

HELP FROM BEYOND THE MOUNTAIN

ECONOMIC HOPE (EXPECTATIONS AND DESIRES) VS ECONOMIC POOR IN DEVELOPING COUNTRIES

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*I lift up my eyes on the mountains. Where does my help come from? My help is in the
Lord, maker of heaven and earth.*

1.0 INTRODUCTION—Basic concepts and realities

1.1 Economics is an art and discipline of using limited resources to produce goods and services to satisfy unlimited needs. The limitation in resources and the insatiable needs makes choice imperative in all economic decisions and policies.

1.2 The basic economic issues and ensuing policies can be summarized in the table below:

	Basic question	Answer in free market economy	Answer in planned socialist economy	The reality as seen in the empirical world with differing degrees according to what country.
1.	What is to be produced?	Determined by the market forces	Determined by the state through planning	Mixed economy of varying degree of free market forces and some amount of state planning in certain sectors.
2.	Who is to produce?	Private individuals and enterprises.	State organs – Parastatal organizations	A mixed pattern in which certain goods and services are produced by state machinery whereas others are produced by private enterprise.
3.	How what is produced is shared?	Free market mechanism in which price determines who gets what.	Allocation is done through planned quotas. Prices are set by state organs.	A mixed pattern in which the state intervenes to curb full play of market forces in society.
4.	Who owns the means of production?	Private individuals and firms. There are property protection laws. Property can be sold and acquired through the market mechanism.	The state	A mixed pattern in which private people and the state own the means of production.

There is no pure system on either side. There are, however strong patterns. The United States depict almost consistently the market model. The Soviet Union before disintegration in 1989 displayed a very strong pattern of State ran economy. The Scandinavian countries followed the middle way. Developing countries assumed the same patterns of developed countries. With the collapse of Soviet Union as a model and with some latent pressure from Breton Woods Institutions, most of the developing countries have adopted market oriented strategies and policies.

1.3 Economic hope is expectation and desire to have one's needs met.

Needs are however, not fully satisfied. According to Abraham Maslow, there is a hierarchy of needs. As soon as lower needs are met, higher needs arise. It is even more complicated to note that within the hierarchy, there is also spurious mixture, where higher and lower needs arise at the same time. For developing countries, we can talk of basic needs. The Millennium Development Goals (MDGs) address issues and set goals on each of these issues such that by 2015, the situation of many in so far as meeting basic needs is concerned will have been improved significantly. The issues addressed include:

- 1.3.1 eradicating extreme poverty and hunger,
- 1.3.2 achieving universal primary education
- 1.3.3 promotion of gender equality and empowerment of women
- 1.3.4 reducing child mortality
- 1.3.5 improving maternal health,
- 1.3.6 combating HIV/AIDS, malaria and other diseases
- 1.3.7 ensuring environmental sustainability and
- 1.3.8 developing a global partnership for development.

Even if MDGs are achieved, the world will not have achieved the bare minimum required for a decent life for all. Despite this, the Millennium Declaration boldly states that 'we have a collective responsibility to uphold the principles of human dignity, equality and equity at the global level.' In this collective responsibility lie the economic challenges of meeting the needs of the poor in developing countries. To understand the challenges, we need to look deeper in the intertwining relationship among wealth creation, poverty and ecology. Within this complex is the current world economic order.

1.4 Poverty, wealth and ecology.

Poverty is inability to meet basic needs be it material, economic, spiritual, intellectual, cultural, social, legal or political (Oxford Dictionary, 1962). Poverty is inability to create wealth or denial to share the created wealth. Powerlessness is the driving force of poverty. (Godwin, 2002) It is deprivation in the most essential capabilities of life, including leading a long and healthy life, being knowledgeable, having adequate economic provisioning and participating fully in the life of the community (UNDP).

The World Development Report 2000/01(World Bank,) claims ‘to broaden the notion of poverty to include vulnerability and risk- and voicelessness and powerlessness’. A person is considered poor if his or her income falls below some minimum level necessary to meet basic needs. This minimum level is usually called poverty line. The World Bank admits “What is necessary to satisfy basic needs varies across time and societies. Therefore, poverty lines vary in time and place, and each country uses lines which are appropriate to its level of development, societal norms and values.

