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INTRODUCTION:

Burning and pressing issues are plaguing South Africa. The great need for love and care towards the orphan crisis grows daily. The author is a senior minister of a predominantly white congregation with campuses in Witbank and Benoni, South Africa. Witbank is a mining city in the Mpumalanga province. Benoni is part of the greater Johannesburg city situated in the Gauteng province.

In both cities the author is involved with ministries to HIV(AIDS) affected and infected people, more particularly orphans. This ministry is managed by an NGO called Hands of Hope, providing personal from Victory church, who provide assistance to Norah's Day Care Centre in Barcelona, Daveyton.

Out of my failure and pain, came the desire and compassion to reach suffering communities. This process of self discovery as God's shepherd started whilst walking amongst the dying in Emalaheni informal settlement, birthed the initiative of ministry called Emalaheni Aids Initiative (EHI). The growing number of orphans as a direct result of HIV(AIDS) compounds and creates an enormous justice issue. Poverty drives people to adopt practices that they themselves don't want to do. Survival drives many to become prostitutes and participate in many dangerous and at times unlawful practices.

The church has always been the moral fibre that holds and binds morality within a nation. Can a local church become effective in embracing justice issues where it has been positioned to a prophetic ministry?

The author assumes that the church is an existent and potentially effective institution with infrastructure that stretches from the smallest community to the large cosmopolitan city. In the midst of Africa's social, political and economic turmoil there lie both causes and consequences that are a result of injustices.

This brokenness which is both individual and collective, needs to be made whole, or the next generations are likely to continue in the downward spiral of injustice that harms humankind. The biblical concept of justice will be the vision toward which interventions must attempt to move. The qualitative methodology and process of this work seeks to look at two primary issues why the orphan crisis as a result of poverty and social injustice continue to increase in South Africa. South Africa has the highest infection rate of HIV in the world.

This research will endeavour to examine the main causes that have caused this pandemic. Through interviews the research desires to ascertain why some churches provide pastoral care and some do not.

It is the author's opinion that the answer is not a political one, but rather the answer lies with the national church and its theology of caring for the broken people of God especially orphans.

In the late twentieth century, the moral debate caused great controversy and schism within and without the church. The churches interpretation of what is just or unjust has often been blurred, thereby loosing it's credibility as the just voice and conscious of society.

Confused and broken people sit in our pews Sunday after Sunday. They never really understand the clear and defined boundaries that God has given through the Bible. A tide of unjust deviation covers our wonderful world, the person in the street is confused, not knowing what is normal or abnormal, only to feel the scars that deviation leaves in its wake.

In all of this, the question is asked, 'Who has the answer and who can we trust?' People look to the church for divine guidance and caring ministry. Psychological insight will assist care givers to have greater compassion with people involved in issues of injustice. The churches conscience has evaporated over the last twenty years, leaving it wanting in its mandate to address issues of morality and justice.

The author is a minister of a local church. The local church possesses the greatest potential to impact the world. It is the only organisation on the face of the earth that can change the human heart with the help of the Holy Spirit.

The local church in its' position of giving pastoral care has the most power to bring light to justice issues which are so prevalent in our country.

> *Thou shalt not defraud thy neighbour, neither rob him* (sic*):*
>
> *the wages of him that is hired shall not abide with thee all night*
>
> *until the morning. Thou shall not curse the deaf, nor put a stumbling*
>
> *block before the blind, but shall fear the Lord: I am the Lord.*
>
> (Leviticus 19:13, KJV)

The normative biblical model for justice is clearly displayed through the holy scripture.

God has always highlighted the cause of the poor, widow and the orphan in scripture. The author pastors a wealthy congregation in an upper class area of Johannesburg. Not five kilometres away in the inner city of Benoni, East-Rand of Johannesburg where young girls prostitute themselves, young men hijack and commit crime because of their anger against a society they believe disenfranchised them.

The wake of apartheid is everywhere. One of the great tragedies of apartheid was the anger cemented into the hearts of young people who were denied proper education and live in poverty. Feelings of justification fuel their anger in order to steal from advantaged people. South African people are not equal. The poor are getting poorer, whereas the richer get richer.

Orphans stand on the street corner begging for the crumbs that fall from the rich person's table. The inner city is over crowded with people of poverty, unable to pay rent and know where their next meal will come from. As a church, God asks those of us who are care givers, to be the salt and light of the world. A church that can truly become redemptive in it's language, action and love to all people. (Pieterse, 2001: 82) This 'redemptive community needs to ask itself what it means to be Christ's man or Christ's women in the world today. The answer to that question defines the quality of our discipleship and when church members take it seriously, the church will truly become a servant church.

The biblical image that unquestionably portrays the mission of the church as the redemptive community is encapsulated in the context of servant hood. The servant image is expressed in the Old Testament in the book of Isaiah:

> *"You are my servant, Israel, in whom I will be glorified". (Isaiah 49:3)*

Armstrong speaks of the church as an extension of Jesus Christ. He states that the people of Israel anxiously awaited a political hero, a strong armed prince, yet to their dismay God sent a 'suffering servant':

> *When at last the Messiah, the Christ, did come, he appeared as a suffering servant. As Paul says, he "emptied himself, taking the form of a servant" (Phil.2:7). In order that his disciples might grasp the significance of this, Jesus humbled himself before them by washing their feet. "You call me Teacher and Lord," he said; "and you are right, for so am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you" (John 13:13-15) The church exists to glorify God and it glorifies God by being his witness, a light to world.* .(Armstrong, 1979: 38)

The author's opinion is that the church exercising its ministry can be the hope of the world. How the church is viewed by the people within, will determine it's mission and effectiveness as an instrument of mercy. It is this mission that will determine its effectiveness in justice issues.

6.

The church that reveals the true nature of Jesus Christ and begins to accept all people, rich and poor, of all racial groups will be the church that has positive and far reaching influences in South Africa.

The majority of people in South Africa are blacks. Blacks suffered greatly at the hands of the whites during apartheid. The following proposal was forwarded at the Episcopal Synod in November 1948 when they strongly condemned newly proposed apartheid legislation, they stated:

> *The only hope in our judgement for the future of the men, the women and the children of Southern Africa lies in the creation of harmonious relationships between our various racial groups. Harmony can only be achieved if the Europeans, who at present wield power, engender a spirit of confidence amongst the non-Europeans. But if, on the other hand, Europeans seek to preserve to themselves the exclusive benefits of western civilisation, and to allow the non-Europeans merely its burdens, South Africans will inexorably draw apart into mutually antagonistic racial groups.* (de Gruchy, 1979: 55)

Socio–economic and demographic studies reveal that the wealth of this nation lies in the hands of the minority white community. The majority of black people struggle with poverty in one form or the other. If there is to be a praxis of harmony and care in this nation then many white people need to be enlightened as to the cause and effect of poverty and how it fuels anger and resentment from the less privileged. As a white African, the author enters through research into the mind of a black African in order to understand their oppression. If there is no desire to do this, this nation will never be at peace with itself. Can a middle class church minister understand the plight and trauma of an orphan child. The only way to expose and understand their plight is to hear their stories.

An understanding of the churches struggle for equality in the past will help our understanding of the future. Reading the manuscripts of the Rosettenville Conference in 1949, a number of prominent church leaders gathered to discuss various acts of injustice. J.W. de Gruchy states the following from this watershed conference:

> *We affirm that the fundamental truths we shall neglect at our peril include:*

1. *God has created all men* (sic) *in His image. Consequently, beyond all differences remains the essential unity.*

2. *Individuals who have progressed from a primitive social structure to one more advanced should share in the responsibilities and rights of their new status.*

3. *The real need of South Africa is not 'Apartheid' but 'Eendrag' (i.e. unity through teamwork)*

4 *Citizenship involves participation in responsible government. The franchise should be accorded to all capable of exercising it.*

5 *Every child should have the opportunity of receiving the best education the community can give, and for which the child has the capacity.*

6 *Every man has the right to work in that sphere in which he can make the best use of his abilities for the common good.*

(de Gruchy, 1979: 56)

Another heart searching response came from Chief Albert Lutuli, this is also endorsed in J.W. de Gruchy writings on the struggle prior to the implementation of apartheid. Lutuli stated the following at the same conference at Rosettenville in 1949:

The spirit of selfish exclusiveness shows itself (again) in a tendency to

regard civilization as the sole possession and production of White

people. Hence the plea that Africans must develop along their own

lines. This claim ignores the fact that in its historical development

western civilization has been indebted to many sources, ancient and

modern. The tragedy of the attitude behind the claim is that white South

Africa tends to forget its God given mission to spread civilization and not

to hoard it, and thus to ensure its survival and growth.

 (de Gruchy, 1979: 56)

It is noteworthy to mention that from early church history in South Africa there

has existed a disparity between the predominantly white churches in its praxis

towards people of colour and their diakonia. The Dutch Reformed Church

(DRC) have been strongly criticised for not condemning apartheid, yet many

within the organisation took a firm stand against racial discrimination such as

Keet, a Professor of the Dutch Reformed seminary in Stellenbosch. He went on

to say:

My Bible teaches me that God is no respecter of persons and that

compassion is for the miserable, the underprivileged, the neglected

children of the human race.

Surely, the Gospel, though far more than mere humanism, as founded on the compassion of Him who gave His life for all people and nations, cannot be inhuman. To love God above all, and your neighbour as yourself – on these two commandments hang all the Law and Prophets. Of a truth there is no way to God that bypasses my neighbour.

(de Gruchy, 1979: 58)

Many English speaking churches spoke out strongly against apartheid during the first decade of National party rule. Church – state relations grew tense as Church leaders took a strong stand together.

One of the main critics of the National Party's policies was the Anglican missionary working in Sophiatown, outside Johannesburg. His name was Trevor Huddleston. I include the following extract, again from de Gruchy's book:

In opposing the policies of the present Government, therefore, I am not prepared to concede that any momentary good which might conceivably emerge from them is good.

11.

Nor am I prepared to concede that the motives which inspire such policies have any quality of goodness about them. For both the acts and the motives are inspired by a desire which is itself fundamentally evil and basically un-Christian; the desire to dominate in order to preserve a position of racial superiority, and in that process of domination to destroy personal relationships, the foundation of love itself. That is anti-Christ. (de Gruchy, 1979: 60)

CHAPTER 1.

1:1. THE TOPIC STORY.

In 1994, Jose Chipenda addressed the All Africa Conference of Churches, he said the following:

> "*The eyes of Africa are today filled with tears. On the one hand, we look with joy at a wonderful display of democracy and peace in South Africa, but on the other hand, my dear African brothers, we are overwhelmed with anguish at the massacres and senseless violence in Rwanda, where we believe suffering on a magnitude the world has seldom seen is taking place in a situation where African countries and the international community appear both uncaring and impotent*"   (McCullam 1994: 65)

The cry from his heart captures the authors search for justice in South Africa. Injustice that dirties the sheets. On the outside the bed is clean, covered in a beautiful array of linen, a new dawn of hope and freedom , many benefit from the South African dream, singing songs of freedom. Can the Christian church have an influence in this kind of life?

This study looks at issues of justice which plague South African society. Poverty is the major contributor to the plight of the orphan.

Poverty in South Africa is growing, the rich get richer, the poor get poorer. The author came face to face with poverty during his ministry and establishment of the Emalaheni Aids Initiative (EHI), a supportive project to help the Agape Children's Home in 2001. Pastor Jeremiah and Elizabeth Zulu pastor a church located in the informal settlement of Kwaguwa. Kwaguwa is situated on the outskirts of Witbank.

The majority of the population are migrant workers from Mozambique and Swaziland. It was here that God began speaking to the researcher about issues of injustice, the effect of HIV(Aids) and the alarming increase of parentless children. Observations within this informal settlement exposed children fulfilling the role of parents and doing anything to survive.

Kwaguwa has an unofficial population of 250 000 people. Many of Pastor Jeremiah 's congregants were suffering from poverty and sick with HIV. The author's heart was changed as he confronted a different world.

Many white South African come from a position of privilege, middle to upper class economic status, good to excellent education and many if not most occupy jobs that offer good income. On the other side of fence exist a huge group of disenfranchised people who form the lower class of people and are predominantly people of colour. Anger and resentment are carried in hearts because of the great atrocities of apartheid. In this study the author will endeavour to unfold many injustices that hold communities captive. How poverty contributes to the rapid increase of orphans through poverty, illiteracy and urban migration. It must be the role of the church to discover a praxis and homiletic that will help within the context of this poverty that causes so much hatred and bitterness that fuels the fire.

The author's work with HIV(Aids) in Witbank , was primarily a diaconia of care, the praxis was primarily reactive. Reactive on the authors part due to such an overwhelming need for dignity, justice, peace and reconciliation! *'Contemporary Understanding of Diakonia'* a seminar held in Vancouver by the World Council of Churches. Initial thought was that data would be outdated but on careful study many of the points raised at this seminar reinforce my sentiment:

The following points were established and the author lists them to highlight points of diakonial reference of service:

1. *The importance of the local context: Diakonia assumes real and concrete form in the local setting. It is the local community or congregation that is or can be in direct touch with human suffering and the challenges that may emerge from the reality. That is also where processes of real mutual exchange in community can be discovered and experiences.*

2. *The worldwide character of diakonia: The local community cannot cut itself off from the wider community. National and international solidarity is a way of forming closer links for mutual enrichment which will make witness more effective.*

3. *The preventive aspect: "When diakonia becomes more preventive, it sensitizes, educates and mobilizes people to become aware of those systems and powers which deprive human beings of their dignity" . In this perspective diakonia addresses the root causes of poverty, enslavement and suffering.*

16.

4. *The humanitarian aspect: Diakonia is humanitarian in the sense that it is not closed in on itself but opens out to cooperation with others who are also seeking to build a better world. It invites us to perceive the signs of the kingdom outside the church as well, in the world which God loves and in which God is at work.*

5. *The reciprocity aspect: This is connected with self giving, following the example of Christ.*

6. *The liberating character: Diakonia promotes participation. It does not humiliate people with facile charity, but goes along with them on the basis of their own cultural values and their own particular situations.*

The above highlight the vital need for community. Within community orphans are loved and cared for. When this community is absent, orphans will suffer. It is this human need that the church must respond to in the form of pastoral care.

We live in a parochial society. Cooperation from the state towards issues of welfare and social ills in my opinion is not satisfactory.

The present government needs to address social imbalance in the form of housing, water and poverty alleviation as a priority. Careful and systematic research will prove that those who benefit from the new political dispensation is a small percentage of the population. Poverty alleviation in the authors opinion will not be corrected by simplistic handouts, but a systematic and careful plan to educate and skill the underprivileged and disenfranchised people of South Africa. Consideration of the strategic and widespread position of churches country-wide could play a fundamental role in poverty alleviation.

Hand out such as the dole destroys the human spirit. Many in South Africa fall into what the author classifies as the deserving poor 'the helpless'. These people need help and assistance in training in order to become self sufficient in a skill. On the other side of the spectrum you find the undeserving poor, 'the vagrant' and the 'sloth'. The establishment of state welfare encourages laziness, indolence and dependency. The author strongly supports emergency aid and relief for people temporary unemployed and disabled, but a systematic long term social security policy destroys a person's initiative and ethic to work for a living.

In 1589, England enacted what was called the 'Poor Laws'. These laws sought to reinforce righteousness and to help families. It was a law that gave special opportunity for the poor to find employment. These laws in fact turned England into a hive of activity. For three centuries, England experienced unprecedented prosperity. If government aid was to be a compromise, it was a careful strategic plan to help disaster and relief aid but never to reward lazy and slothful people.

The developed world view Africa as the 'begging bowl' of the world. Western counties over the last five decades have raped African countries of their natural resources. Compensation comes in the form of long term debt. This has not aided but rather suffocated this region of the world. In this arena of social-economic turmoil, entrepreneurial ship has not been initiated let alone encouraged, this has resulted in a theology and praxis of dependence. If one looks carefully at this strategy, you soon discover that this praxis has been successful in controlling African resources. Africa's children still remain poor, uneducated and susceptible to many diseases. Within this context, the author brings Campbell's model of the shepherd. Shepherd's don't extort and rob, they love, protect and care for their flock. The image of the Christian church during the seventies and eighties was tarnished and lacked integrity.

In many colonised parts of Africa, people of colour were excluded from elitist churches where In light of what the author has said, Campbell speaks about integrity and trust that the true Christ follower and Christ community should desire to exemplify. Campbell states:

> *When we speak of someone possessing 'integrity' we are trying to describe a quality of character for which the word 'honesty' may be too weak a synonym. To possess integrity is to be incapable of compromising that which we believe to be true. To possess integrity is to have a kind of inner strength which prevents us from bending to the influence of what is thought expedient, or fashionable or calculated to win praise; it is to be consistent and utterly trustworthy because of a consistency of purpose. Yet the honesty conveyed by the word integrity is not to be confused with inflexibility and dogmatism, with the refusal to recognise error in oneself and the inability to perceive and respond to change in things around one. The person of integrity is first and foremost a critic of self, of tendencies to self-deception and escapes from reality, of desire for a false inner security in place of the confrontation with truth which integrity demands.*
> (Campbell, 1981: 12)

Integrity is the vehicle that keeps pastoral care givers true to their calling and purpose. Care givers need to remain focused to their primary role of providing care within the community.

1:2 THE POSITIONING OF THIS RESEARCH:

In January 1996 the author bid farewell to a prosperous and productive life of business to commence theological training at a small Bible College twelve kilometres on the outskirts of White-River, Mpumalanga. The bible college was Africa School of Missions, an interdenominational institution majoring in Missiology. The author has intimated in his previous research undertaken to complete his Masters, that it was here that he was deeply challenged in personal issues regarding pastoral care towards the suffering. In his work around HIV (Aids) where he was exposed to the plight of orphans, his very philosophy and theology of ministry was challenged . It was this that began to form his pastoral praxis.

As representing Christ on earth, the church must not contradict the praxis of pastoral care that Christ gave. This Pastoral praxis had a strong bias towards issues of social justice and in the context of this research, the orphan.

Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you are being built together to become a dwelling in which God lives by his Spirit. (Ephesians 2:19-22, NIV)

The presence of homeless orphans in the midst of tremendous affluence points not only to an economic crisis, but also a spiritual crisis. South Africa, like most developing countries is obsessed with wealth gain, power and position. Poor people are portraits of stigmatisation, moral degeneracy and often unjust classification on the part of the rich. The author's experience over the last eight years as founder of Emalaheni Aids Initiative (EHI) Witbank, and Hands of Hope.

Hands of Hope in Benoni, has expanded his awareness of the biblical meaning of the plight of the Orphan and how they are trapped in issues of social injustice.

This has played a pivotal role in the author's determination to transition his two churches to have a pastoral praxis of care towards orphan children, and an ongoing homiletic to open the hearts of normal everyday Christians towards this ministry.

The population of homeless orphans in South Africa is growing. There are many contributing factors to this phenomena. Urban migration from surrounding countries like Zimbabwe, Mozambique and Swaziland have compounded the problem in South Africa. In highly populated informal settlements the living conditions are far below standard. People fall victim to immoral sexual activity, thereby spreading the HIV virus.

For many years this migratory human movement has spread the HIV virus throughout the whole sub-Saharan region. South Africa has the highest infection rate, but the surrounding countries have a similar HIV(Aids) pandemic.

Second to this is unemployment. South Africa has an unacceptably high unemployment rate. Research indicates that many in the informal sectors resort to crime as a means of survival. Pieterse gives factual evidence that if people had gainful employment and a solid means to support themselves and their families, crime would not be an option.

The ability to find quality employment is important to achieve a sustainable livelihood. (Pieterse, 2001:38)

This in turn becomes a crucial means of reducing poverty and inequality. The challenge that we face in this country is not only creating employment but employment that remunerates at levels that adequately alleviate poverty. The author's experience is that skills development is important in this regard. Unskilled labour in his opinion is marginalised and abused, in many cases remaining unskilled because employers want to keep remuneration at the lowest possible level, ensuring maximum return on investment.

The South African labour market is segmented into formal and informal sectors. Within this research the author's concern is aimed primarily at the informal sector where upward mobility is restricted. Poor people are found in this informal sector and the majority find it difficult to move into the formal primary sector. Barriers that support this practise are unjust and must be removed if all people are to enjoy our new democracy and learn to live in harmony with each other.

Many if not most white South Africans have little knowledge of poverty and it's influences in and upon our nation, factors that contribute towards crime and many social ills. White South Africa, including the church have created a veil to hide behind.

The author desires to understand the 'why' of poverty in-order to effectively produce a 'how' to bring an effective pastoral action of care. Julian May, a researcher for the South African government states:

> *Most of the poor live in rural areas, this rural population makes up 50% of the total population. 72% of the rural population live below the poverty line. The poverty gap (which is the annual amount needed to uplift the poor to the poverty line by means of a money transfer.in 1995 this amounted to R28 billion. Of the total amount, 76% of this was accounted for by rural areas.*

> *Poverty is distributed unevenly among the nine provinces. Provincial poverty rates are highest for the Eastern Cape (71%), Free State (63%),North West (59%), Northern Province (59%) and Mpumalanga (57%),and Western Cape (28%) and lowest is Gauteng (17%).*

26.

This underlines the importance of targeting women (especially rural women) in public works and training programmes, as well as programmes to develop small, medium and micro enterprises (SMMEs).

(Poverty and inequality in South Africa, 1998:5)

Since 1995 a new homeless population has grown at an alarming rate due to urban migration. Structural economic and political trends in the country have spurned this into the formation of shanty towns on the outskirts of most cities and towns. Poor rural people in search of 'the better life'. Some find it, many don't. Despite periods of economic recovery, the author is concerned as to the increase of informal settlements and the illegal occupation of inner city buildings, birthing a subculture where whole communities struggle for survival. Within the confines of this struggle most issues of social injustice are birthed.

More and more people of all cultures and race groups fall victim to poverty and homelessness. Ministers and people of faith must reach out to them, even if it means delving into the depths of the inner cities. It is in the midst of this inner city chaos that 'Hands of Hope' was formed.

27.

The vision of this ministry is to address issues of social injustice caused by poverty. Poverty is the major cause of social ills in this country and elsewhere in the world. The church as a 'redemptive community' must engage in all aspects of injustice towards orphans, to understand them and from this position enter into pastoral care for them. The church that engages itself with issues of poverty must heed to God's call of becoming servant to his kingdom on earth.

If the evangelical Pentecostal church in South Africa is to actively engage in a positive manner in the future, then the church must understand it's long history and in many instances the church's support and backing of apartheid. Society in this country is still fragmented along race and culture lines, the church is the only hope of a genuine and true transformation. The Christians life centred no longer on self but community will presents the ethos of service and servant-hood. Although Mother Theresa was Catholic, she crossed every language and cultural barrier through Christian love and care to all people.

Apartheid brought a reaction from the people it suppressed. People of colour in South Africa were suppressed and their basic human needs and aspirations denied.

Liberation theology helped black believers expose the heresy and sin of this evil practice. On one side the church defended it's stance, on the other, the church through liberation theology exposed social sins and ended this travesty of social injustice. At an international conference on the plight of underprivileged children, Gabriela Mistral stated:

> *We are guilty of many errors and many faults, but our worst crime*
>
> *is abandoning the children, neglecting the fountain of life. Many of*
>
> *the things we need can wait. The child cannot wait. Right now is the*
>
> *time his (sic) bones are being formed, his (sic) blood is being made, and*
>
> *his (sic) senses are being developed. To him (sic) we cannot answer*
>
> *'Tomorrow'. His (sic) name is Today'.*

(Human Development Report, 1997: 50)

The above seek to address the issue of orphans and difficulties children would go through because of apartheid and the many problems that they experienced. Forgotten children sitting on the pavements of the inner city become the symbol of abject poverty in our country. The author's concern is that this pressing matter cannot be postponed. The faith community must act and it must act now because everyday another innocent child becomes a victim.

The twentieth century will be remembered in the corridors of church history for two primary things:

   (1) Their help and acceptance of the poor.

   (2) An effective theology and praxis of care extended to the millions of

      people that suffered and died due to HIV(AIDS)

John Kirby, founder of 'Christians Against Poverty' (C.A.P.) a successful ministry in Bradford, United Kingdom, supports a similar trend that is occurring with eastern European migrants that travel to the UK in search of sustainable employment. C.A.P. assists these people, and many households that through debt become victims of loosing their homes and being placed on social welfare. The outcome is increased social problems, including a rise in HIV infections and ultimately the problem of orphans is on the rise.

Many people in the author's church have at one time in their life been victims of debt. In this country and probably like many others it is too easy for people to over extend themselves financially. They live above their means and when tragedy comes such as retrenchment or sickness, people find themselves in dire straits.

The author on a recent ministry trip to the United Kingdom investigated C.A.P.

This ministry was birthed in a local church to help victims that had borrowed

excessively. Before these people lost their homes, John Kirkby used his

financial training and knowledge to help these victims. The author desires

to develop a similar ministry in South Africa with permission from Christians

Against Poverty, United Kingdom.**.**

1:3 THE PROBLEM STATEMENT.

Ministry and exposure to the dire need of orphan children in South Africa, is firmly convinced that the church needs to have greater engagement in its praxis of diakonia towards orphans. The main objective of this research is to engage practically with this problem and look for possible solutions on a national level. The question that we must be asked is why so few churches are engaged in issues of social justice like the welfare and care for orphans? The church in South Africa is well positioned to provide pastoral care for orphan children. It exists from the smallest rural village to the largest cosmopolitan city. It is the one organisation that can change the long term effect of this disease if the church will rise for the occasion. The author is using the word disease each time he makes reference to poverty. The church needs to speak with one voice.

A basic human need is to be loved and to be secure. The church is God's redemptive community and the pastor as the shepherd of this community is to provide care, guidance and love to orphan children, the focus of this inquiry. Gerkin suggests a new direction in Pastoral Care which helps address this topic.

More than any other image, we need to have written on our hearts the image most clearly and powerfully given to us by Jesus, of the pastor as the shepherd of the flock of Christ. Admittedly, this image originated in a time and place in which the shepherd was a common place figure, and we live in a social situation in which shepherding is a scarcely known, even marginalized vocation. Nevertheless, the New Testament depiction of Jesus as the good shepherd who knows his sheep and is known by his sheep. (Gerkin, 1997: 80)

Gerkin's methodology of shepherding forms the praxis of care to children. Children are vulnerable, because of this vulnerability, many factors cause Physical, social and emotional trauma. Care is crucial. The Pastor as shepherd creates an environment of acceptance and protection where a healing community is established. (Gerkin, 1997: 80)

The context of this inquiry is creating a strategic justice ministry in the local church that will care for orphans but will also expose the rich in working with the poor in order to eradicate poverty. The single greatest cause of death to parents leaving the critical need of care to orphan children is the pandemic of HIV (Aids) .

Poverty is linked to HIV (Aids) because when parents die as a result of the above – then poverty enters into the lives of the children. If this work didn't take account the cause and effect of HIV (Aids), it would be found wanting. The work and research of HIV (AIDS) has been researched in depth over the last ten years, however it needs to be included and discussed in this work as many children are loosing both their parents to this disease.

My hypothesis is how poverty affects orphan children. A major cause of this poverty is when the breadwinner of the household dies due to HIV (Aids) During the early eighties, many of these orphan children are adopted into extended families, however this disease has destroyed even the extended family to such an extent that many orphan children are left alone and without support.

What is the answer to HIV? If assumptions are to be based on results then current prevention in South Africa is failing. The answer to HIV is not the condom or protected sex, but abstinence. The church must be strong, united in its message in this regard. The church has an obsession with its sexuality, it is become confused to it's orientation. The church has always been the moral compass to the world, it must not bow down to external pressure and compromise it's moral authority.

The Bible is clear on the sacredness of the sexual union and such a union is engaged upon after marriage. The issue of poverty and sex is twofold. Firstly unwanted pregnancies by teenage girls brings children into the world that are abandoned. In many cases there is a stigma, which further exasperates the situation. Secondly young girls enter into prostitution just in order to survive. Many of these girls are HIV positive and spread this pandemic. The sexual revolution, which the author engages upon later in the research, will illustrate this point clearly. Casual sex in sub-Saharan Africa is like passing the death sentence upon the innocent.

If the church is to rise to be part of the solution of the orphan crisis, then united social action and compassion is needed. Evidence points to the fact that the orphan crisis in South Africa is a direct result of the HIV(AIDS) pandemic. South Africa and the sub-Saharan region is the worst affected region in the world, and although the latest statistics suggest a possible slowing down of infections, the humanitarian need is enormous. Due to the nature of the disease both parents die, often within a short period of time of each other. This leaving helpless and vulnerable children to fend for themselves. It is reported that in many rural villages, entire families are wiped out, so the extended family is non existent leaving these orphans have to fend for themselves.

35.

1:4 DEFINITIONS EXPLAINING STRATEGIC CARING MINISTRY:

The creation or implementation of a caring ministry is to bring people back to health. This health or well being must include spiritual, physical and emotional process. In other words it applies to the whole person, not a segment. The aetiology of the English word health means to make whole and also includes to make holy. In ancient traditions the pathway to health was through a physician as well as the priest. They both performed worthy vocations and were both highly esteemed in most societies. In many tribal communities around the world, the medicine man wields great power and influence as he / she deals with problems found in the community.

