

## CHAPTER 5.

### 5:1 OVERVIEW AND ASSUMPTIONS DERIVED FROM THIS STUDY:

Data collected from the survey was placed within a twelve question questionnaire ( See page 239). These questions were broad based and reduced from an initial 50 questions. The author being a pastor himself and knowing the reluctance of many people to filling in forms, he devised a question sheet that was thorough yet short but would indicate churches level of involvement into orphan care.

Selection was done to ensure representative sampling. Accurate trends relative to the general type of evangelic Christian church found in this area. Benoni has the full range of churches serving the community. The author felt that all denominations , language and race groups be covered.

In inquiry commenced with a letter addressed to the Senior minister, requesting their participation in the research project. Great sensitivity and confidentiality would be adhered to throughout the process of evaluation . Should a pastor and their church wish to remain anonymous, this was also indicated to them  
Twenty letters were sent out to the churches in Benoni, a copy of this letter can be found as Annexe ‘A’.

Of the twenty letters that were hand delivered to the perspective churches, 10 were returned within the cut off period of one month. A sample of the questionnaire is attached as Annexe B. My reasons for the research was addressed to the relevant ministers, informing them that strict confidentiality would be adhered to at all times. Analysis of the 10 questionnaires returned, proved that 6 were completed in a way that could be beneficial to this work, 2 seemed to be contradictory, so they were discarded.

Following is a list of twelve questions that were presented to the ten churches. The author lists these questions here to simplify the qualitative assimilation for the reader of this inquiry.

#### COPY OF THE QUESTIONNAIRE :

Questions used to determine the level and coverage of pastoral care given to orphans within 20 evangelic churches within the Benoni City area.

The questionnaire that was used, was given to the senior minister of each church. The author stressed that only the senior minister could fill in the questionnaire. Each minister was interviewed to sense their willingness towards this inquiry. The questions put to each minister was as broad as possible but also to remain subjective.



- 1: Name of Senior Minister ( Optional)
2. Denomination and church Affiliation ( Optional)
3. What is your understanding of Social Justice?
4. Is your church involved in the Pastoral care of orphans outside of your church?
5. Are there orphans in your church?
6. How are they cared for?
7. HIV / AIDS is the major cause of the orphan crisis on the East Rand. Is your church involved in a preventative program with your members. Is there a ministry that cares for infected and affected people from your church?
8. Is your church involved in any HIV / AIDS ministry on the East Rand?
9. Do you think that the Department of Social Welfare is doing enough to resolve the orphan crisis on the East Rand?
10. What is the single greatest constraint in your opinion that hinders churches from doing more in issues of social action and social compassion?
11. If government proposed a program of financial support and benefit to churches that are willing to care and look after orphans, would your church be interested?



12. A renowned church leader made the statement, “The local church is the greatest enterprise on earth!” Can the church unite and become an effective voice and agent of change in South Africa?

The six churches that responded have been included for the reader.

Indications and trends were tracked as to how each church covered and ministered to orphan children.



**CHURCH 1.  
QUESTIONNAIRE:**

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1. Confidential
2. Confidential
3. Everyone in life is given an equal opportunity. Government, churches and fellow Christians must stand together to raise the moral of the underprivileged.
4. Yes, 1) Benoni Abraham Kriel Children's Home.  
2) Children's home in McKenzie Park.
5. No.
6. Satellite house in Northmead, Benoni.
7. No. there have been no reported incidents of HIV (Aids) in this congregation. If there were reported cases, these would be kept in strict confidence.
8. Our church is involved with HIV / AIDS work through our organization called Ebenezer House.
9. In my opinion the Department of Social Welfare does not do enough in this country for orphans. They always blame their shortage of manpower and resources but many churches with far less achieve a great deal more.
10. Financial constraints. As a church we would not resort to mass action to gain attention in anyway.
11. In principle – yes. Training of manpower would be important. I believe with the proper backing we could provide emotional and psychological support and training for both staff and infected people.
12. Yes, but there has to be unity and clear guide lines. Ministers who have there own agenda will have to put their personal actions aside and become more united in their actions towards social justice. This will validate their actions to government. This must be dealt with in a fair way.



**CHURCH 2.  
QUESTIONNAIRE:**

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1. Confidential
2. Confidential
3. No answer.
4. Yes - John Wesley Community Centre
  - POL Kingsway, Lundelane,
  - Norah's, Bapsfontein
5. We have a children's church and youth involvement – could be a possibility that some of the children are orphans.
6. Psychological, spiritual, counseling, material ( food and clothes) educational assistance.
7. Preventative program at JWCC  
HIV / AIDS palliative care given at JWCC
8. AIDS ministry and program at JWCC.
9. No. Government always delays finances and too much red tape.
10. Us and them – lack of practical demonstration by committed individuals working together in the cause of Christ. Love my neighbor as myself.
11. Yes. To develop and increase the centre at JWCC.
12. Unity in practical love and care as we introduce our brothers and sisters to Christ and engage in a process of discipleship. Spiritual and practical concerns must go hand in hand. Recognize cultural differences. A deep and committed love for others.