Despite much discussion and debate on empirical definitions and evidence of poverty, poor people express their conditions vividly. A visit to slums in towns all over Africa, a visit to many rural villages in the larger parts of our countries, visits to some institutions, notably rural schools and health care centers or if one cared spending a day or two, perhaps a week with a family in rural areas would demonstrate ability to see, feel and understand poverty in Africa without figures.

“You ask me what poverty is. It is here, staring you right in the eye. Look at me! I live alone. I do not have enough food. I have no decent clothing and accommodation. I have no clean water to drink. Look at my swollen legs. I can’t get to the dispensary, which is too far for me to walk. I have to walk a mile to catch a bus. I cannot see well. I can no longer do any farming. So don’t ask me what poverty is. Just look and see for yourself” (Grandmother, Fiji, p.7: Christianity, Poverty and Wealth, the findings of ‘Project 21’)

Wole Soyinka observes poverty in Africa with memories of over 50 years ago when things were better in his childhood.(Wole Soyinka, IFPRI, 2004)

‘Children from the hunger zones of the continent, their stomachs bloated in the malnourishment, victims of perennial drought and of war displacement year after year, but also victims of improvident attitudes of African leadership. Today stare unbelieving at the images of homesteads where the only evidence of abundance would be swarms of flies in competition for the least moisture on the eyes, lips and nostrils of human beings sunk in lassitude. He would shudder at attenuation of limbs of soon to be mortal statistics that continue to rebuke a continent of such diverse and abundant material resources. He would recoil at the portent of once thriving farming villages whose production routine has been drastically attenuated by HIV/AIDS, the surviving inhabitants being just wide eyed, orphaned children looking lost, uncertain of the source of their next meal.’

Poverty is manifested in failure to access essential services including health and education. Families fail to pay for treatment of both simple and complicated diseases. They fail to pay for primary, secondary and tertiary education..... and water. Thirdly poverty is manifested in housing and overall living conditions of people. It renders individuals incapable of performing or fulfilling certain requirements, obligations or responsibilities that confer benefits to them, their families or the society at large.’

Poverty is a two sided phenomenon characterized by:

- Material deprivation – Scarce material ownership insufficient to guarantee humane existence.
- Moral deprivation – low self-esteem, discontent, and ungratefulness, characterize moral deprivation. Both the materially wealthy and poor can be morally deficient. This is reflected in form of greed, which can feature on both poor and wealthy. The entire humanity is therefore prone to poverty in terms of morals.

Wealth is the possession of a certain level of material, spiritual and cultural commodities (Munene, 2005). It is possession of great amount of property, money, etc. (Oxford Dictionary, 1962).

Wealth is a means to power in bribe, politics, over employees and other groups within society (Lewis, 1969).

Wealth is manifested differently in different societies. In nearly all it is a symbol of status, expressing itself in conspicuous consumption or possession of prestigious things. It also finds expression in massive expenditure in glamorous wedding ceremonies, funerals and anniversaries. In others it is a source of power. Wealth is applied to influence society negatively or positively. In some societies, without substantial wealth it is difficult to attain leadership position. For other, wealth is means of generating more wealth. With it additional resources are acquired and put into productive use, thus generating much more wealth. How wealth is used depends on culture, religion, ethics, and other factors that set the norm of society.

Wealth creation is dependent and has effect on ecology.

Ecology is the relationships and interactions between living organism and their natural and developed environment. This relationship is very clearly explained in the story of creation found in Genesis Chapter 2. *‘Thus the heavens and the earth were completed on their vast array The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life and the man became a living being...Now the Lord God had planted a garden in the east, in Eden, and there he put the man he had formed. And the Lord made all kind of trees grow out of the ground - trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil...A river watering the garden flowed from Eden.....it winds through the entire land of Havilah where there is Gold. The Lord God took the man and put him in the Garden of Eden to work it and take care of it.’*

The above Bible quotation reflects the interdependence and interaction of living organism right from their creation and formation. These living things depend on non-living things such as water and heavens. For example, the sun is central to photosynthesis; without photosynthesis plants can not survive, and without plants animals cannot survive too. This is all in one circle. So the earth is ecology in itself.

