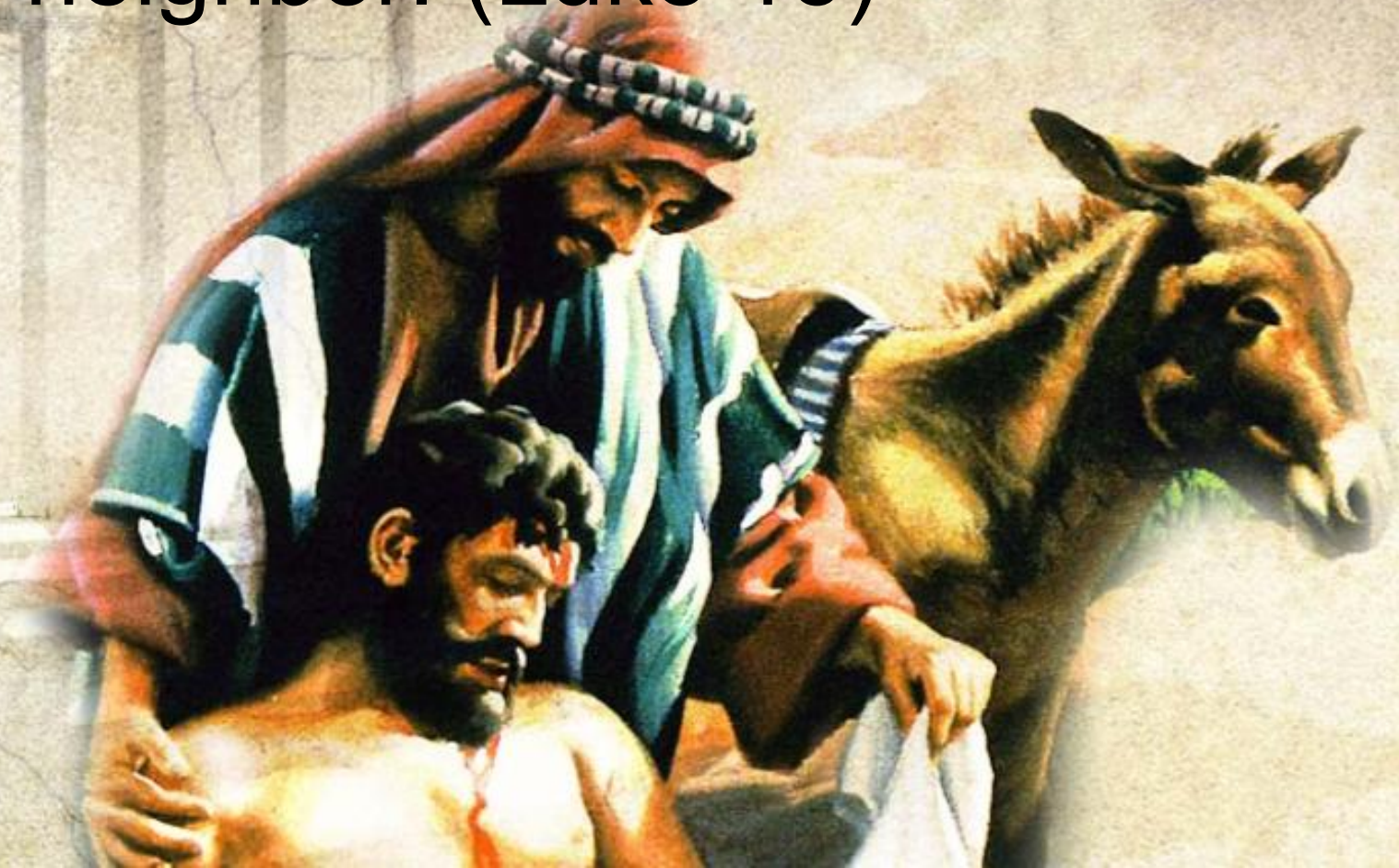


3—His ministry moved from ethnocentric exclusivity to ethnic inclusivity.

