

CHAPTER 3.

WHAT CONSTITUTES BIBLICAL JUSTICE?

3:1 DEFINITIONS OF JUSTICE.

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

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

What problem needs correction in order for change to take place from the inside out (Crabb, 1988: 186)

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

For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. (Romans 6:23 NIV)

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

*In English the terms righteousness and justice are different words, but in both the Hebrew Old Testament and the Greek New Testament there is only one word group behind these two English terms. In the Old Testament the terms primarily translate forms of the **tsedek** word group, and the New Testament members of the **dikaio**s word group.*

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

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

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

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

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

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

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

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

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

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

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

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



Sunshine, they have longed for you in the calm of a sleepless night, and yet they feared for you, the 100 000 old men, women and children, crowded into cold, shivering, damp and dark tents where the helpless young cannot be properly cared for and cried in vain for food.

It would be a hideous irony if they should call this Sunday there holiday of rest. Is it a mere chance or is it a cruel purpose, that for this tyrant's date the dear Lord's Day has been chosen?.

Our hearts bleed for them in their distress. Blood is thicker than water. Kinship in itself is something. But more than our kinship speaks our sorrow, our anger because holy justice has been violated, because might is above right, because of the violence done against children who are not yet boys, to feeling women, mothers, wives, brides, daughters, to old men worn out with age. (de Gruchy, 1979: 25)

The British victory in 1902 was hailed as a triumph for many Black Africans, and it was also applauded that the gospel could now be commissioned to all black people across South Africa.

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

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

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

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

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

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

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

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

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

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

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

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

(Dunbar Moodie, 1975: 67)

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

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

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

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

(de Gruchy, 1979: 33)

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

What extenuating circumstances led people to act and live the way they did?

These life patterns evolved out of human values that seek a better life, a better future for themselves and their children.

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

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

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

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

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

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

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

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

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

- 1) The council was not really bilingual.
- 2) The differences between English and Afrikaner view on the 'native question' was too large.
- 3) The synods within two of the provinces of the DRC, namely those in Natal and Orange Free State had never joined the Christian Council, and put pressure on the general body to break away.

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

3.2.2. THE BIRTH OF THE AFRICAN INDEPENDENT CHURCH;

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

3.2.3. THE DUTCH REFORMED CHURCH AND APARTHEID:

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

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

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

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

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

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

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

(du Plessis, 1911: 249)

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

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

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

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

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

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

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

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

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

3:3 VOICES OF JUSTICE THAT MADE A DIFFERENCE:

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

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

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

The emphasis was to expose white Christians to the biblical message that all people of all race and creeds were created equal. The work of Naude and the Institute was from the onset rejected by the Dutch Reformed Church.

Mounting pressure forced Naude, together with many DRC ministers who were members of the CI to break from their denomination. Naude gleaned most of his support from white English speaking churches, but throughout the history of the CI until it was banned in October 1977, the white Christian community did not want see radical cultural changes within South Africa.

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

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

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

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

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

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

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

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

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

(De Gruchy, 1979: 118)

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

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

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

This also applies to other Churches, ministers of the Gospel and confessing members of other Churches who do in fact believe in separate development....I again want to make a serious appeal to you to return to the essence of your preaching and to proclaim to your congregations the Word of God and the Gospel of Christ. (DeGruchy, 1979: 119)

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

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

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

3:4 ORPHAN CRISIS IN SOUTH AFRICA:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Many 'white folk' consider the policies of Affirmative Action (A.A.) and Black Economic Empowerment (B.E.E.) apartheid in reverse. (Moodley, 2000: 130). These new policies create a new modern injustice. The author is adamant from a biblical analysis that two wrongs never make a right. By denying young white people equal opportunity, a new injustice will occur and bring an imbalance within society. Many whites do not deny the evil policy of apartheid, the fact that many blacks were denied good education and the levels of illiteracy was high, corrective measures have been put into place, yet not at the expense of the implementation of an unjust corrective methods. (Stone, 1996:209)

Most developing countries struggle with the scourge of poverty. The world bank has estimated that nearly half of the population of Africa live below the poverty line of US\$1.00 per day. (World Bank 2000: 83) Smith makes interesting observations that poverty is increasing in more than 20 countries within the Sub-Saharan region. Poverty is greater today than it was a generation ago. (Wilson and Ramphele 1989:4) Since apartheid was abolished in 1995, we have witnessed a growing black middle class, but the poorest of the poor still continues to grow.

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

May makes the following statement:

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

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

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

In Pieterse's work on poverty, he makes some general observations that correspond well with May. Poverty in South Africa knows no distinction with race or colour, yet he points out that poverty is concentrated mainly amongst the blacks. Past racist legislation during apartheid era contributed greatly towards this factor and although South Africa is wealthy with mineral resources, it is mainly the whites that have enjoyed this natural wealth. (Stubbs, 1978:89)

Poverty forces people to migrate to where they believe they can find a better life. Labour migration has been a common practice since the early 1960's, many black households are left fatherless.

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

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

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

Illiterate people remain primitive and prone to cultural practices that might endanger them to contract HIV (Aids) During apartheid in this country whites received a privileged education.

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

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

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

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

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

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

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

- Increase in disease
- High infant mortality
- Premature death
- Reduced life expectancy.

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

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

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

- Kwazulu Natal was the highest with 36.2%
- Mpumalanga 23.8%
- Gauteng 22%

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

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

- To calculate new estimates of the disease by totalling HIV and AIDS related deaths.
- Number of infected children infected through mother – to – child transmission of HIV.

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

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

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

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

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

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

(UN Aids Survey, 2004 : 14)

Deaths in 2004

640 000

Estimated number of orphans in South Africa.

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

Cumulative orphans in South Africa 1,200 000

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

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

HIV prevalence among sex workers tested in Natal increased from 50% in 1997 to 61% in 1998. 2004 the prevalence was 58%, a decline of 3%.

Information on HIV prevalence among STD clinic patients is available from Johannesburg since 1988. Among male STD clinic patients, HIV prevalence increased from 1% in 1988 to 19 in 1994.

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

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

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

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

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

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

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

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

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

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

PREVENTION OF HIV TRANSMISSION:

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

INFORMATION, EDUCATION AND COMMUNICATION

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

The WCC Aids document highlight a number of preventative methods, namely education and effective communications into meaningful prevention.

Communicating a message that is easy to disseminate within a particular generation and cultural group. Keeping this in mind, careful planning is essential to its success.

The educational message must be clear and easy to comprehend, using appropriate media targeted specifically on the groups to be educated.

The most effective educators are people directly affected by HIV / AIDS.

The community must be involved in identifying the cultural and social practices which increase or decrease the risk of HIV transmission, and in formulating education programmes appropriate for its situation.

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

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

(WCC Study Documents,1997: 11)

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

SUMMARY OF HIV /AIDS IN SOUTH AFRICA

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

- 2000 National HIV infection rate at antenatal clinics : 24.5%
(Ante-Natal Survey, Department of Health, 2000)
- Minister of Health in South Africa, Dr Manto Tshabalala – Msimang confirmed that from reports taken in April 2000, that 4.2 million South Africans are already infected with HIV.