From the above short treatise we note first the primacy of human life. In the entire creation God has called to life plants and animals in forms, sizes and varieties too

numerous to be accounted for by man. He intricately created a man out of dust and breathed life into him.

Secondly we note the splendour and intricacy in which nature and life are arrayed at the centre of which man is put. Man is an integral part of the environment, indeed the very centre of ecology.

Thirdly, immense responsibility is put upon man. He is to tend the garden, and rule the entire creation –heaven and earth. He manages the resources upon which his livelihood depends.

We talked of wealth as possession and poverty as deprivation. In so far as the ecology is concerned, man possesses all is needed for a full life. Deprivation of any aspect or all of what is listed above i.e. life itself, the natural arrangement or placing which makes life possible, including resources, the responsibility given to man and the glory and honour is impoverishing.

1.5 Relationship between wealth creation, poverty and ecology.

According to the World Bank, over 40 % of people on earth are poor (2.6 billion). There is a widening difference between the rich and the poor. Total world population is US\$ 78.092 trillion for 6.768 billion people giving an average per capita of US\$ 11100. This ideal figures confirms that there is no poverty on earth. However, because of bad economic policies and injustice, there are today nearly 3.25 billion people living on the average at below US\$2 per day.

Worldwide, 10 million millionaires (0.15% of world population) control nearly 50% of world wealth. In Africa alone, 100,000 people control over US\$800billion or 60% of all income of Africa south of Sahara.

These figures and a lot more suggest that the major problem in the world is poverty, environmental degradation and inequity in sharing world resources both internationally and nationally.

G20 countries control 80% of world wealth. These countries formulate economic policies that suit themselves.

The problems brought about by 2008 financial crisis had very adverse effects on the situations of developing countries. Commodity prices of the produce of these countries fell as follows: Cotton 11%; Arabica coffee 21%; Rubusta coffee 32% and Cocoa 9%.

Current practices in wealth creation inhibit creation and perpetuation of poverty in developing countries as well destruction of ecology. The multinational as well as local companies consider the bottom line with utmost concern and with little or no care for the environment. Chinese Copper Mining Companies which took over denationalized Copper mining companies denied the state million dollars in unpaid

taxes. Such money could have been used in education health or other development activities. In Tanzania, with the opening of Southern Tanzania through the building of Mkapa Bridge, Timber exploitation by Chinese traders left the whole of Rufiji basin bare. The villagers were paid 1% of FOB value at Dar es Salaam Port. Both local and central governments were denied valuable taxes badly needed for recurrent and development expenditure. Worse, while China exploited Tanzanian Forest it closed its own. In Nigeria, the production of Oil in the Niger Delta is both chaotic and environmental destructive. The inhabitants thrive in poverty and constant war with both the Government and Oil firms. World trading patterns greatly favour the rich. The World Trade Organization insists on opening markets and breaking barriers. This is unfair to developing countries whose technology lags behind that of developed countries. Recently EEC has been compelling African countries to sign Economic Pacts Agreements that allow their products to enter the African Markets free of duty. A teething problem is the agriculture subsidy given in developing countries and vehemently opposed in developed countries. The Textile industry for instance in Tanzania has been ruined by dumping second hand clothes.

Local peasantry Agriculture is equally environmentally destructive. Low technology, inadequate capital and absence of realist support and commitment by the state result in poor agriculture that depletes soils and open larges stretches to soil erosion. This makes subsequent production meager. Coupled by Climate change resulting from warming earth due to industrial emission from developed countries the ability to produce food all over the world is declining. Each day the situation is becoming hopeless. Injustice among countries and within nations greatly wanes off the hope of the poor.