These men and women are often associated to practices of evil and black magic as human and animal body parts are used to bring about supernatural power, immunity and healing. This whole practice is shrouded with mystery and intrigue. Many ritual murders bloody African soil in search of these powers and healing.

Rural primitive people hold fast to these ancient beliefs. Most will seek this form of therapy before anything else.

Many in these rural areas will believe that there is 'mutti' for just about any condition, and will go to great measures to get the desired treatment.

> *"The way people see health is profoundly symptomatic of what they make of life and of what life is making of them. We cannot therefore separate our attitude to health from out attitude of life."*
>
> *(McGilvray, !983: XII)*

To have a good prosperous life is to be a healthy person. This view is common in all cultural groups worldwide.

> *"In primitive religious, many rites were initiated to protect men from disease. Since a knowledge of nature's laws was fragmentary it was assumed that her influence on the person and on the tribe alternated between anger and beneficence. It was therefore necessary to placate the gods which control nature's moods and so insure their beneficence. This became a priestly and, often, a regal function. It is not surprising that a person equipped with such powers, or at least the ability to persuade others that he possesses them, should hold a position of authority in the community and in the nation.*
>
> *(McGilvray 1983:2)*

As we witness in many avenues of life we see that science desires to replace the priestly function of well being. Science would cease to exist if it could not prove its' existence through definitions. The World Health Organisation (WHO) defines health as: *Not merely the absence of disease and infirmity but complete physical, mental and social well being." (W.H.O. 1948)*

Hiltner makes a very logical and all embracing summary about biblical health:

1. *Health is a condition of the individual person*

2. *We use health as referring only analogously to conditions at the social or cosmic levels.*

3. *We begin with soma and pride ourselves on growing attention to psyche.*

4. *Health is something everybody wants as well as needs. Although relatively free functioning (or restoration of functioning) of either soma or psyche or both are seen as positive values, they are not viewed as ends in themselves, as if that context were sufficient.*

5. *Whatever health of psyche or soma may mean, they are regarded as equally necessary aspects of the same reality.*

6. *The Bible does not recommend any instrumentalities, even faith, for the purpose of maintaining health or effecting healing.*

> 7   *The highest value is cosmic wholeness (or its restoration), in which*
> *the salvatory process enables us to participate now and hereafter……*
> *there is no biblical warrant for taking 'health' in an individualistic,*
> *focally somatic sense which has no context beyond relatively free*
> *functioning and escalating it to the top of the scale of values.*
>
> *(Hitner, 1968:162)*

Sickness and abandonment oppose that which God gave as normative. In other words, health is the normal process which every human being wants to live in. When this process is contracted through illness, poverty or abandonment, then desire within us long to be healed. When this process is not forthcoming in the case of many orphans, then trauma is experienced which will ultimately lead to death, due to exposure, illness or even malnutrition.

Alistair Campbell begins his writing with this statement:

> *We want to discover a style of Christian caring which treats us as*
> *adults, not as errant children or feckless sheep, and which*
> *acknowledges the ambiguity of every offer of care in a situation*
> *of mutual responsibility and mutual need.* (Campbell:1981, 1)

Firstly the author desires through qualitative research to develop an effective homiletic praxis to awaken the consciousness of congregants to the need of orphans. This sustainable support, both financial and volunteer, will primarily come from two congregations, namely Hands of Hope in Witbank and Benoni. The main aim is to create a pastoral care that will help both to work with orphans.

The beneficiaries are two established NGO ministries under the leadership of Victory Church. These two NGO's are:

1. Emalaheni Aids Initiative, a ministry providing home-based care to people suffering from HIV(Aids) and the orphan children left behind. Emalaheni Aids Initiative is abbreviated EHI.

2. In 2006 a justice ministry was formed to care mainly for the orphan children in Barcelona Informal settlement. The occupants of Barcelona are migrant workers and many of them are infected with HIV. This ministry is called Hands of Hope.

Benoni is situated on the eastern outskirts of Johannesburg, and one of the main areas were informal settlements of migrating rural people is growing rapidly.

Secondly to study and establish a praxis of pastoral care in order to help parentless households in the Benoni area. Many of these children who have taken over the responsibility of being parents are confused and resentful.

> *The blind man can see no difference between a master-piece*
>
> *of Titian or Raphael and the queen's head on a village signboard.*
>
> *The deaf man cannot distinguish between a penny whistle and a*
>
> *Cathedral organ. The very animals whose smell is most offensive*
>
> *to us have no idea that they are offensive and are not offensive*
>
> *to one another. And man (sic), fallen man, I believe, can have no*
>
> *just idea what a vile thing sin is in the sight of that God whose*
>
> *handiwork is absolutely perfect.   (J. C. Ryle)*

Ryle comments indicate the blindness of the world to the plight of the orphan. It is the blind leading the blind. The church however is the light of the world. Light indicated vision and understanding to the social issues that present themselves, namely the orphan.

A strategic caring community is for me the true church. God has redeemed us and set us free. In this process of healing the person, we become His extension of love, joy and peace on the earth.

It is in this reconstructed, transformed state that the church rises up to become the 'light of the world.' A change in behaviour or shift of fundamental thinking in any given area always happens over a long period of time. It is this gradual and slow paradigm change in issues of injustice that has contributed largely to its acceptance. What was unacceptable ten years ago is almost normal and in vogue today. Had the change been sudden it would have been rejected. I was interested in J. I. Packer's perspective on this;

> *'An educated, sensitive conscience is God's monitor. It alerts*
>
> *us to the moral quality of what we do or plan to do, forbids lawlessness*
>
> *and irresponsibility, and makes us feel guilt, shame, and fear of the*
>
> *future retribution that it tells us we deserve, when we have allowed*
>
> *ourselves to defy its restraints . Satan's strategy is to corrupt, desensitize,*
>
> *and if possible kill our conscience. The relativism, materialism,*
>
> *narcissism, secularism, and hedonism of today's western world*
>
> *help him mightily toward his goal. His task is made yet simpler*
>
> *by the way in which the world's moral weaknesses have taken*
>
> *into the contemporary church.'*   (Packer, 1992: 151)

Humanism is our greatest enemy. It is the unseen erosion that slowly takes the moral goodness out of society without anyone noticing.

Immorality becomes the tool which Satan uses to wage war on the family, home and the sacred act of marriage. When these basic tenants of morality are undermined, nothing stands and the world slips into the abyss of evil. With this in mind the church needs to become strategic in it's theology and care for the family. The church becomes the moral conscious of society. Modernism has declared war on guilt. The very concept is considered medieval, obsolete and unproductive. People who usually trouble themselves with feelings of personal guilt in regard to injustice are usually referred to as narrow-minded.

Dr. Wayne Dyer, author of the 1976 mega-bestseller, Your Erroneous Zones, seems to have been one of the most influential voices to descry injustice. He named guilt as *"the most useless of all erroneous zone behaviours."* (Dyer, 1976: 90).

Dyer feels that guilt is nothing but a neurosis, so opposite to the work of conviction by the Holy Spirit. Even Anne Landers writes,

> *One of the most painful, self mutilating, time and energy consuming*
> *exercises in the human experience is guilt…….It can ruin your day –*
> *or your week or your life – if you let it. It turns up like a bad penny*
> *when you do something dishonest, hurtful, tacky, selfish, or rotten….*

43.

never mind that it was the result of ignorance, stupidity, laziness,

thoughtlessness, weak flesh, or clay feet. You did wrong and the

guilt is killing you. Too bad. But be assured, the agony you feel is

normal……remember guilt is a pollutant and we don't need any

more of it in the world.   (Landers, 1978:514)

Conviction of sin is the work of the Holy Spirit within every person. To deny

this is to deny God. To witness acts of injustice and to remain inactive is the

same. The world pushes people to isolate themselves through humanism,

whereas the very heartbeat of Christian diakonia is to help your neighbour.

Latter in this inquiry the author speaks about what he has come to know as the

'Samaritan Diakonia'. A love for justice through compassion for every person

that is abused and disenfranchised.

It is this world philosophy that has changed the justice landscape of our world.

It does not remain contained within the world but has influenced the church at

large in its interpretation and homiletic. If the foundation of the house is not

strong it will collapse.

> *"Anyone who listens to my teaching and follows it is wise, like a*
>
> *person who builds a house on solid rock.*

Though the rain comes in torrents and the floodwaters rise and the winds

beat against that house, it won't collapse because it is built on bedrock.

But anyone who hears my teaching and ignores it is foolish, like a person

who builds his house on sand. When the rains and floods come and

the winds beat against that house, it will collapse with a mighty crash."

(Matthew 4-27 NLT)

It is this kind of thinking from academics such as Landers and Dyer that drive

words such as sin, repentance, contrition, atonement, restitution, and redemption

out of public discourse. If no one is supposed to feel guilty, how could anyone

be a sinner. Modernism has the answer – 'victimisation', we are not sinners or

wrong doers, we are victims of circumstance beyond our control. Victims are

not responsible for what they do; they are casualties of what happens to them.

So every human failing must be described in terms of how the perpetrator has

been victimised. We are all supposed to be 'sensitive' and 'compassionate'

enough to see that the very behaviours we used to label 'sin' are actually

evidence of victimization.

Victimism has gained so much influence in society today that the concept and understanding of sin has changed. Anyone can escape responsibility for his or her wrong doing simply by claiming the status of a victim. This approach has radically changed the way society looks at human behaviour. The concept of victimisation has changed the moral landscape. Every human failing is classified as some kind of disease or disorder. Alcoholics and drug addicts are helped in clinics to heal their 'chemical dependencies'. Rebellious children that undermine parental authority escape correction by being labelled 'hyperactive' or having ADD (attention deficiency disorder). Gluttons are excused and are victims of 'eating disorders.'

Humanism points away from sin or what is wrong in a person to the person suffering with a disability. This concept or tag of disability is the escape in which many perpetrators get away with committing heinous sexual crimes. Richard Berendzen, president of the American University in Washington, D.C., was caught making obscene telephone calls to women. Claiming he was a victim of childhood abuse, Berendzen received a suspended sentence and negotiated a million-dollar severance package from the university. He has now written a book about his ordeal in which he explains that the obscene calls were his method of 'data gathering.'

The book was given rave reviews in the Washington Post and USA Today.

When I consider the subject matter of this research, society tries to excuse away

what is causing the problems of brokenness in the first place. If a person reports

they have an illness, careful and expert prognosis is required if the person is to

be cured of their illness. I am of the firm opinion that is exactly what we need in

matters to address social injustice. We cannot continue making excuses for the

gross ills of Africa and poor leadership which causes countless millions to

suffer.

In a similar way the South African government has tried to deny the seriousness

of the HIV pandemic. Down playing issues of injustice such as the enormity of

the orphan crisis does not make the problem go away. Factual data needs to help

us make qualitative decisions which will lead to action.

These days injustices are explained away as illnesses. What was called sin is

today clothed in a whole array of disabilities to make it more digestible to our

post-modern consciousness. Commonplace problems such as emotional

weakness, depression, and anxiety are most of the time classified as quasi-

medical rather than spiritual afflictions.

Within the context of injustice, there have been great changes to what concerns humanity. Most people are so self absorbed that they live in a whirlpool of indifference. What for centuries was normative behaviour, today many consider it outdated and repressive.

The evolution of immorality within the context of our sexuality has been a long slow process. Sexual sin has always been present. Many consider prostitution as a person's oldest sin. Here lies our challenge. Many liberated people today will challenge the morally affirmed and ask, "is it sin?" It is not so much that sexual sin has increased, but our acceptance of it as normal.

If the nature of sin is not clearly defined, then how can we determine what is right or wrong. We must understand the nature of sin. Morality deals with what is morally right and wrong. Within the parameters of this research, I want to study the church's interpretation of Christian justice, what is morally just or unjust.

Evangelical Christians base their beliefs on God's revelation in scripture, the Bible will be cited as an authority for conclusions drawn throughout this research. Post modernism has encouraged victimisation.

Human right lobbyists play out their acts to neutralise responsibility of moral wrong doing. It is situational that people act the way they do. If a person commits acts of gross injustice, they don't take responsibility but blame their sin as a disease.

 I am a victim because of an abusive childhood. Those who define themselves as victims claim entitlements and shun responsibility. They thus jettison any obligation they might have toward others or toward society as a whole. When society affirms the concept of personal responsibility, people will contribute to society. They were encouraged to ask not what their country could do for them but what they could do for their country. Now that everyone is a victim , however, people think they have a right to demand society's benevolence without giving anything in return.

Many young South Africans grew up during the apartheid era. On the one hand you had the under privileged young boys and girls encouraged to commit acts of lawlessness to disrupt the government. They modus operandi was to make the townships ungovernable. On the other side you had privileged children bombarded with propaganda that the fight was about communism and not to safe guard minority rule and maintain a privileged lifestyle.

It is out of this context that the church over the last ten years has encouraged their congregants to build bridges of peace and justice that all people in this country can be respected and have a reasonable quality of life.

Life patterns were mirrored in their subconscious, their standards of what is just or unjust changed by the bench mark of what they saw their parents do. It is these factors that have strong bearing upon how many young people treat others. Victims are entitled to self pity, their error they believe is not wrong, hence their action to steal, kill and destroy.

If nobody takes any responsibility for society's injustice, where does the problem lie? With God? If this Post Modern society would acknowledge the existence of a Holy and Just God, it would repudiate their cause and undermine their thinking as victims.

The author as a conservative Christian leader advocates that in many cases the bible teaches about the value of repentance. Repentance brings about heart change. Once the heart is changed, the person is open to the healing power of the Holy Spirit for healing and life change. There is a tendency in many Christian circles that if sinners seek help they are told that their problem is some emotional disorder.

50.

The other great need for this research is that within the South African context, poverty contributes largely towards the orphan crisis. I like how May and Govender have defined this problem, that if it can be addressed a strong strategic caring ministry can evolve:

> *"The inability of individuals, households, or entire communities, to command sufficient resources to satisfy a socially acceptable minimum standard of living."*   (May and Govender 1998:27)

Another definition that defines it in a similar way is the World Bank:

> *"The inability to attain a minimal standard of living,"*

For me the best definition of poverty is what the poor say themselves: They tell of stories not knowing where the next meal is coming from. Their dwellings are shacks, tied together with wire and boards, often being the victim of mob justice and forced to pay rent. When they cannot afford the rent they are kicked out. This kind of poverty exists when parents die and many households particularly in rural areas are headed up by children in their teens. It is this crisis that exists on our doorstep and the church needs to become aware of this humanitarian crisis.

HJC Pieterse gives an excellent list of characteristics that have been attributed to poverty from the work of May and Govender:

1. *Alienation from the community. The poor become alienated from the rest of the community. The aged live in tiny rooms, often with no contact with their children and relatives. Elderly people who are not cared for by younger relatives are considered 'poor'.*

2. *Lack of food. When people have too little food to feed their families or themselves they are living in poverty.*

3. *Too many people living in a small room or house. If there are too many occupants for the available living space, and there are too many children, this is regarded as poverty.*

4. *Lack of clean water and basic forms of energy. People who do not have electricity, gas or coal for cooking and heating, and who have to walk many kilometres to gather firewood or fetch drinking water are considered poor.*

5. *Lack of job opportunities. The poor consider the absence of any remunerated work or being underpaid, as the cause of poverty.*

6. *Break up of families. Impoverished homes are often characterised by the absence of one or both parents, or the separation of children from their parents because the parents cannot care for them. (Pieterse, 2001: 31)*

The above points open us to the reality of the importance of supportive community. Whether this is a church, a social club or family, people need community. If one is to understand the need for care as a ministry in all spheres of community and societal demands, then one has to understand the unique story of South Africa and it's narrative of struggle. The understanding of poverty can only be understood by those who lived in it. The author grew up in a modest middle class white English family. His parents where farmers in Rhodesia. During the 1970's and 1980's most white Rhodesians lived a life of privilege. His understanding of poverty and that poverty is intrinsically linked to the orphan crisis in many ways will become a multi facet aspect of this inquiry. In the area of social injustice, this can really only be attained through inductive form of reasoning and his qualitative research into this field. It is the children of poverty that bear the most scars. Where is their platform of reasoning, where is their light if all their have known is darkness?

The author through qualitative research desires to unpack many different scenarios of how orphans are cared for around the world, how poverty is a major factor especially in third world countries and out of this the establishment of a praxis of care. This research will also draw comparisons as to why so many churches fail to implement an effective caring ministry towards orphan children, leaving them to be cared for by state institutions.

History proves that institutionalised support especially in the case of young children causes emotional and mental trauma. Many successful orphan projects provide care within a home environment. Here the ideal number within the household must not exceed eight. Suitable home parents are found and these parents develop a lifelong relationship with these children.

Governments need to encourage and rid themselves of all the red tape that prevents positive action to be implemented that children can find good homes where they will be loved, nurtured and educated.

Alister Campbell's model of pastoral care has a strong bias towards his native England. This is natural, because our philosophy of life and understanding evolve from our environment. Primary human needs such as shelter, security and sustenance are the same for all people groups.

The author draws a great deal of qualitative data from Campbell. This has aided his development in understanding pastoral care towards people who have been disenfranchised, yet many South Africans still feel victimised because of becoming orphaned. State sponsored orphanages cannot offer good education, adequate health care and child development. These children are stigmatised and go into life disadvantaged.

The question needs to be asked, can Campbell's pastoral praxis be useful within the South African context, the author thinks so. Christian care is neighbourly love. This love is the duty of the 'redemptive community'. Biblical models such as the 'Good Samaritan' serve as bench makes in our development of diaconal action. The author is adamant that the church must not disregard the traditional Christian model. He strongly supports Campbell's sentiment:

> The confusion has been partly caused by the extraordinary successes of the 'sciences of man' – in particular psychology and sociology – in shedding light on the causes of human distress and the nature of helping relationships. This makes us feel that we now have a much more sophisticated view of social interaction and of the ambiguities of care and counselling than the simple rural image of a shepherd tending a flock, from which the phrase 'pastoral care' derives. (Campbell, 1981:1)

Biblical models given by Christ in the gospels must become the bench mark of all pastoral praxis, they are timeless by their very nature. They are relevant to all cultures and people groups due to the fact that they meet core values of pastoral care. There are many such models, a good one to highlight is the 'Parable of the Good Samaritan'.

> "*A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him for half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took out two silver coins and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.*
>
> '(Luke 19:30-35 NIV)

56.

Postmodern thought will oppose my views. Their epistemology views biblical narratives as outdated and certainly irrelevant to meet modern psychological and sociological demands.

I do not reject the use of meta-theory as a means to compliment diakonia. Our service as highlighted in the above parable must be practical in nature. If one was to reject human sciences this would be short sighted and bring disservice to practical theology.

To end this section of understanding and implementing a strategic caring ministry one has to understand where 'practical theology' comes from. There exist many definitions of practical theology, from Gerkins whom in the authors opinion followers biblical norms and will be used extensively throughout this research. Other more liberal views of practical theology come from people such as Jurgen Habermas. The author struggled to form a consistent point of reference from Habermas, whereas Gerkins shows clarity and consistency.

1:5 THE RESEARCH GAP:

Studies show that the orphan crisis and it's immediate context has been researched, and written about extensively. The author's interest however is somewhat unique, having a desire to research and implement a holistic approach towards orphans. This implementation is not from a government welfare standpoint but the church. It is not the author's intention through this research to prove the inadequacies of the South African Department of Welfare, but rather look at alternatives which could become practical and useful to help the South African situation. The South African welfare department is rife with corruption, urgent needs are not being met, the long term answers is not in general handouts but a precise and calculated method of social engagement through the Christian evangelical churches in this country. Africa, by in large is not better off as a result of handouts. Studies have proved that this implemented policy has birthed dependant communities like the ethnic Indians of United States and the northern territories of Canada. The Aborigines of Australia is another example of a whole race group totally dependant on government aid and the stigma of the 'forgotten children' that still echoes to this day. This keeps them impoverished and second class.

What happened in Australia and the United States happened in South Africa in the form of apartheid. This great travesty of injustice and it's countless ill effects that harmed the black, Indian and coloured communities are just some of the thoughts and issues that the author will use in creating a paper that will point towards a holistic approach of care, education and self dignity towards orphans. A person who studied this extensively was Dr. George Grant. With his extensive studies in social reform in the United States, he writes:

> *Despite an ever-thickening veneer of growth and recovery, the shift from assembly lines to bread lines has become one of the most prominent features of the American economic landscape. According to the census Bureau, 1980 saw a 12 percent jump in the number of persons living below the official poverty threshold. In 1981, the rise was nearly 9 percent, and in recession-scarred 1982, the figures increased another 8 percent. In 1983, long term unemployment – more than six months without work – hit a post World War II record of nearly three million persons, one fifth of all unemployed workers currently on the dole. And the much ballyhooed recovery of the eighties and nineties did little to slow the slide of the bottom third of the economy into dire privation.*

In 1984, another half million workers became dependant on welfare and

unemployment. In 1985, nearly thirty-three million Americans were

living below the poverty line – just over 14 percent of the entire

population. Another half million were added in 1986. And in 1987, the

numbers continued to increase even though the percentage had at last

began to fall ever so slightly.

During the four years of the Bush administration, the overall numbers

looked better but the problem of the hard core unemployed and the plight

of the urban poor seemed untouched by the prosperity of the rest of the

nation. In 1992 the long-term unemployment figures were identical to

those of 1988. It was the same story during the first half of the ballyhooed

Clinton term. By1995, it appeared obvious to any and all that no

fluctuations in the overall economy, no policy decisions affecting the

efficiency or inefficiency of the welfare reform, and no secular pleas for

national service made much of a difference to either the bottom line or

the bottom rung. The additional tragedy of an estimated half million

homeless poor scattered about in our alleyways, warehouses, and public

parks only compounded an already obstinately complex crisis. (Grant,

1995:11)

The Developing World, which South Africa forms part of, whether it likes to admit it or not takes its queue from first world countries. Bench marks are indelibly etched into our thinking and often because 'Big Brother' sets policy, the rest follow suit. The point that the author is trying to make is that welfare reform needs to be an authentic realistic plan designed by South Africans for the South African situation. What orphan children need is love, security, health, education and a useful place back into mainstream society. The family unit with a mother and father looking after their children is God's design. The further we go away from this bench mark the more dysfunctional it will become. Welfare reform set in many first world countries are flawed as mentioned earlier. South African government policy on welfare is not so good.

This is not a smear campaign against government policy but the author's concern is not political but pastoral. Pastors are shepherds. Most pastors and ministers have been instructed through seminary and university with a strong western bias. My own seminary had a number of American theologians. Students through respect accept the method and philosophy of instruction and this moulds our future understanding and practice of Practical Theology. An American theologian has no experience of the African context.

Basic principles in pastoral care remain the same for all people but they need to address the cross cultural differences. Shepherds of God's sheep and sheep need to be protected, feed and sheltered. It is the basic human needs that must remain our focal point within the umbra of 'practical theology'. Can this be the time for the church to act, the author believes so.

Grant's extensive research into welfare is not only academic but sensible and reflecting a genuine care and love for his neighbour. Dr. George Grant is the director of King's Meadow Study Center and instructor at Whitefield Theological Seminary. This is a hot topic especially when ambitious politicians want to pull in extra votes. Presidents and Prime Ministers come and go, promises are never kept, especially in Africa and the poor and disenfranchised people are no better off.

The author is of firm persuasion that there must be a meaningful policy towards orphans, and that government can aid in giving sweeping incentives to churches that embrace such a burden. Churches are not exempt in paying taxes, and this could be one of the many ways to encourage churches to engage in this programme.

The research gap that the author wants to unveil is to ascertain the percentage of churches in the Benoni area that have an established ministry towards orphans and churches that have none. The research must show or highlight reasons why some remain indifferent to the orphan crisis. Is this a result of low income, or are there other factors that contribute to this. With correct incentives in place, can these churches that do not participate become active and engage in this massive pastoral need towards helpless children. It must be stated that the church exists in the smallest rural village to the metro municipalities of South Africa. There is no other organisation that is so strategically placed in South Africa to meet this humanitarian need.

What is needed is an ingenious methodology of implementation. My research gap will look into areas where affluent communities can begin to engage the poor. Highlight and criticise government policy that does not encourage faith communities to become more proactive in its care ministry. The majority of South Africans are Christians, if we live in a democratic country, the power ultimately lies with the people.

I believe that more needs to be researched into methodology and practice within the African context of orphan care.

Using extensive data, assimilation needs to be interpreted to create an African praxis that can be utilised to care for orphans. Cultural contexts need to be respected and maintained. Through this inquiry, it has been established that the majority of churches are engaged in social compassion and a number of churches are effective in providing care for orphans. The area that I believe is crucial is the move away from institutional support centres to home based centres where the emphasis is on family.

Orphan children respond to love and care within the family context. Research methods from Gerkin and Campbell support this. Home centres will be discussed at a later stage of his research.

1:6 AIMS AND OBJECTIVES OF THIS STUDY:

If we are to be responsible and dedicated recipients of God's kingdom on earth, this dedication must have meaning in every part of our lives in Christ. Our Adversary has been successful in making many aspects of human life on earth tragic for many. The future hope in Christ will be right and just, but our current experience is far from God's perfect realm.

In this present world Berkley states:

> *The unborn are sacrificed, babies are malnourished, children are orphaned, young people are abandoned, adults are made victims of hate, and old people are left in despair. We live in a broken and hurting world, with vast needs and great inequities. Christians retain a monumental role to play.* (Berkley, 1994: 135)

In view of social justice and what avenues the church must pursue, Berkley endorses two areas:

> *Christians have two avenues to continue this work that Jesus pioneered and then transferred to us to advance: social compassion (giving the cup of cold water) and social action (changing oppressive structures). It's not a matter of if we do these ministries – Jesus didn't leave any other plan – but how we will perform them, and how faithfully.* (Berkley, 1994: 135)

The findings of this research will contribute to the fundamental knowledge and theory and thereby illuminate societal concerns. As highlighted by Gerkin, the author desires to see a major paradigm shift in many church leaders thinking and their adoption of the orphan crisis. The author's aim is action research.

What I mean by action research is to evaluate and use working models within this field to promote the care of orphans to church leaders that believe this field

of expertise is beyond their sphere of practical theology. These churches have historically relied upon state institutions. Qualitative data will be used to present findings that the orphan crisis experienced within the Sub Saharan region is too big for governments, church and business needs to be motivated to get involved. This work must lead us forward to develop a holistic approach where the research will use it's valuations to implement understanding. This data must become the premise to encourage churches that are not currently involved in social justice. This point is reinforced by James:

> *Our existing social system is destined to undergo great changes before the sociological problems of the age are solved. And as their solution must come through the application of Christ's teaching, this surely is the opportunity of the centuries for the church to mould the civilization of the future by taking to heart the teachings of her Lord in all their fullness. The conversion of the church to Christian theory must precede the conversion of the world to Christian practice.* (James,1902: 80)

The social gospel movement that began in the latter half of the nineteenth century helped shape and uncover the social problem and in fact began to embrace biblical truth. One of the great advocates of social justice was Walter Rauschenbusch. He states the following:

> *So Christ's conception of the kingdom of God came to me as a new revelation. Here was the idea and purpose that dominated the mind of the Master himself. All his teachings center about it. His life was given to it. His death was suffered for it. But in addition I found that this new conception of the purpose of Christianity was strangely satisfying. It responded to all the old and all the new elements of my religious life .The saving of the lost, the teaching of the young, the pastoral care of the poor and frail, the quickening of starved intellects, the study of the Bible, church union, political reform and international peace – it was all covered by the one aim of the reign of God on earth.*
>
> (Rauschenbusch,1920: 255)

My aim and objective in this inquiry is to highlight that Christ taught and embraced all issues of justice. He embraced the down trodden, the lame and blind and he reached the widow and orphan.

Paul gives us some good advise. As I follow Jesus, follow me. Christ's Kingdom was to establish these important principles. Raushenbusch began to uncover the social structures and prejudices that caused poverty and injustice. The orphan crisis in this country is caused directly by the HIV (Aids) pandemic. To begin to shed light on this human affair we need to understand Christian social principles. What has caused this crisis?

The author covers the scourge of the sexual revolution that prevails in a later chapter. Many adolescent children are sexually active. This trend has been noted worldwide but with the prevalence of the HIV virus in the Sub – Saharan region, the disease has spread at an alarming rate. In many rural villages, both parents and extended adult family have died, leaving children to fend for themselves thus contributing to poverty. Survival means that these children stop going to school and so the situation is compounded when they become illiterate and because of poverty and ignorance will later fall victim, as their parents experienced.

This study is important because the need is urgent. In Africa alone 2.4 million people died of AIDS in 2000. To date there is still no cure for this disease but the church must understand its role to the orphan that are left.

It is imperative that the church becomes the model of the rule and reign of Christ. Once this imperative is accepted as the will and command of God, churches must heed that the ministry of justice constitutes a vital part of church life. One important objective to this study is to advance diakonia to all churches in regard to the care of orphans. This kingdom value needs to be the burden of the universal church. There is one church under God. It will be a significant step forward if the international church begins to shoulder the responsibility of the orphan crisis. This mission to orphans must challenge the very heart of why the church exists. This introspection must not just include ecclesiastical issues but be more inclusive.