- 40% (R44.2 million) of the health budget allocated by government to combat HIV in the 1999 / 2000 fiscal year was unspent.
- By the year 2010, it is projected that AIDS will have killed 5.6 million people in South Africa. (*US Bureau of Census, 1990*)
- By the year 2010, 6 million people and 18% of the national workforce will be infected by the HIV virus. (*SA Institute of race Relations, 2000*)
- Only 48% of clinics in Kwa Zulu – Natal, which has the highest prevalence of HIV infections in the country offer HIV / AIDS testing. (*SA Health Review, 1988*)
- Impact in life expectancy in 1998 – approximately 14 years (*US Bureau of the Census, 1999*)
- Aids will double the child mortality rate by 2010 (*HIV / AIDS and Human Development of South Africa, UNDP, 1998*)
- By the year 2002, there will be 800 000 AIDS orphans in South Africa (*HIV / AIDS and Human Development South Africa, UNDP, 1998.*)
- Anecdotal evidence suggests that patients with HIV – related illnesses occupy approximately half of the acute paediatric and adult medical beds in government hospitals in South Africa. (*SA Health Review*).

- In 1999 there were approximately 1600 new infections everyday. In 2008 it is estimated that this has risen dramatically. Unofficial figures point to 2200 new infections everyday. (*SA Yearbook 1999*)
- Given the fertility rate of South Africa, AIDS will not overcome the momentum of the population growth. However, population growth rate are projected to drop by 71% by 2010 as a result of HIV / AIDS (SA Institute of Race Relations)
- The biggest impact of AIDS will be on life expectancy. By 2010, life expectancy will be 43 years; 17 years less than it would have been without AIDS. (W.H.O. Bulletin: Oct 1999)

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

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

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

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

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

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

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

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

(2 Timothy 3:1-5, 13).

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

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

CHILDREN LIVING IN IMPOVERISHED HOUSEHOLDS:

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

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

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

- *sexual abuse such as rape and being forced into prostitution.*
- *broken and unstable homes in which step-parents and relatives may abuse children alcohol abuse by one or both parents, leading to child abuse exposure to violence*

- *unemployed parents who are unable to care for their children, leaving them dependent on others. Many children are cared for by grandmothers and great-grandmothers with a government pension of R500 (since march 2000 this has been R900) per month. These women and the children's mothers mostly carry the cost of the children's upkeep and education.*
- *susceptibility to retarded physical and mental development as a result of under nutrition and lack of education, putting them at a disadvantage with their peers.* (Pieterse, 2001: 35)

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

THE WORLDS ACCEPTANCE OF SEX.

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

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

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

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

Packer stated the following in this regard:

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

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

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

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

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

(Gerkin, 1979: 202)

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

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

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

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

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

3:7 CHAPTER SUMMARY

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

This humanitarian crisis must propel both government and organisations like the church to come up with meaningful structures to cope and help these children.

To illustrate this pandemic, a table shows the number of orphans in the region:

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

Such data is vital to the effective mapping of control measures for the effective long term care for orphans. The above data indicates that this is an international problem with the main countries concerned being south of the equator.

International organisations like UNAIDS and the WHO have become strategic in their leadership and strategic help in offering vast amounts of financial backing.

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

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

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

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

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

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

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

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

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

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

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

CHAPTER 4

4:1 DIAKONIA: A CARE OPTION FOR ORPHANS.

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

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



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

“Which of these three do you think was a neighbour to the man who fell into the hands of robbers?” The expert of the law replied, “The one who had mercy on him.” Jesus told him, “Go and do likewise.”

(Luke 10:25-37)

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

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

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

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

Pasquarello made some insightful observations:

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

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

prefers his own privacy to the benefit of others, seeing that the Only-Begotten of the Supreme Father came forth from the bosom of the Father into our midst, that he might benefit many?” (Pasquarello, 2005: 40)

Pasquarello gives clear insight into the inaction of many churches to engage into matters of pastoral care. If you walk past the broken, the forgotten, the underprivileged and the misfit, can you call yourself a pastor, a shepherd of the God’s household. Central to God’s call of love to all people was to extend acts of kindness.

Both Campbell and Gerkin give clear direction towards the church as a healing and embracing community. Campbell highlights the following:

As we seek more deeply for those resources of help and guidance which we have to offer others in pastoral care we find them in a surprising place – in our vulnerability.

It is natural for us to suppose that we must help out of our strength. Indeed all professional intervention in the lives of others depend upon a certain strength or superiority. Professional helpers have a particular form of knowledge and skill which they put at the disposal of clients. They

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

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

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

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

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

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

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

Gerkin states the following:

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

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

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

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

4:1:1 THEOLOGICAL INTEGRITY WITHIN DIAKONIA:

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

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

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

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

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

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

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

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

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

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

your light shine before men, that they may see your good deeds and praise your Father in heaven. (Matthew 5: 14 – 16, NIV)

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

4:1:2 THE SHEPHERDING DIAKONIA:

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



“What do you think? If a man owns a hundred sheep, and one of them 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 wander off. In the same way your Father in Heaven is not willing that any of these little ones should be lost. (Matthew 18:12-14 NIV)

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

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

More than any other image, we need to have written on our hearts, is the image most clearly and powerfully given to us by Jesus, that of the pastor as the shepherd of the flock of Christ. Admittedly, this image originated

in a time and place in which the shepherd was a common place figure, and we live in a social situation in which shepherding is a scarcely known, even marginalized vocation. Nevertheless, the New Testament depiction of Jesus as the ‘Good Shepherd’ who knows his sheep and is known by his sheep. (John 10:14) has painted a meaningful, normative portrait of the pastor of God’s people. Reflections on the actions and words of Jesus as he related to people at all levels of social life gives us a model sine qua non for pastoral relationships with those immediately within our care and those strangers we meet along the way.

(Gerkin, 1992: 80)

The church then has a shepherding influence on the community where it is placed. These important factors are: (Gerkin, 1992: 79)

- The church giving care
- The church becoming involved with mediation and reconciliation
- The church upholding the moral fabric of society
- The church reaching those in special need.

The focus of my inquiry through quantitative research will be to gauge the social action of six selected evangelic churches in Benoni, and then come up with recommendations.

4:1:3 CHURCHES RESPONSE:

As a hospital deals with matters of health care and physical disease, the church must respond to the broken, forgotten and afflicted people in society. The parable of the ‘Good Samaritan’ gives a clear outline of the churches call to action. Churches that are not engaged in action grieve the heart of God.