We will endeavour to look at an alternative and see if there is hope for the poor.

2.0 THE BIBLICAL BASIS OF WEALTH CREATION AND STEWARDSHIP

2.1 Introduction.

In Luke 16, the Lord Jesus Christ presents two episodes relating to wealth. The first episode narrates the story of a dishonest manager who is given notice of his expulsion. The manger by his very nature quickly acts shrewdly to plunder much more of his master's wealth. In this episode Jesus teaches us to be faithful to little things that we may be entrusted with much more, to be trustworthy to other people's property so that we may be given our own and to be faithful to worldly wealth so that we may inherit eternal wealth.

The second episode narrates the story of Lazarus and the rich man. The rich man had earned his way and was living in great splendor, indeed very luxuriously. Lazarus, a poor and sick beggar was longing for crumbs that fell under the table. He fought for this with dogs which graciously licked (and may be soothed) his wounds. Here there was no communication between the poor and the rich. There was a schism between them. At death the rich is buried. Burial is not mentioned for Lazarus. But they soon found themselves in a different situation. Here too was

a schism. The longing heart for sharing this time was that of the rich man. The third party was not the dogs, but Abraham on whose lap sat Lazarus. In the ensuing conversation the rich man is told that his brothers in the world have Moses and prophet to teach them about life on earth – life that makes sharing of wealth and things temporal evolve into life eternal where the need for sharing does not exist as it is a fellowship in a situation where hunger, disease, oppression, bondage and other vices of poverty do not exist.

In referring to Moses and Prophets, the Lord reassured his audience and us about the authority of the Bible for instruction in what gives life. We will in this paper look at some Biblical teachings on the creation of wealth. As seen in the example of Lazarus, and in some other teachings of Jesus, wealth is very much contrasted with poverty. The rich young man, boastful of having followed all the commandments since his youth, withered down and disappeared when he was asked to go, sell his property, distribute to the poor and then come and follow Jesus. We will draw some principles on wealth creation and lessons from the Bible to the church and society today, and especially to Africa.

2.2 Principle 1: God has ordained the creation of wealth.

God has ordained creation of wealth for the welfare of people. As noted above Adam was placed in the Garden of Eden to tend and care for it. In itself the garden and all creation was more than wealth to Adam. Tending and caring for the garden ensured maintenance and continuous flow of the same for the welfare of Adam. In Genesis 3, after the fall, the ground is cursed. Adam's responsibility to tend and care for the creation is not eased or removed. It is made difficult. He has to sweat in order to eat. The ground will grow thorns and thistles for us, but we have to eat of its grains. The history of man is a history of discovery and employment of better ways of production superior to earlier ones. From simple gathering of fruit, to early Stone Age, early forms of farming, several agrarian revolutions, the industrial revolution and now the age of knowledge, man has increased productivity and volumes of production. But in all cases thorns and thistles have grown. Industrial unrest, boredom, structural unemployment, new diseases and unending poverty have not allowed man to sit and rest and enjoy the created wealth at ease.

The ordination to work and wealth creation is found throughout the Bible. Of the sons of Adam, Abel became shepherd while Cain was a farmer. The patriarchs were wealth people. Abraham is said to be very rich in livestock, silver and gold. Jacob earned his wealth through very hard work in looking after the flocks of his uncle and father in law, Laban. In the historical Books we find rich and influential people like Boaz while in the New Testament we find people like Joseph of Armathea. In Exodus, as the law is given, the Sabbath day is set aside for rest while six days are allocated for daily duties and regular work. In the same book laws for protection of property and practice of justice is given.

The Proverbs have a lot to do encouraging people to work hard and honestly observing good conduct as a normal way of life and a path to true wealth.

In the gospels, the Lord gives many parables about the rich and poor. Wealth is not condemned. But there are important lessons on handling of wealth, to be noted in some other section of this paper. Paul in the Acts testifies “You know that these hands of mine have worked to pay my own way and I have even supplied the needs for those who were with me.” Acts 20:34. In the epistle he goes further to declare that he who does not work should not eat.