The church's aim and objective must be social compassion and social action which the author articulates as social justice, this must become the basis of its mission. Many churches view evangelism as the churches exclusive mandate. This narrow view of mission cuts against biblical teaching, theology and church history that embodies both.

Churches that do not embrace social action must be encouraged to do so in a way that is non –offensive, especially in light of the increasing demand of pastoral care in South Africa.

It is the author's experience that churches who embrace social justice communicate the message of God's love and thereby have a strong and effective evangelistic ministry. Social action within the encumbrance of this work is to encourage meaningful prevention to the spread of HIV, which is the main cause of the orphan crisis. Social ills must be exposed and prevented from spreading and compounding problems, many church leaders are good with social compassion but social action must be engaged once again to ensure harmony and peace.

The author believes this arm of social justice is vital for the future moral and ethical direction and development of this country. Peter Wagner, an authority on church demographics highlights a different perspective:

> *Research has shown that when churches are involved in social ministries, the churches that specialise in social service tend to attract more new members than the ones specialising in social action. So since the church has no option about whether to be involved in social ministries and the Bible does not set forth exactly how to be involved, individuals and churches must make choices about their involvement. These choices will affect not only those helped, but also the health and evangelistic effectiveness of the church.* (Wagner, 1995:141)

70.

The difference between social action and social service. Social action is to engage issues at the debate and political level, such as lobby groups where people canvas on issues of social injustice. Social service is when we engage the praxis of pastoral care on issues of social injustice. A relevant example is how poverty can be addressed both with action and service. Many people want to embrace social action. Wagner suggests that the church become this vehicle. People who discover purpose and a sense of destiny as church members become valuable volunteers to assist the church embrace social issues. These beneficiaries become the backbone of engagement in social action and social compassion.

1.6.1 BROAD BASED BENEFICIARIES:

The beneficiaries of this research touch and help three main groups of people:

1. The main beneficiary group must be the orphan. If this research can motivate churches to engage in their pastoral work towards orphans, then this research will achieve what the author desires. The end must be greater than the means. South Africa, for the last hundred years has suffered many conflicts.

The conflict of the Boer War to the conflict of apartheid, to the devastating conflict of HIV (Aids), these great conflicts have left in it's wake, thousands of orphans. The Bible is clear that the church must care for the orphan and widow, it is this imperial command that the author wishes to stimulate churches into action of diakonia towards orphans.

2. The second group will be the churches themselves and their leadership. Firstly through qualitative research in the form of interviews, accurate assumptions will be determined. These assumptions will either be positive or negative in showing church diakonia towards orphan care. The author through this research desires to project a possible sample of what happens in Benoni. Pre apartheid, churches were segregated. white and black churches did not mix. Since the abolishment of apartheid in 1994, a great shift has occurred where the church has become multi racial and many embracing the social injustice that HIV (Aids) leave in its wake.

3. The third group will be to expose the magnitude of the orphan crisis in South Africa.

> Who will speak on behalf of the plight of the orphan? When last did
> this voiceless generation make headline news? As the author has
> intimated, the gross mismanagement and corruption that plague
> government departments such as health care and social welfare, hinder
> the effectiveness of providing dignity and security to all citizens of
> this country, young and old.

The question has to be asked, will this representative sampling of the Benoni churches be an accurate sample of what happens throughout South Africa. The author believes so. The author through this research desires to encourage all churches into meaningful involvement in the pastoral care towards orphans.

How are relevant groups reached? It is the author's intent through published articles to communicate and promote this need for diakonia. The use of media and internet become strategic tools of exposing the plight of humanity. This is not a short term intervention but an intervention that the universal faith community needs to embrace and hold.

The faith community needs to understand diaconal action in the broader sense. These issues were discussed at the WCC World Consultation Conference in 1982. At this world seminar "Contemporary Understanding of Diakonia" was researched: 73.

The seminar contributed significantly towards a new definition of Christian service for our times. The following points redefine our role within the church towards all people of need:

The importance of the local context: Diakonia assumes real and   concrete form in the local setting. It is the local community or congregation that is or can be in direct touch with human suffering and the challenges that may emerge from that reality. That is also where processes of real mutual exchange in community can be discovered and experienced.

The worldwide character of diakonia: The local community cannot cut itself off from the wider community. National and international solidarity is a way of forming closer links for mutual enrichment which will make witness more effective.

The preventive aspect: "When diakonia becomes more preventive, it sensitises, educates and mobilises people to become aware of those systems and power which deprive human beings of their dignity. In this perspective diakonia addresses the root causes of want, enslavement and suffering.

74.

The humanitarian aspect: Diakonia is humanitarian in the sense that it is not closed in on itself but opens out to cooperation with others who are also seeking to build a better world. It invites us to perceive the signs of the kingdom outside the church as well, in a world which God loves and in which God is at work.

The reciprocity aspect: This is connected with self giving, following the example of Christ.

The liberating character: Diakonia promotes participation. It does not humiliate people with facile charity, but goes along with them on the basis of their own cultural values and their own particular situations. (WCC,1986:17)

When the church becomes a healing community, it becomes a place of safety and within this safety, children will find a meaningful sanctuary where people will understand their pain. Within this sanctuary an atmosphere of openness and acceptance must be created. Here children can share their stories and become the true redemptive community centred in God's love. Tradition points to the fact that institutional support for orphan care in the form of state run orphanages is far from ideal. If the church can effectively formulate and provide a better system, more in line with family values then this must be encouraged and implemented.

The WCC Study document entitled 'Facing Aids' endorses this:

> *The church, by its very nature as the body of Christ, calls its members to become healing communities. Despite the extent and complexity of the problem raised by HIV(Aids), the churches can make an effective healing witness towards those affected. The experience of love, acceptance and support within a community where God's love is made manifest can be a powerful healing force.*
>
> *This means that the church should not – as was often when AIDS was first recognised in the gay community – exclude, stigmatised and blame persons on the basis of behaviour which many local congregations and churches judge to be unacceptable. It is important to acknowledge that the church is a communion of one body with many members, each distinct:* (WCC, 1997:77)

Healing communities is what is needed in Sub Saharan Africa. These communities become not only the expression of Christ's love to a broken world, but through action embrace and become caring communities.

Through this inquiry it has become apparent that there are many who want to be involved. What I believe is a great need is to provide leadership and training that these volunteers can get involved in social ministry.

1:7 CHAPTER SUMMARY:

From the privileged position as a senior minister of a growing and vibrant congregation in upper class suburbia, it would be easy to be comfortable, narrow minded and just concentrate on the local church where priorities included evangelism and church growth. A holistic approach of the gospel needs to be implemented and managed. The redemptive community of God needs to walk out of the church's door and embrace diakonia where there is need. The author is of the firm persuasion, that it is the local church that must embrace the social gospel once again and become Christ to a broken world.

The Research Gap within this chapter highlights the area that church diakonia needs to reach over the wall to touch suffering communities where the prevalence of orphans is highest. The awakening will happen when the plight of the orphan is exhibited to a watching world, namely the church community.

Part of this brokenness falls within the orbit of this research, namely the plight of orphan children in South Africa. In the next chapter the author's research methodology and qualitative procedure using questionnaires to extrapolate information from reputable churches, a praxis of effective pastoral care towards orphans must be developed. The church cannot fail in this hour of need towards South Africa's children in need.

Modelling the local church as a sanctuary of healing and justice started when he was at Bible college when an orphan in the care of a domestic staff member died of HIV(Aids). This experience brought great shame to the author as he felt that he had failed to love and care for this young girl. Out of his pain came the desire to embrace social justice, part of which is the ministry to orphan children.

South Africa faces a human crisis. As the Aids pandemic takes a firmer grip on humanity, collective data over the last five years have indicated that the orphan crisis will continue to increase up until 2020. My next chapter will glean from the scholarship and practice from experts in this field. South Africa has a different context to practical theology of the United States, the home of Gerkin and Campbell, but this does not take away from the principled theology I wish to explore and find an African contextualisation.

CHAPTER 2:

2:1 RESEARCH METHODOLOGY:

2:1:1 RESEARCH THE STEPS TO BE UNDERTAKEN WITH THIS.

For this research to have meaningful findings within the field of practical theology, its methodology must have a strong influence in pastoral care. The author will draw upon his own personal experience in ministry that has involved two congregations over the last ten years. This research will include the experience the author has gained in establishing and managing a social justice ministry that serves an informal community where the main focus is orphans. The author will also review material which relates to similar areas of practical theology; orphans and pastoral care.

Research will cover two broad areas:

1) Gerkin pastoral care model
2) Qualitative data from systematic field work which will be carefully analysed throughout this research.

With reference to the two research methods namely qualitative and quantitative, this research will be mostly qualitative in nature but certain elements of quantitative methodological reasoning has to be included for data to be assimilated correctly.

The second step was to undertake a selective interview process which will use both qualitative and quantitative research methodology to bring out meaningful data that will indicate the levels of diakonia in selective churches in the Benoni city on the East Rand.

The selective process needed to be as broad as possible to achieve a credible data that would give accurate results.

Johannesburg has two main council areas within the metro. The north is called the Johannesburg metro, including areas such as Sandton, Randburg, Rosebank and Rooderpoort. The eastern metro is called Ekurhuleni, which include areas such as Germiston, Alberton, Boksburg, Benoni, and Springs. This research will be restricted only to the Benoni city where the author lives and leads an evangelical church. Methodology implies what methods will be implemented in this research to provide a roadmap that will be followed in data collection and data analysis.

2:1:2 HERMENEUTICS IN PRACTICAL THEOLOGY:

A clear hermeneutics in practical theology is essential in the first stages of this inquiry. The science of understanding our context, will change within every people group. South Africa has over twenty ethnic or people groups, all of which have their own definitive footprint. As practitioners can we endeavour to be bold enough to make broad strokes within the South African context to come up with a theological framework to address this crisis. On one extreme would be the white community whose privileged position will determine their hermeneutics. On the other extreme, the research will study communities that have been marginalised and suppressed due to apartheid and issues of poverty. This is why hermeneutics is so important in determining the right research methodology because of the complex environment we face in this country.

Therefore our hermeneutic will determine the direction and implementation of practical theology. Our praxis is therefore what we do after we understand God's message and how best we can convey the faith message, and communicative acts in the service of the gospel message to best suit each set of people within each people group.

Gerkin also has great insight in regard to how culture will shape our theology and ultimately our praxis. We need to always regard that culture is often complex and within the field of pastoral care becomes a factor where understanding and interpretation is vital in implementing the correct praxis of care. Gerkin points out the following:

> *Christian care is always set within a culture, it cannot be otherwise. Here H. Richard Niebuhr's classic study Christ and Cuture stands alone as an analysis of ways various Christian groups have sought to reconcile Christian theology and an examination of a particular cultural situation. (Gerkin, 1997: 229)*

Pastoring a local church you enter into practical theology on a daily basis. Gerkin had a practical influence on shaping my theology. I do realise there are many leaders who advocate the shepherding theology, but because of Gerkin's practical methodology, I became an ardent follower of his process.

2:1:3 PASTORAL CARE METHODOLOGY:

The author in 2004 completed his Masters dissertation, entitled 'Humanity in Crisis' a research paper dealing with HIV / AIDS and its impact on the church and community in South Africa.   83.

It was this research that introduced the author to Charles Gerkin's work and scholarship on Pastoral Care. The focus of this work continues in the same vein, only the focus has shifted to the ministry of pastoral care towards orphans.

Here Christian care and love is extended to orphan children who have not only lost their parents due to the Aids pandemic but many have lost their extended family. Within black African culture, their sense of community and their reliance upon extended family plays such a crucial role in their everyday existence. The family is the bases of life. When this family unit is contracted, Gerkin places such importance on community and Pastor as the shepherd of this community. When parents and extended family members die as a result of HIV(Aids) this becomes a compounded problem on the surviving children. Gerkin highlights the Pastor as shepherd, as mediator, reconciler and moral teacher. He places the church as a strategic part in God's purpose to bring healing and restoration to that which is broken and has become dysfunctional. The church becomes a powerful instrument of mediation in matters that concern the reaching and care for orphan children.

A large percentage of church leaders and churches need to extend the concept of shepherding beyond the fences of their own churches. The concept of shepherding as Gerkins suggests was well understood in primitive rural society. The modern church finds this context difficult because society today is predominantly urban and not rural, but the concept of shepherding is a principle that Jesus himself reinforced. Jesus was the perfect shepherd. He gave us the perfect example from His own earthly life of the role of a shepherd. If sheep wonder off and are in danger, the shepherd leaves the flock in safety and searches until he finds the one who is lost and in danger. He picks up the lost sheep on his own shoulders and reunites it back to the safety of the flock.

> " *What do you think? If a man owns a hundred sheep, and one of them wonders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? And if he finds it, I tell you the truth, he is happier about the one sheep than about the ninety-nine that did not wonder off. In the same way your Father in Heaven is not willing that any of these little ones should be lost.* " (Matthew 18:12-14 NIV)

Such is the philosophy of shepherding set and exampled by Jesus. As he explained in the Parable of the Lost Sheep, this the author proposes to become the model or bench mark that he church needs to pick up on. This concept of care and healing must be the purpose of the healing community which is the New Testament Church. The lost sheep that are rejected and marginalised due to diseases such as HIV / AIDS, need to found, cared for and loved by the shepherd. The author uses the context of healing to be interpreted in a way that people will be cared for, and through this care for the orphan, their dignity and self-worth hopefully will be restored.

The church must embody the model of the shepherd in their pastoral work. Gerkins outlines this systematic thought :

> *More than any other image, we need to have written on our hearts the image most clearly and powerfully given to us by Jesus, of the pastor as the shepherd of the flock of Christ. Admittedly, this image originated in a time and place in which the shepherd was a common place figure, and we live in a social situation in which shepherding is a scarcely known, even marginalised vocation.*

Nevertheless, the New Testament depiction of Jesus as the good shepherd who knows his sheep and is known by his Sheep (John 10:14) has painted a meaningful, normative portrait of the pastor of God's people. Reflections on the actions and words of Jesus as he related to people at all levels of social life gives us a model sine qua non for pastoral relationships with those immediately within our care and those strangers we meet along the way. (Gerkin, 1922: 80)

As the church becomes the shepherding influence within a community, Gerkin highlights other factors that need to be considered: These factors are:

1. *The church community giving care.*

2. *The church becoming involved with mediation and reconciliation.*

3. *The church upholding the moral fabric of society.*

4. *The church reaching those in special need.*

An important factor with the methodology of this research is to use the above indices as a gauge and use this measurement in a critical analysis to determine trends of why some churches ignore social justice (social compassion and social action).

Such churches need to heed to the words of Pieterse:

> *Present day practical theologians are largely agreed that their discipline is an action science (Zerfass 1974; Greinacher 1974…..) The actions studied are performed by all believers in every sphere.*
>
> *They are performed by pastors, preachers, parishioners and Christians outside the church – by everyone who performs any act in the service of the gospel – among individuals, in the congregations and in society. These acts are communicated not just in language but also in deeds (cf Ricoer 1991; Kearney 1996). They are intentional acts aimed at intervening in a situation with a view of transforming it. The transformation at issue happens in accordance with the values of God's Kingdom in the lives of individuals, in the church and in society. It happens through the proclamation of the gospel and through living and acting in accordance with the gospel. (Pieterse , 2001: 9)*

Pieterse helped the author grasp on issues related to facts that practical theology is an action science, and within this framework transformation can happen in accordance with the values that are proclaimed through the gospel.

The context and application of practical theology in South Africa is determined by the realities of the context and society in which we exist, that is why Pieterse statement is true;

Practical theology has to do with a bipolar relationship

between theory and praxis (Pieterse, 2001: 9) .

Gerkin brings attention to new directions within the field of pastoral care. What needs to be defined at the onset of this research is a clear definition of what practical theology is, how this research fits within the field of this enquiry. Gerkin gives a comprehensive attempt to explicate the work of pastoral care. Within the context of care towards orphans, we need to understand that life is extremely fragile and the work must include four points of the quadrilateral schema of care. These four levels according to Gerkin are:

Level 1. Crisis Ministry with Individuals and Families (Gerkin, 1997: 234)

The first level of pastoral care according to Gerkin is the ministry given and received from childhood to old age, life is both fragile and unpredictable, yet throughout life people from parents to clergy have taken care of us, as a result orphans are assured of pastoral care. Within this broad base of care is the first level.

Level 2. Maintaining Communities of Memory *(Gerkin, 1997: 236)*

The second level of understanding the complexities of Pastoral care is the sacred place called the church. The local church is the greatest enterprise on earth, the only organisation that God has placed on earth that has the potential to change the human heart is the church. The author has a firm conviction that if the church in the smallest village to the greatest metropolitan city will believe in their significant potential, then nations will be changed, morality returned and dignity and honour not values relegated to the recycle bin. As a result of the above, orphans then look to people within the church to become a parent and care giver.

Level 3. Building Christian and Other Forms of Community. (Gerkin, 1997: 238)

Within this level of pastoral care Gerkin brings emphasis of the 'redemptive community' and their role in social justice. The church has the means, talent and resource to meet societal crisis, yet many remain silent and inactive towards social action. The author through his research will endeavour to motivate churches to embrace marginalised and forgotten people like the orphan into communities of love and care.

Level 4. Pastoral Leadership in Theological Reflection. *(Gerkin, 1997: 240)*

The fourth level Gerkin speaks about is theological grounding in what Paul Tillich calls 'Spiritual Presence'. God's presence is acting within all living things, this in the words of Gerkin. He calls it the mystery of the care of God. All humans created in the image of God have an inherit element of care. This care is reflected through pain and people caring for each other hence, people are called to continue caring for each other.

2:2   DEFINITIONS OF QUALITATIVE AND QUANTITATIVE RESEARCH:

The goal of the author's research within its methodology is to establish reasonable knowledge which must be accurate and then through active communication, convey these findings in a relevant manner to policy makers and practitioners within the field of social justice. The author's research deals both with meaning and narratives and counting and numbers. Both qualitative and quantitative methods need to be implemented, with limited focus on quantitative data because that will not be the emphasis. The author however would like to research and map numerical trends within churches that are engaged or not engaged in social justice

2:2:1 QUALITATIVE RESEARCH.

Whilst quantitative methodology within this research will quantify the data, its findings will indicate the assimilation and method to portray the phenomenon of social justice that will be undertaken through a qualitative method. Recent findings within the field of research indicates that qualitative research is an important method of inquiry for the social sciences (Marshall and Rossman, 1989: 9)

While Van der Ven points to the fact that qualitative research records accurately what is happening on the ground. (Van der Van 1988:21) As this work will include a great deal of field work, accurate assessment within the context of social injustice will be arrived at to provide and give perspectives and recommendations that can aid this research. All research must come to a climax of providing accurate recommendations that can bring about correction. If this is not achieved, one needs to ask, why do the research? It is my intention to come to a decisive conclusion and that this conclusion can lead to action in pastoral care.

Grounded theory, an element of qualitative research is an effective approach used in this method (Neuman, 2000: 146) many consider this theory outdated, but the author believes that many aspects of grounded theory are relevant within research. This proves useful in terms that it further shapes your theology. Within my context, it provides a challenge to dialogue with churches that have the viewpoint that orphan care is the responsibility of the welfare department. The aspect that the author finds useful in this theory is that it is developed out off data. This theory then becomes the tool to form the basis of social research and to assess the failure or strengths of each findings.(Glazer and Strauss,1999: 2)

Collection of data from the questionnaire will produce a theory or model whereby a method of pastoral care can be deduced. See appendix A; This collection of information will give evidence to the measure of the churches involvement into the ministry of orphan care. If this is a neglected arm of the church then correction can be made.

Qualitative research therefore needs to provide data, then the author needs to assimilate this data into a meaningful theory of praxis, and thereby hopefully provide a successful application of diakonia.

2:2:2 QUESTIONNAIRE TECHNIQUE (Refer to Annexure A / Annexure B)

To provide accurate assessment in this research, an in-depth questionnaire must be developed and implemented. Correct sampling is essential if this work is going to be accurate and its findings and conclusion representative across South Africa. This will give perspective to this research.

Marshall and Rossman make reference to the use of questionnaires as a conversation with a purpose (Marshall and Rossman, 1989: 82) As the researcher, the author desires to have a meaningful tool to be effective in the collection of data. This data must be used to make accurate and correct assumptions within his field of engagement towards the pastoral care of orphan children in South Africa.

Formulation or structure of the questionnaire is vital to provide reliable information .

94.

Philips warns researchers that their questions should not be deduced from their own prejudice or worldview, but careful selection of the right questions must be formulated as to glean the relevant information needed within the confines of this research. (Philips, 1976:227)

Qualitative research technique will be used for this inquiry. The exploratory research will study the range and complexity of this inquiry, in order that effective implementation of praxis within this field can be derived. Therefore interviewees reports must be constrained within the context in which information is collected.

2:3 CHURCH SELECTION AND PARTICIPATION:

The author desires through qualitative research to draw upon the wisdom and experience of church ministers in the Benoni area in order to formulate a praxis of engagement. The findings of this research therefore will aid in the formulation of theory. Whereas some churches might have a negative scorecard in relation to social justice, others might well have an effective praxis of pastoral care that can benefit this research.

2:4 RESEARCH ASSESSMENT:

Selection of participants is vital to provide an unbiased point of view, point of reference. The study must therefore select churches that represent all race groups, in order to give an accurate assessment. The author's view within this field are not just academic, but being a practitioner, has given insight into the plight of the orphan.

Creswell gives insight into the selection of participants that it is not based on past experience but choosing participants that you as the researcher is confident that these participants will aid your research. (Creswell, 1998:57) This method is to ensure that accurate data is assimilated to establish a theory of praxis. The selection process then according to Struwig and Stead is vital, that the careful selection of samples is found in order to benefit the exercise or research programme. (Struwig and Stead, 2001:121)

The question is also raised as to how many participants should one consider for the purpose of this research. The author's aim is to build or develop theory, subjects should be selected accordingly.

For the purpose of this inquiry, the author wants a comprehensive study, yet not too broad based that it becomes cumbersome. Therefore the author has restricted the study within the confines of the Benoni area, and will select ten churches. The selection procedure will be to cross denominational lines, as well as incorporate churches of different races.

2:6 CHAPTER SUMMARY

Discovery and implementation of the correct research methodology is vital within the confides of such an inquiry. The two pronged approach of this work is therefore necessary to establish the facts that will shape a diakonia of care. Effective research is to look at different methods, evaluate such facts then through careful selection use the methods of research best suited for this research. The author is a senior minister of a church in Benoni, through his knowledge of the demographic and social status of the area, he has knowledge of the area, this knowledge will be used to correctly bring application through this research, together with literature review of models of therapy used in other parts of the world that have been successful in this ministry.

The correct methodology gives the author the insight into understanding the causes of the orphan crisis. The reader needs to come to a clear perspective of what constitutes biblical justice. When we understand what is justice, then I believe we can become confident to become effective in our preaching to highlight this scourge on modern humanity.

Research methodology forms the backbone of this inquiry. The author's introduction into Gerkin's shepherding model has become the foundation of his practical theology and basis of implementation in his ministry. I believe it is this firm belief in ones methodology that keeps the whole inquiry connected and focused. It is a firm belief of what is just and good that motivates the shepherd. As the author looks into what forms biblical justice, it is this premise that opens up the following chapter.

CHAPTER 3.

WHAT CONSTITUTES BIBLICAL JUSTICE?

3:1 DEFINITIONS OF JUSTICE.

We live in a fallen world, where things are no longer just, good and honourable but because of sin, the world and environment around has become dysfunctional. Social justice becomes necessary when the church begins to realise how broken and fragile this world really is. Only when we identify the problem and cause of injustice can we attempt to seek a solution. Larry Crabb states this effectively:

> *If an inside look is to be profitable, it must begin with a clear definition of the central problem that needs changing. What is it? What is the dirt on the inside of the cup and dish that must be exposed and scoured off? Our temper? Lack of self control? Traumatic memories from childhood? Insincere commitment? Deep insecurity? Psychological disease? Poorly handled temperament? Self - pity? Biblical ignorance? Laziness? Negative self-talk? Stubborn sinfulness? Meaninglessness? What must we deal with if we are to be changed substantially and progressively until we die?* 99.

What problem needs correction in order for change to take place

from the inside out (Crabb, 1988: 186)

This inquiry deals mainly with the cause, effect and possible solutions of the orphan crisis that is facing South Africa. The primary cause of this dilemma facing the world is unrighteous living. People no longer live within the boundaries of God's moral commands. When people take the law into their own hands, they transgress and the wage of their transgression is death.

For the wages of sin is death, but the gift of God is eternal life in

Christ Jesus our Lord. (Romans 6:23 NIV)

The word justice and righteousness according to Gruden have the same meaning. Although they are different words in the English, in the Hebrew and Greek they originate from one word group.

In English the terms righteousness and justice are different words,

but in both the Hebrew Old Testament and the Greek New

Testament there is only one word group behind these two English

terms.In the Old Testament the terms primarily translate forms of

*the **tsedek** word group, and the New Testament members of the*

__dikaios__ word group.   100.

Therefore, these two terms will be considered together as speaking of one attribute of God. God's righteousness means that God always acts in accordance with what is right and is himself the final standard of what is right.

*Speaking of God, Moses says, "All his ways are **justice**. A God of faithfulness and without iniquity, **just** and **right** is he." (Gruden, 1994:203)*

In terms of what has been written in this regard the question might be posed as to what is right and what is wrong. A clear definition of what is right must therefore align itself or confirm to the God's moral character. God is the final standard of what is true and right. This determines His justice.

With respect to establishing the above definition of justice, we can safely ask the question, "What is right?" What ought to happen and what ought to be in the light of God's justice. It is safe to say, that if God's justice is used as a bench mark, then we have a measure to go by. When we begin to compare the history of South Africa in light of God's measure of justice, we can safely say that we have fallen far short and to be found wanting.

The purpose for me in covering the material in this chapter is to provide a benchmark of social justice. What I have endeavoured to accomplish is to measure what we experience in South Africa against God's biblical portrait. This measure highlights our disparity. The next chapter highlights the cause and effects of social injustice that has occurred in South Africa over the last century.

3:2 THE SOUTH AFRICAN CONTEXT: (The roots of Social Injustice)

The statutory implementation of apartheid in 1948 was in all manner of means the beginning of what many consider as one of this countries great injustices against humankind, yet many do not realise that it was history repeating itself.

As far back as the Anglo-Boer war of 1899, seeds of atrocity and injustice was sown into African soil. British protestants were at war with Dutch protestants, with blacks as mere spectators.

The might of the English empire against an emerging small Afrikaner nation. The civil war created such bitterness that many Afrikaners considered England as a horn of the Apocalyptic beast (de Gruchy, 1979: 24) Twenty–seven thousand Afrikaner woman and children died in the concentration camps, bringing great alarm to people in Europe at the time who regarded British action as unjust.

The superior British army slowly crushed the Boer commandos, yet support for the Boers in Europe was large. This prompted a Mennonite minister by the name of F.C. Fleischer who preached a sermon in Glasgow at the end of a conference of Christian Churches on Peace, in September , 1901, and later published and sold on behalf of the International Boer Woman and Children's Distress Fund of Alcmaria.(de Gruchy, 1979: 24) The author would like to include extracts of this sermon to illustrate that injustice on African soil has occurred in the past, is being experienced at present in Zimbabwe and Darfur, and will happen in the future because of greed and injustice of arrogant African leaders. The silent suffering of Africa's people has become so common place that many in the rest of the world take no notice. The great suffering experienced by the Afrikander minority was echoed in the words of Fletcher's sermon, entitled 'A Day of Tears'

> *I think it is well, that the day begins at midnight. For the red of daybreak might seem to be the red of blushing. The beauty of sunshine is too good to welcome such a day of abomination.*

> *Who can imagine how the morning sun, a symbol of Truth and Happiness, was greeted today in the Refugee-Camps of South Africa? O*

Sunshine, they have longed for you in the calm of a sleepless night, and

yet they feared for you, the 100 000 old men, women and children,

crowded into cold, shivering, damp and dark tents where the helpless

young cannot be properly cared for and cried in vain for food.

It would be a hideous irony if they should call this Sunday there holiday

of rest. Is it a mere chance or is it a cruel purpose, that for this tyrant's

date the dear Lord's Day has been chosen?.

Our hearts bleed for them in their distress. Blood is thicker than water.

Kinship in itself is something. But more than our kinship speaks our

sorrow, our anger because holy justice has been violated, because might

is above right, because of the violence done against children who are not

yet boys, to feeling women, mothers, wives, brides, daughters, to old men

worn out with age. (de Gruchy, 1979: 25)

The British victory in 1902 was hailed as a triumph for many Black Africans,

and it was also applauded that the gospel could now be commissioned to all

black people across South Africa.

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Black confidence in British rule began to dwindle when it became obvious to such campaigners as Rev. John L. Dube that the rights of black natives living in South Africa was undermined. Rev. Dube fought for political and land rights, hoping that their rights as human beings would be respected by the British government in Westminster. History records that this effort was to no avail. In fact when the Union of South Africa was established from the British and Afrikaner republics, black natives was excluded. This was the genesis of the segregation policy in this country which led unjust laws. This would later become the backbone of apartheid legislation. In fact the origins of the segregation policy was established not by Afrikaner policy as it is commonly thought of but by the British in Natal by Sir Theophilus Shepstone. The British people in Natal strongly opposed any form of integration with the native communities at that time.