The author is hopeful that this research will bring awareness to churches that do not engage in social compassion. Most churches belong to ecumenical movements within a city. It has been my experience in Witbank and also in Benoni that there exists a willingness for churches to engage in city projects. I am firmly convinced that if churches are exposed to projects that have a positive influence in pastoral care towards the wider the community, they will get involved. Church practice is well summarized by Pieterse:

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

the gospel – among individuals, in the congregations and in society. These acts are communicated not just in language but also in deeds (cf Ricor 1991; Kearney 1996). They are intentional acts aimed at intervening in a situation with a view of transforming it. The transformation at issue happens in accordance with the values of God’s Kingdom in the lives of individuals, in the church and in society. It happens through the proclamation of the gospel and through living and acting in accordance with that gospel – with a view to liberation. Practical theology studies these acts in order to improve them against the background of theological theory and the realities of the context and society in which we live and work. (Pieterse, 2001: 9)

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

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

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

- 2008 economic downturn increasing levels of poverty
- The sharp rise of the urban poor
- Increase levels of poverty within white communities
- Failing public health facilities
- Xenophobia
- Desperate need for housing

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

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

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

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

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

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

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

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

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

- 1) *wherever there is conflict, there the church must be as an instrument of reconciliation;*
- 2) *wherever there is injustice, there the church must be as an agent of change;*
- 3) *wherever there is suffering or want, there the church must be as a community of compassion, ministering to the needs of people in whatever ways are possible;*

- 4) *wherever there is corruption, there the church must be as a symbol of God's judgement on the evils of society and as a witness to his truth;*
- 5) *wherever a person is separated from person, group from group, race from race, nation from nation, there the church must be as a demonstration of God's love and of our oneness in Jesus Christ. (Armstrong, 1979: 47)*

I agree with Armstrong in his statement that the church must become a community of compassion, especially coming out of a past where a large segment of the population of South Africa suffered racial discrimination, segregation and a denial of basic human rights. This can become a time that the church can become the catalyst of healing that has divided this nation for so long.

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

Both Gerkin and Campbell leave for all pastoral care practitioners an excellent model to implement. A firm belief in the effectiveness of this model will lead to a positive way forward in caring for orphans. Church models need to be created that embrace all people. People are seeking a church that represents the love of

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

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

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

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



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

(Gerkin, 1979: 111)

The Christian community over the last 20 years has experienced great change. If we are not organic in our approach to methods of pastoral care within an ever changing world, then our methods will eventually become irrelevant. Methods of pastoral care today have changed remarkably. For example today we deal with a large percentage of children coming from single parent homes. Elements of dysfunction become apparent when the child becomes an adolescent without a father or mother figure head. This applies to critical situations within pastoral care to offer guide lines in the care of orphan children, their education, possible government assistance for health and foster care.

A SCHEMATIZED MODEL:

I experienced the above scheme in Witbank at Agape Christian Church. The church was planted by Pastor Jeremiah Zulu in a large informal settlement on the outskirts of Witbank. They offered a service to the community to relieve the pressure and burden placed on families looking after extended family units whose parents had died as a result of HIV (Aids). These children were dropped off every morning and collected in the evening.

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

4:1:6 DIALECTICS OF CARE:

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

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

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

4:2 SELECTION OF CHURCH PARTICIPANTS IN BENONI.

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

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

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

In the 1940's and 1950's, the region was the main gold producing area in the world. Mines such as Kleinfontein, and New Modderfontein were extremely rich and operations ceased in 1964. It was during this time that the business and corporate sector was developed. The vibrant and profitable mining industry demanded a highly sophisticated light and heavy industry to supply manufactured product and consumables. Today, most mining has shifted to the Free State, but the industrial giant on the East Rand is Africa's largest.

A large work force is resident on the East Rand, namely Daveyton and Tembisa. Many people are migrant workers, leaving their spouses back home, increasing the demand for prostitution. This factor leads to unwanted pregnancies and so the orphan crisis grows with unwanted and abandoned children.

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

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

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

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

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

4:2:1 DEMOGRAPHICS AS A TOOL :

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

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

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

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

4:2:2 ORPHAN DEMOGRAPHIC:

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

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

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

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

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

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

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

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

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

4:2:3 THE NEED FOR VISION:

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

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

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

As ministers of the Gospel, we need to see things the same way God sees them. Ministers have a mandate to teach their congregations God's word. This teaching endorses service. Christians are called into action. Very often when we first glimpse God's plan, we are far from its fulfilment in our lives. It takes faith in God's Word that as leaders we begin to set our vision to mirror God's blueprint. In scripture the word vision and revelation are synonymous. God raises up men and woman he calls into service. These he gives revelation to lead the flock of God.

Where there is no revelation, the people cast off restraint;

But blessed is he who keeps the law. (Proverbs 29:18)

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

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

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

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

This dysfunction when observed in the lives of orphans, manifests in mental and emotional trauma. (Gerkin, 1922: 121)

Campbell highlights what community and care do to people who are traumatized through the loss of parents. Every human being needs to be loved, protected and given a sense of dignity. In caring for orphans we need to create a model that leads to care and acceptance. Many churches have been instrumental in the formation of children homes. Eight orphan children are placed within each home with house parents. Note that this is a lifelong commitment. The home parents become the parents of these children for the rest of their lives. No registration is needed through social welfare for eight children or less.

These homes are proving most successful. All basic human needs are being met. Campbell's book, "*Rediscovering Pastoral Care*" greatly aided the author in his evolution of pastoral care. He comments:

Just as vital as an individual's rediscovery of pastoral resources within the self is the renewal of pastoral ministry of the church as a community of those who care. This communal dimension of rediscovery will be aided by two developments: the revitalization of theology so that it springs once

more from situations of real human need encountered in pastoral care; and the recovery of the ancient insight (Micah 6:6-8) that spirituality and the seeking of justice are inevitably intertwined, giving pastoral care a necessary political dimension.

A Revitalized Theology:

The rediscovery of pastoral care depends upon the formulation of a common language by which individual Christians can both communicate with each other and explain to the world outside the Church what they are trying to do in their caring acts. Yet there has been a dearth in recent times of the kind of reflection upon praxis which creates a living theology. The emergence of such a theology depends upon an escape from the excessive rationalism and disavowal of the emotions which has characterized traditional theology. In a world of abstract categories the organised world of emotional and bodily reactions has no place, yet this is the world in which most people encounter their greatest problems. Small wonder that what churches say seems largely irrelevant to the majority of people in modern times. (Campbell, 1981: 108)

4:2:4 CHURCH SELECTION:

The selected churches were invited to participate in this research through a letter requesting their kind participation. The author was mindful as to the sensitivity of the exercise. Some leaders might feel that such an exercise might expose areas of weakness with their leadership. As a practitioner, the author is mindful that this next phase of the research was going to be the most difficult. The letter requesting their participation is Annexure A. Confidentiality and anonymity would be kept throughout the research.

Initially the author gave each church 14 days to answer the questionnaire. The response was excellent and the author could engage qualitatively to assimilate the data and begin to draw meaningful conclusions. The questionnaire used is Annexure B.

The selection of churches was broad based. A comprehensive sample was essential if the research was to be successful. Of the ten churches selected, they all fitted into the three main church categories, namely :

- 1) Mainline
- 2) Pentecostal / Charismatic
- 3) African Independent Churches.