### CHURCH 3. QUESTIONNAIRE

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1. Confidential
2. Confidential
3. The church is God redemptive community on earth. As such we need to extend God's justice in all the earth.
4. Yes. Our orphan ministry is located in the informal settlement of Barcelona, adjacent to Daveyton, Benoni.
5. There are no orphan children in our congregations.
6. Our social justice ministry 'Hands of Hope' provides food, clothing, and training for the children's ministry.
7. HOH provides training, medical supplies for Home based care workers that are based from Norah's centre.
8. Yes – Hands of Hope is a strategic base that is used to supply assistance, training and materials for HIV infected people in the Barcelona informal settlement.
9. I find the department of Social Welfare unable to manage their own affairs let alone provide help to para-church organizations that are involved with social welfare issues, such as orphans and humanitarian issues.
10. Many rural churches struggle financially. Their congregants are poor, yet they are willing to help. I believe if training can be given, this will help the overall effectiveness of involvement in social issues.
11. Yes – Hands of Hope has great potential, the number one constraint is financial.
12. The local church is the hope of the world. It is found in the remotest village to the great metros of the world. When churches represent the true love and care of Christ for humanity, a world is touched and reached that would normally remained forgotten.



**CHURCH 4.  
QUESTIONNAIRE:**

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- (1) Confidential
- (2) Confidential
- (3) God's principles applied effectively and practically – assisting people to achieve and attain basic human rights – caring physically and emotionally for people.
- (4) Not directly at present although we are planning to start an orphanage in the near future.  
- we are involved in providing emergency food parcels to homes that are impoverished, none of which include child headed homes.
- (5) yes
- (6) By a member of the congregation, the boy was the son of her domestic worker that passed away through HIV / AIDS.
- (7) Not at present.
- (8) No.
- (9) Not fully aware of what they are doing but would suspect that it is insufficient in scope although they probably are well intended but lack leadership and management skill to tackle such an enormous crisis.
- (10) People willing to run with a vision.
- (11) Yes.
- (12) Yes, it must.





**CHURCH 5.  
QUESTIONNAIRE:**

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- (1) Confidential
- (2) Confidential
- (3) Extending God's justice within the community that God has placed you. Every Christian must extend God's justice as a witness to the world.
- (4) Yes – our church has for a long time been involved with projects that are involved with orphan children.
- (5) No – the church has established a home in Crystal Park, a suburb of Benoni where children, mainly Aids orphans are cared for.
- (6) Land was purchased , a facility constructed to provide accommodation for these children. Care for these children involves everything they will need to ensure they grow up to become well educated people, no longer disadvantaged because of their past.
- (7) Our involvement with HIV /AIDS is through the orphanage. We have no other program as we do not have HIV people in our congregation .
- (8) No.
- (9) No – they are not forth coming and take too long . It has been our experience that they are mismanaged. There seems to be so much red tape but at times there is blatant corruption.
- (10) Congregants in my church tend to be too busy to offer service such as social action / compassion to a ministry where we look after orphans. We have valued volunteers but we are always needful for people to sacrifice their time.
- (11) We would most grateful for financial assistance, but we are told that government projects have priority. I have visited some of these projects and I would love to know where all the money goes!
- (12) We have a saying in our church - 'Every church - the hope of the world'. If the church can do it right, I believe we can do great things in this country, but unfortunately so many churches just do their own thing.



CHURCH 6.  
QUESTIONNAIRE:

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- (1) Confidential
- (2) Confidential
- (3) One of God's essential characters is justice, if we have God in us then surely every Christian must have a sense of justice towards his neighbor.
- (4) Yes – through support.
- (5) Yes – we run a pre-school and I am informed that a small number of these children are HIV positive.
- (6) By people in our church
- (7) No, but business people in the church are keen to start a project.
- (8) We are not involved directly, but we have congregants who support Aids projects on the East Rand through financial support.
- (9) I have no idea.
- (10) Churches in Benoni need to become more united. For too long we have been divided and suspicious of each other.
- (11) I do believe we would give it serious consideration, as long as they did not interfere at any stage or want control.
- (12) Yes, Yes, Yes!.