The seeds of injustice were planted into African soil. Where seeds are sown, a harvest will come. The harvest of injustice in South Africa from the time of British Colonial rule, through the oppression of apartheid is still harvested to this day. May the children of South Africa one day reap a harvest of human dignity and equality.

3:2:1   A PRECEDENT SET BY THE EARLY CHURCH.

British missionaries post Anglo-Boer war found themselves in a great dilemma. Most of the policy that was being adopted and established by the Union government was racially discriminatory. De Gruchy researched this area well and I include the following extract from his work taken from the Oxford History of South Africa. It makes the following reference to this period of history:

> *"In withdrawing from South Africa, Great Britain left behind a castle-like society, dominated by the white minority. The price of unity and conciliation was the institutionalization of white supremacy."* (de Gruchy, 1979: 27)

After 1910, the Afrikaner people struggled to find identity and purpose in a land they considered as their own, yet ruled by a foreign government. The Nationalist Party was formed in 1914 in Bloemfontein. Their main aim and objective was to strategically develop a separate nation within the union, echoing the sentiment of Dutch nationalism that the survival of their language, tradition and religion was to exist separately from the British. This mindset filtered into the church. The Dutch Reformed Church adopted a similar stance, yet throughout it's history their identity and theology has swung from both extremes.   105.

This division was primarily because many Afrikaners were adamant that success depended not on isolation but unity between Afrikaner and English. Statesmen Jan Smuts and General Louis Botha were convinced of this. They were strongly opposed by Dr. D.F.Malan and General Barry Hertzog who strongly advocated Afrikaner Nationalism.

In the early history of South Africa, the DRC played a vital role in the lives of Afrikaners. Many were extremely poor, and the churches response through social welfare established the church as the main source of solidarity and pastoral care. This core value is still present within this denomination to this present day. The role of the DRC can be applied to Gerkin's methods of shepherding and caring for their poor. This established the DRC early in Afrikaner life pattern.

The DRC church at this time became political, many of its prominent ministers entering into politics. When the National party came into power in 1948, the church held and played a very prominent role in establishing culture and value from the smallest village to the major cities. Through education and strategic leadership Afrikaner Nationalism emerged and would dominate South African history for a long time. The church provided a theological base upon which this nationalism would flourish.   106.

Many of the racial polices instituted by the National Party was promulgated by Dutch philosopher Herman Dooyeweerd. Leaders in South Africa such as H.G.Stoker at the University of Potchefstroom played a pivoted role in cementing the genesis of apartheid thought, action and unjust laws.

Stoker used the scripture to support his views, he states:

> *God willed the diversity of peoples. Thus far He has preserved the identity of our people. Such preservation was not for the naught, for God allows nothing to happen for naught. He might have allowed our people to be bastardized with the native tribes as happened with other Europeans. He did not allow it……………………. He has a future task for us, a calling laid away. On this I base my fullest conviction that our people will again win back their freedom as a people. This lesson of our history must always be kept before our eyes.*
>
> *(Dunbar Moodie, 1975: 67)*

The Afrikaner nation did everything to hold onto its identity and purpose yet the irony was that they denied other ethnic groups to do the same. Stoker claimed that the Afrikaner nation looked at themselves as sovereign, that God had a divine purpose for their existence in Africa.

That existence was in their opinion, exclusive and not inclusive of other nations, especially the native blacks which were classified as unbelievers and pagan.

The further entrenchment and consolidation of apartheid policy was J.D. du Toit. He was the architect of the Group Areas Act, a piece of Apartheid legislation that would cause extreme bitterness with black communities. In reference to this, de Gruchy states:

> *It was to certain Afrikaner theologians that the national party ideologists turned for scriptural and theological justification for their racial policies and too readily obtain them, to the dismay of other Christians, including other Dutch Reformed theologians and ministers. Thus, the seeds of separate development were sown in the fertile soil of Afrikaner religious belief and fed with the conviction that a Christian National Policy and way of life was fundamental to the survival and proper growth of Afrikanerdom, and therefore necessary for South Africa as a whole.*

(de Gruchy, 1979: 33)

To understand South Africa, one has to understand its history. The history of origin.

What extenuating circumstances led people to act and live the way they did? These life patterns evolved out of human values that seek a better life, a better future for themselves and their children.

The author within the jurisdiction of this work and research wants to track why the Afrikaner Christian believed and defended apartheid as they did. Were younger generations that grew up so brain washed that they knew nothing else Factors that lead to the framework and justification of what would eventually become apartheid was not only based upon Kuyper's theology, but the framework was carefully and meticulously articulated by well educated Afrikaner hierarchy who formed a secret society called the Broederbond. This group were highly fundamental. Their belief was that God had called them and established them. They had to remain pure with their Afrikaner identity and purpose and this core value was responsible for legislation such as the Group Areas Act.

The men who were the architects of this ideology were: Dr.D.F.Malan, Dr.H.Verwoerd, Dr.N. Diederichs, Dr.P.J.Meyer, and Dr.Geoff Cronje.

The history account covered so precisely by de Gruchy states the following about the writing of W.A. de Klerk about the formation of apartheid ideology:

"Afrikaner politics was slowly but fatally being theologized. There was a growing urge to set the South African world aright, once and for all, to reconstruct it and redeem it in terms of a newly defined Afrikaner 'lewens-en-weraldbeskouing' – a world view."

The national party, he comments, 'was itself becoming, if not a church, then a party imbued with religion – a secular religion – at its very roots." (de Gruchy, 1979: 34)

Relationships between the DRC and the English mainline churches were cordial. They tolerated each other, in fact in the early history of the Anglican church because of their conservative stance they tolerated the racial legislation of the DRC and the National Party.

As the English speaking communities grew in South Africa, so did their churches become more predominant. Of the English churches, the most notable was the Anglican church. They became increasingly more vocal against the government's treatment of blacks. They advocated that all people were equal in the sight of God. All races were one Church in Christ. The Anglican bishops stated: ' We believe to full citizenship in any country are not dependent on race or colour, but on men's fitness to discharge the responsibilities which such citizenship involves." (de Gruchy, 1979: 38)

History records for future generations the rights and wrongs of society. Society is in a constant process of change. We look back at the colonisation process, how many aspects caused human right atrocities. It is history that educates future generations from making the mistakes of the past.

During the mid 1940's, the Afrikaner churches withdrew from the Christian Council of South Africa. It became apparent that the DRC and Afrikaans speaking churches wanted to remain on their own. Dr. William Nicol, both moderator and president of the Christian Council gave three reasons for this break away:

1) The council was not really bilingual.

2) The differences between English and Afrikaner view on the 'native question' was too large.

3) The synods within two of the provinces of the DRC, namely those in Natal and Orange Free State had never joined the Christian Council, and put pressure on the general body to break away.

Careful analysis begins to see the roots of apartheid being birthed. What is unfortunate is that the DRC decided to break away from the main evangelic church body. Being isolated, gave it an easier transition into error.

3.2.2. THE BIRTH OF THE AFRICAN INDEPENDENT CHURCH;

The rise and growth of the African Independent Churches during the early part of the twentieth century was due largely because black church leaders opposed policy and discrimination by the 'white' churches. The church connection between the DRC and the National government viewed this as a political threat. The black churches were not just concerned about issues around 'religious freedom' but wanted social ills such as land rights, voting, wages and labour addressed. This mounting pressure by the separatists gave birth to what became known as the 'African National Congress'. The African National Congress was established in 1912 in Bloemfontein.

3.2.3. THE DUTCH REFORMED CHURCH AND APARTHEID:

1948 was a significant year in South Africa. In line with the entrenchment of apartheid legislation, such as the Presbyterian and Methodists strongly attacked apartheid legislation of segregation and denial of human rights in the Union Constitution. As the author has established, apartheid origin and philosophy started forty years earlier with Afrikaner ideology being systematically taught and adopted by the majority of people with a Dutch descent.

In the same year the Presbyterian General Assembly sharply criticised the government about their proposed legislation to further isolate African people from any Parliamentary representation.

In the same year the Methodist church made similar statements of condemnation that no person of any race should be denied of his or her constitutional right because of the colour of their skin or the language the speak. The Methodists were outspoken that minorities should be developed and expanded so that they could take their rightful place within society.

Other denominations namely the Congregationalists and Baptists brought condemnation on the implementation and policy of apartheid. They stated " *It is our sincere conviction that the governments policy of apartheid has no sanction in the New Testament scriptures*." (de Gruchy, 1979: 54) Similarly the Baptist Union also condemned the governments attempts of entrenching apartheid legislation. Some of their extracts are: *We are gravely concerned at the rising tide of bitterness and resentment, noncooperation and hatred, which is evident among those people concerned by any suggestion of the limitation of their existing rights and legitimate aspirations.*

The Assembly resolutely dissociates itself from any policy which would restrict or reduce the present rights of representation in parliament or Senate of any section of the community." (de Gruchy, 1979: 55)

One of the defining moments in exposing the racial problem in South Africa was the Rosettenville Conference in 1949. Here English speaking congregations united to expose the evil of apartheid policy. One of the main participants at the conference was Albert Lutuli. He made this statement:

> *The spirit of selfish exclusiveness shows itself in a tendency to regard civilization as the sole possession and production of White people. Hence the plea that Africans must develop along their own lines. This claim ignores the fact that in its historical development western civilization has been indebted to many sources,ancient and modern. The tragedy of the attitude behind the claim is that white South Africa tends to forget its God-given mission to spread civilization and not to hoard it, and thus to ensure its survival and growth.*

(du Plessis, 1911: 249)

History has proved that the Rosettenville conference created an ecumenical spirit amongst many denominations to expose and deal with racial problems.

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One outspoken critic against apartheid was the Anglican missionary to Sophiatown, situated on the outskirts of Johannesburg. The missionary's name was Trevor Huddleston. He touched a nerve within the National Party and its government and its effect would be felt for many years in the future. Following Huddleston departure back to England, the South African government systematically deported many foreign missionaries, especially Anglicans. Trevor Huddleston in his book entitled 'Naught For Your Comfort' concluded:

> *In opposing the policies of the present Government, therefore, I am not prepared to concede that any momentary good which might conceivably emerge from them is good. Nor am I prepared to concede that the motives which inspire such policies have any quality of goodness about them. For both the acts and the motives are inspired by a desire which is itself fundamentally evil and basically un-Christian; the desire to dominate in order to preserve a position of racial superiority, and in that process of domination to destroy personal relationships, the foundation of love itself. That is anti-Christ.* (Huddleston, 1956:112)

In 1957, another very controversial bill was passed. This bill, Clause 29c of the Native Laws Amendment Bill which prevented blacks from attending church services in white areas.

Apartheid had now taken a turn for the worse and caused a worldwide outcry against this human injustice. It was regarded that Verwoerd, the main instigator of passing this bill, had encroached into the freedom of the Christian faith. The Baptist union up until this point had remained cautious on political matters, but on the merits of this proposed bill opposed it in the strongest possible means.

What this Bill did was to unite the church against the evils of apartheid. Many members of the DRC leadership were against this action as well. They produced an eight point statement against this bill. The first four were made public, the balance that strongly criticized the implementation of Clause 29c were never made public.

3:2:4: THE ENGLISH CHURCHES AND APARTHEID.

The notable denominations that were active in South Africa during these formative years were: Anglican, Presbyterian, Methodist and Congregational. It must not be misconstrued that English speaking does not mean 'white' ,in fact the majority within English speaking churches is in fact 'black members' . Since World War II, the English mainline churches have strongly opposed legislation that supports apartheid values. The churches for long periods strongly condemned the 'Group Areas Act; The Immorality Act and Mixed Marriages Act.   116.

The long standing conflict between church and state is well documented. The state advocates the teaching of Christian values but what is ironical is the fact that they also implemented policy that was none – Christian.

3:3   VOICES OF JUSTICE THAT MADE A DIFFERENCE:

3:3:1   THE CHRISTIAN INSTITUTE (C.I.) AND DR. BAYERS NAUDE:

In 1963 the Christian Institute was formed by Dr. Beyers Naude who became it's first Director. Naude was a Dutch Reformed minister and a member of the Broederbond. A man who had a deep passion for Afrikaner tradition and culture. Naude studied at the Dutch Reformed theological seminary in Stellenbosch giving him a strong Calvinistic bias.

After the Sharpeville massacre, a young Beyers Naude strongly urged his church to unite with other churches in their condemnation of human atrocities, especially against innocent black people. The Dutch Reformed Church did not support the Cottesloe resolution and this was a major factor that lead Naude to found the Christian Institute. The vision of the Institute was to unite Christians from all races, Afrikaans and English to bear witness of the Lordship of Jesus Christ.

The emphasis was to expose white Christians to the biblical message that all people of all race and creeds were created equal. The work of Naude and the Institute was from the onset rejected by the Dutch Reformed Church. Mounting pressure forced Naude, together with many DRC ministers who were members of the CI to break from their denomination. Naude gleaned most of his support from white English speaking churches, but throughout the history of the CI until it was banned in October 1977, the white Christian community did not want see radical cultural changes within South Africa.

3:3:2   SOUTH AFRICAN COUNCIL OF CHURCHES (S.A.C.C.)

In the early history of South Africa, the church council was small and ineffective and an institution that churches did not take seriously. With pressing social injustices that started gripping South Africa in the early sixties, the need for a unified independent body became apparent by many denominational church leaders. It was shortly after the Cottesloe Conference, that the Christian Council became more strategic and planned in its commitment to tackle social injustice.

Under the strong leadership of Bishop Bill Burnett the work of the council grew rapidly. It changed it's name to the South African Council of Churches (SACC)

During the 1970's the SACC strongly opposed racial policies that were unjust and attacked apartheid policies head on. The SACC were deeply involved in Development and community projects throughout its history.

Migratory labour, a feature of South African society since the discovery of mineral wealth has existed as many men migrated from Malawi and Mozambique to work in the mines. Their living conditions has always been a grave concern to the SACC. It has been the voice of this institution that mining houses have been forced to provide adequate housing and health facilities for these people.

History records that in 1966 a turning point occurred at the Geneva World Council of Churches. It was at this conference that the SACC gained momentum and direction to become more aggressive and vocal against it's war on racial oppression and the apartheid government in Pretoria.

Geneva was the catalyst where the church rose up to become a voice of the millions of people suffering in the so – called third world. The first hints of liberation theology began from this watershed moment of 1966. After Geneva church and state were on a direct collision course.

<div align="right">119.</div>

De Gruchy's work and research on Beyers Naude highlights a correspondence between himself and prominent church leaders with the Prime minister at that time, Mr John Vorster. The open letter to Vorster stated:

> *With all due respect, though with the greatest firmness, we must assure you that as long as attempts are made to justify the policy of apartheid by appeal to God's Word, we will persist in denying their validity; and as long as it is alleged that the application of this policy conforms to the norms of Christian ethics, we will persist in denying it's validity.*

> (De Gruchy, 1979: 118)

In his reply to this open letter, Mr Vorster wrote:

> *It is your right, of course, to demean your pulpits into becoming political platforms to attack the Government and the National Party, but then you must not be touchy when I and others react to your political speeches in the way I have done. It does not surprise me that you attack separate development. All liberalists and leftists do likewise.*

> *It is with the utmost despisal, however, that I reject the insolence you display in attacking my church as you do.*

This also applies to other Churches, ministers of the Gospel and

confessing members of other Churches who do in fact believe in separate

development….I again want to make a serious appeal to you to return to

the essence of your preaching and to proclaim to your congregations the

Word of God and the Gospel of Christ. (DeGruchy, 1979: 119)

According to de Cruchy the dilemma was that both institutions felt justified. The problem arose out of Biblical interpretation. Both camps had fundamental differences in interpreting biblical texts. The context of Naude's 'message' was to illustrate that apartheid and separate development were completely contrary to the message of restoration and atonement. Vorster tried to separate church and society, stating that the church should not interfere in politics. Naude argued that if the church turned a blind eye to social injustice, then it would cease to be the church.

Great ministers have through God's guidance changed the social landscape of this country. In the case of Beyers Naude and Desmond Tutu, their stand against a large segment of the white community's suppression of people of colour came at great personal cost. These courageous men held onto their convictions and slowly gained momentum and support from many people in this country who stood for social justice. 121.

It is their life story and determination to reject all that is unjust that will always motivate future generations. People need to embrace a philosophy where humankind are created equal and all people desire to be respected and given equal opportunity to live, work and serve this nation that they call home.

3:4 ORPHAN CRISIS IN SOUTH AFRICA:

Scripture is very clear that the church's mission of social action must embody the pastoral care of orphan children. It is the work of this research to determine that many churches engage in evangelism as an exclusive mandate and neglect issues of social action and social compassion. Christianity must embrace all walks of life, culture, politics, ethics, economy, medicine and science.

> *Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.* (James 1:27 NIV)

It is the authors intent through this work to accomplish two important aspects of social justice. By social compassion, report on the pastoral care given to orphans on the East Rand through an organisation called 'Hands of Hope' . This registered Non profit organisation was pioneered in 2005.

Its core business is to provide aid and pastoral care to orphans primarily through volunteers from his church in Benoni, called Victory Church.

The other branch is social action. Through interviews and hopefully interactions with church leaders, the author desires to create an awareness towards the plight of orphans on the East Rand. Social action focuses on political, social and institutional changes that need to be made or deficiencies exposed. The church is not separate from the world, but placed within the world to extend God's love and grace.(Berkley, 1994: 140)

The author notes that this is a nationwide problem but for the means of this research it will be limited to the East Rand only. Churches that embrace social action and social compassion according to Berkley are churches that attract new membership. He states:

> *Research has shown that when churches are involved in social ministries, the churches that specialize in social service tend to attract more new members than ones specializing in social action. So since the church has no option about whether to be involved in social ministries and the Bible does not set forth exactly how to be involved, individuals and churches must make choices about their involvement.*

These choices will affect not only those helped, but also the health and evangelistic effectiveness of the church. (Berkley, 1994: 141)

Scriptural evidence of social concern is plentiful in the Old Testament. The books of the Law indicate or prove a strong concern for social justice. Laws were given to protect the treatment of people (Exodus 21:23); the protection of the land because the Hebrew people were so reliant on the land. (Leviticus 19:9-10) God condemns acts of social evil. A good illustration of this is found in 1 Kings 21 where King Ahab steals the vineyard that belonged to Naboth.

Justice is revealed and communicated through biblical evidence. Justice is the context of this enquiry and how the church can become more effective in helping one issue of social injustice, namely orphans. New Testament likewise develops the general theme of social service. This was notable in the ministry and life of Jesus Christ. He commenced his ministry by quoting from Isaiah, that He was the fulfilment of this prophetic verse:

> *The Spirit of the Lord is on me, because he has anointed me to preach Good News to the poor. He has sent me to proclaim freedom for the prisoners, and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour.* (Luke 4:18-19)

If one has to track social issues throughout church history, one can see that a paradigm shift occurred within this field of pastoral care. The early church was concerned with social compassion whereas in recent history the church has engaged and become vocal in issues of social action.

The author is quite frank. It is far easier to 'shout' than to role up the sleeves and 'do'. The early church embraced society with compassion as Webber makes a statement from Aristides:

> *They love one another, and from widows they do not turn away their esteem; and they deliver the orphan from him who treats him harshly. And he who gives to him who has not, without boasting. And when they see a stranger, they take him into their homes and rejoice over him as a very brother…….And if there is among them any that is poor and needy, and if they have no spare food, they fast two or three days in order to supply the needy their lack of food* (Webber 1986, 56) .

The South African context within the area of social compassion towards people affected and infected with HIV (Aids) is highly regarded worldwide as a benchmark.

The author in his Masters dissertation 'Humanity in Crisis' undertook to study the effectiveness of the local church in its pastoral role to help such people.

His work was concentrated around the Witbank area of Mpumalanga , but his research highlighted the effective work carried out by many churches from the Cape to Limpopo. The Health Department has not succeeded in it's core business of providing health care for people suffering with HIV (Aids) not to mention a strategic role out of health prevention. Due to this mounting need, many NGO's were formed, many the initiation of local churches touched with compassion and justice to provide pastoral care to communities totally decimated by the pandemic.

Research data clearly indicates that there are two main contributing factors for the orphan crisis in this country, namely:

1) Growing poverty within the lower classes of people.
2) The HIV(Aids) pandemic.

3:5 POVERTY AS A MAJOR CONTRIBUTOR TO THE ORPHAN CRISIS:

Poverty is common to all people in every nation, on every continent. It is a worldwide reality. It constitutes the lack of basic human needs such as shelter, food, security, clothing and health. A lack of these basic human needs such as starvation and exposure can lead to death. (Haight, 1985: 16) On the African continent, as the author pens this work, there exists grave problems that grip the sub-Saharan region, let alone the rest of the continent. Poverty is caused by many factors, drought, over population but the curse of Africa is bad governance.

What we have witnessed in Southern Africa is bad policy and politicians bowing to the crowd in-order to remain popular regardless of socio economic outcomes. They rule for the short term and implement fiscal and economic suicide. (Boff and Pixley, 1988:19)

There are two definitions that the author wants to give that represent a definition of poverty in South Africa. These definitions are given from May and Pillay.

'The inability of individuals, households or entire communities to command sufficient resources to satisfy a socially acceptable minimum standard of living." (May, 2000: 5)

In South Africa indications were that fifty percent of the population could be considered poor and that the gap between rich and poor was amongst the largest in the world. These high levels of poverty and inequality affected the living standards, economic growth and levels of crime and social stability. (May, 2000: 2)

It is a known fact that the majority of poor people in South Africa are black people. Where poverty among the whites is a growing phenomena, large scale poverty is experienced amongst black communities. These poor communities take the shape of in informal settlements. These have sprung up around most major metros in South Africa. (Stone, 1996:209)

Social transformation has occurred slowly since majority rule in 1994.(May 2002:2) There is available opportunity available for blacks in this country yet the backlash effect of the government policy of 'Affirmative Action' has undermined 'white' confidence in the future of South Africa.

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Many 'white folk' consider the policies of Affirmative Action (A.A.) and

Black Economic Empowerment (B.E.E.) apartheid in reverse. (Moodley, 2000:

130). These new policies create a new modern injustice. The author is adamant

from a biblical analysis that two wrongs never make a right. By denying young

white people equal opportunity, a new injustice will occur and bring an

imbalance within society. Many whites do not deny the evil policy of

apartheid, the fact that many blacks were denied good education and the levels

of illiteracy was high, corrective measures have been put into place, yet not at

the expense of the implementation of an unjust corrective methods. (Stone,

1996:209)

Most developing countries struggle with the scourge of poverty. The world bank

has estimated that nearly half of the population of Africa live below the poverty

line of US$1.00 per day. (World Bank 2000: 83) Smith makes interesting

observations that poverty is increasing in more than 20 countries within the

Sub-Saharan region. Poverty is greater today than it was a generation ago.

(Wilson and Ramphele 1989:4) Since apartheid was abolished in 1995, we

have witnessed a growing black middle class, but the poorest of the poor still

continues to grow.

Many researchers agree that South Africa is an upper middle income country with a per capita income that matches other countries such as Brazil and India (Whiteford and McGrath,1994: 13)

May makes the following statement:

> *In per capita terms South Africa is an upper middle class income country but most African households experience outright poverty or vulnerability to becoming poor. In addition the distribution of income and wealth in South Africa is the most unequal in the world.* (May 1998:1)

To illustrate this point. If a person where to travel within a 10 kilometre radius of the financial centre of Sandton, the home of the J.S.E. and probably the richest hub within South Africa, you would find on the east the informal settlement of Alexandria, and on the west the informal settlement of Diepsloet. The point that the author wishes to make is what is echoed by Dickinson that within South Africa we live in a world of paradoxical complexity. (Dickinson, 1993:3) great wealth on the one hand and abject poverty on the other. Whites in general terms are considered the privileged class and per capita income is high, whereas the majority of blacks are poor.

Poverty forces many to crime and prostitution as the poor look over the garden wall at families with abundance.

In Pieterse's work on poverty, he makes some general observations that correspond well with May. Poverty in South Africa knows no distinction with race or colour, yet he points out that poverty is concentrated mainly amongst the blacks. Past racist legislation during apartheid era contributed greatly towards this factor and although South Africa is wealthy with mineral resources, it is mainly the whites that have enjoyed this natural wealth. (Stubbs, 1978:89) Poverty forces people to migrate to where they believe they can find a better life. Labour migration has been a common practice since the early 1960"s, many black households are left fatherless.

The possibility of good employment on the gold and platinum mines in Gauteng, Free State and North West Province has attracted migrant workers for many years. These migrant workers come from as far as Mozambique, Zimbabwe and Botswana. This labour migration is the single greatest cause of the spread of the HIV (Aids) pandemic. Many thousands of households have lost both biological parents, leaving the burden on the extended family. Where the extended family is either decimated by this disease or poverty, the orphan relies on institutional support.

In South Africa the institution that is responsible for this is the Department of Social Welfare. This department, the author believes could handle a reasonable situation but nothing is reasonable about the HIV(Aids) crisis that holds this nation. The enormity of the outbreak has placed pressure on Social Welfare making it necessary for NGO's and churches to help in this humanitarian crisis.

Lack of education is also a major factor that has contributed to the orphan crisis. Illiteracy is a factor that has caused many people to be unaware of the pending danger of HIV (Aids). Government and relevant NGO's have gone to great lengths to print informational leaflets and distribute them. With rural communities that are illiterate, this has caused grave concern. Education is one method that can have a positive influence in poverty alleviation, help spread awareness about HIV (Aids) and inform and train people in basic skills. Illiterate people remain primitive and prone to cultural practices that might endanger them to contract HIV (Aids) During apartheid in this country whites received a privileged education.

While Blacks were denied education and certain subjects such as Maths and Science, ensuring that the better jobs were given to whites within corporate South Africa.

In this regard Dr.H.F.Verwoerd , the Minister of Bantu Affairs stated:

"*When I have control over native education, I will reform it so that natives will be taught from childhood that equality with Europeans is not for them.*" (Christie, 1985:12)

Critics of apartheid have stated on regular intervals that the National Party showed no political will what so ever to advance black education, in fact they used their muscle to suppress it completely. In fact in 1952 parliament passed the Bantu Education Act which gave government blanket control over Black education. They used this to set and implement curriculum which kept blacks in blue collar jobs. (Lewis, 1990:14) Within research of this nature, the cause of poverty has tentacles that go back a long way. This injustice to a large part is being addressed, but not at the expense of young whites who had no part in the enactment of apartheid. Current polices of AA and BEE is fuelling a new racist slur when so many young whites face prejudice and are disadvantaged in employment.

Literacy brings understanding and knowledge. If South Africa is to turn the tide and become a nation of promise and destiny, then education needs to fair and equitable to all people.

132.

Greater emphasis needs to be given to rural communities. The role out of good education needs to become an assertive issue with the present Government, but the author feels that this is not the case. Corruption seems to stifle so many organs of government, even within the teaching profession. (Wilson and Ramphele 1989:138)

The ANC lead government must stop blaming apartheid and develop sound and sustainable policy that will lift the people of this country. Areas that are imperative is health and education. The enactment and implementation of policy through government is one thing, what is needed is the successful management of these policies that will provide good benefits to all it's citizens. Government ministries are not functioning well. Studies into public health care uncover massive discrepancies. These give rise to :

- Increase in disease

- High infant mortality

- Premature death

- Reduced life expectancy.

3:6 HIV / AIDS AS THE MAJOR CAUSE OF THE ORPHAN CRISIS IN SOUTH AFRICA.

The author will include some of his research from his previous work 'Humanity in Crisis'- "HIV / AIDS and its impact on the Church and Community in South Africa." This work was completed in 2004 and many facets of HIV(Aids) have shifted slightly but the broad principles in it's prevention and pastoral care of orphans still applies.

Work undertaken by UNAIDS and W.H.O. denote findings that Kwazulu-Natal, Mpumalanga and Gauteng are the epicentres for the HIV / AIDS epidemic in South Africa. Pregnant woman were tested in public health facilities across South Africa. This data was assimilated and revealed the following:

- Kwazulu Natal was the highest with 36.2%

- Mpumalanga 23.8%

- Gauteng 22%

Statistics from the survey revealed alarming facts: The survey on a national basis estimated that 24,5% of pregnant woman are HIV positive. Projections, extrapolated from the survey estimate that 4.7 million people in South Africa are HIV infected. Studies indicate that the majority are women in their prime, 20-29 years of age.   134.

Further research undertaken by UNAIDS and the WHO calculated prevalence using two methods:

- To calculate new estimates of the disease by totalling HIV and AIDS related deaths.

- Number of infected children infected through mother – to – child transmission of HIV.

U.N. AIDS / W.H.O. SOUTH AFRICAN SURVEY

The survey studied men and women aged between 15 – 49, covering people in their most sexual active years. The results of this survey follow:

Estimated number of adults and children living with HIV / AIDS, end of 2004.

These estimates include all people living with HIV at the end of 2004, whether or not they developed symptoms of AIDS:

Adults and children	6 200 000
Adults (15-49)	6 100 000
Woman (15-49)	4 600 000
Children	4 300 000

Estimated number of adults and children who died of Aids during 2004

(UN Aids Survey, 2004 : 14)

Deaths in 2004   **640 000**

Estimated number of orphans in South Africa.