Mainline church denominations in Benoni:

- Anglican
- Methodist
- Presbyterian
- Catholic
- Dutch Reformed.
- Church of Nazarene
- Baptist

Pentecostal / Charismatic churches in Benoni.

- Assemblies of God
- Full Gospel
- Independent churches
- A.G.S. (South Africa)
- African Independent Churches.

The response was favourable, throughout the research. Of the 10 churches, 6 responded, 4 wished to remain anonymous.

The level of community involvement both within the church and into the surrounding areas was very high. Of the 6 samples, 3 were small churches of less than 200, yet their involvement into the community was good. The three smaller churches were not directly involved in orphan care but indicated a strong desire to do so in the future.

The 3 larger congregations, two traditional and one African Independent Church had large works of HIV and orphan care in a number of informal settlements and inner city projects. My initial perception of the traditional church was wrong. Findings from this research in fact indicated that the traditional church's involvement in community projects is far greater than I originally thought.

4:3 PROFILE OF SELECTED CHURCHES

A broad base profile is desired, so the author has selected two mainline churches, two charismatic churches and two African independent churches. Of these six churches prior to the assessment, the author knows that three are very involved in the pastoral care of orphans. There is a large number of orphans located in the informal settlement of Barcelona, on the outskirts of Benoni, the African Independent church runs a large orphanage in the inner city of Johannesburg.

The starting point of this qualitative research is what is happening on the ground. What is the praxis? In the context of this research, we want to ask questions that will determine the level of involvement of pastoral care being offered to orphans in the Benoni area. Procedures will be based upon conclusions from the questionnaires as to whether the level of pastoral care being offered from local churches included orphans. If the response is negative, then the question must be raised if in fact the negative can be changed to a positive.

The identity of the churches will remain anonymous, for purposes of confidentiality. The questionnaire was divided into four main categories for comparison. These categories are:

- 1) Is social justice a church value ?
- 2) Is your church involved with orphans?
- 3) Does the church have an outward focus?
- 4) Is the churches response to people affected and infected with HIV / AIDS positive in – lieu that it is the single greatest cause to the orphan crisis in South Africa?

4:3:1: GROUNDED AUTHENTICITY:

This research undertakes to ascertain the involvement of local churches within the Benoni area. To gauge the level of engagement within the field of social justice. A wide cross section of churches were invited to participate. In total 10 churches were handed a questionnaire. (Annexure A) 10 churches were identified, sampling was as broad based as possible, to achieve the required objective. Of the 10 churches, 6 returned their questionnaires. Assimilation of data was now possible to gauge what percentage of churches were directly involved in social justice, namely pastoral care towards orphans.

4:3:2: Is social justice a church value?

4:3:3: Is your church involved with orphans?

4:3:4 Does the church have an outward focus?

4:3:5: Is the churches response to people affected and infected with HIV /

AIDS positive in - lieu that it is the single greatest cause to the orphan crisis?

These 4 sub categories will give qualitative data for this research.

Churches were medium to large, membership ranging from 150 to 500. Of the churches selected, most denominations were represented, as well as the three major language groups:

- Zulu / Xhosa
- English
- Afrikaans.

Data analysis and assessment that is obtained will be discussed in the opening of the 5th chapter . Throughout this research, literature has been used to assess similarities and differences in models of pastoral care. Highlights of economic sciences, sociology and pastoral practices that effect the field of this study have been reviewed.

4:3:6 THE REALITY OF THE ORPHAN CRISIS

Assimilation of data and reviewing the latest literature on issues of social justice and pastoral therapy has been rewarding. Conservative indications peg the orphan crisis at a higher level than what was originally thought. All indicators and survey material, both governmental and international organisations such as W.H.O. and U.N. show that with Aids still on the increase, the number of orphans will rise concurrently. State organs are stretched to capacity to deal with the orphan crisis. What is needed is strategic thinkers, leaders who don't shrink into the shadows when faced with such a crisis.

They remain calm in the midst of the storm and able to guide the ship that will carry orphan children out of harms way to safety, love and a preferred future.

The only organisation that is capable of this is the church, the greatest enterprise on earth. An organisation found in the remotest village to the largest city. This research finds that there is a growing awareness within church movements to care and embrace social justice. Many have perceptions within church circles that the universal church is indifferent to issues of social justice, yet this research proves the opposite.

4:4 HANDS OF HOPE:

Hands of Hope is a social justice ministry to provide pastoral care to communities in need. It is a registered N.P.O. through the Department of Social Welfare. Registration is essential in this country if corporate and business funding is to be sourced.

As it has been established that HIV /AIDS is the major cause of the orphan dilemma. Communities are decimated as a result, and as communities are broken, we loose the very basic building block of society. At the very basis of understanding biblical community, we need to know ourselves .

As a community of believers are grouped together, understanding and respect of ones differences is vital for one to understand the Biblical Community.

Hands of Hope (H.O.H.) is the visionary initiative of the author. In the author's previous church in Witbank, a successful ministry was formed in partnership with a small church in the informal settlement. This ministry formed the basis of the authors work for his Masters degree.

In coming to Victory Church in Benoni, the author was soon confronted with a large need for resource assistance for a day care centre. This facility was responsible for the feeding of 600 orphans on a daily basis. Norah's Day Care Centre was well staffed, people were dedicated in their work and the facility well executed. The involvement of H.O.H. was a supportive role within an established African community. Community according to Mulemfo is integral in the sociology of the African people. To ignore this fundamental is to bring harm. (Mulemfo 1996:138)

The initiative of H.O.H. is to bring people into meaningful relationships in the context of God's love. Orphans are traumatized when the supportive community around them disappears. Community is the model of support that it gives to every human being. This community is family, the extended family and church.

People are always drawn to community. People outside the church are also drawn to community, this comes in many forms, from social clubs, charity organisations and sporting clubs, but the common denominator is man's propensity for community. (Gunderson 1997:28)

The majority of the orphans in Barcelona are cared for by Grandparents or extended family. H.O.H. is firm in it's theology that every orphan child needs the support base of community. Jesus established a community, and out of that community he extended the genesis of His Kingdom community.

A community that shares a right relationship with God and with one another is a community that will be whole and complete. A church community always has a social dimension. This social aspect is their shared values and communication. Communication that is on the vertical axis to God and on the horizontal axis towards one another. Community that is God centred also shares vision and a sense of purpose. The other advantage of the 'redemptive community' which within the context of this work is the desire the author holds to give every orphan in South Africa the opportunity to be adopted into such. These advantages are; caring, respect, trust and recognition.

Community communication according to Crabb is an element that is essential to wellness. This is measured mentally, physically and spiritually. Take any child according to Crabb, isolate them and dysfunction comes.

Modern science is still learning of the human psyche's need for community and communication. The human is a communicative being. We are created to communicate. Isolation in most of its forms brings trauma. The loving human image is a being born into a family community. This is the basic unit of support and security.