He healed scores of Jews. But His miracles included

- *the Canaanite woman's daughter (Matt 15)*
- *the Roman centurion's servant (Matt 8)*
- *the Capernaum official's son (John 4)*

One of His best-loved parables memorialized a Samaritan businessman who was a good neighbor. (Luke 15)



The Bible and the Spirit of Prophecy emphasize that the church must continue the healing, teaching, and preaching ministry of Jesus.

Faithful church leaders will reflect the same cross-cultural trajectories that Jesus' ministry revealed.



The Mission of the Adventist Church

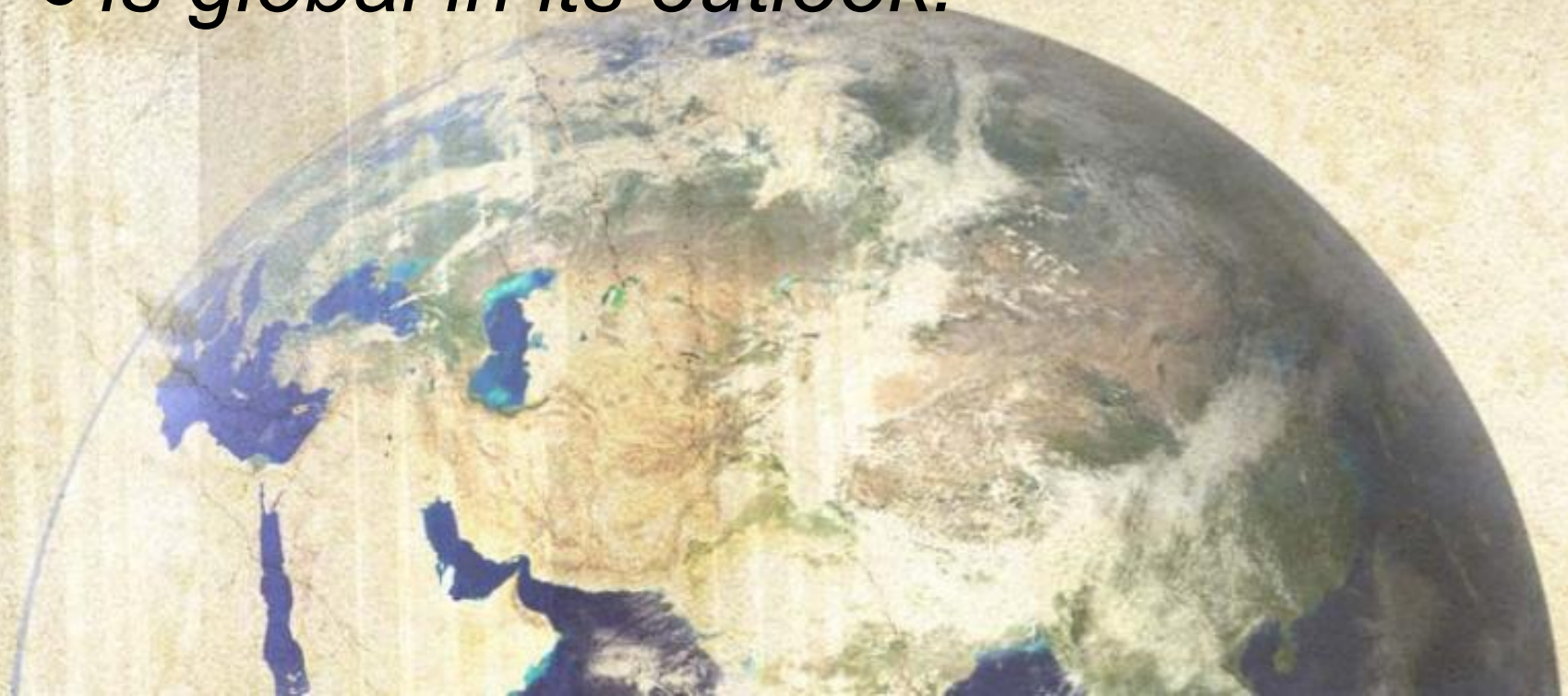
⁶Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people.

Rev 14:6 (NIV)



This global mission requires leadership that

- *functions locally in its service arena,*
and
- *is global in its outlook.*



The questions for leaders become

1

How and why will we respond to
diversity that defines the people
groups we lead?