Within the field of research of this work the estimated number of children (under the age of 15) who have lost their biological mother or both parents to AIDS and who were still alive and under the age of 15 at the end of 2004.

Cumulative orphans in South Africa 1,200 000

National sentinel surveillance surveys of antenatal clinic attendees have been conducted in South Africa since 2004. HIV information is available by province. In Natal, Western, Eastern and Gauteng provinces, where the major urban centres of Johannesburg, Pretoria, Durban and Port Elizabeth the HIV prevalence among tested antenatal clinic attendees increased from less than 1% in 1990 to a median of 19% in 1998. In 1998, HIV prevalence in South Africa ranged from 5% to 33%. HIV prevalence among antenatal clinic attendees under 20 years of age increased from 2% in 1991 to 23% in 2004.

In 2001, 12% of antenatal clinic women under 15 years of age tested HIV positive. Peak HIV infection occurred among antenatal clinic attendees who were 20-24 years of age. (UNAIDS, 2004: 120) The above analysis gives clear indication to the continuing rise of HIV infection. As the infection rises, so the death rate will also, compounding the orphan crisis yet further in the future. Such data is vital to the future planning and setting strategy in place to cope with many facets of this pandemic, in question the care for orphan children.

HIV prevalence among sex workers tested in Natal increased from 50% in 1997 to 61% in 1998. 2004 the prevalence was 58%, a decline of 3%. Information on HIV prevalence among STD clinic patients is available from Johannesburg since 1988. Among male STD clinic patients, HIV prevalence increased from 1% in 1988 to 19 in 1994.

Among females, HIV prevalence increased from 2% in 1988 to 25% in 1999. Both trends, male and female have shown further rises in percentage infection by 2004. Mapping the geographical distribution of HIV sentinel sites for different population groups may assist in the interpretation of the countries national average of the HIV surveillance system and explain the differences in levels and trends of prevalence.

The UNAIDS and WHO working groups on Global HIV / AIDS and STI Surveillance, in collaboration with UNICEF / WHO health Map programmer, have produced maps portraying the location and HIV prevalence of HIV sentinel sites in relation to population density, major urban areas and communication routes. Maps illustrate separately the most resent results from HIV sentinel surveillance in pregnant women, and in sub-populations at a higher risk of HIV infection. In this inquiry, it has been established conclusively that where HIV is most common, such as Gauteng and Natal, this is where the greatest number of orphans can be found.

Research data from 1998 to 2004 denote a sharp rise in the infection of HIV in this country. An estimated 700 000 children have become orphans due to this pandemic. It is regarded that this figure is very conservative due to many rural communities located in remote places and data not been collated. Many indigenous communities are extremely sensitive to disclose status because of the stigmatisation associated with this condition. Many of these rural communities because of their animistic beliefs believe it a family curse if members demonstrate signs of HIV.

HIV(Aids) is more prevalent amongst the black sector of the population in South Africa, making up approximately 70% of the infection pool. The balance is made up of the remaining race groups, namely Europeans, Coloureds and Asians. This is an important factor to consider. Ideally, every effort should be made to keep black children within their culture, but due to the enormity of the problem, this cannot always be implemented. This policy should also apply to other race groups.

Statistical data indicate that the infection rate continues to rise in South Africa, resulting in the number of orphans increasing year on year. The majority of these orphans are Africans and this need presents a great challenge to this country. It is the author's intent through qualitative data assimilation to ascertain the level of response from a local church perspective. This study will be covered in the next chapter.

W.H.O. have released the following data - 70% of HIV infections have been transmitted through heterosexual contact. Homosexual transmission accounts for 15%, 7% have come through injecting drug use and 5% through transfusion of blood and blood products.

Trends are not uniform in all regions of the world, for example heterosexual transmission accounts for 90% of infections in sub-Saharan Africa and in Asia, and fewer than 10% of infections in North America and Europe. Homosexual transmission is more common in the USA, Europe and Australia than elsewhere. Poverty and illiteracy are the major causes of this disease in most third world countries. Strategic implementation needs to address these concerns if we are going to see this trend reversed. .

1850 HIV babies are born daily around the world, the greater percentage in Sub-Saharan Africa. The percentage of Aids orphans is growing. WHO and other independent sources have forecasted that at least 86 million persons worldwide will have been infected by the year 2008. In the near future China, India, Indonesia and Bangladesh will become the hotspots of this pandemic.

Statistic data provide trends and bring to light strengths and weaknesses. At the moment Africa and parts of Asia are showing rapid rises in HIV infections. Statistics give us a clear indication of what measures need to addressed in order to prevent a continued downward spiral of human suffering. Observation of trends, point to certain indicators that can assist this inquiry. The major cause of orphans is that both biological parents die from Aids.

In most rural areas, girls become sexually active at a young age. If this one issue could be addressed communally, i am certain that there would be a decline in HIV transmission.

PREVENTION OF HIV TRANSMISSION:

The enormity of this global crisis needs to be handled on all possible fronts. If preventative methods are not enforced rapidly this pandemic will cause a great human tragedy. The learning process has been hard and difficult, but understanding the disease has lead to preventative measures being implemented and taught. The Sub-Saharan Africa is the epi-centre of this pandemic, this crisis needs attention from a global, national and local perspective. The Aids crisis is too large for anyone agency or government to tackle. Prevention and therapy needs to be a global initiative. First world countries like the United States and Britain have involved themselves with providing aid to many countries in Africa. External aid is one thing but local countries need to take responsibility of educating their people as to how to embark on a strategic preventative campaign.

INFORMATION, EDUCATION AND COMMUNICATION

There is no cure for the HIV virus once contracted. Efficacy of anti-retroviral treatment has given quality of life to effective people but eventually people will die with this illness. Therefore the best method to combat this deadly virus is effective prevention. If Aids is the major cause of orphans in South Africa, a careful and thorough exploration of preventative methods must be given and studied.

The WCC Aids document highlight a number of preventative methods, namely education and effective communications into meaningful prevention. Communicating a message that is easy to dissimilate within a particular generation and cultural group. Keeping this in mind, careful planning is essential to its success.

> *The educational message must be clear and easy to comprehend, using appropriate media targeted specifically on the groups to be educated. The most effective educators are people directly affected by HIV / AIDS. The community must be involved in identifying the cultural and social practices which increase or decrease the risk of HIV transmission, and in formulating education programmes appropriate for its situation.*
>
> 14 2.

Peer groups – persons from the same age range who are acquainted with the social and cultural environment of the target groups – are much more effective in education than people coming from 'outside'.

Generally speaking, messages using fear and negative images of AIDS have not been effective in producing or sustaining changes of behaviour.

<div align="right">(WCC Study Documents,1997: 11)</div>

The author in his past research came up with a summary of HIV / AIDS in South Africa – this summary is included because it tracks the prevalent trends of HIV in this country. The author has intimated that there is a close link between HIV and the rapid rise of orphans.

<u>SUMMARY OF HIV /AIDS IN SOUTH AFRICA</u>

Extract from 'Humanity in Crisis' (Pocock, 2001: 30)

- 2000 National HIV infection rate at antenatal clinics : 24.5%

    (Ante-Natal Survey, Department of Health, 2000)

- Minister of Health in South Africa, Dr Manto Tshabalala – Msimang confirmed that from reports taken in April 2000, that 4.2 million South Africans are already infected with HIV.

<div align="right">143.</div>

- 40% (R44.2 million) of the health budget allocated by government to combat HIV in the 1999 / 2000 fiscal year was unspent.

- By the year 2010, it is projected that AIDS will have killed 5.6 million people in South Africa. *(US Bureau of Census, 1990)*

- By the year 2010, 6 million people and 18% of the national workforce will be infected by the HIV virus. *(SA Institute of race Relations, 2000)*

- Only 48% of clinics in Kwa Zulu – Natal, which has the highest prevalence of HIV infections in the country offer HIV / AIDS testing. *(SA Health Review, !988)*

- Impact in life expectancy in 1998 – approximately 14 years (US Bureau of the Census, 1999)

- Aids will double the child mortality rate by 2010 (HIV / AIDS and Human Development of South Africa, UNDP, 1998)

- By the year 2002, there will be 800 000 AIDS orphans in South Africa (HIV / AIDS and Human Development South Africa, UNDP, 1998.)

- Anecdotal evidence suggests that patients with HIV – related illnesses occupy approximately half of the acute paediatric and adult medical beds in government hospitals in South Africa. *(SA Health Review).*

- In 1999 there were approximately 1600 new infections everyday. In 2008 it is estimated that this has risen dramatically. Unofficial figures point to 2200 new infections everyday. *(SA Yearbook 1999)*

- Given the fertility rate of South Africa, AIDS will not overcome the momentum of the population growth. However, population growth rate are projected to drop by 71% by 2010 as a result of HIV / AIDS (SA Institute of Race Relations)

- The biggest impact of AIDS will be on life expectancy. By 2010, life expectancy will be 43 years; 17 years less than it would have been without AIDS. (W.H.O. Bulletin: Oct 1999)

Practical theology and the Pastoral care is not enough to have a meaningful effect in the orphan crisis. What is needed is a systematic scientific approach to the problem. It is an accurate assessment to state that because of the virulent and aggressive nature of the HIV, data collected soon becomes outdated and does not correspond to the true figures on the ground.

Within the encumbrance of what this pandemic is causing, it is out of this pastoral need that the church must engage in a diakonia of love and care for orphans.

3:6 THE SEXUAL REVOLUTION AS A FACTOR TO THE ORPHAN DILEMMA.

Post modern society has shifted moral responsibility and replaced it with victimisation. According to MacArthur, society today lives in a culture which teaches people to blame someone else for their personal failures and iniquities. For example, a teenager gets pregnant, placing the blame on the fact that everyone is having sex.

Sexuality has shifted dramatically. Marriage and the sacredness of the sexual act to consummate the act of marriage between a man and a woman, is no longer held as the norm, not even among many Christian believers. Liberal theology has braded this biblical standard of sex to consummate marriage as archaic and outdated.

The author has a conservative stance of sexuality and is against the liberal stance adopted by many church denominations to embrace liberal secular trends rather than the absolute that 'sex before marriage is fornication. In biblical terms sin is sin and we cannot justify it. Sin has consequences and the author is adamant that the church needs to make a concerted stand against developing trends that try to undermine the moral standard clearly expressed and given through scriptures.

We must understand what the scripture informs us regarding the times we find ourselves in:

> In the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God; holding to a form of godliness, although they have denied its power...........and evil men and impostors will proceed from bad to worse, deceiving and being deceived
>
> (2 Timothy 3:1-5, 13).

Many young girls in South Africa find themselves vulnerable and helpless due to poverty, migration from other neighbouring countries where living conditions have become untenable. Many of these young girls fall victim to the vicious exploitation of unscrupulous people and criminals that traffic these girls into prostitution. Many of these girls have unwanted pregnancies, which exasperate the problem of orphans even more. Abortion has been legalised in this country for a number of years but the majority of rural women are conservative and give up their children rather than go through with abortion. These unwanted children are left at the doorstep of the social welfare department. (May, 1998: 44)

147.

Pieterse highlights this exploitation within a climate of sexual abuse where many authorities seem powerless. (Pieterse, 2001 : 35) In the last two years I have experienced a number of young Zimbabwean girls at the mercy of Nigerian pimps in the Benoni CBD. These girls are driven to this kind of practice out of survival. Unwanted pregnancies and contracting HIV is very high within these young prostitutes on the East Rand. The author has personal experience with young prostitutes still offering sex late into their pregnancy. There is a direct link between poverty as the major cause of prostitution, this practice spreading HIV, and in turn the problem of unwanted children.

CHILDREN LIVING IN IMPOVERISHED HOUSEHOLDS:

Province	%	
Western Cape	24,8	
Eastern Cape	77,5	
Northern Cape	59,2	
Free State	72,7	
KwaZulu – Natal	59,3	
North Western Province	67,7	
Gauteng	20,0	
Mpumalanga	61,3	
Northern Province	60,9	148.

Data indicating household poverty is a useful tool to ascertain many factors. The Eastern cape is the poorest province. Scientific data will prove that the level of illiteracy and infant mortality is highest in this province. In the rural areas of the Eastern Cape, there is a high level of Aids mortality, hence the growing problem of orphans. The State organs in this province alone can no longer cope with the pandemic. As we experience an increase in infections, we will see a rise in Aids related deaths.

Pieterse goes on to show us the connection between poverty and sexual abuse in many households. Many of these children become mothers at a very early age, often abandoning these newly born children out of fear of taking them home into an already critical environment of poverty. These people are subject to all kinds of maltreatment and abuse according to Pieterse, who states:

- *sexual abuse such as rape and being forced into prostitution.*

- *broken and unstable homes in which step-parents and relatives may abuse children alcohol abuse by one or both parents, leading to child abuse exposure to violence*

- *unemployed parents who are unable to care for their children, leaving them dependent on others. Many children are cared for by grandmothers and great-grandmothers with a government pension of R500 (since march 2000 this has been R900) per month. These women and the children's mothers mostly carry the cost of the children's upkeep and education.*

- *susceptibility to retarded physical and mental development as a result of under nutrition and lack of education, putting them at a disadvantage with their peers.* (Pieterse, 2001: 35)

The church has to both provide and offer alternatives in the midst of a wicked and perverse generation. The church cannot purge a society that has opened itself to every form of human depravity, but the author who pastor's a congregation in Benoni, is adamant that the church must be the antidote or cure for a sick society through shepherding methods of caring for these children.

150.

THE WORLDS ACCEPTANCE OF SEX.

Where a culture is, a culture grows. In the sixties, with the flower people and the 'Beatles' a revolution began. The revolution kicked against parental authority, institutionalised boundaries, and biblical discipline that enforces morality. It encouraged children to drop out of school and adopt a drug culture where often sexual abuse was common. Today many young people have their first sexual experience as young as 15. Most of these children are not emotionally mature enough to cope with this depth of relationship and often fall victim of rejection. Many factors have contributed towards this general slide of morals: soon after 1995, there was a strong move to become politically correct in all areas of society. Many high schools adopted a policy of 'syncretism' where all religions were tolerated. This meant that Christian values, morals and prayers were removed. R.I. was replaced with LO.

- R.I.   (Religious Instruction)
- L.O. (Life Orientation)

Censorship standards were relaxed soon after 1995, pornographic magazines filled book shop shelves and young boys had their first sexual experience in their mind before they were emotionally mature.

All the above become factors which contribute towards a society intoxicated with sex. When we observe all these compounding factors, can we blame the sharp rise in teenage pregnancies and ultimately so many unwanted children trying to find foster homes or adoption. The conscious of young men are blunted to a point that when the real thing presents itself, the protective mechanism of conviction is gone and instead of victors we pick up victims.

Packer stated the following in this regard:

> *An educated, sensitive conscience is God's monitor. It alerts us to the moral quality of what we do or plan to do, forbids lawlessness and irresponsibility, and makes us feel guilt, shame and fear of the future retribution that it tells us we deserve, when we have allowed ourselves to defy its restraints. Satan's strategy is to corrupt, desensitize, and if possible kill our consciences. The relativism, materialism, narcissism, secularism, and hedonism of today's western world help him mightily toward his goal. His task is made yet simpler by the way in which the world's moral weaknesses have been taken into the contemporary church.* (Packer, 1994: 35)

If one has a sober look at the world, we do find a moral decline. I do believe that Packer is correct when he suggests that the world has become desensitized to sin. Children need firmness and discipline to become secure. Misguided safety within the culture of gangs and peer groups is temporary and shallow, only leading to disillusionment and tragedy.

The family unit and community support are vital components to ensure that children grow up spiritually, emotionally and physically whole. Gerkin would suggest that the family as we know it in Judeo-Christian terms is in decline (Gerkin, 1997: 201) but many are adamant that a strong family forms the basic building blocks of healthy individuals.

Gerkin uses a statement made by Don Browning regarding the family:

> *There is a thunderous debate in our society over whether the family is simply changing or actually in decline. The facts that follow and the horizon of values I have just set forth lead me to affirm that the family is both changing and declining.The word 'crisis' however, is the best metaphor to comprehend both of these dynamics.*

> (Gerkin, 1979: 202)

153.

It is evident that the marriage rate has declined by 10% since 1979, this mainly in first world countries. The South African percentage is almost the same, many young people do not see the need anymore of marriage, choosing to live together. Life is fragile because things happen to individuals and families that are quite unpredictable. Once they fight they leave each other and start again to find another partner. Many children grow up without parental guidance.

Many young people grow up in an environment today where moral values are absent. These young people fall victim to unwanted pregnancies, thus exasperating the problem of unwanted children as a result of loose living they find themselves caring for children they are not even sure how to care for.

The percentage of child headed households is growing at an alarming rate. The author first heard of this crisis in Zambia where some villages were totally decimated of all adults. Missionaries came across these rural communities among the Lozzi people, where children where caring for children.

154.

Here, like in South Africa many of the older girls resorted to prostitution in exchange for food and shelter. In other words, they use this method in order to provide food their own brothers and sisters.

In recent times, South Africa has experienced an outbreak of Xenophobia. Migrants workers from surrounding countries come in search of a better life. Many are driven to prostitution in the informal settlements, contributing to the already crisis of unwanted pregnancies and HIV (Aids). Department of Social Welfare intervenes in many of these cases knowing that because of socio-economic reasons these woman are not fit to care for their babies.

3:7 CHAPTER SUMMARY

This chapter has highlighted that the major cause of orphans in Sub-Saharan Africa is HIV / AIDS. It is estimated that more than 15 million children under the age of 18 have been orphaned as a result of AIDS. More than 12 million of these children live in Sub-Saharan Africa. 10% of all children have lost at least one parent to AIDS. It is predicted that by 2010, there will be around 15.7 million AIDS orphans in Sub- Saharan Africa. (UNAIDS, 2006 Report on the Global AIDS Epidemic).

This humanitarian crisis must propel both government and organisations like the church to come up with meaningful structures to cope and help these children. To illustrate this pandemic, a table shows the number of orphans in the region:

South Africa	1,200,000
Tanzania	1.100,000
Zimbabwe	1,100,000
Kenya	1,100,000
Uganda	1,000,000
Nigeria	930,000
Zambia	710,000
DR Congo	680,000
Malawi	550,000

Such data is vital to the effective mapping of control measures for the effective long term care for orphans. The above data indicates that this is an international problem with the main countries concerned being south of the equator. International organisations like UNAIDS and the WHO have become strategic in their leadership and strategic help in offering vast amounts of financial backing.

Many African countries lack capacity and these two organisations have played a vital role in the aid and help to orphans.

Many illiterate communities now lie devastated where most of the adult population have been wiped out because of HIV / AIDS. Ignorance and illiteracy is a major cause to the earlier spread of this pandemic. Rural people where victims of a silent disease that they initially thought was a curse from ancestral spirits. Education is one of the most effective control measures of this disease. When you are faced with an audience that is illiterate, it makes for a challenge to get the message through. Whilst farming in Zimbabwe in the early 1980's, many staff laughed at the warning and danger of HIV from health workers that went from farm to farm highlighting the danger of unprotected sex and multiple sexual partners. Their response was that it was just a scare tactic. Over the years I have heard this remark coming many illiterate and uneducated people.

The other major factor was the 'Group Areas Act' that destroyed the family unit. The effects of this still echo to this day.

157.

The South African *'Fatherless Generation'* where quick to resort to crime and drugs because they had no patriarchal support system to guide and evolve their values in which they could form their morality. The *'Fatherless Generation'* of South Africa is a term given to the many children who grew up without fathers. Their fathers were in the goldmines of the Transvaal, and diamond mines of Kimberly.

The mothers were stretched to support, protect and care for their children. It is this *'Fatherless Generation'* that commits the serious crimes in today's South Africa. The majority turned their back on education and every institution of authority. They were encouraged to become lawless, to stretch law enforcement during the apartheid era where police action was cruel and abusive. This 'youth league' in many parts of South Africa were responsible for the destruction of many schools and government property. Their immorality and general lack of respect towards the sacred gift of life, leaves many in this beautiful nation desperate for peace and safety.

One needs to ask the question, was it their fault? Were they not the victims of a greater political cause to bring greater world focus on apartheid South Africa.

As we summarise this chapter on the cause of orphans in South Africa, one has to conclude that many complicating factors have all contributed to this crisis where blood drips from our hands. HIV (Aids) is the silent killer, with symptoms only become evident years later. Due to the nature of this disease, many partners are infected unintentionally. The spread of this killer disease has been alarming. It is a proven fact that many parents have died leaving orphan children to be cared or by grand-parents, and in many cases when these pass on, the burden of guardianship passes onto the extended family.

Thousands of orphans in South Africa find themselves in the precarious position of having no support from any extended family. This in my opinion is the target group that this inquiry is focused on. Is the national church doing enough for this group of people? Later on in this inquiry, churches will be assessed as to their involvement in pastoral care of orphans in the greater Benoni area.

The science of Practical Theology needs to find an effective praxis of engagement and therapy to help all victims, especially the orphan. In the next chapter, the author will engage in models of pastoral care, best suited for the care of orphan children. There are many successful NGO's that have engaged this need, but as the data illustrates, a greater effort on the part of the local church needs to be implemented if this crisis is going to be averted.

The author believes that the hope of this need lies with every local church. The church is best suited to provide pastoral care for this crisis. It is found in the remotest rural village to the large urban metros. If every local church can adopt and become involved effectively through training and resources, we as a nation will go a long way in providing adequate care, good education and supportive love to the children of this land.

Violation of human rights is common on African soil. From children being trained in the art of war in Central Africa, blood diamonds in the DRC, child trafficking across Africa, the time to remain silent is over. The church needs to speak out against these injustices. Who best to exploit than orphan children who are defenceless. Who will speak on their behalf? May the church arise out of being indifferent and engage in action. The author has shared how apartheid contributed to the issue of poverty due to lack of care by parents. In the next chapter, the author will create a model of caring for orphans.

CHAPTER 4

4:1 DIAKONIA: A CARE OPTION FOR ORPHANS.

A clear and defined message was given in Luke 10:25-37 highlighting the message of compassion, involvement and care as it defines clearly what and how the church must respond in it's diakonia. This diakonia must always be embracing and open to all victims, in the case of this research, the context is orphans. The object of this work is to provide churches with an effective praxis of engagement and to ascertain church involvement in the care of orphans. The author has restricted the case study to the Benoni area, as a sample to illustrate trends within South Africa.

> *On one occasion an expert of the law stood up to test Jesus. "Teacher,"*
>
> *he asked, "What must I do to inherit eternal life?" "What is written in the*
>
> *Law?" he replied, "How do you read it?" He answered : "Love the Lord*
>
> *your God with all your heart and with all your soul and with all your*
>
> *strength and with all your mind'; and, 'Love your neighbour as*
>
> *yourself." "You have answered correctly," Jesus replied, "Do this and*
>
> *you will live."*

161.

But he wanted to justify himself, so he asked Jesus, "And who is my neighbour?" In reply Jesus said: "A man was going down to Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on Him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him. The next day he took out two silver coins and gave them to the innkeeper. 'Look after him,' he said, and when I return, I will reimburse you for any extra expense you may have.' "Which of these three do you think was a neighbour to the man who fell into the hands of robbers?" The expert of the law replied, "The one who had mercy on him." Jesus told him, "Go and do likewise."

(Luke 10:25-37)

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The parable of the 'Good Samaritan' lays down for the church a clear diakonia. Jesus, the head of the church, gives clear and decisive instructions to his body, the church as to their mode of conduct. The love and grace portrayed by the Jesus Christ needs to flow through the life of the church. The church in Zimbabwe has become a lasting hope in that nation. The church goes beyond prayer and begins to meet the physical need of people. These needs are medical, shelter and food. With the use of the international community, it is only the church that is now credible, showing fairness to all people.

The parable of the 'Good Samaritan' makes it very clear that a radical change is needed and the church needs to adopt a consciousness or culture of a neighbour. All are instructed to 'love your neighbour' and the author stresses that the orphan fits into this classification.

Contextualization of this parable is not having a neighbour but rather an urgent involvement of becoming a neighbour to all who are rejected on the roadside of life. Gregory I, Bishop of Rome, was faced with calamity that the church was being eroded with corruption and gross immorality from the outside world. He was born into a noble and wealthy family during the sixth century.

This man serves as a great example because we are faced with similar conditions, to a church that has apathy towards many who sit by the roadside and are forgotten. Gregory insisted that what separated the Christian from their non-Christian neighbour was the first instances of church engaging in the sacred rhetoric of pastoral care. (Pasquarello, 2005; 39)

Pasquarello made some insightful observations:

> *Some are unfit for pastoral office since, while they may know the language of faith, they do not understand its grammar; they do not know how Christian speech works to create and sustain the life of faith. They are like physicians ignorant of the power of the medicine they prescribe, or shepherds who lead their flocks into dangerous places. Unable to function as dependable guides, as the "eyes" of the church, they are like the blind leading the blind.*

> *Christ, therefore, is Gregory's primary model for pastoral ministry, since the Incarnation exemplifies the ecclesial principle that enlivens the Pastoral Rule: ' Indeed, what disposition of mind is revealed in him, who could perform conspicuous public benefit on coming to his task, but*

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prefers his own privacy to the benefit of others, seeing that the Only-

Begotten of the Supreme Father came forth from the bosom of the Father

into our midst, that he might benefit many?" (Pasquarello, 2005: 40)

Pasquarello gives clear insight into the inaction of many churches to engage into

matters of pastoral care. If you walk past the broken, the forgotten, the

underprivileged and the misfit, can you call yourself a pastor, a shepherd of the

God's household. Central to God's call of love to all people was to extend

acts of kindness.

Both Campbell and Gerkin give clear direction towards the church as a healing

and embracing community. Campbell highlights the following:

> *As we seek more deeply for those resources of help and guidance which*
>
> *we have to offer others in pastoral care we find them in a surprising*
>
> *place – in our vulnerability.*
>
> *It is natural for us to suppose that we must help out of our strength.*
>
> *Indeed all professional intervention in the lives of others depend upon a*
>
> *certain strength or superiority. Professional helpers have a particular*
>
> *form of knowledge and skill which they put at the disposal of clients. They*

claim expertise and on the basis of such become authorized registered helpers of others. Pastoral care, however, is not correctly understood if it is viewed within the framework of professionalism. As I have already argued, pastoral care is a relationship founded upon integrity of the individual. Such a relationship does not depend primarily upon acquisition of knowledge or the development of skill. Rather it depends upon the caring attitude towards others which comes from our own experience of pain, fear and loss and our release from their deadening grip. (Campbell, 1981: 37)

Every member of the Household of Faith, carries a story of God's grace. Every member carries with them a story of being rescued. It is these stories, these experiences when entered into dialog with 'seekers' that the process or journey of healing occurs. Just as it has been intimated, no one is exempt in the extension of care and love, it is branded the 'Samaritan Diakona'. Every Christian is motivated through the scriptures not to be a neighbour but to seek neighbours whom we can embrace and heal.

Alistair Campbell, articulates this methodology of pastoral care so well. It takes the reader to one of greatest teachers of action within the Faith Community, the Apostle James.

His short yet provoking epistle lays it down clearly that confession has the power to heal. If victims will begin to tell their stories of pain, abandonment, rejection and suffering, the human heart has a amazing propensity to heal itself.

> *Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man (sic) is powerful and effective.* (James 5:16)

My experience in pastoral ministry have proved that there is healing power in confession, both spiritual and emotional. Confession neutralises the hold and power of sin over people who have a genuine and real desire to be set free. Resentment leads to bitterness, and bitterness will destroy the well being of the human heart. The only thing that heals bitterness is confession, first to God then to the offended person.

What is needed is the creation of safe houses where people can tell their stories, young and old. The best safe house is the local church. Gerkin is firmly convinced of this, that the Pastor is the shepherd, the protector of the flock of God, creating a safe place where it's OK to be vulnerable, to let your guard down and allow others in.

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Gerkin states the following:

> *If those of us who are to offer pastoral care in the future are to learn both the capacity to listen and the capacity to observe fully, we will find ourselves called equally into a ministry of care and nurture of individual and family life, and into a ministry of social and cultural transformation.* (Gerkin, 1979: 91)

Pastoral practitioners must learn that listening is foundational in showing care and interest into the lives of those seeking their help. Gerkin throughout his expert writings in many of his books, stresses this time and time again. Pastors must engage in listening to their stories, take careful observations into small yet significant signs that will lead to corrective therapy. Another aspect I have found is to be patient. So often Pastors want to hurry to get to the conclusion, and sometimes in not being patient can lead to a premature diagnosis that can be wrong. Many emotional scars take considerable time and trust before the person is willing to disclose and confess their problems.

Within the field of Practical Theology, South Africa presents great need on many fronts. This work is centred to research the orphan crisis as a result of the pandemic of HIV / AIDS.

It looks at a diakonia best suited for the South African context. The vehicle in which the author believes to be the most effective in a practical sense, as supported by both Gerkin and Campbell, is the structure of the church. One has to ask the question, is the church meeting the need of social justice? Is the church meeting the need of these desperate for love and acceptance within the community. If each church, across denominational lines truly headed the call of the 'Great Shepherd' the Lord Jesus Christ, would a crisis be present, or would the crisis become the greatest opportunity facing the church to disciple a whole generation with kingdom and biblical values.