The focus of Hands of Hope is to ensure community to orphans, not institutional community but home community, the biblical model where children can find love, acceptance, trust and dignity. (Gerkin, 1997:125)

Crabb speaks about the collective unit of the body, working as one. We don't see a part of the body isolated, this would result in death. Crabb's emphasis is well noted. When communities work in harmony and compensate when one member needs attention and healing, the entire body is focused. This according to Crabb should be the same in a community of healing. (Crabb, 1997: Xiii)

After 25 years of extensive experience as a professional therapist, Crabb is convinced that normal everyday Christians have potential within the community of God to bring healing to each other through connecting. He states:

I have strong reason to suspect that Christians sitting dutifully in church congregations, for whom “going to church” means doing a variety of spiritual activities, have been given resources that if released could powerfully heal broken hearts, overcome the damage done by abusive backgrounds, encourage the depressed to courageously move forward, stimulate the lonely to reach out, revitalize discouraged teens and children with new and holy energy, and introduce hope into the lives of the countless people who feel rejected, alone, and useless. Maybe “going to church,” more than anything else, means relating to several people in your life differently. Maybe the centre of Christian community is connecting with a few. (Crabb, 1997: XIII)

Crabb’s analysis is strong and points conclusively to the power of community. Within community we have the opportunity to be both recipient and participator, both of which bring healing. I strongly agree with Crabb that healing comes from confession, and if we have confidence to share our stories, we will bring healing to ourselves and others.

In light of community and orphan, whether we talk about an orphan who is still a child, or an adult still locked into the trauma of rejection because they were orphaned as a child. Crabb outlines that God helps us become more like Christ by doing three things, these are;

1) *He provides us a taste of Christ delighting in us – the essence of connection:*

- *Accepting who we are*
- *Envisioning who we could be*

2) *He diligently searches within us for the good he has put there – an affirming exposure:*

- *Remaining calm when badness is visible*
- *Keeping confidence that goodness lies beneath*

3) *He engagingly exposes what is bad and painful – a disruptive exposure:*

- *Claiming the special opportunities to reveal grace that the difficult content of our hearts provide*

(Crabb, 1979: 11)

Gerkin uses the analogy of the flock , Campbell speaks of communal aspects and Crabb brings a knowledge to the church that ordinary people have the power to change other people’s lives when people feel secure within community.

The Book of Acts gives a clear account of Barnabas ‘The Son of Encouragement’ who reached out to a defeated and distraught John Mark. Through and through community and communication rekindled God’s call. (Acts 13:4)

As Crabb says: *An older priest can revitalize a despairing younger colleague by pulling the troubled man’s head to his chest. A distraught father can touch his son with an energy that cuts through a hardened heart and awakens what is tender and true within the child.* (Crabb, 1997: 31)

In the context of working with orphans, the paramount issue is to re-connect children with community .

4:4:1 COMMUNITY RELATIONSHIPS.

Brummer in my opinion has great insight into relationships. Relationships are complex.

Depending on what causes the break in these relationships will determine corrective therapy. Restoring relationships through reconciliation takes many differing methods depending on the cause of the break up.

Brummer highlights three basic types of relationships:

- 1) Manipulative relations
- 2) Contractual relations
- 3) Fellowship.

1) Manipulative relations.

Within this relational type, one partner is passive and tends to stand back for the dominant partner. In manipulative relationships, communication is weak and often the passive partner becomes an object according to Brummer. Here the victim struggles to use meaningful dialogue to bring corrective therapy and openly express the hurt they are feeling. This problem is common with orphans growing up who struggle to express themselves adequately (Brummer, 999:47) Orphans must be given an environment of security where they have the liberty to tell their story. In telling their stories, without any form of manipulation , issues that many orphan children have such as rejection, feelings of inferiority and hurt will come healing.

2) Contractual Relationships:

Within the confines of this type of relationships, duties and rights are the basic tenants that form this type of relationships. This type is common in business and trade. When there is a break down in what was agreed to, terms of the contract are broken resulting in contractual obligations not being honoured. These relationships can be repaired if the terms of the contract are honoured, or a suitable compromise met that is suitable to all parties involved. Lastly, the guilty party is punished, i.e. withholding contractual obligations until the terms of the contract or agreement are met. (Brummer, (1999: 47) Contractual relationships are not relevant in my opinion in the healing of orphan children, its inclusion in this inquiry is because later in life we make contractual obligation that need to be honoured.

3) Fellowship

This type of relationship is where two people enter into a meaningful union where identity, trust and interest in each other lies. This type is common between friends and can result in marriage. If fellowship is broken, invariably it is only through forgiveness that this relationship can be healed. Parent to child fellowship of love and nurture is the area where orphans need the greatest healing.

Community of fellowship is where emphasis needs to be placed. They need to be embraced, brought into a community of fellowship and through love, respect, security and the chance to communicate who they are, voice their hurt and brokenness, healing will be achieved. If the national church can achieve this one great pastoral need, history will record that the church rose to meet this great human need.

The nature of this study is the well being and ultimate wholeness of orphans. Orphans are the product of a broken family, as a result of a broken society. The majority of orphans in South Africa find themselves homeless due to the nature of the pandemic of HIV / AIDS. This blight has totally decimated many entire family units, leaving helpless children in its wake.

4:5 THE ROLE OF THE CHURCH:

Comments on this section are twofold. Firstly the author wants to use Hands of Hope, a registered NGO that he established in January 2004. This NGO is to assist in social action in the informal settlement of Barcelona on the eastern perimeter of Benoni. This informal settlement has a high percentage of people living in poverty and 650 children that report daily for food and care at Norah Day Care centre who are orphans.

The second main function of H.O.H. is to provide primary health care to people in the latter stages of AIDS. The primary role of Victory Church volunteers is to provide management, procurement and training. The church uses qualified experts within its congregation who volunteer their time and services to assist in the management and running of this NGO. Some of their tasks are:

- Procurements of medical supplies for Home Based Care Workers. These workers visit members of the community who are infected with HIV / AIDS. The majority of these people are in the latter stages of the disease. Many people infected and bed ridden, are in need of constant care. The workers main function is to wash, dress and bring comfort to these patients.
- Training and resource procurement for Norah's Day Centre. The children are in constant need of reading and writing materials.
- Collection and distribution of food products and clothing. (Products that exceed sell by date, mainly perishables, are donated, these need to be collected and distributed on a regular basis..
- H.O.H. as a registered NGO, utilise the volunteer base to assist with raising financial support. Many corporate companies budget for welfare support. This also assists them in their BEE scorecard.

Volunteers in the local church don't just step forward automatically. The role of the visionary leader, Senior Pastor / minister is to teach and motivate the congregation to the need of diakonia. If service and social justice become core values of the church, people will embrace these activities. What is the responsibility of the Senior Pastor is to establish a 'voluntary spirit' within the church. In other words Senior Pastors become a shepherd of the sheep.