2

How can we guarantee that our
influence capital is spent
advancing mission rather
than impeding it?

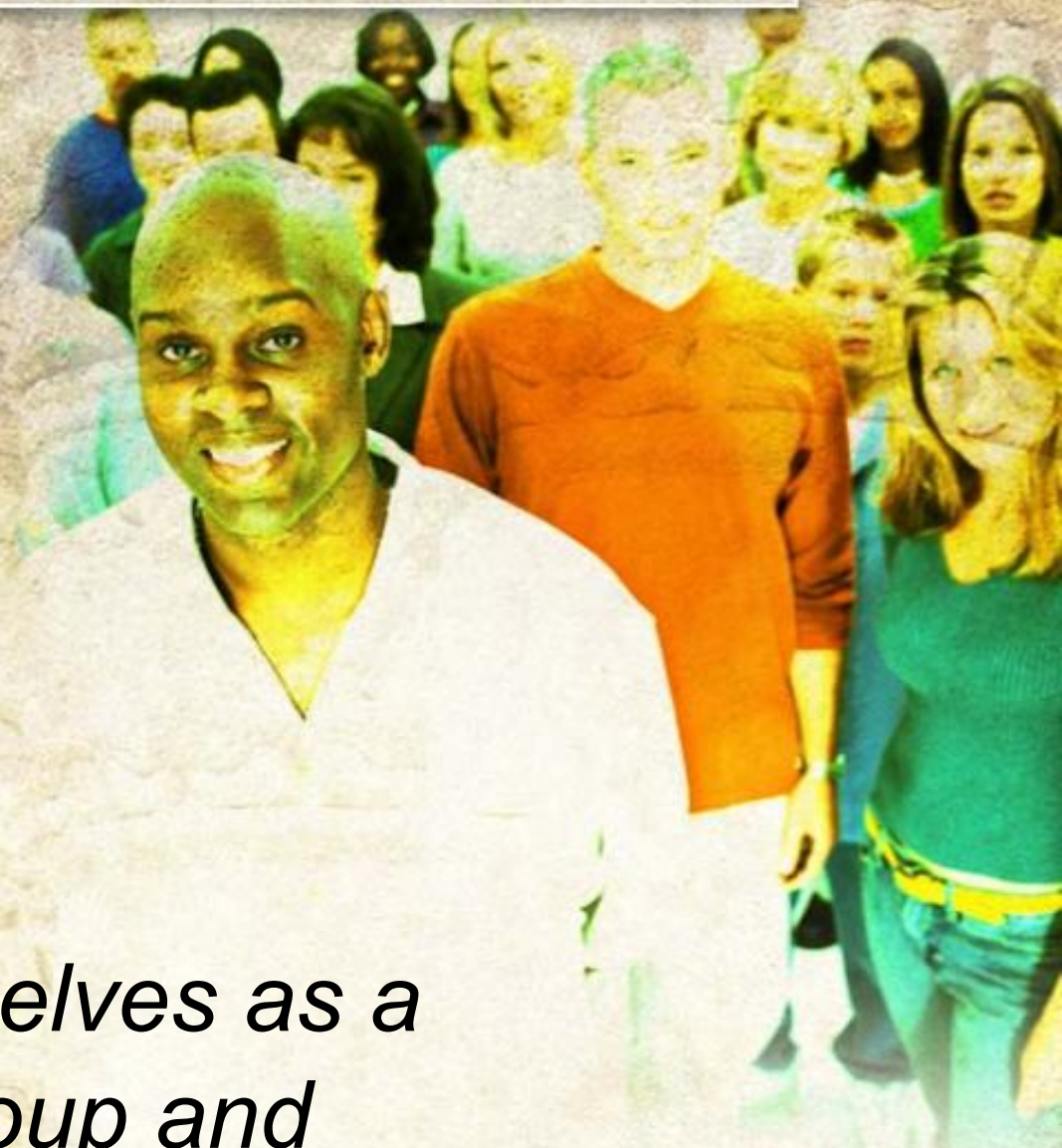
III. Definition of Terms

Diversity:

*biophysical,
social,
cultural,
national,
historical*

MARKERS
that groups use

- *to identify themselves as a distinguished group and*
- *to distinguish themselves from other groups*



In our world church we
have **national** diversity.