4:1:1 THEOLOGICAL INTEGRITY WITHIN DIAKONIA:

Theological integrity needs to be applied if the orphan crisis is to be met. This integrity needs to encourage a shift in the mindset of many churches and their leaders The church is not inward and self gratifying, but rather to copy the example of Christ, that of a servant. Christ was the 'Suffering Servant'.

A clear definition of integrity is explained in the Oxford dictionary as soundness or honesty. When we observe issues with honesty and truth, a clear defined picture can be assimilated.

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I believe that integrity also implies dignity and respect. When an individual possesses these characteristics, and a collection of these individuals possessing integrity are grouped together, these communities always make meaningful contributions in society. Integrity also speaks the language of reliability and uprightness.

Is the church reliable, can it be counted on when it makes a declaration against social injustice and that it will help in the plight of the orphan in this country.

Theology portrays times when Israel suffered through periods of great injustice. Their captivity in Egypt portrayed a people who had given up hope of being delivered. God understood their plight, their cry for justice. During the apartheid years, human dignity and respect was raped by government authorities and injustice became the norm. Orphans walk our streets, each carrying the pain of loneliness and abandonment, the fruits of an unjust world.

The people of Israel lived in great hope for the coming of their Messiah. They expected a conquering Hero, a mighty deliverer who would deliver them from the suppressive regime of the Romans. They would once again bask in the glory of a Kingdom, all Gentile nations would once again bend their knee to the might of God's nation, Israel.

To understand oppression and injustice, one needs to become familiar with the Biblical texts of injustice. Israel's understanding of the prophetic fulfilment of the coming Messiah was darkened. In the Old Testament: the book of Isaiah looked into the future, that the coming of Messiah would not be as a King, but rather as a servant.

> *He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces, he was despised, and we esteemed him not. Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted .* (Isaiah 53:3)

God's primary role for Israel was to serve and be God's witness in the world. Israel failed in its mandate, we must not fail in our mandate as the church to be the voice of justice. The modern church needs to engage, become visible and engage in issues of social injustice. The church cannot remain hidden and silent. It will fail in its mandate given by God.

> *"You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let*

your light shine before men, that they may see your good deeds and

praise your Father in heaven. (Matthew 5: 14 – 16, NIV)

God calls His church to step into the public arena of the world, regardless of the cost. His call is to do the good deeds. Israel failed in its witness, let us not allow the church to fail within this dispensation.

4:1:2 <u>THE SHEPHERDING DIAKONIA:</u>

A strong factor that needs to be considered, in the care of orphans by churches, is what Gerkin calls the 'Shepherding Factor.' We shepherd our own flocks as practitioners within Christendom, but Gerkin introduces the hypothesis of providing care to the sheep that have no shepherd. To gather and collect these sheep that are exposed and in a position of danger. Gerkin's model would have been easily understood in primitive rural society common in ancient times, but the challenge is to the modern urban church. The worldwide trend, similar to South Africa, is urbanisation. People have massed into urban areas, living in shameful squalor conditions. The principles of shepherding are armoured by the teaching of Jesus Christ. Jesus was the perfect shepherd. He gave us the perfect example by saying:

"What do you think? If a man owns a hundred sheep, and one of them

wonders away, will he not leave the ninety-nine on the hills and go to

look for the one that wandered off? And if he finds it, I tell you the truth,

he is happier about the one sheep than about the ninety-nine that did not

wonder off. In the same way your Father in Heaven is not willing that any

of these little ones should be lost. (Matthew 18:12-14 NIV)

Gerkin methodology is that the church is not exclusive but rather inclusive. It's branches must spread over the wall, hopefully bearing fruit that will be enjoyed by a greater community than just its local one. If the shepherd is out collecting his sheep and observes strays, he must also bring them in where they will find safety, food and care.

The point of reference is clearly set by Jesus Christ. The church must embody the model of the shepherd in their pastoral work. Gerkin outlines this systematic schema:

More than any other image, we need to have written on our hearts, is the

image most clearly and powerfully given to us by Jesus, that of the pastor

as the shepherd of the flock of Christ. Admittedly, this image originated

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in a time and place in which the shepherd was a common place figure,

and we live in a social situation in which shepherding is a scarcely

known, even marginalized vocation. Nevertheless, the New Testament

depiction of Jesus as the 'Good Shepherd' who knows his sheep and is

known by his sheep. (John 10:14) has painted a meaningful, normative

portrait of the pastor of God's people. Reflections on the actions and

words of Jesus as he related to people at all levels of social life gives us a

model sine qua non for pastoral relationships with those immediately

within our care and those strangers we meet along the way.

 (Gerkin, 1992: 80)

The church then has a shepherding influence on the community where it is

placed. These important factors are: (Gerkin, 1992: 79)

- The church giving care

- The church becoming involved with mediation and reconciliation

- The church upholding the moral fabric of society

- The church reaching those in special need.

The focus of my inquiry through quantitative research will be to gauge the

social action of six selected evangelic churches in Benoni, and then come up

with recommendations.

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4:1:3 CHURCHES RESPONSE:

As a hospital deals with matters of health care and physical disease, the church

must respond to the broken, forgotten and afflicted people in society. The

parable of the 'Good Samaritan' gives a clear outline of the churches call to

action. Churches that are not engaged in action grieve the heart of God.

The author is hopeful that this research will bring awareness to churches that do

not engage in social compassion. Most churches belong to ecumenical

movements within a city. It has been my experience in Witbank and also in

Benoni that there exists a willingness for churches to engage in city projects. I

am firmly convinced that if churches are exposed to projects that have a positive

influence in pastoral care towards the wider the community, they will get

involved. Church practice is well summarized by Pieterse:

> *Present day practical theologians are largely agreed that their discipline*
>
> *is an action science (Zerfass 1974; Greinacher 1974........) The actions*
>
> *studied are performed by all believers in every sphere. They are*
>
> *performed by pastors, preachers, parishioners and Christians outside the*
>
> *church – by everyone who performs any act in the service of*

the gospel – among individuals, in the congregations and in society.

These acts are communicated not just in language but also in deeds (cf Ricor 1991; Kearney 1996). They are intentional acts aimed at intervening in a situation with a view of transforming it. The transformation at issue happens in accordance with the values of God's Kingdom in the lives of individuals, in the church and in society. It happens through the proclamation of the gospel and through living and acting in accordance with that gospel – with a view to liberation.

Practical theology studies these acts in order to improve them against the background of theological theory and the realities of the context and society in which we live and work. (Pieterse, 2001: 9)

Many men and women believed in a cause that South Africa would one day be free from oppression. What motivated these men and women was their sense of justice. At great personal sacrifice they sang songs, preached sermons and marched to be seen and heard. Pieterse confirms that we need to act if the required results are to be achieved.

Practical theology is probably the most important discipline we find ourselves at present. South African churches need to be continually reinventing itself to meet

the ever changing demands of a society that is fixed on destroying itself. The challenge is great, but the church is the one institution that has the means and will to make a difference. Just as the church begins to meet the challenge of HIV / AIDS and orphans other pastoral demands present themselves. Some of these:

- 2008 economic downturn increasing levels of poverty

- The sharp rise of the urban poor

- Increase levels of poverty within white communities

- Failing public health facilities

- Xenophobia

- Desperate need for housing

Can a meaningful partnership evolve between church and government. This might be difficult considering South Africa's history. Part of the church lost credibility in its support of apartheid. It will be a challenge to restore this relationship, but I feel in the interest of a national crisis, all players need to be given a new chance to prove their integrity.

The ANC government need to overcome their suspicion that emerged during the

apartheid era. The church is impartial and must enforce the dignity and equality of all human beings. The church needs to become visible to government in how much support and effort they throw behind registered NGO's that are involved both with HIV and orphans. If I may use the old adage, actions speak louder than words. Local churches must communicate and expose their ministries that involve social justice to government.

The destiny of the church therefore must be to become servants of Jesus Christ. (Armstrong, 1979: 39) This service as the Westminster Catechism reminds us, " to glorify God, and to enjoy him forever." The witness of the church is to express God as light and salt. In the Sermon on the Mount, Jesus said, *"Let your light so shine before men (sic), that they may see your good works and give glory to your Father who is in heaven."* (Matthew 5:16)

The focus of this work is to engage the church into works of pastoral care towards orphan children. These children need a fair chance in life if they are to become useful and balanced human beings. To deny children the basic foundations in life such as security, food, love, education and health, in my opinion is a transgression of their basic human rights, and it tarnishes the image of God bestowed upon them.

4:1:4 CHURCH'S DESTINY AND PURPOSE:

The church's identity and purpose is therefore to be the instrument of God's glory. This glory is twofold. One part is when the 'redemptive community' serve one another, the other is when this community carries the 'good news to all people'. A servant church is clearly defined and given in the early part of the Book of Acts.

> *All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had. With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all.* (Acts 4: 32,33)

In the words of Armstrong, what does it mean to be the servant church in the world today?

1) *wherever there is conflict, there the church must be as an instrument of reconciliation;*

2) *wherever there is injustice, there the church must be as an agent of change;*

3) *wherever there is suffering or want, there the church must be as a community of compassion, ministering to the needs of people in whatever ways are possible;*

4) *wherever there is corruption, there the church must be as a symbol of*

   God's judgement on the evils of society and as a witness to his truth;

5) *wherever a person is separated from person, group from group, race from*

   race, nation from nation, there the church must be as a demonstration of

   God's love and of our oneness in

   Jesus Christ. (Armstrong, 1979: 47)

I agree with Armstrong in his statement that the church must become a

community of compassion, especially coming out of a past where a large

segment of the population of South Africa suffered racial discrimination,

segregation and a denial of basic human rights. This can become a time that the

church can become the catalyst of healing that has divided this nation for so

long.

4:1:5   THE RELEVANCY OF THE CHURCH IN PRACTICAL THEOLOGY:

Both Gerkin and Campbell leave for all pastoral care practitioners an excellent

model to implement. A firm belief in the effectiveness of this model will lead to

a positive way forward in caring for orphans. Church models need to be created

that embrace all people. People are seeking a church that represents the love of

Christ. This love must be interpreted and implemented into action. People want to belong and out of belonging find purpose.

South Africa is not exempt from these challenges; there are many areas that demand urgent attention as Gerkin calls it, ' a loss or fragmentation of a consensual structure of meaning and value that can give order and purpose to people's lives. (Gerkin, 1979: 101) Children need the support structure of the family. Gerkin brings reference that the church is an extension of the family. Gerkin highlights three dominant areas that the church must recognise as areas that need urgent attention:

1) Changes in the variety and level of human suffering within society.
2) Changes in the nature of problems confronting Christian congregations.
3) Changes taking place within theology that affect Pastoral Care Practice.

Pastoral care practice needs to change and remain relevant to changing demands. Africa is transitioning out of liberation theology towards a pastoral theology where the church must be more embracing in the affairs of everyday people. What is needed is a theology that can accommodate new directions for the church's mandate. Gerkin has schematized this theology in the model below:

The Story of the _____ Pastoral _____ The Particularity
of Christian Community   Care   Life Stories
and its Tradition

(Gerkin, 1979: 111)

The Christian community over the last 20 years has experienced great change.

If we are not organic in our approach to methods of pastoral care within an ever

changing world, then our methods will eventually become irrelevant. Methods

of pastoral care today have changed remarkably. For example today we deal

with a large percentage of children coming from single parent homes. Elements

of dysfunction become apparent when the child becomes an adolescent without

a father or mother figure head. This applies to critical situations within pastoral

care to offer guide lines in the care of orphan children, their education, possible

government assistance for health and foster care.

A SCHEMATIZED MODEL:

I experienced the above scheme in Witbank at Agape Christian Church. The

church was planted by Pastor Jeremiah Zulu in a large informal settlement on

the outskirts of Witbank. They offered a service to the community to relieve the

pressure and burden placed on families looking after extended family units

whose parents had died as a result of HIV (Aids). These children were dropped

off every morning and collected in the evening.

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Whilst at Agape, they were given two wholesome meals and provided with pre-schooling curricula. Second to this the church had a support base of volunteers who would visit sick people in the latter stages of Aids, provide care and primary health care to these helpless people.

4:1:6 DIALECTICS OF CARE:

Drawing this subsection to a close, the author draws attention to the complex nature of care to orphans. Providing pastoral care to orphans is complex. Complex because every child is different and will come from a different background. The difference will be age, race, culture, education and all these factors need to be assimilated in order to provide successful care therapy. The house-parents need to be supported, trained, equipped and have facilities that are conducive to providing adequate nature and care for these children.

Pastoral care for orphans is a ministry that will last a lifetime. The orphan will regard the house parents, as their parents, their relationship lasting a lifetime. These are very important factors to contemplate when planning and designing methods of pastoral care for orphans. The dynamics of community will play a vital role in a multidimensional manner with these homes where orphans are assigned to.

This area will be explained in the next chapter as the author will give account of some NGO's that are successful models in providing pastoral care to orphans.

4:2 SELECTION OF CHURCH PARTICIPANTS IN BENONI.

Benoni forms part of the Ekurhuleni Metro, the eastern section of Greater Johannesburg. The city of Benoni began as a mining camp after gold was discovered in 1887. The predominant population groups that made up the early inhabitants of the region was greatly varied. Miners came from South West England, using the mining experience they had learnt on the coal and tin mines in Cornwall. The Dutch had settled in rural areas around the East Rand and were predominantly agriculturalists. The Dutch people in South Africa came to be called Afrikaners.

Whites were termed 'English' and black labourers were recruited to work the mines and farms. Jews from Russia, Poland and Lithuania developed the business sector, many of their descendants still actively engaged in the region. Indians had been shipped over as cheap labour on the sugar farms in Natal. Many of their descendants came to the gold mining areas as traders, and as a result Benoni has a large Indian population. It was the black and Indian population groups that suffered social injustice at the hands of the 'white'

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English. This struggle of inequality was mainly the struggle of the black community (West, 1995:16) It was this disenfranchised group that have always been the recipients to receive social injustice. Historically there have always been more black orphan children to be cared for than any other race group.

In the 1940's and 1950's, the region was the main gold producing area in the world. Mines such as Kleinfontein, and New Modderfontein were extremely rich and operations ceased in 1964. It was during this time that the business and corporate sector was developed. The vibrant and profitable mining industry demanded a highly sophisticated light and heavy industry to supply manufactured product and consumables. Today, most mining has shifted to the Free State, but the industrial giant on the East Rand is Africa's largest.
A large work force is resident on the East Rand, namely Daveyton and Tembisa. Many people are migrant workers, leaving their spouses back home, increasing the demand for prostitution. This factor leads to unwanted pregnancies and so the orphan crisis grows with unwanted and abandoned children.

Composition of Benoni is greatly varied. It has both a large English, Zulu, Xhosa, Indian and Afrikaans population. Demand and supply have necessitated that the relevant services such as churches, schools and hospitals be established

to service these communities. During apartheid, greater priorities where given to the privileged white community. Black, Indian and Coloured communities were marginalised. The Group Areas Act ensured that blacks be settled and accommodated in 'townships'. Black townships such as Daveyton and Tembisa are traditional black townships on the eastern perimeter of Johannesburg. With global urbanisation, Africa is not exempt. Many rural people are drawn to the cities to find work. In the case of Johannesburg this is compounded because it is a rich region where the earning capability is much higher than in any other region or city in South Africa. For this reason, 'informal settlements' have mushroomed adjacent to many townships. This has placed enormous demands on services such as health, schooling, sewerage, electricity and crime prevention, let alone unemployment which breeds poverty and thus allow women and young girls to sell their bodies.

Post 1995, a trickle of black professionals have left townships and sought to live in suburbia. They might be free but it will take generations before they will be equal to their white counterparts. (Stone, 19976: 209)

Most churches, namely traditional and Pentecostal have differences in church theology, liturgy and spiritual emphasis. However these differences are not

essential doctrine, and in my inquiry in speaking to a broad selection of evangelic churches they all see the need to help in issues of social injustice. The author's focus is to create a social justice awareness to the plight of orphan children in the Benoni area. (Pasquarello, 2005: 41) To commence, data needed to be collected and ascertained through qualitative research to document the level of pastoral engagement that churches have in social ministry.

4:2:1 DEMOGRAPHICS AS A TOOL :

Demographics is the science of vital statistics. It is the gathering, sorting and evaluating of data so that informed projections, predictions and analysis can be derived. This science is important in this country because of the rapidly changing socio- political landscape.

There has been a paradigm shift in many core values and demands. Many predictions of the HIV / AIDS pandemic were underestimated, hence this science of data coalition is vital so corrective measures can be made.

Point in question is the orphan crisis. In the 1990's statistics projected an orphan population of approximately 900 000. In 2008, UNAIDS and the Health department are looking at numbers in excess of 2,2 million. (UNAIDS Report, 2008: 24)

The researcher has undertaken a demographic study of social groupings in the Benoni area. This was to ensure that correct sampling be achieved. The author desired to research a cross section of the Benoni community. Churches were identified within all communities, ensuring an accurate evaluation of church involvement in the context of social justice. South Africa's history is still evident today. The majority of whites still live in middle class suburbs, Indians and Coloureds group together, and the majority of blacks line in townships and informal settlements. It is in the latter that we find the large part of social injustice occurring.

4:2:2 ORPHAN DEMOGRAPHIC:

Statistics indicate that the high percentage of orphans in South Africa are black. Assumptions are often made and quoted without the backing of vital data. The population of blacks in South Africa is over 40 million, other race groups are small in comparison. (May, 1998:14)

With this in mind, it stands to reason that the majority of orphans will be black. In formulating a diakonia for orphans, these factors need to be considered. Factors that embrace culture and our worldview. Worldview is simply the way we look at things. It is our perspective of reality. It is the means by which we

interpret the situations and circumstances around us. Whether we know it or not, we all have a worldview. Everyone does. (Grant, 1995: 85) The author's view of social justice will be different from a black man who struggled through apartheid . Years and suppression have moulded people of colours worldview. This will determine their stance on many political and social issues.

Alvin Toffler, in his landmark book, Future Shock, said, "Every person carries in his head a mental model of the world, a subjective representation of external reality." (Toffler, 1971: 158)

Another opinion given on worldview and how this determines who we become and how we interpret issues of social justice is given by James Sire:

> *A worldview is a map of reality. And like any map, it may fit what is really there, or it may be grossly misleading. The map is not the world itself, of course, only an image of it, more or less accurate in some places, distorted in others. Still, all of us carry around such a map in our mental makeup and we act upon it. All out thinking presupposes it. Most of our experience fits into it.* (Sire, 1978: 86)

Churches respond according to their worldview. Some churches will have social justice high on their church agenda. If this core value is a high priority to them, invariably the church will engage in this practice. If the church has other priorities, then a value such as the context of this research will not prevail.

The value of the questionnaire which is identical to all participants, is to evaluate whether social justice, namely the issue of orphan care is a core value within the selected churches in Benoni. The researcher initiated the process by sending out letters to twenty churches. (Annexure A) Of the twenty churches, 10 churches responded favourably, indicating a willingness to participate. The author made it clear that confidentiality would be adhered to and should the Senior Minister be interested in the outcome of the research and continue with the process they could do so. The next stage was to ask the Senior Minister to complete a 12 point questionnaire. (Refer to Annexure B)

In most local churches, it is the Senior minister who is the vision caster. He has the impetus and leadership to create a culture conducive to embrace, teach and implement core values entrenched in Biblical truth. Where a culture is a culture grows. Vision is vital to the general health and well being of the local church.

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4:2:3 THE NEED FOR VISION:

Churches are commanded through the scriptures to conform to God's blueprint.

I believe this blueprint to be enshrined in Matthew 22:37-39:

> "*Love the Lord your God with all your heart and with all soul and with*
>
> *all your mind. This is the first and greatest commandment. And the*
>
> *second is like it; 'Love your Neighbour as yourself. All the Law and the*
>
> *Prophets hang on these two commandments.*"

As ministers of the Gospel, we need to see things the same way God sees them.

Ministers have a mandate to teach their congregations God's word. This

teaching endorses service. Christians are called into action. Very often when we

first glimpse God's plan, we are far from its fulfilment in our lives. It takes faith

in God's Word that as leaders we begin to set our vision to mirror God's

blueprint. In scripture the word vision and revelation are synonymous. God

raises up men and woman he calls into service. These he gives revelation to lead

the flock of God.

> *Where there is no revelation, the people cast off restraint;*
>
> *But blessed is he who keeps the law.* (Proverbs 29:18)

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Throughout this research the reader will discover that the author is resolute about the facts that the scriptures possess the absolute authority in setting the principles and guidelines for church praxis. This praxis must fit and conform to the principles and values set by scripture. Many biblical texts can be interpreted to suit the interpreters worldview / theology, but certain values are absolute. This research is not a work on contextual criticism but the author wants to highlight the core value of love to your neighbour, especially the broken and forgotten children that are called 'orphans' Due to tragic circumstances, these children find themselves in a vulnerable position were their support base of a family has been violently ripped from their existence.

Firm conviction that the ministry towards orphans and widows is not optional. Every Christ centred church needs to have a praxis that includes this process. The Scriptures are very clear in it's language and expression of love to those in need.

> *Religion that God our Father accepts as pure and faultless is this:*
> *to look after orphans and widows in their distress and to keep oneself*
> *from being polluted with the world.*   (James 1:27)

Caring for one another is a basic tenant of the Christian faith. The absence of care and community leads to dysfunction.

This dysfunction when observed in the lives of orphans, manifests in mental and emotional trauma. (Gerkin, 1922: 121)

Campbell highlights what community and care do to people who are traumatized through the loss of parents. Every human being needs to be loved, protected and given a sense of dignity. In caring for orphans we need to create a model that leads to care and acceptance. Many churches have been instrumental in the formation of children homes. Eight orphan children are placed within each home with house parents. Note that this is a lifelong commitment. The home parents become the parents of these children for the rest of their lives. No registration is needed through social welfare for eight children or less.

These homes are proving most successful. All basic human needs are being met. Campbell's book, "*Rediscovering Pastoral Care*" greatly aided the author in his evolution of pastoral care. He comments:

> *Just as vital as an individual's rediscovery of pastoral resources within*
> *the self is the renewal of pastoral ministry of the church as a community*
> *of those who care. This communal dimension of rediscovery will be aided*
> *by two developments: the revitalization of theology so that it springs once*

more from situations of real human need encountered in pastoral care;

and the recovery of the ancient insight (Micah 6:6-8)that spirituality and

the seeking of justice are inevitably intertwined, giving pastoral care a

necessary political dimension.

A Revitalized Theology:

The rediscovery of pastoral care depends upon the formulation of a

common language by which individual Christians can both communicate

with each other and explain to the world outside the Church what they

are trying to do in their caring acts. Yet there has been a dearth in recent

times of the kind of reflection upon praxis which creates a living

theology. The emergence of such a theology depends upon an escape

from the excessive rationalism and disavowal of the emotions which has

characterized traditional theology. In a world of abstract categories the

organised world of emotional and bodily reactions has no place, yet this

is the world in which most people encounter their greatest problems.

Small wonder that what churches say seems largely irrelevant to the

majority of people in modern times. (Campbell, 1981: 108)

4:2:4   CHURCH SELECTION:

The selected churches were invited to participate in this research through a letter requesting their kind participation. The author was mindful as to the sensitivity of the exercise. Some leaders might feel that such an exercise might expose areas of weakness with their leadership. As a practitioner, the author is mindful that this next phase of the research was going to be the most difficult. The letter requesting their participation is Annexure A. Confidentiality and anonymity would be kept throughout the research.

Initially the author gave each church 14 days to answer the questionnaire. The response was excellent and the author could engage qualitatively to assimilate the data and begin to draw meaningful conclusions. The questionnaire used is Annexure B.

The selection of churches was broad based. A comprehensive sample was essential if the research was to be successful. Of the ten churches selected, they all fitted into the three main church categories, namely :

1) Mainline

2) Pentecostal / Charismatic

3) African Independent Churches.

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Mainline church denominations in Benoni:

- Anglican

- Methodist

- Presbyterian

- Catholic

- Dutch Reformed.

- Church of Nazarene

- Baptist

Pentecostal / Charismatic churches in Benoni.

- Assemblies of God

- Full Gospel

- Independent churches

- A.G.S. (South Africa)

- African Independent Churches.

The response was favourable, throughout the research. Of the 10 churches, 6 responded, 4 wished to remain anonymous.

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The level of community involvement both within the church and into the surrounding areas was very high. Of the 6 samples, 3 were small churches of less than 200, yet there involvement into the community was good. The three smaller churches were not directly involved in orphan care but indicated a strong desire to do so in the future.

The 3 larger congregations, two traditional and one African Independent Church had large works of HIV and orphan care in a number of informal settlements and inner city projects. My initial perception of the traditional church was wrong. Findings from this research in fact indicated that the traditional church's involvement in community projects is for greater than I originally thought.

4:3   PROFILE OF SELECTED CHURCHES

A broad base profile is desired, so the author has selected two mainline churches, two charismatic churches and two African independent churches. Of these six churches prior to the assessment, the author knows that three are very involved in the pastoral care of orphans. There is a large number of orphans located in the informal settlement of Barcelona, on the outskirts of Benoni, the African Independent church runs a large orphanage in the inner city of Johannesburg.   197.

The starting point of this qualitative research is what is happening on the ground. What is the praxis? In the context of this research, we want to ask questions that will determine the level of involvement of pastoral care being offered to orphans in the Benoni area. Procedures will be based upon conclusions from the questionnaires as to whether the level of pastoral care being offered from local churches included orphans. If the response is negative, then the question must be raised if in fact the negative can be changed to a positive.

The identity of the churches will remain anonymous, for purposes of confidentiality. The questionnaire was divided into four main categories for comparison. These categories are:

1) Is social justice a church value ?

2) Is your church involved with orphans?

3) Does the church have an outward focus?

4) Is the churches response to people affected and infected with HIV / AIDS positive in – lieu that it is the single greatest cause to the orphan crisis in South Africa?

4:3:1: GROUNDED AUTHENTICITY:

This research undertakes to ascertain the involvement of local churches within the Benoni area. To gauge the level of engagement within the field of social justice. A wide cross section of churches were invited to participate. In total 10 churches were handed a questionnaire. (Annexure A) 10 churches were identified, sampling was as broad based as possible, to achieve the required objective. Of the 10 churches, 6 returned their questionnaires. Assimilation of data was now possible to gauge what percentage of churches were directly involved in social justice, namely pastoral care towards orphans.

4:3:2: Is social justice a church value?

4:3:3: Is your church involved with orphans?

4:3:4 Does the church have an outward focus?

4:3:5: Is the churches response to people affected and infected with HIV / AIDS positive in - lieu that it is the single greatest cause to the orphan crisis?

These 4 sub categories will give qualitative data for this research.

Churches were medium to large, membership ranging from 150 to 500. Of the churches selected, most denominations were represented, as well as the three major language groups: 199.

- Zulu / Xhosa

- English

- Afrikaans.

Data analysis and assessment that is obtained will be discussed in the opening of the 5th chapter . Throughout this research, literature has been used to assess similarities and differences in models of pastoral care. Highlights of economic sciences, sociology and pastoral practices that effect the field of this study have been reviewed.

4:3:6 THE REALITY OF THE ORPHAN CRISIS

Assimilation of data and reviewing the latest literature on issues of social justice and pastoral therapy has been rewarding. Conservative indications peg the orphan crisis at a higher level than what was originally thought. All indicators and survey material, both governmental and international organisations such as W.H.O. and U.N. show that with Aids still on the increase, the number of orphans will rise concurrently. State organs are stretched to capacity to deal with the orphan crisis. What is needed is strategic thinkers, leaders who don't shrink into the shadows when faced with such a crisis.

They remain calm in the midst of the storm and able to guide the ship that will carry orphan children out of harms way to safety, love and a preferred future.

The only organisation that is capable of this is the church, the greatest enterprise on earth. An organisation found in the remotest village to the largest city. This research finds that there is a growing awareness within church movements to care and embrace social justice. Many have perceptions within church circles that the universal church is indifferent to issues of social justice, yet this research proves the opposite.

4:4   HANDS OF HOPE:

Hands of Hope is a social justice ministry to provide pastoral care to communities in need. It is a registered N.P.O. through the Department of Social Welfare. Registration is essential in this country if corporate and business funding is to be sourced.

As it has been established that HIV /AIDS is the major cause of the orphan dilemma. Communities are decimated as a result, and as communities are broken, we loose the very basic building block of society. At the very basis of understanding biblical community, we need to know ourselves .

As a community of believers are grouped together, understanding and respect of ones differences is vital for one to understand the Biblical Community.

Hands of Hope (H.O.H.) is the visionary initiative of the author. In the author's previous church in Witbank, a successful ministry was formed in partnership with a small church in the informal settlement. This ministry formed the basis of the authors work for his Masters degree.

In coming to Victory Church in Benoni, the author was soon confronted with a large need for resource assistance for a day care centre. This facility was responsible for the feeding of 600 orphans on a daily basis. Norah's Day Care Centre was well staffed, people were dedicated in their work and the facility well executed. The involvement of H.O.H. was a supportive role within an established African community. Community according to Mulemfo is integral in the sociology of the African people. To ignore this fundamental is to bring harm. (Mulemfo 1996:138)

The initiative of H.O.H. is to bring people into meaningful relationships in the context of God's love. Orphans are traumatized when the supportive community around them disappears. Community is the model of support that it gives to every human being. This community is family, the extended family and church.