## **5:2 SUMMARY OF THE BENONI ORPHAN CRISIS:**

### PASTORAL CARE IN THE CONTEXT OF ORPHANS:

Data collected and evaluated from the six churches that returned their questionnaires was in the author's opinion very encouraging. A positive involvement in embracing the urgent need towards pastoral care to orphan children on the East Rand was found. All churches expressed a deep concern for this growing pandemic, senior leadership especially. The six respondents expressed a commitment to meet this challenge from a local church's standpoint. Four of the six church's had pioneered effective and extremely successful social justice work in the informal settlements that surround Benoni, Brakpan, Springs and Daveyton.

Findings from the data points to a critique in this regard. This is not just to implement a pastoral model to children within a given congregation, but rather to adopt a more expansive role of pastoral care to all orphan children, where ever they may be found.

Many orphan children are found within predominantly black informal settlements. These informal settlements are poor, lack basic amenities such as electricity, clean running water and proper sewerage.

One of the major concerns that the author observed was malnutrition. The disadvantages of malnutrition have long lasting repercussions upon the life of a child. Some of these are:

- Poor immunity to disease
- High infant mortality
- Lack of concentration at school
- School failure leading to drugs and crime
- Prostitution to contribute to household income

Churches were unanimous in that this problem will not disappear by prayer, good preaching from the pulpit and home visitation. This crisis on the doorstep of every church in South Africa is calling for a planned strategic social action to locate, embrace and adopt a long term pastoral model to help orphan children.

The findings from the survey proved that all churches engaged in pastoral care towards orphans. Four of the churches had become community leaders in this field, and indicated a strong desire to help assist churches set up pastoral care ministries in other congregations and a desire to work together in the greater Benoni area.

During the exercise the author had opportunity to interact with some of the ministers. They made mention of the demise poverty causes in their respective congregations. In the inner city church girls were resorting to prostitution for money and to reach out for love. Poverty is the unseen killer to orphan children. It destroys motivation, abuses vulnerable children, pushing them into adult practises of crime and prostitution. There needs to be a shift in church orientation towards social compassion.

The church needs to be the voice of the voiceless, the voice of the poor and the voice of the orphan. Does the church use it's money on orphans, because where it spends its' money will indicate where its heart is. ( Pieterse, 2001: 111)

Church 2 of the six churches participation in the research runs and manages a large orphanage in central Johannesburg. They made a statement to me saying the church is a church for the poor. It is God's love and help that they see as their redemption. They indicate that the church is a social movement, driven by solidarity, this solidarity helps the poor, first within the household of faith, then as an extension of social ministry to the poor community where the church is positioned.

Church 4 has a long term vision for the development and establishment of orphanages on the East Rand. This vision was birthed by a particular occurrence when a congregational member lost her domestic worker through HIV (Aids) leaving behind an orphan child. This tragic occurrence has created a consciousness within the church about orphans and their plight.

Through this experience and pastoral care given to the surviving children, became the motivating factor. This church is in the process of planning and building a large orphanage in 2009. Hendriks speaks about this practice, he refers that the church must engage as a community of believers in both word and deed. ( Hendriks, 1990: 130 )

The author believes that the South African church needs to embrace this need. The author found that in many incidences, it was by default that the church began a ministry to orphans. When the church community went out and witnessed first hand the great delight of helping and loving these children, it did something in their hearts and souls. These people in turn return to their churches with their stories to encourage others to become pastoral care givers to orphan children.

In the early church of Acts, when certain community problems arose, the church came together as believers to address these social concerns. ( Acts 6:1-7)

Dialogue must be encouraged. Churches need to talk to each other, and engage in a collective process of action. As Maluleke states that each branch of the church community must be embraced and allow them to be part of the decision making process. ( Maluleke, 1993: 39)

Often it is the ‘big church’ who dominates and bullies the smaller churches. If diaconal initiatives are to work then every redemptive community of faith must be equal and treated as partners. The findings of this inquiry in fact proved the opposite. The bigger churches were open and willing to share in their ministry, share resources and logistics,’ as long as the job can be done’, was the response from one care giver.

According to Church 5, their experience points to the fact that there is a continued rise in the level of orphaned children. What compounds the problem they advocate is that many rural people migrate to urban settlements such as Tembisa, Daveyton, and Barcelona (Springs). This modern dilemma has harmed the traditional African communal support system. Government research and NGO agencies, predict additional factors that could further add to the crisis.

They gave data that estimated that 12 million non nationals live in South Africa, the majority in Gauteng. Due to poverty, many young mothers dump their babies, a ministry that they are involved with in association with the Department of Social Welfare.

