

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.*

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%).

Poverty is deepest in the Eastern Cape, Free State and Northern Province, which together make up 36% of the population but account for 51% of the total poverty gap. Poverty is not confined to any one race group, but is concentrated among blacks, particularly Africans: 61% of Africans and 38% of coloureds are poor, compared with 5% of Indians and 1% of whites. Three children in five live in poor households, and many children are exposed to public and domestic violence, malnutrition, and inconsistent parenting and schooling. The child risk of poverty varies widely by province: in the Eastern Cape 78% of children live in poor households, compared with 20% in Gauteng.

Household surveys provide information about inequality between households, but cannot provide much information about inequality within households. Hence, while ‘poor women’ are generally perceived as those within poor households, the relative position of women within non-poor households is not clear. However, women are clearly more likely to be poor than men: the poverty rate among female-headed households is 60%, compared with 31% for male-headed households.

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 spurred 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.

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 its 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 losing 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 its orientation. The church has always been the moral compass to the world, it must not bow down to external pressure and compromise its 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.

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 our attitude of life.”

(McGilvray, 1983: XII)

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

“In primitive religions, 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 where 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....

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. Their 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.

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 marks 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)

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 follows 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 its 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 answer 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 its 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. By 1995, 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)

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:

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.

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 Culture 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.

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 wanders 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 exemplified by Jesus. As he explained in the Parable of the Lost Sheep, this the author proposes to become the model or bench mark that the 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 be 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 .

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 confines 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 one's 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.