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People are always drawn to community. People outside the church are also drawn to community, this comes in many forms, from social clubs, charity organisations and sporting clubs, but the common denominator is man's propensity for community. (Gunderson 1997:28)

The majority of the orphans in Barcelona are cared for by Grandparents or extended family. H.O.H. is firm in it's theology that every orphan child needs the support base of community. Jesus established a community, and out of that community he extended the genesis of His Kingdom community.

A community that shares a right relationship with God and with one another is a community that will be whole and complete. A church community always has a social dimension. This social aspect is their shared values and communication. Communication that is on the vertical axis to God and on the horizontal axis towards one another. Community that is God centred also shares vision and a sense of purpose. The other advantage of the 'redemptive community' which within the context of this work is the desire the author holds to give every orphan in South Africa the opportunity to be adopted into such. These advantages are; caring, respect, trust and recognition.

Community communication according to Crabb is an element that is essential to wellness. This is measured mentally, physically and spiritually. Take any child according to Crabb, isolate them and dysfunction comes.

Modern science is still learning of the human psyche's need for community and communication. The human is a communicative being. We are created to communicate. Isolation in most of its forms brings trauma. The loving human image is a being born into a family community. This is the basic unit of support and security.

The focus of Hands of Hope is to ensure community to orphans, not institutional community but home community, the biblical model where children can find love, acceptance, trust and dignity. (Gerkin, 1997:125)

Crabb speaks about the collective unit of the body, working as one. We don't see a part of the body isolated, this would result in death. Crabb's emphasis is well noted. When communities work in harmony and compensate when one member needs attention and healing, the entire body is focused. This according to Crabb should be the same in a community of healing. (Crabb, 1997: Xiii)

After 25 years of extensive experience as a professional therapist, Crabb is convinced that normal everyday Christians have potential within the community of God to bring healing to each other through connecting. He states:

> *I have strong reason to suspect that Christians sitting dutifully in church congregations, for whom "going to church" means doing a variety of spiritual activities, have been given resources that if released could powerfully heal broken hearts, overcome the damage done by abusive backgrounds, encourage the depressed to courageously move forward, stimulate the lonely to reach out, revitalize discouraged teens and children with new and holy energy, and introduce hope into the lives of the countless people who feel rejected, alone, and useless.Maybe "going to church," more than anything else, means relating to several people in your life differently. Maybe the centre of Christian community is connecting with a few.* (Crabb, 1997: XIII)

Crabb's analysis is strong and points conclusively to the power of community. Within community we have the opportunity to be both recipient and participator, both of which bring healing. I strongly agree with Crabb that healing comes from confession, and if we have confidence to share our stories, we will bring healing to ourselves and others.

In light of community and orphan, whether we talk about an orphan who is still a child, or an adult still locked into the trauma of rejection because they were orphaned as a child. Crabb outlines that God helps us become more like Christ by doing three things, these are;

1) *He provides us a taste of Christ delighting in us – the essence of connection:*

- *Accepting who we are*

- *Envisioning who we could be*

2) *He diligently searches within us for the good he has put there – an affirming exposure:*

- *Remaining calm when badness is visible*

- *Keeping confidence that goodness lies beneath*

3) *He engagingly exposes what is bad and painful – a disruptive exposure:*

- *Claiming the special opportunities to reveal grace that the difficult content of our hearts provide*

   (Crabb, 1979: 11)

Gerkin uses the analogy of the flock , Campbell speaks of communal aspects and Crabb brings a knowledge to the church that ordinary people have the power to change other people's lives when people feel secure within community.

The Book of Acts gives a clear account of Barnabas 'The Son of Encouragement' who reached out to a defeated and distraught John Mark. Through and through community and communication rekindled God's call. (Acts 13:4)

As Crabb says: *An older priest can revitalize a despairing younger colleague by pulling the troubled man's head to his chest. A distraught father can touch his son with an energy that cuts through a hardened heart and awakens what is tender and true within the child.* (Crabb, 1997: 31)

In the context of working with orphans, the paramount issue is to re-connect children with community .

4:4:1 COMMUNITY RELATIONSHIPS.

Brummer in my opinion has great insight into relationships. Relationships are complex.

Depending on what causes the break in these relationships will determine corrective therapy. Restoring relationships through reconciliation takes many differing methods depending on the cause of the break up.

Brummer highlights three basic types of relationships:

1) Manipulative relations

2) Contractual relations

3) Fellowship.

1) Manipulative relations.

Within this relational type, one partner is passive and tends to stand back for the dominant partner. In manipulative relationships, communication is weak and often the passive partner becomes an object according to Brummer. Here the victim struggles to use meaningful dialogue to bring corrective therapy and openly express the hurt they are feeling. This problem is common with orphans growing up who struggle to express themselves adequately (Brummer, 999:47) Orphans must be given an environment of security where they have the liberty to tell their story. In telling their stories, without any form of manipulation , issues that many orphan children have such as rejection, feelings of inferiority and hurt will come healing.

2) Contractual Relationships:

Within the confines of this type of relationships, duties and rights are the basic tenants that form this type of relationships. This type is common in business and trade. When there is a break down in what was agreed to, terms of the contract are broken resulting in contractual obligations not being honoured. These relationships can be repaired if the terms of the contract are honoured, or a suitable compromise met that is suitable to all parties involved. Lastly, the guilty party is punished, i.e. withholding contractual obligations until the terms of the contract or agreement are met. (Brummer, (1999: 47) Contractual relationships are not relevant in my opinion in the healing of orphan children, its inclusion in this inquiry is because later in life we make contractual obligation that need to be honoured.

3) Fellowship

This type of relationship is where two people enter into a meaningful union where identity, trust and interest in each other lies. This type is common between friends and can result in marriage. If fellowship is broken, invariably it is only through forgiveness that this relationship can be healed. Parent to child fellowship of love and nurture is the area where orphans need the greatest healing.

Community of fellowship is where emphasis needs to be placed. They need to be embraced, brought into a community of fellowship and through love, respect, security and the chance to communicate who they are, voice their hurt and brokenness, healing will be achieved. If the national church can achieve this one great pastoral need, history will record that the church rose to meet this great human need.

The nature of this study is the well being and ultimate wholeness of orphans. Orphans are the product of a broken family, as a result of a broken society. The majority of orphans in South Africa find themselves homeless due to the nature of the pandemic of HIV / AIDS. This blight has totally decimated many entire family units, leaving helpless children in its wake.

4:5 THE ROLE OF THE CHURCH:

Comments on this section are twofold. Firstly the author wants to use Hands of Hope, a registered NGO that he established in January 2004. This NGO is to assist in social action in the informal settlement of Barcelona on the eastern perimeter of Benoni. This informal settlement has a high percentage of people living in poverty and 650 children that report daily for food and care at Norah Day Care centre who are orphans.

The second main function of H.O.H. is to provide primary health care to people in the latter stages of AIDS. The primary role of Victory Church volunteers is to provide management, procurement and training. The church uses qualified experts within its congregation who volunteer their time and services to assist in the management and running of this NGO. Some of their tasks are:

- Procurements of medical supplies for Home Based Care Workers. These workers visit members of the community who are infected with HIV / AIDS. The majority of these people are in the latter stages of the disease. Many people infected and bed ridden, are in need of constant care. The workers main function is to wash, dress and bring comfort to these patients.

- Training and resource procurement for Norah's Day Centre. The children are in constant need of reading and writing materials.

- Collection and distribution of food products and clothing. (Products that exceed sell by date, mainly perishables, are donated, these need to be collected and distributed on a regular basis..

- H.O.H. as a registered NGO, utilise the volunteer base to assist with raising financial support. Many corporate companies budget for welfare support. This also assists them in their BEE scorecard.

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Volunteers in the local church don't just step forward automatically. The role of the visionary leader, Senior Pastor / minister is to teach and motivate the congregation to the need of diakonia. If service and social justice become core values of the church, people will embrace these activities. What is the responsibility of the Senior Pastor is to establish a 'voluntary spirit' within the church. In other words Senior Pastors become a shepherd of the sheep.

How does a local church embrace a volunteer spirit? If the local church is to serve beyond itself, to reach over the wall to its neighbours, to stop along the roadside and care for the person harmed, it will take volunteers. According to Olivier who has been highly successful in mobilising the laity, states:

> *The church is largely dependant on volunteers. Volunteers serve the church, and make the church effective without costing money or requiring a regular salary. Volunteers are the biblical model for the progress and success of the church, as every member of the body of Christ is meant to offer their gifts and service to God, for the building up of the community of God.* (Olivier, 2004: 4)

Olivier quotes the words of Erwin Lutzer, who said:

> *"The word layman has crept into our vocabulary to describe the laity, that is, the vast majority of Christians who do not belong to the 'professional' ministry known as the clergy. The use of this distinction has crippled the impact of the church on the world.*
>
> *Thousands of Christians have shirked their God – given responsibilities because they expect their pastor, minister, or priest (or whatever designation their church adopts) to perform all spiritual functions. The minister is expected to execute his duties so well that the people need not have any meaningful involvement in the church of Jesus Christ. The more competent the minister, the better, so that fewer requirements fall on the shoulders of the congregation."* (Olivier, 2004: 6)

The very nature of God was to help and offer help before we asked. As the community of faith we are encouraged to follow this Biblical example. Jesus had a volunteer spirit"

> *" I revealed myself to those who did not ask for me; I was found by those who did not seek me. To a nation that did not call on my name,*

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I said, 'Here am I, here am I.' Before they call I will answer;

while they are still speaking I will hear. (Isaiah 65:1-2 NIV)

Pastoral care for orphan children must be given pre-eminence . Priority must first be given to the 'household of faith' then as our children are safe and cared for, mission compels us to go into all the world and extend the love and grace of God to all people.

4:5:1   A BIBLICAL PORTRAIT OF SERVANT HOOD:

Accurate biblical translation indicates that most service in the Bible was in fact voluntary. In the army of David, all army recruits were volunteers. Peter encourages the leaders of the early church to be willing to serve:

> *To the elders among you, I appeal as a fellow elder, a witness of Christ's*
> *sufferings and one who also will share in the glory to be revealed: Be*
> *shepherds of God's flock that is under your care, serving as overseas – not*
> *because you must, but because you are willing, as God wants you to be; not*
> *greedy for money, but eager to serve.* (I Peter 5:1-2 NIV)

Adam's Clark's commentary on the New Testament stated the following , concerning this volunteer spirit common during the period of the early New

Testament, it states:

> *Among the celebrated people, no one was forced to serve his country in a military capacity; and it was the highest honour to be deemed worthy of thus serving it. The youth were instructed, almost from their cradle, in military exercises. The Campus Martius was the grand field in which they were disciplined; there, they accustomed themselves to leaping, running, wrestling, bearing burdens, fencing, throwing the javelin, etc., and when, through these violent exercises, they were all besmeared with dust and sweat, in order to refresh themselves, they swam twice or thrice across the Tyber! Rome might at any time have recruited her armies by volunteers from such a mass of well educated, hardy soldiers; but she thought proper, to use the words of the Abbe Mably, that the honor of being chosen to serve in the wars should be the reward of the accomplishments shown by the citizens in the Campus Martius, that the soldier should have the reputation to save, and that regard paid him, in choosing him to serve, should be the pledge of his fidelity and zeal to discharge his duty.*

The greatest example of servant hood is Christ. Christ's is the example given to His church to follow.   215.

If the exemplar set before the church by Christ is not enough, then nothing will be. Jesus was a true servant, in fact he affirmed that if we wanted to achieve prominence, it would cost us service. Paul writing to the Hebrews stated:

> *Therefore, when Christ came into the world, he said: "Sacrifice and offering you did not desire,but a body you prepared you prepared for me, with burnt offerings and sin offerings you were not pleased. Then I said, 'Here I am – it is written about me in the scroll – I have come to do your will, O God."*
>
> (Hebrews 10:5-7 NIV)

Olivier gives 9 characteristics of a volunteer spirit:

1) *A volunteer Spirit always initiates provision.*

2) *It is born out of revelation and recognition*

3) *It arises from a sensitive heart.*

4) *It operates out of commitment not convenience.*

5) *It is motivated by generous honour*

6) *It does not have a hidden agenda*

7) *It is one of increase.*

8) *It operates out of a position of strength not weakness*

9) *It especially arises in times of crisis and need.*

(Olivier, 2004: 69)   216

The role of the church, is to expose the injustice of social acts like orphans to their congregations. Many people are compassionate not indifferent to their plight. If leaders want their people to serve in the church there must be opportunity.

According to Grant a vast plethora of compassionate people exist in local churches throughout this land. (Grant, 1995: 123) Through correct and passionate homiletics, the plight of the orphan can be raised. Many that sit inactive in local churches will rise and take hold of this injustice. This was the experience that author witnessed in his last parish in Witbank, and became the framework of the author's Masters Thesis entitled ' Humanity in Crisis' . A summation of this account. A crisis arose when Agape Children's Home's Director, Pastor Elizabeth Zulu approached the author for assistance to help with the purchase of maize meal, the stable diet of the children. The author at that times recalls clearly that the churches bank balance was empty. During the following Sunday church service, the author made a passionate plea to the congregation, for financial assistance. History records that many church communities have risen to the call of the poor. Business people came forward pledging to cover food and basic necessities for the remainder of the year.

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This became the genesis of Emalaheli Aids Initiative, (the spelling has recently changed to e Mahaleni, but I will keep the original name of the ministry)   a partnership between a predominantly white church and a poor black informal settlement church. The author's previous work entitled 'Humanity in Crisis' tracked the development and praxis of these two church communities, and through effective partnership assisted and supported 'Agape Children's Home. The words of John Calvin:

> *I humbly beg and implore………that you will not decline to read, and diligently ponder, what I have to lay before you. The magnitude and weightiness of the cause may well excite in you an eagerness to hear, and I will set the matter so plainly in your view that you can have no difficulty in determining what cause to adopt. Whoever I am, I here profess to plead in defence both of sound doctrine and the church.*

> *There are two circumstances by which men (sic) want to recommend, their conduct. If a thing is done honestly and from pious zeal, we deem it worthy of praise; if it is done under the pressure of public necessity, we at least deem it not unworthy of excuse. Since both of these apply here, I am confident, from your equity, that I shall easily obtain your approval of my design.*

John Calvin, a great exponent of the church, placed great emphasis on issues of social justice. His teaching changed the churches outlook in many spheres of everyday life. He had a remarkable influence on his native England. His influence changed all walks of life, politically, economically and spiritually. It is this same move of God that I believe could and will have a transforming change in the social and spiritual landscape of South Africa.

4:5:2 MOBILIZATION OF THE LAITY:

Hunter in his work with the Church Growth Movement emphasised that all Christians are to be involved in mission and ministry of the church. This principle is based primarily on the New Testament images of the church as a royal priesthood and the body of Christ. The rapid growth of the infant church in the first century was primarily because it was a lay movement. The pastor did not perform all the functions of ministry, in fact when the Apostles planted a church, they appointed elders who would in turn minister, preach and teach in these newly planted congregations.

One of the great problems that face the church of today is the gap that exists between clergy and laity. This issue is ancient and became prevalent when the

clergy considered themselves higher than the rest of Christendom to function in the office of the church. This worldview is common in many evangelic churches where it is the 'pastor' who is the only one who can teach the Bible or evangelize or administrate the church. (Hunter, 1994:74)

Hunter states the following:

> "*The local congregation can easily become an organisation in which the membership, like stockholders, pay their dues for the upkeep of the building and salary of the Pastor whom they have called to do their ministry. This mindset that expects the pastor to do it all cripples the power of the church.* (Hunter, 1994: 77)

The church is a living organism and as such, all it's parts function and compliment each other. The pastor has a strategic call, gifted by God to lead the flock, and so does each member of the church. If the church is to be mobilized, effectively then each member of the body needs to function properly.

4:5:3 PRACTICAL CONSIDERATIONS:

Many Christians in South Africa have heeded to the call of the needy. The call has been answered by many opening their homes and hearts to foster orphan children.   220.

Many success stories abound where foster children have been adopted very successfully and integrated into mainstream society. Many churches embrace this social crisis by financial support towards 'Homes of Care' a project established to look after orphans in the Diepsloort Informal Settlement, north of Randburg, South Africa. This initiative was started by Liberty Church. The Randburg council gave permission to the establishment of homes, providing each home did not exceed eight children. According to the Social Welfare department, if the home is occupied by more than eight children, registration as an orphanage is required. This prototype was copied from 'Hands at Work' and 'Footprints' a highly successful UNAIDS project outside of White-River. This project commenced in the early nineties, and has become a model of Home Based Care and Orphan care, not only in South Africa but throughout Sub-Saharan Africa.

The Protestant Reformation of the 16th century motivated the laity to get involved in ministry of caring. This theology has been embraced and passed down throughout the years. Countless volunteers from churches in the U.S.A., Britain and Australia come to Southern and eastern Africa, prepared and armed to help in issues of social justice.

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This overwhelming response from overseas churches has had a catapult effect with the local church. We need to clean our own backyard, become more 'hands on' with practical theology and pastoral care wherever the need exists.

I have six faithful serving men

Who taught me all I need to know.

Their names are what and where and when

And how and why and who.

(Rudyard Kipling)

Churches need to engage into ministries that are sustainable, especially within the disciple of social justice. By its very nature this ministry is long term. Christians can't get all emotional when visiting an orphan facility, pledge their support and help and then after a period switch to the next thing that grabs their fancy. In the words of Grant:

> *It is clear that Christians in our day need to pioneer Biblical charity outreaches. We are to be involved with the struggle for genuine justice and mercy. But we are to look before we leap.* (Grant, 1995: 131)

He goes on to say that there are a number of factors to consider when planning mercy ministries:

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1) Contact churches in the community – gauge what is already being done.

2) Determine how many social service agencies both private and public are involved.

3) Contact the Police department. No one knows more about the nature and needs of a community than the police.

4) Contact the schools, especially elementary schools. It is possible to hide the face of injustice from churches, social agencies, and police. But it is impossible to hide from second-grade teachers.

5) Finally contact the various merchants, shop owners and business community. This community is very useful to gather information that is relevant and up to date.

The need for social justice engagement in Sub-Saharan Africa is so big that for churches to become more effective, there needs to be an orchestrated effort. This is difficult but not impossible. Duplication is a waste of precious resource, such as personal, time and money. The author experienced this dilemma on the East Rand. Churches need to engage one another in a ecclesiastical sense, thereby being more effect in their pastoral ministry to people in need.

4:6 HAS THE GOVERNMENT FAILED :

Do we blame governments for the moral dilemma societies find themselves in? The sharp rise in most sexually transmitted diseases are linked to this casual philosophy that people have adopted towards the sacred act of sex. Governments cannot be blamed for the decadence and decay that's become common in most societies across the globe. This societal problem needs to be addressed by the ecumenical church body. The author believes that issues of morality are the responsibility of the church and not government. These issues have often been the subject of heated debates, but the author feels strongly that morality is a religious issue and not for government.

It is then argued that many people do not attend church or are they exposed to any form of moral teaching. The other argument is that South Africa has a diverse population. Each race and culture have their own religion and their outlook on moral issues may differ to that of Christianity. Human right lobbyists will commentate that it is abuse if one religious group dominate the other. The present government have adopted a syncretistic stance, where political correctness is important and all people have rights of expression and worship. It is issues like this that prompt government involvement into moral issues such as :

- Abortion

- Age of consent

- Marriage

- Homosexuality

- Interracial relationships

- Polygamy

Buffel in his work on poverty suggests that the government of South Africa has failed in alleviating poverty with the poorest of the poor. (Buffel, 2007:139) The gap between rich and poor, according to the World Bank is the largest of any developing country. Since Independence in 1995, poor people remain poor, whereas the wealthier have become wealthier. What has emerged since apartheid is the growing black middle class. This positive sign is good, but the emphasis of government needs to target the poor.

This context is pointed out by May:

> *"In per capita terms South Africa is an upper middle class income country but most African households experience outright poverty or vulnerability to becoming poor. In addition the distribution of income and wealth in South Africa is the most unequal in the world."* (May, 1998: 1)

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Buffel makes a valid point that this seems to be a contradiction, but this is the problem in South Africa. One can sit in the financial hub of Sandton and be hypnotised by wealth and first world standards, yet not 10 kms away lies the haphazard human settlement of Alexandria, where raw sewerage runs down the sidewalk. (Buffel, 2007: 141)

Government's emphasis is wrong! South Africa does not need a defence budget that equals or exceeds health, education and local government and housing. The author believes that projects such as the Gautrain and World Cup 2010 are premature. These two projects have taken large amounts of money out of the treasury to window dress South Africa. This country does not need window dressing when essential issues such as crime, education, health and housing take second place. Over half the population of this country is classified poor. According to Pieterse, the classification of poor are people who live on less than R12.00 / day. (Pieterse, 2001 : ix)   South Africa is the largest economy in Africa and stands at a defining moment in it's history. May it become a model for Africa that is desperate for a success story.

Stability and success are not synonymous words used to describe a country in Africa. Questions have been raised about governments handling of the Aids

crisis in this country. For many years since 1994, the Ministry of Health did not have a clear defined policy on the handling of this pandemic. Contradictory statements have been made, confusing the health fraternal. Government needs clear defined policy in handling factors that lead to issues of social injustice.

Funding for NGO's and churches that embrace issues such as orphans and social injustice must take priority in this country. Historically we have learnt from humanitarian disasters. The scale of the orphan crisis that we face today, is new ground. This pandemic is off such proportions will demand its own evolution. Out of most humanitarian issues comes a method to deal with that crisis. Many policies and methods evolved out of World War II. Many advances have been as a result of space exploration by NASA.

The author has no doubt that as we evolve, a sustainable and effective praxis for orphans will become uniform in South Africa. Religious bodies and private enterprise have taken the initiative in providing many centres that are equipped and sustained. The author's express desire is to see government take a more hands on approach in helping and aiding with this great humanitarian need.

4:7 THE RIPPLE EFFECT OF APARTHEID.

Apartheid has been dismantled for many years yet the ripple effects still haunt the lives of countless millions. We are probably past the high point of the 'lawless culture' that was encouraged to frustrate the apartheid government. Youth vigilantes were armed with petrol bombs and sticks, roaming and caused great havoc during the late 80's and early 90's. Many of these young people, sacrificed a good education to fight for the cause. These same people are the forgotten generation. Many are now in the prime of their lives, yet are frustrated with no education and skills to find employment. This deep frustration and poverty leads many to commit crime.

There still exists the a general perception that the Afrikaans church supported the tenants of apartheid. Whilst a sector of the NG church leant to the extreme right, many Afrikaans Christians did not support apartheid. Blacks were not welcome in certain church denominations, and hence the thinking that not all people were created equal. Many in government still bear the scars of this injustice, not surprising that their sense of reasoning and diplomacy is somewhat tainted.

Poverty is probably the main ripple of apartheid. It is going to take a number of generations to bring correction, providing that government does not disrupt and manipulate good and balanced socio -economic policy. The poor in this country seem to be getting poorer. This presents a real challenge to government. Improve the living conditions of this sector, to bring training and education to these people that a sense of dignity is restored. I strongly believe that not only will this country benefit from sound and balanced economic policy but when the national household income is raised, this will have a positive effect on crime.

In the earlier chapters, the influence of the Afrikaans churches was discussed at length. To do this work justice, the author includes a brief abridgment of the English speaking churches and their influence, whether positive or negative during the apartheid years. Many whites deny the historical facts of apartheid. This factor became apparent during the Truth and Reconciliation process, yet generalisations should be avoided as the author believes that the majority of white South Africans want to adopt the values and ideals of the new dispensation.

4:7:1 APARTHEID AND THE ENGLISH SPEAKING CHURCHES:

According to de Gruchy, to use the term English speaking churches is clumsy, but within the South African context it is impossible to avoid. (de Gruchy, 1979: 85) He makes mention that this reference refers to churches with British origin, and has no reference to denomination. The author disagrees. Most English speaking churches from Baptist to Pentecostal voiced their disdain and strongly opposed the National Parties apartheid policies, especially their efforts to defend their actions from scripture. One would assume that English speaking churches were predominantly white. This is not true. In fact membership of these churches were predominantly black, and English was in fact their second language. The English speaking churches were formed during British imperialism and they allied themselves to the British government in the ensuing struggle for power in South Africa. Many missionaries came out of these churches, some of whom became known as enemies of the Afrikaners. These churches were instrumental in leading the attack and speaking out against the injustice of apartheid policy. Many people have generalised and grouped these churches as a whole. Nothing can be further from the truth.

History records that after the Second World War, these churches, including the

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Catholic and Lutheran churches strongly condemned and opposed every editorial and article of legislation that they considered unjust and discriminatory.

This group of churches were outspoken against race classification; the forced removals of population groups due to the Group Areas Act; the Immorality Act and the Mixed Marriages Act, designed to preserve racial purity; the various education acts, all of which were detrimental to the black population of South Africa. (de Gruchy, 1979: 91) This is crucial to the complete under standing of the South African problem of social justice. If we don't unpack to reveal the true cause of so much hatred and evil that has discoloured our past, how can we as a nation begin to paint a bright future for all our children to enjoy.

To put all of the above into context, Rev. Robert Orr told the Presbyterian General Assembly in 1963, his sentiment. He states the following:

In previous years your committee (Church and Nation) has tried in its own stumbling fashion, to indicate some of the positive things Christian may do, considering all the circumstances. We have also done our best to study legislation and make clear its implications for the Christian. To the best of our

knowledge, these statements and recommendations, piously noted by this

Assembly, have had less effect than the rattling of tin cans tied to a cat's tail. In

fact, we are worried that they may have had a negative effect, that they may

have soothed the conscience of the Church members, who can point to them and

say "There you are – that is what my church thinks" and then go back to their

reading of the Sunday paper. (Cawood, 1964: 93)

Cawood's quotation strikes at the heart of a spectator church who is called and commissioned by God to have a positive influence in the world. It is one thing to have knowledge of what is wrong, but what is needed is to become active in ones involvement in the care and welfare of orphans.

4:8 CHAPTER SUMMARY:

The composition of this chapter has been the discussion and principal factors that either incorporate or eliminate social justice from a local church point of view. The church, by its make-up as the corpus of Christ, calls its many members to become a therapeutic commune. Within the field of social justice many complexities arise when dealing with children who have suffered great trauma as a result of refutation and abandonment. The church can make an effective healing witness to these affected children.

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The gifts of the Holy Spirit that God gives the church; love, trust, acceptance, a sense of belonging is central to the healing process of all affected. The church must embrace all who seek God's love, especially the 'little children' that they can experience the healing power of God's love. Every church must become the true representation of Christ on earth. This expression must be given to the orphan and to the widow, the poor and disenfranchised, the people who have lost their way.

When churches respond properly towards orphans, offering them pastoral care and wellbeing, this will make a big variance and lighten the encumbrance that is placed upon government welfare institutions.

Government is limited in its resource in dealing with this pandemic, as many issues such as HIV / AIDS, poverty and the socio – economic problems plague Sub – Saharan Africa. The disfigurement of poverty is etched across the African landscape, as a mother driven by poverty will abandon a child in hope for it's survival. There has never been a time in the history of the African church to arise to the challenge of pastoral care that it is facing at this present time.

Hiltner places great value on the critical theological reflection within the pastoral context, he reiterates the concern for healing the whole person.

(Hiltner, 1980: 77) The formative years of a child are crucial to a persons well being. Freud, states that a person develops during the first twenty years of life. The relationship between mother and child is crucial. If this relationship is severed, trauma and dysfunction will result. Within the context of orphan care, this places an extra challenge to the church.

Browning has this to say regarding the strategic nature of Practical and Pastoral Theology:

The church should be the best therapeutic community in the world. Unlike any therapeutic community built around a psychological counsellor for his clients , it is not an artificial community. It emphasises:

- *Acceptance:*

Wherefore, accept one another, just as Christ also accepted us to the glory of God. (Romans.15.7)

- *Forgiveness:*

And be kind to one another, tender- hearted, forgiving each other, just as God in Christ also has forgiven you. (Ephesians 4:32)

- *Compassion:*

If therefore there is any encouragement in Christ, if there is any consolation of

love, if there is any fellowship of the Spirit, if any affection and compassion,

make my joy complete by being of the same mind, maintaining the same love,

united in spirit, intent on one purpose. (Philippians 2:1,2)

- *Grace:*

Do not merely look out for your own personal interests, but also for the

interests of others. (Philippians 2:4)

- *Unconditional and divine love:*

A new commandment I give to you, that you love one another, even as I have

loved you, that you also love one another. By this all men will know that you are

My disciples, if you have love for one another. (John 13: 34,35)

Fellowship within the church community and how this becomes the expression

of ministry shared to all in need is the focus of the church's mandate to the

world. (Browning, 1976: 47)

A child that comes into the church and experiences the above, becomes whole.

It is this practical outworking of the church's concern for the everyday and

ultimate needs of all people that God brings. This care is seen in providing a

complete scope of the child's needs to ensure that they grow up into useful and

balanced individuals, that they take their correct place in society.