God has ordained wealth creation and with it the means and responsibility for caring for the needy. Those who have are given responsibility to provide for the landless, such as the clergy (priests) and the poor. The widows, the orphans, the stranger, the sick, the aged and those who for one reason or another find themselves in hopeless situations are to be provided for by the wealth. Paul admonishes his follower “And I have been a constant example of how you can help the poor by working hard. You should remember the words of the Lord Jesus ‘it is more blessed to give than to receive’.” Acts 20:35

The Christian church has taken this view, that wealth creation is ordained by God. While it is true that in certain periods of history, some Christian groups took to asceticism, by and large the church has taken biblical teachings to embrace work and the creation of wealth as the norm. The Catholic Church developed the tradition of work ethics as with many other aspects of believer’s lives through the Natural law developed over years through the church teaching and Papal encyclicals. With Reformation further thinking and practice led to what became known as protestant work ethic. One strong teaching in this area is Luther’s theology of vocation. Expanding on priesthood of all believers, the whole church membership is called to witness to the Gospel. A Christian is perfectly free and subject to no one, yet is a dutiful servant to all people. Work is an avenue for loving service to all people. Work provides us with means to support the family, help those in need, engage in civil duties and generally support health human community. Through loving service we become Christ to our neighbours.

2.3 Principle 2: The earth is the Lord’s and everything in it. The world and its entire people belong to him. Psalm 24:1.

God is the owner of all wealth, all means of creating it and the agents for creation of wealth. We are only stewards. Stewardship is being entrusted with property and authority over it to keep, develop, use and pass it over according to the purpose of the owner. The steward is required to exercise wisdom, faithfulness and diligence in managing the property. In Luke 12:42-48 The Lord Jesus gives solid teaching about stewardship. God expects that out of the wealth being created his people is being taken care of all the time. This demands one to understand the purpose of God in the business that we undertake. If we don’t, according to the word we will be punished. We will be punished more severely if we know and do not act accordingly. Stewards are then accountable for their work.

The concept of stewardship has a lot of implications on the creation of wealth. First of all, we recognise the divine power of God in temporal good, dealings and undertakings. As such we are guided and bound by the word of God. Secondly,

what is entrusted to us can also be taken from us. We are tenants in the world. God allocates property to individuals, families, communities and nations. If by misfortune or otherwise one group loses what has been allocated to them, there should be a system of restoration of the same. In the Biblical setting a year of Jubilee is set. The celebration of Jubilee is the return of property, release from debts or slavery. Land property was valued on how close it is to the year of Jubilee, for certainly at that year it would resort to the original owner, the true tenant of God. This way the kingdom of God which is peace, joy and righteousness is restored within the community. As we saw earlier, Wealth is power. It is easy and indeed the practice of many to use wealth power to enslave people or oppress them. This calls for limits to wealth. The greed which is inherent in human nature must be curbed and controlled through legislation and rightful teachings about property and wealth. Such questions are relevant:

- Can we allow absent landlord ownership when there are landless people?
- Should we have greed and wealth lines just as we have poverty lines?
- How do we ensure taxation succeeds in taking wealth from areas of excessive accumulation to area of dire need?
- How do we enable individuals, communities, companies and nations to exercise stewardship in the
- What is the justification under the guise of globalisation and liberal economics for multinationals and transnationals to amass the wealth of developing countries?

2.4 Principle 3: I am the Lord who is just and righteous, whose love is unfailing and that I delight in these things. Jer.9:24

The Biblical teaching in the creation of wealth is the exercise of justice. As with everyday life, business activity is expected to be honest, conforming to the standard of correctness. The Lord demands fairness in every business deal. He sets the standard. Proverbs 16:11. Do not use dishonest standards when measuring length, weight or volume. Your scales and weights must be accurate. Your containers for measuring dry goods or liquids must be accurate. Lev.19:35-36. Cheating, robbing, defrauding and bribing are Biblically forbidden practices which are very much being embraced by present generation, wreaking havoc and impoverishing to millions of people.

