

5-3-1 Assignment / Herve Talom
Chapter 12 MODELS OF CHRISTIAN INFLUENCE
Hollinger, Dennis, April 19th, 2023

QUESTIONS

1. What is the classic example of Christian Alternative Institutions?
2. What are the other alternatives services or programs provided?
3. How is the evangelism view?
4. How many types of lobbies are mentioned in this chapter?
5. who coined the term “gathering storm in the churches.”?

ANSWERS

1. Historically, one of the classic examples of this model is the development of hospitals and medical clinics by missionaries in the developing world, usually where health care was lacking, inadequate, or not affordable. Even in the European world, most of the early hospitals were established by the church or religious orders.
2. Legal clinics developed by churches and Christian organizations provide legal aid at moderate costs. Drug and alcohol rehabilitation centers. Housing programs, such as the highly successful Habitat for Humanity, and programs that offer housing loans help people enter the housing market and create stable environments for families.
3. Some have understood evangelism as a social concern, so that it is the Christian’s only mechanism for change.
4. Two types of lobbying: inside lobbying, and outside lobbying,
5. Jeffrey Hadden

TERMS

Lobbying: Any attempt by individuals or private interest groups to influence the decisions of government;

Christian ethics: the application of principles, virtues, and theological understandings to realities of everyday life.

Social Mores: A normative structure of rules and regulations that govern the behavior of that society.

SUMMARY:

In the introduction of this chapter Hollinger shares a shocking story about the Christian mayor in a small village that use his power and influence for personal interests and neglected the challenge in the community.

The late Archbishop of Canterbury William Temple argued that “*the Church must announce Christian principles and point out where the existing social order at any time is in conflict with them,*” but it must stop short of advocating particular policies that are dependent on technical knowledge. If a bridge is to be built, said Temple, “*The Church may remind the engineer that it is his obligation to provide a really safe bridge; but it is not entitled to tell him whether, in fact, his design meets this requirement.*” In the same manner, “*The Church may tell the politician what ends the social order should promote; but it must leave to the politician the devising of the precise means to those ends.*” Temple, along with other critics, believed that many Christian social pronouncements were misguided and self-defeating because they did not sufficiently come to terms with the complex technicalities of social problems.

Henry states that: *The development of Christian character comes by applying all time and all talent with a sense of responsibility to God and neighbor. Responsibility for God-given time includes the Christian’s work and leisure and sleep, his use of weekdays and the Lord’s day; responsibility for God-given talent includes his trusteeship of special skills and his stewardship of possessions. . .*