In this chapter the author has given a systematic theology of pastoral care for orphan children. Important essentials such as love, acceptance and security provided within the vehicle we call the church has been detailed. The next chapter I will look at six current churches that function and serve in the Benoni city on the East Rand. These six churches, responded favourably out of the 10 selected for this research.

In chapter 6, the author will cover the findings of the qualitative and quantitative data collected, and this research will prove how effective a local church can be in providing pastoral care to orphan children.

CHAPTER 5.

5:1 OVERVIEW AND ASSUMPTIONS DERIVED FROM THIS STUDY:

Data collected from the survey was placed within a twelve question questionnaire (See page 239). These questions were broad based and reduced from an initial 50 questions. The author being a pastor himself and knowing the reluctance of many people to filling in forms, he devised a question sheet that was thorough yet short but would indicate churches level of involvement into orphan care.

Selection was done to ensure representative sampling. Accurate trends relative to the general type of evangelic Christian church found in this area. Benoni has the full range of churches serving the community. The author felt that all denominations , language and race groups be covered.

In inquiry commenced with a letter addressed to the Senior minister, requesting their participation in the research project. Great sensitivity and confidentiality would be adhered to throughout the process of evaluation . Should a pastor and their church wish to remain anonymous, this was also indicated to them Twenty letters were sent out to the churches in Benoni, a copy of this letter can be found as Annexe 'A'.

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Of the twenty letters that were hand delivered to the perspective churches, 10 were returned within the cut off period of one month. A sample of the questionnaire is attached as Annexe B. My reasons for the research was addressed to the relevant ministers, informing them that strict confidentiality would be adhered to at all times. Analysis of the 10 questionnaire s returned, proved that 6 were completed in a way that could be beneficial to this work, 2 seemed to be contradictory, so they were discarded.

Following is a list of twelve questions that were presented to the ten churches. The author lists these questions here to simplify the qualitative assimilation for the reader of this inquiry.

COPY OF THE QUESTIONNAIRE :

Questions used to determine the level and coverage of pastoral care given to orphans within 20 evangelic churches within the Benoni City area.

The questionnaire that was used, was given to the senior minister of each church. The author stressed that only the senior minister could fill in the questionnaire. Each minister was interviewed to sense their willingness towards this inquiry. The questions put to each minister was as broad as possible but also to remain subjective.

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1:   Name of Senior Minister (Optional)

2.   Denomination and church Affiliation (Optional)

3.   What is your understanding of Social Justice?

4.   Is your church involved in the Pastoral care of orphans outside of your
     church?

5.   Are there orphans in your church?

6.   How are they cared for?

7.   HIV / AIDS is the major cause of the orphan crisis on the East Rand. Is
     your church involved in a preventative program with your members. Is
     there a ministry that cares for infected and affected people from your
     church?

8.   Is your church involved in any HIV / AIDS ministry on the East Rand?

9.   Do you think that the Department of Social Welfare is doing enough to
     resolve the orphan crisis on the East Rand?

10. What is the single greatest constraint in your opinion that hinders churches
     from doing more in issues of social action and social compassion?

11. If government proposed a program of financial support and benefit to
     churches that are willing to care and look after orphans, would your church
      be interested?

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12. A renowned church leader made the statement, "The local church is the greatest enterprise on earth!" Can the church unite and become an effective voice and agent of change in South Africa?

The six churches that responded have been included for the reader. Indications and trends were tracked as to how each church covered and ministered to orphan children.

CHURCH 1.
QUESTIONNAIRE:

1. Confidential
2. Confidential
3. Everyone in life is given an equal opportunity. Government, churches and fellow Christians must stand together to raise the moral of the underprivileged.
4. Yes, 1) Benoni Abraham Kriel Children's Home.
   2) Children's home in McKenzie Park.
5. No.
6. Satellite house in Northmead, Benoni.
7. No. there have been no reported incidents of HIV (Aids) in this congregation. If there were reported cases, these would be kept in strict confidence.
8. Our church is involved with HIV / AIDS work through our organization called Ebenezer House.
9. In my opinion the Department of Social Welfare does not do enough in this country for orphans. They always blame their shortage of manpower and resources but many churches with far less achieve a great deal more.
10. Financial constraints. As a church we would not resort to mass action to gain attention in anyway.
11. In principle – yes. Training of manpower would be important. I believe with the proper backing we could provide emotional and pscchological support and training for both staff and infected people.
12. Yes, but there has to be unity and clear guide lines. Ministers who have there own agenda will have to put their personal actions aside and become more united in their actions towards social justice. This will validate their actions to government. This must be dealt with in a fair way.

CHURCH 2.
QUESTIONNAIRE:

1. Confidential
2. Confidential
3. No answer.
4. Yes - John Wesley Community Centre
   - POL Kingsway, Lundelane,
   - Norah's, Bapsfontein

5. We have a children's church and youth involvement – could be a possibility that some of the children are orphans.
6. Psychological, spiritual, counseling, material (food and clothes) educational assistance.
7. Preventative program at JWCC
   HIV / AIDS palliative care given at JWCC
8. AIDS ministry and program at JWCC.
9. No. Government always delays finances and too much red tape.
10. Us and them – lack of practical demonstration by committed individuals working together in the cause of Christ. Love my neighbor as myself.
11. Yes. To develop and increase the centre at JWCC.
12. Unity in practical love and care as we introduce our brothers and sisters to Christ and engage in a process of discipleship. Spiritual and practical concerns must go hand in hand. Recognize cultural differences. A deep and committed love for others.

CHURCH 3.
QUESTIONNAIRE

1. Confidential
2. Confidential
3. The church is God redemptive community on earth. As such we need to extend God's justice in all the earth.
4. Yes. Our orphan ministry is located in the informal settlement of Barcelona, adjacent to Daveyton, Benoni.
5. There are no orphan children in our congregations.
6. Our social justice ministry 'Hands of Hope' provides food, clothing, and training for the children's ministry.
7. HOH provides training, medical supplies for Home based care workers that are based from Norah's centre.
8. Yes – Hands of Hope is a strategic base that is used to supply assistance, training and materials for HIV infected people in the Barcelona informal settlement.
9. I find the department of Social Welfare unable to manage their own affairs let alone provide help to para-church organizations that are involved with social welfare issues, such as orphans and humanitarian issues.
10. Many rural churches struggle financially. Their congregants are poor, yet they are willing to help. I believe if training can be given, this will help the overall effectiveness of involvement in social issues.
11. Yes – Hands of Hope has great potential, the number one constraint is financial.
12. The local church is the hope of the world. It is found in the remotest village to the great metros of the world. When churches represent the true love and care of Christ for humanity, a world is touched and reached that would normally remained forgotten.

CHURCH 4.
QUESTIONNAIRE:

(1) Confidential
(2) Confidential
(3) God's principles applied effectively and practically – assisting people to achieve and attain basic human rights – caring physically and emotionally for people.
(4) Not directly at present although we are planning to start an orphanage in the near future.
    - we are involved in providing emergency food parcels to homes that are impoverished, none of which include child headed homes.
(5) yes
(6) By a member of the congregation, the boy was the son of her domestic worker that passed away through HIV / AIDS.
(7) Not at present.
(8) No.
(9) Not fully aware of what they are doing but would suspect that it is insufficient in scope although they probably are well intended but lack leadership and management skill to tackle such an enormous crisis.
(10) People willing to run with a vision.
(11) Yes.
(12) Yes, it must.

CHURCH 5.
QUESTIONNAIRE:

(1)   Confidential
(2)   Confidential
(3)   Extending God's justice within the community that God has placed you. Every Christian must extend God's justice as a witness to the world.
(4)   Yes – our church has for a long time been involved with projects that are involved with orphan children.
(5)   No – the church has established a home in Crystal Park, a suburb of Benoni where children, mainly Aids orphans are cared for.
(6)   Land was purchased , a facility constructed to provide accommodation for these children. Care for these children involves everything they will need to ensure they grow up to become well educated people, no longer disadvantaged because of their past.
(7)   Our involvement with HIV /AIDS is through the orphanage. We have no other program as we do not have HIV people in our congregation .
(8)   No.
(9)   No – they are not forth coming and take too long . It has been our experience that they are mismanaged. There seems to be so much red tape but at times there is blatant corruption.
(10) Congregants in my church tend to be too busy to offer service such as social action / compassion to a ministry where we look after orphans. We have valued volunteers but we are always needful for people to sacrifice their time.
(11) We would most grateful for financial assistance, but we are told that government projects have priority. I have visited some of these projects and I would love to know where all the money goes!
(12) We have a saying in our church - 'Every church - the hope of the world'. If the church can do it right, I believe we can do great things in this country, but unfortunately so many churches just do their own thing.

CHURCH 6.
QUESTIONNAIRE:

(1) Confidential
(2) Confidential
(3) One of God's essential characters is justice, if we have God in us then surely every Christian must have a sense of justice towards his neighbor.
(4) Yes – through support.
(5) Yes – we run a pre-school and I am informed that a small number of these children are HIV positive.
(6) By people in our church
(7) No, but business people in the church are keen to start a project.
(8) We are not involved directly, but we have congregants who support Aids projects on the East Rand through financial support.
(9) I have no idea.
(10) Churches in Benoni need to become more united. For too long we have been divided and suspicious of each other.
(11) I do believe we would give it serious consideration, as long as they did not interfere at any stage or want control.
(12) Yes, Yes, Yes!.

5:2 SUMMARY OF THE BENONI ORPHAN CRISIS:

<u>PASTORAL CARE IN THE CONTEXT OF ORPHANS</u>:

Data collected and evaluated from the six churches that returned their questionnaires was in the author's opinion very encouraging. A positive involvement in embracing the urgent need towards pastoral care to orphan children on the East Rand was found. All churches expressed a deep concern for this growing pandemic, senior leadership especially. The six respondents expressed a commitment to meet this challenge from a local church's stand point. Four of the six church's had pioneered effective and extremely successful social justice work in the informal settlements that surround Benoni, Brakpan, Springs and Daveyton.

Findings from the data points to a critique in this regard. This is not just to implement a pastoral model to children within a given congregation, but rather to adopt a more expansive role of pastoral care to all orphan children, where ever they may be found.

Many orphan children are found within predominantly black informal settlements. These informal settlements are poor, lack basic amenities such as electricity, clean running water and proper sewerage.

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One of the major concerns that the author observed was malnutrition. The disadvantages of malnutrition have long lasting repercussions upon the life of a child. Some of these are:

- Poor immunity to disease
- High infant mortality
- Lack of concentration at school
- School failure leading to drugs and crime
- Prostitution to contribute to household income

Churches were unanimous in that this problem will not disappear by prayer, good preaching from the pulpit and home visitation. This crisis on the doorstep of every church in South Africa is calling for a planned strategic social action to locate, embrace and adopt a long term pastoral model to help orphan children.

The findings from the survey proved that all churches engaged in pastoral care towards orphans. Four of the churches had become community leaders in this field, and indicated a strong desire to help assist churches set up pastoral care ministries in other congregations and a desire to work together in the greater Benoni area.

During the exercise the author had opportunity to interact with some of the ministers. They made mention of the demise poverty causes in their respective congregations. In the inner city church girls were resorting to prostitution for money and to reach out for love. Poverty is the unseen killer to orphan children. It destroys motivation, abuses vulnerable children, pushing them into adult practises of crime and prostitution. There needs to be a shift in church orientation towards social compassion.

The church needs to be the voice of the voiceless, the voice of the poor and the voice of the orphan. Does the church use it's money on orphans, because where it spends its' money will indicate where its heart is. (Pieterse, 2001: 111)

Church 2 of the six churches participation in the research runs and manages a large orphanage in central Johannesburg. They made a statement to me saying the church is a church for the poor. It is God's love and help that they see as their redemption. They indicate that the church is a social movement, driven by solidarity, this solidarity helps the poor, first within the household of faith, then as an extension of social ministry to the poor community where the church is positioned.

Church 4 has a long term vision for the development and establishment of orphanages on the East Rand. This vision was birthed by a particular occurrence when a congregational member lost her domestic worker through HIV (Aids) leaving behind an orphan child. This tragic occurrence has created a consciousness within the church about orphans and their plight.

Through this experience and pastoral care given to the surviving children, became the motivating factor. This church is in the process of planning and building a large orphanage in 2009. Hendriks speaks about this practice, he refers that the church must engage as a community of believers in both word and deed. (Hendriks, 1990: 130)

The author believes that the South African church needs to embrace this need. The author found that in many incidences, it was by default that the church began a ministry to orphans. When the church community went out and witnessed first hand the great delight of helping and loving these children, it did something in their hearts and souls. These people in turn return to their churches with their stories to encourage others to become pastoral care givers to orphan children.

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In the early church of Acts, when certain community problems arose, the church came together as believers to address these social concerns. (Acts 6:1-7) Dialogue must be encouraged. Churches need to talk to each other, and engage in a collective process of action. As Maluleke states that each branch of the church community must be embraced and allow them to be part of the decision making process. (Maluleke, 1993: 39)

Often it is the 'big church' who dominates and bullies the smaller churches. If diaconal initiatives are to work then every redemptive community of faith must be equal and treated as partners. The findings of this inquiry in fact proved the opposite. The bigger churches were open and willing to share in their ministry, share resources and logistics,' as long as the job can be done', was the response from one care giver.

According to Church 5, their experience points to the fact that there is a continued rise in the level of orphaned children. What compounds the problem they advocate is that many rural people migrate to urban settlements such as Tembisa, Daveyton, and Barcelona (Springs). This modern dilemma has harmed the traditional African communal support system. Government research and NGO agencies, predict additional factors that could further add to the crisis.

They gave data that estimated that 12 million non nationals live in

South Africa, the majority in Gauteng. Due to poverty, many young mothers

dump their babies, a ministry that they are involved with in association with the

Department of Social Welfare.

Aims and objectives of this inquiry are twofold. The first is to highlight the

general plight of the orphan, and how the local church can provide pastoral care.

I am encouraged as a minister of a local church just how the churches in this

country have opened their hearts and doors to the plight of the orphan. The

second aim and objective is to promote the local church as a credible ally in a

partnership with local government. The orphan crisis is too large for any one

entity to tackle it alone.

The author has established that the local church has the great benefit of existing

in the remotest regions of this country to the large metros. The research data

proved overwhelmingly that should funding be made available, all churches

would benefit greatly in their quest to establish social justice ministries.
The church community has a responsibility that must traverse the walls of the

physical church and embrace communities where the church is positioned. The

evangelical church in this country still enjoys a general reverence and respect

from the general man in the street.

One of the interviewed churches has a good and established working relationship with local government. They indicated to me that generally the council officials still showed reverence and respect for church initiatives, such as the establishment of orphanages. They intimated that whilst this remains, the church must use every opportunity in forging a good working relationship with local government.

It was very interesting to note the responses from all 6 churches to government aid, should it be made available. (Question 11) The author feels strongly that this a good approach that must be looked into. Many churches are hindered because of financial constraint. If tax incentives were implemented, money made available for orphan care and education, the author is positive that many churches, both urban and rural would get involved.

Crabb supports this sentiment that it is the ordinary people that have the power to change other people's lives. (Crabb, 1997: 31) Orphans become disconnected from a support and loving community, thereby suffering trauma. It is this basic human need that the church community can provide. (Crabb, 1997: 206) The second aim and objective of this assignment is to promote the church to government as a credible and effective institution that can meet this national dilemma.

Objective and accurate evaluation is essential to the successful roll out of this exercise should government support this initiative.

5:3:1 LESSONS LEARNED:

The plight of the orphan in South Africa is too big for government to handle on its own. This is a humanitarian call to every church, to every child of God to do something for the orphan. The author's observation over the last few years as he has prepared this work has been humbled to find both small and large churches doing their very best to embrace the orphan and suffering people through the plight of the HIV (Aids) pandemic.

Observations into the effectiveness of government providing social welfare, fall very short of meaningful engagement and adequate help within this field. Many factors were observed within the departments of social welfare in Witbank and Benoni. Mismanagement, appointments not honoured and general lack of excellence were just some of the factors that the author experienced.

Duplication was rife as well as corruption among many officials. Government has adequate legislation to help and assist people with disability, but the glaring weakness was the implementation and management of this policy framework.

Structure, implementation and strategy need to be corrected if service delivery

is going to be adequate.

5:3:2   THE ROLE OF THE CHURCH IN ISSUES OF SOCIAL JUSTICE

All participants 1 to 6, indicated that their churches were involvement in social

action towards the care and welfare of orphans. Some had established ministries

in this field, whilst others were still in the planning phases. The general

consensus was that the church was proving itself faithful to the call of

pastoral care to all people, especially the orphan.

It was interesting to note that throughout this work there was not a trend within

the confines of denomination or culture. Churches across denominational lines

and race boundaries were engaged in this pastoral need. The black churches in

the authors opinion due to the fact that their congregants came mostly from

informal settlements were less prosperous, yet these churches indicated a high

regard to provide pastoral care for orphans and people affected and infected

with HIV (Aids).

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5:3:3: UNDERSTANDING THE AFRICAN CONTEXT OF SOCIAL JUSTICE :

All participants indicated a good understanding of biblical justice. The exercise targeted the Senior ministers. Senior leadership determine and entrench core values into the life of a church. A good leader will communicate and implement to their faith communities what are the core values that they need to embrace and institute.

It is common knowledge that if the senior leader does not embrace a certain philosophy or culture it will not grow and effect the whole. All the churches interviewed indicated that social justice was a core value in which they believed in and to the best of their abilities tried to embrace these needful communities.

If one was to critique some of these church leaders, the area I found lacking was their knowledge of the causes of this pandemic. This work has determined beyond doubt that the major cause of the orphan crisis is due to the high death rate of middle aged people because of HIV / AIDS. Most victims fall within the lower levels of the socio-economic spectrum. The author intends to revisit all participants and summarise his findings. He intends to forge a working relationship with all churches if possible.

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He also intends to offer assistance and training in the area of HIV / AIDS and how this pandemic is causing the orphan crisis. If a way forward can be achieved that will have a positive effect on orphan children on the East Rand, then the author believes that some good will come out of his work.

Practical theology in the context of social justice must be African in its theory and practice. Many theologians and ministers have trained at seminary and universities where the bias is largely western. Most theories that are practised in the developing world have been passed down and taught from western tradition.

Issues that effect social justice are not unique to Africa, but the scale in which it has become is definitely unique. Louw agrees with this and states :

> "*Pastoral care is mostly oriented to the European and North American model.*" (Louw 1995-29)

The author believes that we have good leadership in this country to implement and institute a diakonia most effective to our particular need of social care, especially within the field of pastoral care for orphan children.

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The western model of pastoral care is effective in most middle class suburbs of South African cities but will find itself deficient in its application in remote rural villages. In these remote regions, culture plays a strategic part in everyday life. What is needed is the development of a thorough and serious pastoral care model that takes culture and African traditions into consideration. With this in mind an effective Pastoral care model can evolve and become strategic knowing that issues such as HIV / AIDS and orphans is a social ill that is only going to increase in the future.

Pastoral care must become African in context. What needs to be assessed is the essential needs of orphan children to ensure that they grow up to become whole, balanced and take their part as useful and valued people in the South African society.

Throughout this inquiry the emphasis has been on the child who has lost their parents due to war, illness or disease which is rife on the African continent.

To achieve a clear and concise understanding into achieving a care therapy suitable for these children, the author has endeavoured to the best of his ability to glean and embrace the best elements of practical theology from Gerkin and Campbell.

Both these experts in their perspective fields within the encumbrance of Pastoral care come from a western worldview. In the author's opinion many liberation theologians on African soil will argue that they have very little to offer into the African context. The author disagrees. Basic human needs such as security, love, acceptance, motivation education, purpose and destiny are the same for all people. The cultural context changes but the basic human need to provide therapy to become whole is the same for all people. When therapists respect the differences set within different cultures and honour these differences, harmony and progress results. Gerkin and Campbell methodology have assisted many inquires into the formulation and development of a contextual model of Pastoral care.

Gerkin helps the caregiver to understand through human experience where to begin in each situation. He goes on to say that narrative therapy and counselling will be different for every person. (Gerkin 1984:37) and an important aspect that is very important within the African context is that therapy and care is not only individual but for the whole family. (Gerkin 1987: 118)

With the author's experience in local church and exposure to issues surrounding social ills, socio – economic and political unrest in Zimbabwe and then in South Africa , the church has been forced into a constant flux of change. Within the South African context, drastic times asks for drastic changes in pastoral care methods. For example, few pastors could have predicted the xenophobic outbreak of foreign nationals in Alexandria. Within days the church was presented with drastic measures of intervention to help and stop human suffering.

In the 1980's, few church leaders could have predicted the pandemic of HIV /AIDS, the massive burden placed upon many churches as sick people began to sit on church pews, confused and afraid that they were cursed. No one knows what tomorrow holds, except God himself. As Care practitioners, we have the biblical model of Christian love in what the author has called the 'Samaritan Diakonia' If we are true to our calling, then the church will be the greatest enterprise on earth.

5:4 CHAPTER SUMMARY:

Within this chapter, the author has endeavoured to engage the crucial issues surrounding social justice factors that touch the lives of people who are serious members of God's 'redemptive community'. These communities of compassion and justice extend understanding and support to the less fortunate in this world, namely the orphans. The reality of social justice and how the church must understand this factor is crucial to the success and relevance of meeting needs of orphan children.

This chapter has highlighted the plight within the Sub-Saharan region. The importance to see the 'big picture' is because the Sub Saharan population is transitory in nature. Migrant workers come from many nations that surround South Africa, contributing to the spread of HIV (Aids) Political unrest in Zimbabwe has resulted in millions of illegal immigrants coming to this country, placing increased burden upon essential and municipal services such as medical institutions, accommodation, water and sanitation.

Khulamani in South Africa is a wonderful platform where children have had the safety to share their stories of the injustice of the past. Apartheid caused great hardship for people in this country, now at last human dignity is respected and

institutions are being positioned to address these injustices of the past. A child is voiceless, therefore the author believes that the church needs to represent these people that the injustice of the past will not reoccur.

Encouragement to tell their stories was a powerful tool for healing, especially when many orphan children had no history or recollection of when their parents were killed or if they were still alive. Through the lessons learned, a systematic African diakonia can be formed, then implemented to care for the children of this land. A formalised theology has been passed from western mindset that has been taught by most ministers and pastors who have received formalised theological training. What experience teachers, is that western theology in the field of pastoral care or practical theology is deficient to meet the demands of a rapidly changing African church.

CHAPTER 6

6:1 RECOMMENDATION, OUTCOMES AND FURTHER INQUIRY:

This is the final chapter of this inquiry, and will serve to highlight possible areas where the author believes may be useful for future research. This dilemma facing the church is organic by nature, new horizons that shift and change rapidly. The church needs to change, become aggressive to meet this huge challenge of orphan children that grows rapidly year after year.

6:2 THE VERACITY OF INJUSTICE :

The history of this nation was forged in the crucible of injustice. From the Anglo Boer War, injustice has become intrinsic in South African society. England against Afrikaners, concentration camps where woman and children starved to death. A harvest of injustice germinated and in a sense we have been reaping the harvest ever since.

This research has proved through literature and interpretation from the questionnaire that pastors and ministers have articulated that this field is vast and yet essential for the well being of a healthy and vibrant society.

This dilemma needs to researched and understood if the church universal is to have a meaningful impact in South African society. The church must be faithful to reach and care for suffering children, whatever may be the origin of their demise.

Future generations in this country do not have to repeat the injustice of the past. This country for so long has been ripped apart by racial hatred, inequality and intolerance. Scar tissue hardened the human heart that issues of grace, mercy and justice could not penetrate.

The acceptance of apartheid by the Dutch Reformed Church caused many, especially people of colour to loose their respect for the church. In their eyes the church was the 'angel of death' rather than the liberating power of God's love. The reality of the South African problem became global as mounting pressure was put on the National government from outside it's borders and many evangelical churches became increasingly vocal and active against the evil treatment of people during this dark time in the history of this country.

Poverty is a major cause of social ills and gross injustice. Some of these have been listed and discussed at length throughout this research. Some of these are highlighted by Wilson and Ramphele through their extensive work to highlight poverty in South Africa: 264.

- Illiteracy

- Unemployment

- Sub standard health care in rural areas

- Low basic wage for unskilled labourers

- Urbanisation in the form of Informal settlements.

- Poor service delivery.

Transition of power, resources and wealth that is balanced and sustainable needs to happen over a protracted period of time to ensure that the solid socio-economic base and infrastructure that this country enjoys as the strongest economy in Africa is not undermined. If this transition happens too rapidly, then imbalances will occur. To prevent this from happening, sound and careful planning and implementation must be made to correct the imbalance of the past.

The author is a firm advocate that two wrongs do not make a right. He is against the current policy of 'Affirmative Action and 'Black Economic Empowerment'. This undermines the very fabric of what this enquiry stands for, that of justice. All people are created equal, need to be given equal opportunity to aspire and achieve greatness.

6:3   A MULTI FACET PASTORAL APPROACH :

The Pastoral needs of people in this country are different to that of most western countries. The majority of the population of this country are people of colour. The vast majority of people of colour fall into the bottom socio economic class. If a meaningful pastoral care system is to be effective within the field paradigm of this work, then it must embrace people of colour. Over eighty percent of orphan children are black. If a purely western model of pastoral care is used to minister to these children, the author believes that many important issues will be neglected. Rural culture is community based, and aspects of their culture play an integral part in their daily lives. (Eybers 1991: 2)

Research into this field of pastoral care, focusing on a multidimensional approach would be an interesting research. Areas of consideration to formulate this Pastoral care model would have to therefore consider the:

- African worldview,

- The hardship faced by many who live below the poverty line

- How poverty has effected so many households.

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ANNEXURE (A)

80 GOODMAN ST
RYNFIELD
BENONI

Phone - Home   (011) 849 8044
Phone - Office   (011) 849 6012
Email – john@victorychurch.co.za

Dear Rev. Dr. Ds. Ps. _____

**REQUEST TO PARTICIPATE IN RESEARCH PROJECT FOR A PHD
DEGREE**
(Degree in Doctor of Philosophy)

The title of the dissertation:
**CREATING A STRATEGIC JUSTICE MINISTRY IN THE LOCAL
CHURCH THAT WILL ENABLE THE CHURCH TO CARE FOR
ORPHANS IN BENONI, SOUTH AFRICA.**

The research to be undertaken is in two parts:
1) Qualitative review of past and present work covered in this field
2) Empirical research done with a questionnaire to gauge the coverage of
   pastoral care given to orphans from local congregations in Benoni.

Rev. John W. Pocock kindly requests your participation in the latter part of this
research, namely to complete the 12 question questionnaire, so an accurate
assessment can be assimilated as to find the coverage of local church
participation in social justice, in this regard – orphans.

You are assured that the material obtained will be kept in strict confidence.
Should you request it, your identity and that of your congregation will remain
anonymous.

Church participation is voluntary, and should you request to withdraw the
information, the researcher will do so.
Yours truly,

Rev. John W.Pocock.   267.

ANNEXURE (B)

ORPHAN CRISIS IN SOUTH AFRICA:

QUESTIONNAIRE :

1) Name of Senior Minister (Optional)
_____

2) Denomination and church affiliation (Optional)
_____

3) What is your understanding of Social Justice?
_____
_____ _____

4) Is your church involved in the Pastoral care of orphans outside of your church?
_____
_____
_____

5) Are there orphans in your church?
_____
_____
_____
_____

6) How are they cared for (Education, accommodation, medical)
_____
_____
_____
_____

7) HIV/AIDS is the major cause of the orphan crisis on the East Rand. Is your church involved in a preventative program with your members. Is there a ministry that cares for infected and affected people from your church?
_____
_____

8) Is your church involved in any HIV / AIDS ministry on the East Rand?

_____
_____
_____

9) Do you think that the Department of Social Welfare is doing enough to resolve the orphan crisis on the East Rand?

_____
_____
_____

10) What is the single greatest constraint in your opinion that hinders churches from doing more in issues of social action and social compassion.

_____
_____
_____
_____

11) If government proposed a program of financial support and benefit to churches that are willing to care and look after orphans, would your church be interested

_____
_____
_____
_____

12) A renowned church leader made the statement, " The local church is the greatest enterprise on earth!" Can the church unite and become an effective voice and agent of change in South Africa?

_____
_____
_____
_____
_____

ANNEXURE (C)

METHOD OF DATA COLLECTION

1) Demographic study of the city of Benoni was undertaken to ensure that a comprehensive survey be accomplished. Within the Benoni area, most race and cultural groups are represented and for the purpose of this research it is important to interview all denominations which are representative of the South African Christian society.

2) Church selection is vital to the success of this research. A cross section from Mainline churches to Charismatic churches will be the principle factor of the questionnaire. The questions are the same for all churches to allow for accurate qualitative procedure.

3) Neutrality was important throughout the whole process. Issues of prejudice are important to keep away from this process, especially when dealing with cross cultural communications. Random selection was important to ensure a comprehensive coverage of all visionary leaders. Church size *was* not a factor in the selection process.

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4. A letter of introduction accompanied each application requesting participation in the research, the nature of the undertaking and duration when the questionnaire would be required. Confidentiality and applicants identification would be honoured at the applicants request.

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