The exercise of justice in business creation includes paying fair compensation to those who provide services including employees and labourers. "Look here you rich people, weep and cry with anguish because of all the terrible trouble ahead of you. Your wealth is rotting away and your fine cloths are moth - eaten rags. Your gold and silver have become worthless. The very wealth you were counting on will eat away your flesh in hell. This treasure you have accumulated will stand against you on the day of judgement. For listen! Hear the cries of field workers whom you have cheated of their pay. The wages you held back cry against you. The cries of reapers have reached the ears of the Lord Almighty. You have spent your years on earth on luxury, satisfying your every whim. Now your hearts are

nice and fat ready for the slaughter. You have condemned and killed good people who had no power to defend them against you.” Jas 5:1-4

The statement by Jeremiah about the trio nature of God is not restricted to mere practice of individuals in the cause of creation of wealth. It encompasses the entire functioning of the state. Justice, righteousness and unfailing love are concerns of any state. Just laws, and practices and strict enforceable moral code are very necessary for the development of a nation. They set the ground upon which commerce, industry and agriculture thrive. A country will prosper to the extent of quality of observance of these issues. The unfailing love of God is seeing in the provision of education, health, social welfare, justice and such other services by Government to the entire population. It does not matter whether the nation is Christian or not. All governments are subjected to this universal law and will suffer the consequences of non observance as Judah had to be exiled for 70year for continuous disobedience.

2.5 Principle 4: Caring for environment is mandatory.

“For we know all creation is waiting for the future day when God will reveal who his children really are. Against its will everything on earth was subjected to God's curse. All creation anticipates the day when it will join God’s children in glorious freedom from death and decay.

Earlier we saw the relationship between ecology and wealth creation. The Lord is concerned and cares for his entire creation. “You put us in charge of everything you made, giving us authority over all things –the sheep and the cattle and all the wild animals, the birds in the sky, the fish in the sea, and everything that swims the ocean currents.” Psalm 8:6-8. The lord in the law gave rules for use of the land, providing for rest on the Sabbath year. We have no right to destroy environment in the cause of creating wealth. Today the world is bleeding with destructive aspects in the cause of producing wealth. Whole forests are being devastated leaving behind deserts and impoverished population whose precipitation can not sustain the growth of crops. Global warming is largely a result of greedy consumption habits of energy and industrial goods. Rare species of animals and plants are disappearing on the surface of the earth because of uncontrolled desire for those who want them hunted for trophies. Mining is leaving behind impoverished almost wretched population and barren lands. The equilibrium created in the Garden of Eden is quickly being completely distorted.

2.6 Principle 5: To whom much is given, much is required.

People are endowed with different gifts and abilities to create wealth. There are those who with little effort can quickly accumulate a lot. At times the environment in which they are working, the family background, education and level of technology within their culture all hep in the process of wealth creation. Others may toil all their lives and still remain poor. The Biblical answer to issues arising from these situations is sharing. Sharing is recognition of what we are and our stewardship. It is recognition of our communion with God who is love and

who commands us to love one another. It is also an acknowledgement of the reign of God in which we are citizens. In sharing resources, goods and services multiply as was the case when Jesus fed multitudes of people besides the sea of Galilee. Sharing is medicine to greed. It is a response to the admonition of Lord Jesus 'Give and it will be given to you.'

3.0 ECONOMIC HOPE VS ECONOMIC POOR IN DEVELOPING COUNTRIES

We have seen poverty is caused, among other causes, by lack of economic justice and human rights, lack of equity between rich and poor countries, ignorance, corruption and irresponsible living. Unjust methods of creating wealth are fuelled by greed. In contrast to the practices of wealth creation today that renders millions poor, the Biblical way has principles that ensure equity and purposely provide for the welfare of the poor. The cornerstone of these principles is stewardship rooted in faithfulness, diligence, purpose; sharing and love translated as caring service. Let us see what needs to be done and may be suggest what actions can be done at our level

3.1 Continuous pressure be put on the international scene to change the mode of conduct of trade and business. The most prevalent of this is the abolition of all forms of subsidy on all agriculture and Livestock production in Europe, America and Japan. This will remove the artificial protection of Agriculture production in this areas exposing Africa as an area of comparative advantage in food and Agriculture production. This will stimulate both internal and external investment in Agriculture and related industries. This is not a new call. It is a reminder that must be hammered constantly by an alliance of regional bodies, international coalitions of institutions fighting for a better world, the World Council of Churches and its member churches.