Sri Lankan

Banglades

Myanmar



We have **racial** diversity.

**Hispani
c**

**Asia
n**

African

**Caucasia
n**



We have ethnic diversity.

Inuit

Ndebel

Samoa

e

n



Xhos

Yorub

Masa

a

a

i

There is linguistic diversity.

The Four Spiritual Laws in

ගුණාත්මක ජාතික සංගණන
 පුනීන්ද්‍ර අලංකාර ජීවිතය
 ගැන ඔබ දන්නේද?

Sinhales

ဘုရားသခင်
 မေတ္တာတော် နှင့်
 အကြံအစည်တော်ကို
 ကြားဖူးပါသလား ?

Myanmar

ஆவிக்குரிய
 நான்கு
 விதிகளைப்பற்றி
 நீர் கேள்விப்பட்டிருக்கிறீரா?

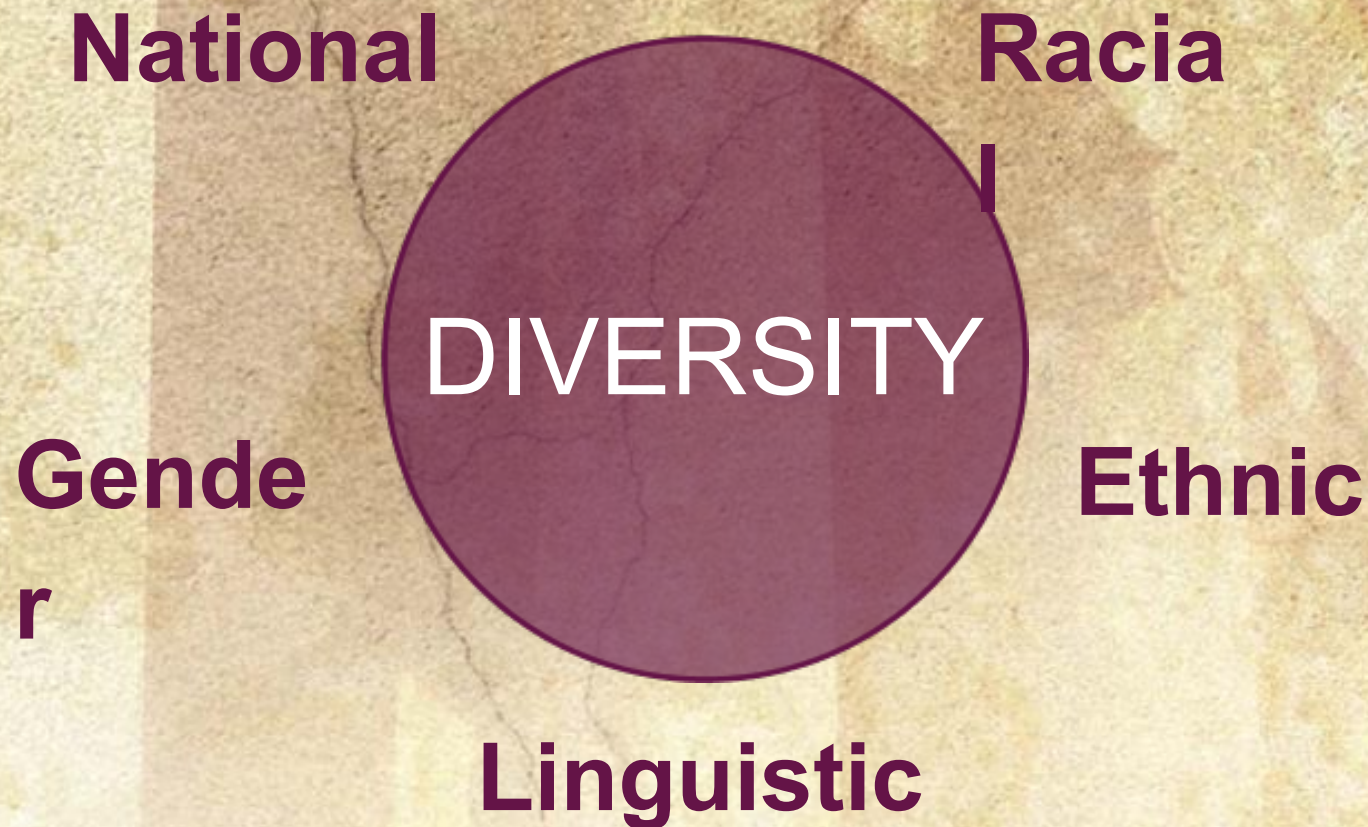
Tamil

আপনি কি
 চারটি আত্মিক বিধির
 বিষয়ে শুনেছেন?