Aims and objectives of this inquiry are twofold. The first is to highlight the general plight of the orphan, and how the local church can provide pastoral care. I am encouraged as a minister of a local church just how the churches in this country have opened their hearts and doors to the plight of the orphan. The second aim and objective is to promote the local church as a credible ally in a partnership with local government. The orphan crisis is too large for any one entity to tackle it alone.

The author has established that the local church has the great benefit of existing in the remotest regions of this country to the large metros. The research data proved overwhelmingly that should funding be made available, all churches would benefit greatly in their quest to establish social justice ministries.

The church community has a responsibility that must traverse the walls of the physical church and embrace communities where the church is positioned. The evangelical church in this country still enjoys a general reverence and respect from the general man in the street.



One of the interviewed churches has a good and established working relationship with local government. They indicated to me that generally the council officials still showed reverence and respect for church initiatives, such as the establishment of orphanages. They intimated that whilst this remains, the church must use every opportunity in forging a good working relationship with local government.

It was very interesting to note the responses from all 6 churches to government aid, should it be made available. ( Question 11) The author feels strongly that this a good approach that must be looked into. Many churches are hindered because of financial constraint. If tax incentives were implemented, money made available for orphan care and education, the author is positive that many churches, both urban and rural would get involved.

Crabb supports this sentiment that it is the ordinary people that have the power to change other people's lives. ( Crabb, 1997: 31 ) Orphans become disconnected from a support and loving community, thereby suffering trauma. It is this basic human need that the church community can provide. ( Crabb, 1997: 206) The second aim and objective of this assignment is to promote the church to government as a credible and effective institution that can meet this national dilemma.

Objective and accurate evaluation is essential to the successful roll out of this exercise should government support this initiative.

### **5:3:1 LESSONS LEARNED:**

The plight of the orphan in South Africa is too big for government to handle on its own. This is a humanitarian call to every church, to every child of God to do something for the orphan. The author's observation over the last few years as he has prepared this work has been humbled to find both small and large churches doing their very best to embrace the orphan and suffering people through the plight of the HIV (Aids) pandemic.

Observations into the effectiveness of government providing social welfare, fall very short of meaningful engagement and adequate help within this field. Many factors were observed within the departments of social welfare in Witbank and Benoni. Mismanagement, appointments not honoured and general lack of excellence were just some of the factors that the author experienced.

Duplication was rife as well as corruption among many officials. Government has adequate legislation to help and assist people with disability, but the glaring weakness was the implementation and management of this policy framework.

Structure, implementation and strategy need to be corrected if service delivery is going to be adequate.

### **5:3:2 THE ROLE OF THE CHURCH IN ISSUES OF SOCIAL JUSTICE**

All participants 1 to 6, indicated that their churches were involvement in social action towards the care and welfare of orphans. Some had established ministries in this field, whilst others were still in the planning phases. The general consensus was that the church was proving itself faithful to the call of pastoral care to all people, especially the orphan.

It was interesting to note that throughout this work there was not a trend within the confines of denomination or culture. Churches across denominational lines and race boundaries were engaged in this pastoral need. The black churches in the authors opinion due to the fact that their congregants came mostly from informal settlements were less prosperous, yet these churches indicated a high regard to provide pastoral care for orphans and people affected and infected with HIV (Aids).

### **5:3:3: UNDERSTANDING THE AFRICAN CONTEXT OF SOCIAL JUSTICE :**

All participants indicated a good understanding of biblical justice. The exercise targeted the Senior ministers. Senior leadership determine and entrench core values into the life of a church. A good leader will communicate and implement to their faith communities what are the core values that they need to embrace and institute.

It is common knowledge that if the senior leader does not embrace a certain philosophy or culture it will not grow and effect the whole. All the churches interviewed indicated that social justice was a core value in which they believed in and to the best of their abilities tried to embrace these needful communities.

If one was to critique some of these church leaders, the area I found lacking was their knowledge of the causes of this pandemic. This work has determined beyond doubt that the major cause of the orphan crisis is due to the high death rate of middle aged people because of HIV / AIDS. Most victims fall within the lower levels of the socio-economic spectrum. The author intends to revisit all participants and summarise his findings. He intends to forge a working relationship with all churches if possible.

He also intends to offer assistance and training in the area of HIV / AIDS and how this pandemic is causing the orphan crisis. If a way forward can be achieved that will have a positive effect on orphan children on the East Rand, then the author believes that some good will come out of his work.

Practical theology in the context of social justice must be African in its theory and practice. Many theologians and ministers have trained at seminary and universities where the bias is largely western. Most theories that are practised in the developing world have been passed down and taught from western tradition.