3.2 Upholding the right of national states to make their own decisions regarding economic activities. This is a fight African countries have to make as an extension of their own independence from foreign powers. While recognizing the importance of international co-operation and advantages of globalization, Africa must also recognize God's purpose for nation states. It is wrong to exert pressure on a country to pursue economic paths that result in hurting its people. Such seems to have been the pattern of behaviour of World Bank, IFM and the Wealth Nations. China is also quickly assuming undue influence apt to deplete resources of Africa.

3.3 Action by African governments, institutions, the church and intellectuals on poverty, wealth creation and ecological destruction need to take a firmer ground. The prevailing cases demonstrate, inaction, laxity in thinking and corrupt collaboration with those who plunder African wealth. Institutions such as Revenue Authorities and Resource Valuation Department, Clearing and Forwarding, should be empowered to ensure that resources extracted and export are properly taxed.

3.4 Public education and awareness rising on the value of natural resources, is important to communities surrounded by these natural resources.

3.5.1 Moral ethics need fresh consideration in public affairs. The Church at all levels from the WCC to the local level will have to intensify their teaching, advocacy and prophetic roles. A bold advocacy and practice of Biblical teaching by Christians all over the world is required. The principle of being Christ to the neighbor by rendering services and living the way has yet to be grounded

In this last recommendation lies hope and help beyond the mountain. The Psalmist looked on the hills and asked the question where does my help come from? He declared affirmably ‘my help is from the Lord who made heaven and earth.’ This Lord is the one who spoke through prophets and others to give us the Word in which we find principles of life and with them principles of wealth creation and caring for the poor. He is the same Lord who became flesh and dwelt among us full of grace. The Lord proved himself as a present help in times of trouble for all his people. In the desert he provided Manna. Water gushed out of stone. Quails came in time. Elijah shared a bin of flour and a jar of oil, all enough for one meal, with a widow and her son for many days. In the New Testament, with a five loaves of bread and two fish, the Lord fed over five thousand people. The Lord controls Climate, soil conditions and growth of food. We need to exercise faith in God. We must trust his word and organize our families, communities, nations and the world according to the word of God.

The Lord wailed in the days of Jeremiah; ‘for my people have committed two evils; they have forsaken me, the fountain of living waters, and hewn themselves cisterns – broken cisterns that can not hold water.’ Jer.2:13. The same problem persists today. Following Jeremiah several years of wailing, famine struck the land. Later the whole nation was exiled. We have no less trouble today. Our unjust economic systems are wreaking havoc all over the world. Over the hills are many attempts in form of theories, conferences, major declarations and many others, all good intentioned. We must declare difficult as it may be, ‘our help is in the Lord, maker of heaven and earth’. Then our eyes will be opened for just household, national and international economic systems in which wealth for caring of the poor, the orphan, the widow and the stranger will be created. These things are appropriated through faith, hope and love.....the greatest of this is love. It is this caring love that makes diakonia possible.

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Principle 1: God has ordained the creation of wealth for all mankind!

- This includes the fighting of poverty as one of the Millenium-goals.

Principle 2: The earth is the Lord's and everything in it, so the world and its entire people belong to Him.

- This means that mankind is only a kind of steward and more than that, he is only a part of the whole creation. So the responsibility for the earth is the same as that for mankind itself.

Principle 3: I am the Lord who is just and righteous, whose love is unfailing and that I delight in these things.

Principle 4: Caring for environment is mandatory.

Principle 5: To whom much is given, much is required.