**Bangla
 (Bengali)**

We have the earliest and original
diversity—**gender** diversity.





Each of these forms of diversity is an important social marker.

Diversity Competency: the
knowledg attitud skill

e used by a leader **e** to effectively serve
and lead a diverse constituency,
institution, or organization.

Cultural Competence: “the ability
of a system, agency, or individual
to respond to the unique needs of
populations whose cultures are
different from that of the dominant
or ‘mainstream’ society.”

IV. How Should Christian Leaders Respond to

Diversity? Scripture provides the answer to this question.

²⁷for all of you who were baptized into Christ have been clothed with Christ.

²⁸There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

Gal 3:27,28 (NIV)



Leaders Must Affirm the Essential Unity of the Church.

This passage in Galatians calls
leaders to promote oneness in

mission
fellowship
service
purpose

The passage also raises a related
question:

If we are one in Christ, how should
we respond to diversity, differences?

Based on this passage, a leader may say

1—*“There is no such thing as difference.”*

or

2—*“I don’t see color (class, race, nationality, gender), I see people;” the difference does not matter because we are all one in Christ.*

Each of these positions

- *will lessen our leadership effectiveness*
- *is anti-diversity competency*

Paul's Response to Diversity

Paul shows by word and example
the appropriate response to

racial
national
cultural
gender
ethnic

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The text below gives us a window on Paul's thinking about diversity competency.

¹⁹Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. ²⁰To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. ²¹To those not having the law I became

am not free from God's law but am under Christ's law), so as to win those not having the law. ²²To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. ²³I do all this for the sake of the gospel, that I might share in its blessings.

1 Cor 9:19-23 (NIV)

In this section of I Corinthians, Paul

- *defends his apostleship against attack*
- *bridles the freedom of the strong but insensitive Corinthians*
- *launches a discussion of his ministry and why it is effective*
- *clinches his argument by explaining how he relates to differences*

How could Paul say, “to the Jews I became AS a Jew,” when he actually *was* a Jew?

Paul served within multiple cultures.

He took up this task because he was bound to Christ. (I Cor 9:1)

He was **spiritually** free.

He had not accepted any compensation from the Corinthians. (I Cor 9:11-15)

He was **psychologically** free.

Spiritual and psychological freedom released Paul from his old identity anchors:



Diversity competency requires spiritual and psychological freedom.

Paul's freedom is grounded in a new experience.

“If any one is in Christ, he is a new creation.” (II Cor 5:17 NIV)

This means that Paul

- *can no longer be Judeo-centric and*
- *no longer considers himself a Jew in terms of*
 - *primary values*

By asserting that he became “AS”
a Jew, Paul

- *implies that he no longer considers himself primarily or **exclusively** a Jew*
- *projects the freedom of his new self-understanding*
- *declares his independence from limiting*
 - *prejudices*
 - *preconceptions*

Paul was clearly Jewish, as he himself testified.

¹. . . I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin.

Rom 11:1 (NIV)



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⁵circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; in regard to the law, a Pharisee; ⁶as for zeal, persecuting the church; as for legalistic righteousness, faultless.

Phil 3:5,6 (NIV)

In stating that he became AS a Jew, Paul is emphasizing that

- *he has experienced a transformation of his primary identify*
- *he is a new creature with a new identity priority*
- *he will not be a slave to the identity politics*

This is the key to effective leadership in diversity.

One can lead in diversity only if he/she is internally freed from the prison of identity politics.

Diversity Problems in the Early Church

Unlike Paul, Peter

- *vacillated between freedom in Christ and political expediency*
- *showed a kind of racial and ethnic captivity*



Scripture shows that the early church family was diversity challenged.