How does a local church embrace a volunteer spirit? If the local church is to serve beyond itself, to reach over the wall to its neighbours, to stop along the roadside and care for the person harmed, it will take volunteers. According to Olivier who has been highly successful in mobilising the laity, states:

The church is largely dependant on volunteers. Volunteers serve the church, and make the church effective without costing money or requiring a regular salary. Volunteers are the biblical model for the progress and success of the church, as every member of the body of Christ is meant to offer their gifts and service to God, for the building up of the community of God. (Olivier, 2004: 4)

Olivier quotes the words of Erwin Lutzer, who said:

“The word layman has crept into our vocabulary to describe the laity, that is, the vast majority of Christians who do not belong to the ‘professional’ ministry known as the clergy. The use of this distinction has crippled the impact of the church on the world.

Thousands of Christians have shirked their God – given responsibilities because they expect their pastor, minister, or priest (or whatever designation their church adopts) to perform all spiritual functions. The minister is expected to execute his duties so well that the people need not have any meaningful involvement in the church of Jesus Christ. The more competent the minister, the better, so that fewer requirements fall on the shoulders of the congregation.” (Olivier, 2004: 6)

The very nature of God was to help and offer help before we asked. As the community of faith we are encouraged to follow this Biblical example. Jesus had a volunteer spirit”

“ I revealed myself to those who did not ask for me; I was found by those who did not seek me. To a nation that did not call on my name,

*I said, 'Here am I, here am I.' Before they call I will answer;
while they are still speaking I will hear. (Isaiah 65:1-2 NIV)*

Pastoral care for orphan children must be given pre-eminence . Priority must first be given to the 'household of faith' then as our children are safe and cared for, mission compels us to go into all the world and extend the love and grace of God to all people.

4:5:1 A BIBLICAL PORTRAIT OF SERVANT HOOD:

Accurate biblical translation indicates that most service in the Bible was in fact voluntary. In the army of David, all army recruits were volunteers. Peter encourages the leaders of the early church to be willing to serve:

To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: Be shepherds of God's flock that is under your care, serving as overseas – not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve. (I Peter 5:1-2 NIV)

Adam's Clark's commentary on the New Testament stated the following , concerning this volunteer spirit common during the period of the early New

Testament, it states:

Among the celebrated people, no one was forced to serve his country in a military capacity; and it was the highest honour to be deemed worthy of thus serving it. The youth were instructed, almost from their cradle, in military exercises. The Campus Martius was the grand field in which they were disciplined; there, they accustomed themselves to leaping, running, wrestling, bearing burdens, fencing, throwing the javelin, etc., and when, through these violent exercises, they were all besmeared with dust and sweat, in order to refresh themselves, they swam twice or thrice across the Tyber! Rome might at any time have recruited her armies by volunteers from such a mass of well educated, hardy soldiers; but she thought proper, to use the words of the Abbe Mably, that the honor of being chosen to serve in the wars should be the reward of the accomplishments shown by the citizens in the Campus Martius, that the soldier should have the reputation to save, and that regard paid him, in choosing him to serve, should be the pledge of his fidelity and zeal to discharge his duty.

The greatest example of servant hood is Christ. Christ's is the example given to His church to follow.

If the exemplar set before the church by Christ is not enough, then nothing will be. Jesus was a true servant, in fact he affirmed that if we wanted to achieve prominence, it would cost us service. Paul writing to the Hebrews stated:

Therefore, when Christ came into the world, he said: “Sacrifice and offering you did not desire, but a body you prepared you prepared for me, with burnt offerings and sin offerings you were not pleased. Then I said, ‘Here I am – it is written about me in the scroll – I have come to do your will, O God.’”

(Hebrews 10:5-7 NIV)

Olivier gives 9 characteristics of a volunteer spirit:

- 1) *A volunteer Spirit always initiates provision.*
- 2) *It is born out of revelation and recognition*
- 3) *It arises from a sensitive heart.*
- 4) *It operates out of commitment not convenience.*
- 5) *It is motivated by generous honour*
- 6) *It does not have a hidden agenda*
- 7) *It is one of increase.*
- 8) *It operates out of a position of strength not weakness*
- 9) *It especially arises in times of crisis and need.*

(Olivier, 2004: 69)

The role of the church, is to expose the injustice of social acts like orphans to their congregations. Many people are compassionate not indifferent to their plight. If leaders want their people to serve in the church there must be opportunity.

According to Grant a vast plethora of compassionate people exist in local churches throughout this land. (Grant, 1995: 123) Through correct and passionate homiletics, the plight of the orphan can be raised. Many that sit inactive in local churches will rise and take hold of this injustice. This was the experience that author witnessed in his last parish in Witbank, and became the framework of the author's Masters Thesis entitled ' Humanity in Crisis' . A summation of this account. A crisis arose when Agape Children's Home's Director, Pastor Elizabeth Zulu approached the author for assistance to help with the purchase of maize meal, the stable diet of the children. The author at that times recalls clearly that the churches bank balance was empty. During the following Sunday church service, the author made a passionate plea to the congregation, for financial assistance. History records that many church communities have risen to the call of the poor. Business people came forward pledging to cover food and basic necessities for the remainder of the year.

This became the genesis of Emalaheli Aids Initiative, (the spelling has recently changed to e Mahaleni, but I will keep the original name of the ministry) a partnership between a predominantly white church and a poor black informal settlement church. The author’s previous work entitled ‘Humanity in Crisis’ tracked the development and praxis of these two church communities, and through effective partnership assisted and supported ‘Agape Children’s Home.

The words of John Calvin:

I humbly beg and implore.....that you will not decline to read, and diligently ponder, what I have to lay before you. The magnitude and weightiness of the cause may well excite in you an eagerness to hear, and I will set the matter so plainly in your view that you can have no difficulty in determining what cause to adopt. Whoever I am, I here profess to plead in defence both of sound doctrine and the church.

There are two circumstances by which men (sic) want to recommend, their conduct. If a thing is done honestly and from pious zeal, we deem it worthy of praise; if it is done under the pressure of public necessity, we at least deem it not unworthy of excuse. Since both of these apply here, I am confident, from your equity, that I shall easily obtain your approval of my design.

John Calvin, a great exponent of the church, placed great emphasis on issues of social justice. His teaching changed the churches outlook in many spheres of everyday life. He had a remarkable influence on his native England. His influence changed all walks of life, politically, economically and spiritually. It is this same move of God that I believe could and will have a transforming change in the social and spiritual landscape of South Africa.

4:5:2 MOBILIZATION OF THE LAITY:

Hunter in his work with the Church Growth Movement emphasised that all Christians are to be involved in mission and ministry of the church. This principle is based primarily on the New Testament images of the church as a royal priesthood and the body of Christ. The rapid growth of the infant church in the first century was primarily because it was a lay movement. The pastor did not perform all the functions of ministry, in fact when the Apostles planted a church, they appointed elders who would in turn minister, preach and teach in these newly planted congregations.