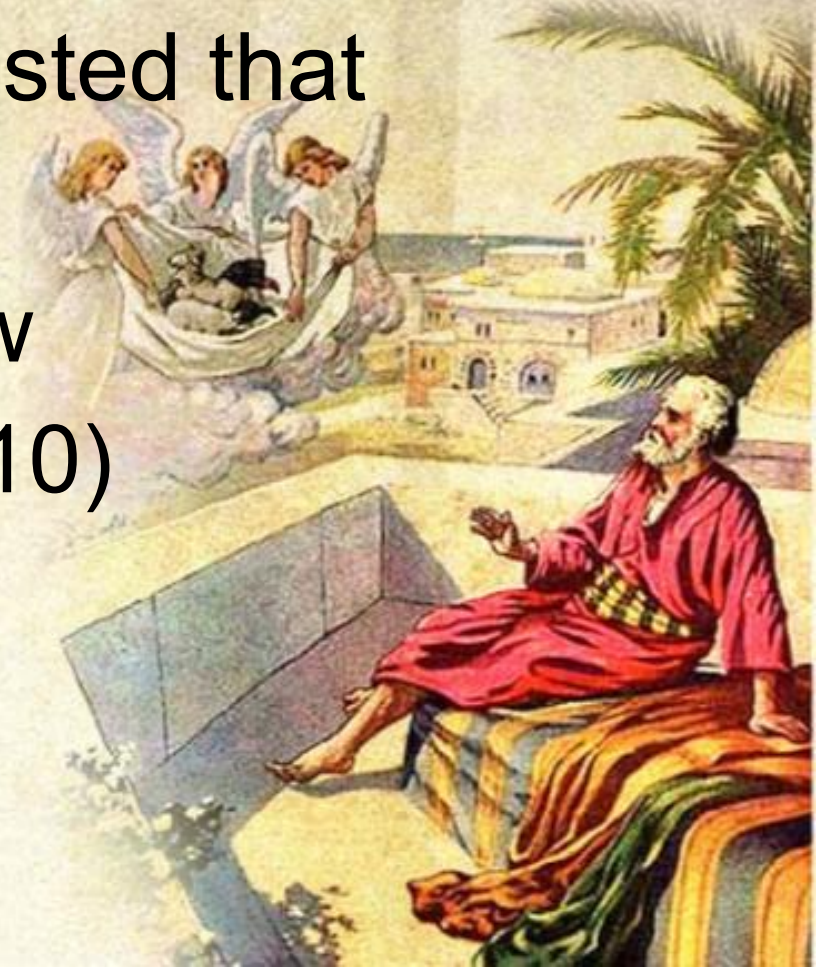
The parable of the Good Samaritan challenged Jewish prejudice.
(Luke 10:30-37)

The disciples were surprised to find Jesus talking to one who was both a woman and a



God had to send a vision to Peter to show him that he should not call any person unclean. (Acts 10:17-29)

Converted Pharisees insisted that Gentile Christians must be circumcised and follow Mosaic laws. (Acts 15:5-10)



Peter quit associating with Gentile Christians because he feared Christian legalists from Jerusalem. (Gal 2:7-14)

Gentiles were looked down upon and called “the uncircumcised ones” by Jews. (Eph 2:11-19)

Before his conversion, Paul, the preeminent Jew, persecuted Christians. (Acts 8:1-3; 9:1,2)

Jewish Christians looked down on their Gentile brethren.

Even Barnabas, who conducted the first missionary work among Gentiles with Paul, withdrew from fellowship with them.

(Gal 2:11-13)

Conversion Changed Paul's Response to Diversity

At Damascus, Paul received an identify transplant.

His encounter with the risen Christ

- *deconstructed his inherited identity*
- *replaced it with another primary identity*



When Paul became a new creature in Christ



- *perceptions of the world,*
 - *perceptions of society,*
 - *priorities,*
 - *ambitions,*
 - *criteria of perception*
- separated Paul from his former identity.

In our next session, we will examine three changes that

- *marked the new Paul*
- *should mark us as leaders in God's new faith community*

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