One of the great problems that face the church of today is the gap that exists between clergy and laity. This issue is ancient and became prevalent when the

clergy considered themselves higher than the rest of Christendom to function in the office of the church. This worldview is common in many evangelic churches where it is the ‘pastor’ who is the only one who can teach the Bible or evangelize or administrate the church. (Hunter, 1994:74)

Hunter states the following:

“The local congregation can easily become an organisation in which the membership, like stockholders, pay their dues for the upkeep of the building and salary of the Pastor whom they have called to do their ministry. This mindset that expects the pastor to do it all cripples the power of the church. (Hunter, 1994: 77)

The church is a living organism and as such, all it’s parts function and compliment each other. The pastor has a strategic call, gifted by God to lead the flock, and so does each member of the church. If the church is to be mobilized, effectively then each member of the body needs to function properly.

4:5:3 PRACTICAL CONSIDERATIONS:

Many Christians in South Africa have heeded to the call of the needy. The call has been answered by many opening their homes and hearts to foster orphan children.

Many success stories abound where foster children have been adopted very successfully and integrated into mainstream society. Many churches embrace this social crisis by financial support towards 'Homes of Care' a project established to look after orphans in the Diepsloort Informal Settlement, north of Randburg, South Africa. This initiative was started by Liberty Church. The Randburg council gave permission to the establishment of homes, providing each home did not exceed eight children. According to the Social Welfare department, if the home is occupied by more than eight children, registration as an orphanage is required. This prototype was copied from 'Hands at Work' and 'Footprints' a highly successful UNAIDS project outside of White-River. This project commenced in the early nineties, and has become a model of Home Based Care and Orphan care, not only in South Africa but throughout Sub-Saharan Africa.

The Protestant Reformation of the 16th century motivated the laity to get involved in ministry of caring. This theology has been embraced and passed down throughout the years. Countless volunteers from churches in the U.S.A., Britain and Australia come to Southern and eastern Africa, prepared and armed to help in issues of social justice.

This overwhelming response from overseas churches has had a catapult effect with the local church. We need to clean our own backyard, become more ‘hands on’ with practical theology and pastoral care wherever the need exists.

I have six faithful serving men

Who taught me all I need to know.

Their names are what and where and when

And how and why and who.

(Rudyard Kipling)

Churches need to engage into ministries that are sustainable, especially within the discipline of social justice. By its very nature this ministry is long term.

Christians can’t get all emotional when visiting an orphan facility, pledge their support and help and then after a period switch to the next thing that grabs their fancy. In the words of Grant:

It is clear that Christians in our day need to pioneer Biblical charity outreaches. We are to be involved with the struggle for genuine justice and mercy. But we are to look before we leap. (Grant, 1995: 131)

He goes on to say that there are a number of factors to consider when planning mercy ministries:

- 1) Contact churches in the community – gauge what is already being done.
- 2) Determine how many social service agencies both private and public are involved.
- 3) Contact the Police department. No one knows more about the nature and needs of a community than the police.
- 4) Contact the schools, especially elementary schools. It is possible to hide the face of injustice from churches, social agencies, and police. But it is impossible to hide from second-grade teachers.
- 5) Finally contact the various merchants, shop owners and business community. This community is very useful to gather information that is relevant and up to date.

The need for social justice engagement in Sub-Saharan Africa is so big that for churches to become more effective, there needs to be an orchestrated effort. This is difficult but not impossible. Duplication is a waste of precious resource, such as personal, time and money. The author experienced this dilemma on the East Rand. Churches need to engage one another in a ecclesiastical sense, thereby being more effect in their pastoral ministry to people in need.

4:6 HAS THE GOVERNMENT FAILED :

Do we blame governments for the moral dilemma societies find themselves in?

The sharp rise in most sexually transmitted diseases are linked to this casual philosophy that people have adopted towards the sacred act of sex.

Governments cannot be blamed for the decadence and decay that's become common in most societies across the globe. This societal problem needs to be addressed by the ecumenical church body. The author believes that issues of morality are the responsibility of the church and not government. These issues have often been the subject of heated debates, but the author feels strongly that morality is a religious issue and not for government.

It is then argued that many people do not attend church or are they exposed to any form of moral teaching. The other argument is that South Africa has a diverse population. Each race and culture have their own religion and their outlook on moral issues may differ to that of Christianity. Human right lobbyists will commentate that it is abuse if one religious group dominate the other. The present government have adopted a syncretistic stance, where political correctness is important and all people have rights of expression and worship. It is issues like this that prompt government involvement into moral issues such as :

- Abortion
- Age of consent
- Marriage
- Homosexuality
- Interracial relationships
- Polygamy

Buffel in his work on poverty suggests that the government of South Africa has failed in alleviating poverty with the poorest of the poor. (Buffel, 2007:139)

The gap between rich and poor, according to the World Bank is the largest of any developing country. Since Independence in 1995, poor people remain poor, whereas the wealthier have become wealthier. What has emerged since apartheid is the growing black middle class. This positive sign is good, but the emphasis of government needs to target the poor.

This context is pointed out by May:

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

Buffel makes a valid point that this seems to be a contradiction, but this is the problem in South Africa. One can sit in the financial hub of Sandton and be hypnotised by wealth and first world standards, yet not 10 kms away lies the haphazard human settlement of Alexandria, where raw sewerage runs down the sidewalk. (Buffel, 2007: 141)

Government's emphasis is wrong! South Africa does not need a defence budget that equals or exceeds health, education and local government and housing. The author believes that projects such as the Gautrain and World Cup 2010 are premature. These two projects have taken large amounts of money out of the treasury to window dress South Africa. This country does not need window dressing when essential issues such as crime, education, health and housing take second place. Over half the population of this country is classified poor.

According to Pieterse, the classification of poor are people who live on less than R12.00 / day. (Pieterse, 2001 : ix) South Africa is the largest economy in Africa and stands at a defining moment in it's history. May it become a model for Africa that is desperate for a success story.

Stability and success are not synonymous words used to describe a country in Africa. Questions have been raised about governments handling of the Aids

crisis in this country. For many years since 1994, the Ministry of Health did not have a clear defined policy on the handling of this pandemic.

Contradictory statements have been made, confusing the health fraternal.

Government needs clear defined policy in handling factors that lead to issues of social injustice.

Funding for NGO's and churches that embrace issues such as orphans and social injustice must take priority in this country. Historically we have learnt from humanitarian disasters. The scale of the orphan crisis that we face today, is new ground. This pandemic is off such proportions will demand its own evolution. Out of most humanitarian issues comes a method to deal with that crisis. Many policies and methods evolved out of World War II. Many advances have been as a result of space exploration by NASA.

The author has no doubt that as we evolve, a sustainable and effective praxis for orphans will become uniform in South Africa. Religious bodies and private enterprise have taken the initiative in providing many centres that are equipped and sustained. The author's express desire is to see government take a more hands on approach in helping and aiding with this great humanitarian need.

4:7 THE RIPPLE EFFECT OF APARTHEID.

Apartheid has been dismantled for many years yet the ripple effects still haunt the lives of countless millions. We are probably past the high point of the 'lawless culture' that was encouraged to frustrate the apartheid government. Youth vigilantes were armed with petrol bombs and sticks, roaming and caused great havoc during the late 80's and early 90's. Many of these young people, sacrificed a good education to fight for the cause. These same people are the forgotten generation. Many are now in the prime of their lives, yet are frustrated with no education and skills to find employment. This deep frustration and poverty leads many to commit crime.

There still exists the a general perception that the Afrikaans church supported the tenants of apartheid. Whilst a sector of the NG church leant to the extreme right, many Afrikaans Christians did not support apartheid. Blacks were not welcome in certain church denominations, and hence the thinking that not all people were created equal. Many in government still bear the scars of this injustice, not surprising that their sense of reasoning and diplomacy is somewhat tainted.

Poverty is probably the main ripple of apartheid. It is going to take a number of generations to bring correction, providing that government does not disrupt and manipulate good and balanced socio-economic policy. The poor in this country seem to be getting poorer. This presents a real challenge to government.

Improve the living conditions of this sector, to bring training and education to these people that a sense of dignity is restored. I strongly believe that not only will this country benefit from sound and balanced economic policy but when the national household income is raised, this will have a positive effect on crime.

In the earlier chapters, the influence of the Afrikaans churches was discussed at length. To do this work justice, the author includes a brief abridgment of the English speaking churches and their influence, whether positive or negative during the apartheid years. Many whites deny the historical facts of apartheid. This factor became apparent during the Truth and Reconciliation process, yet generalisations should be avoided as the author believes that the majority of white South Africans want to adopt the values and ideals of the new dispensation.

4:7:1 APARTHEID AND THE ENGLISH SPEAKING CHURCHES:

According to de Gruchy, to use the term English speaking churches is clumsy, but within the South African context it is impossible to avoid. (de Gruchy, 1979: 85) He makes mention that this reference refers to churches with British origin, and has no reference to denomination. The author disagrees. Most English speaking churches from Baptist to Pentecostal voiced their disdain and strongly opposed the National Parties apartheid policies, especially their efforts to defend their actions from scripture. One would assume that English speaking churches were predominantly white. This is not true. In fact membership of these churches were predominantly black, and English was in fact their second language. The English speaking churches were formed during British imperialism and they allied themselves to the British government in the ensuing struggle for power in South Africa. Many missionaries came out of these churches, some of whom became known as enemies of the Afrikaners. These churches were instrumental in leading the attack and speaking out against the injustice of apartheid policy. Many people have generalised and grouped these churches as a whole. Nothing can be further from the truth.

History records that after the Second World War, these churches, including the

Catholic and Lutheran churches strongly condemned and opposed every editorial and article of legislation that they considered unjust and discriminatory.

This group of churches were outspoken against race classification; the forced removals of population groups due to the Group Areas Act; the Immorality Act and the Mixed Marriages Act, designed to preserve racial purity; the various education acts, all of which were detrimental to the black population of South Africa. (de Gruchy, 1979: 91) This is crucial to the complete understanding of the South African problem of social justice. If we don't unpack to reveal the true cause of so much hatred and evil that has discoloured our past, how can we as a nation begin to paint a bright future for all our children to enjoy.

To put all of the above into context, Rev. Robert Orr told the Presbyterian General Assembly in 1963, his sentiment. He states the following:

In previous years your committee (Church and Nation) has tried in its own stumbling fashion, to indicate some of the positive things Christian may do, considering all the circumstances. We have also done our best to study legislation and make clear its implications for the Christian. To the best of our

knowledge, these statements and recommendations, piously noted by this Assembly, have had less effect than the rattling of tin cans tied to a cat's tail. In fact, we are worried that they may have had a negative effect, that they may have soothed the conscience of the Church members, who can point to them and say "There you are – that is what my church thinks" and then go back to their reading of the Sunday paper. (Cawood, 1964: 93)

Cawood's quotation strikes at the heart of a spectator church who is called and commissioned by God to have a positive influence in the world. It is one thing to have knowledge of what is wrong, but what is needed is to become active in ones involvement in the care and welfare of orphans.

4:8 CHAPTER SUMMARY:

The composition of this chapter has been the discussion and principal factors that either incorporate or eliminate social justice from a local church point of view. The church, by its make-up as the corpus of Christ, calls its many members to become a therapeutic commune. Within the field of social justice many complexities arise when dealing with children who have suffered great trauma as a result of refutation and abandonment. The church can make an effective healing witness to these affected children.

The gifts of the Holy Spirit that God gives the church; love, trust, acceptance, a sense of belonging is central to the healing process of all affected. The church must embrace all who seek God's love, especially the 'little children' that they can experience the healing power of God's love. Every church must become the true representation of Christ on earth. This expression must be given to the orphan and to the widow, the poor and disenfranchised, the people who have lost their way.

When churches respond properly towards orphans, offering them pastoral care and wellbeing, this will make a big variance and lighten the encumbrance that is placed upon government welfare institutions.

Government is limited in its resource in dealing with this pandemic, as many issues such as HIV / AIDS, poverty and the socio – economic problems plague Sub – Saharan Africa. The disfigurement of poverty is etched across the African landscape, as a mother driven by poverty will abandon a child in hope for it's survival. There has never been a time in the history of the African church to arise to the challenge of pastoral care that it is facing at this present time.

Hiltner places great value on the critical theological reflection within the pastoral context, he reiterates the concern for healing the whole person.

(Hiltner, 1980: 77) The formative years of a child are crucial to a persons well being. Freud, states that a person develops during the first twenty years of life. The relationship between mother and child is crucial. If this relationship is severed, trauma and dysfunction will result. Within the context of orphan care, this places an extra challenge to the church.

Browning has this to say regarding the strategic nature of Practical and Pastoral Theology:

The church should be the best therapeutic community in the world. Unlike any therapeutic community built around a psychological counsellor for his clients , it is not an artificial community. It emphasises:

- Acceptance:

Wherefore, accept one another, just as Christ also accepted us to the glory of God. (Romans.15.7)

- Forgiveness:

And be kind to one another, tender- hearted, forgiving each other, just as God in Christ also has forgiven you. (Ephesians 4:32)

- Compassion:

If therefore there is any encouragement in Christ, if there is any consolation of

love, if there is any fellowship of the Spirit, if any affection and compassion, make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. (Philippians 2:1,2)

- Grace:

Do not merely look out for your own personal interests, but also for the interests of others. (Philippians 2:4)

- Unconditional and divine love:

A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another. (John 13: 34,35)

Fellowship within the church community and how this becomes the expression of ministry shared to all in need is the focus of the church's mandate to the world. (Browning, 1976: 47)

A child that comes into the church and experiences the above, becomes whole. It is this practical outworking of the church's concern for the everyday and ultimate needs of all people that God brings. This care is seen in providing a complete scope of the child's needs to ensure that they grow up into useful and balanced individuals, that they take their correct place in society.

In this chapter the author has given a systematic theology of pastoral care for orphan children. Important essentials such as love, acceptance and security provided within the vehicle we call the church has been detailed. The next chapter I will look at six current churches that function and serve in the Benoni city on the East Rand. These six churches, responded favourably out of the 10 selected for this research.

In chapter 6, the author will cover the findings of the qualitative and quantitative data collected, and this research will prove how effective a local church can be in providing pastoral care to orphan children.