Issues that effect social justice are not unique to Africa, but the scale in which it has become is definitely unique. Louw agrees with this and states :

*“Pastoral care is mostly oriented to the European and North American model.”* ( Louw 1995-29)

The author believes that we have good leadership in this country to implement and institute a diakonia most effective to our particular need of social care, especially within the field of pastoral care for orphan children.

The western model of pastoral care is effective in most middle class suburbs of South African cities but will find itself deficient in its application in remote rural villages. In these remote regions, culture plays a strategic part in everyday life. What is needed is the development of a thorough and serious pastoral care model that takes culture and African traditions into consideration. With this in mind an effective Pastoral care model can evolve and become strategic knowing that issues such as HIV / AIDS and orphans is a social ill that is only going to increase in the future.

Pastoral care must become African in context. What needs to be assessed is the essential needs of orphan children to ensure that they grow up to become whole, balanced and take their part as useful and valued people in the South African society.

Throughout this inquiry the emphasis has been on the child who has lost their parents due to war, illness or disease which is rife on the African continent.

To achieve a clear and concise understanding into achieving a care therapy suitable for these children, the author has endeavoured to the best of his ability to glean and embrace the best elements of practical theology from Gerkin and Campbell.

Both these experts in their perspective fields within the encumbrance of Pastoral care come from a western worldview. In the author's opinion many liberation theologians on African soil will argue that they have very little to offer into the African context. The author disagrees. Basic human needs such as security, love, acceptance, motivation education, purpose and destiny are the same for all people. The cultural context changes but the basic human need to provide therapy to become whole is the same for all people. When therapists respect the differences set within different cultures and honour these differences, harmony and progress results. Gerkin and Campbell methodology have assisted many inquires into the formulation and development of a contextual model of Pastoral care.

Gerkin helps the caregiver to understand through human experience where to begin in each situation. He goes on to say that narrative therapy and counselling will be different for every person. (Gerkin 1984:37) and an important aspect that is very important within the African context is that therapy and care is not only individual but for the whole family. ( Gerkin 1987: 118)

With the author's experience in local church and exposure to issues surrounding social ills, socio – economic and political unrest in Zimbabwe and then in South Africa , the church has been forced into a constant flux of change. Within the South African context, drastic times asks for drastic changes in pastoral care methods. For example, few pastors could have predicted the xenophobic outbreak of foreign nationals in Alexandria. Within days the church was presented with drastic measures of intervention to help and stop human suffering.

In the 1980's, few church leaders could have predicted the pandemic of HIV /AIDS, the massive burden placed upon many churches as sick people began to sit on church pews, confused and afraid that they were cursed. No one knows what tomorrow holds, except God himself. As Care practitioners, we have the biblical model of Christian love in what the author has called the 'Samaritan Diakonia' If we are true to our calling, then the church will be the greatest enterprise on earth.



## 5:4 CHAPTER SUMMARY:

Within this chapter, the author has endeavoured to engage the crucial issues surrounding social justice factors that touch the lives of people who are serious members of God's 'redemptive community'. These communities of compassion and justice extend understanding and support to the less fortunate in this world, namely the orphans. The reality of social justice and how the church must understand this factor is crucial to the success and relevance of meeting needs of orphan children.

This chapter has highlighted the plight within the Sub-Saharan region. The importance to see the 'big picture' is because the Sub Saharan population is transitory in nature. Migrant workers come from many nations that surround South Africa, contributing to the spread of HIV (Aids) Political unrest in Zimbabwe has resulted in millions of illegal immigrants coming to this country, placing increased burden upon essential and municipal services such as medical institutions, accommodation, water and sanitation.

Khulamani in South Africa is a wonderful platform where children have had the safety to share their stories of the injustice of the past. Apartheid caused great hardship for people in this country, now at last human dignity is respected and

institutions are being positioned to address these injustices of the past. A child is voiceless, therefore the author believes that the church needs to represent these people that the injustice of the past will not reoccur.

Encouragement to tell their stories was a powerful tool for healing, especially when many orphan children had no history or recollection of when their parents were killed or if they were still alive. Through the lessons learned, a systematic African diakonia can be formed, then implemented to care for the children of this land. A formalised theology has been passed from western mindset that has been taught by most ministers and pastors who have received formalised theological training. What experience teachers, is that western theology in the field of pastoral care or practical theology is deficient to meet the demands of a rapidly changing African church.

## **CHAPTER 6**

### **6:1 RECOMMENDATION, OUTCOMES AND FURTHER INQUIRY:**

This is the final chapter of this inquiry, and will serve to highlight possible areas where the author believes may be useful for future research. This dilemma facing the church is organic by nature, new horizons that shift and change rapidly. The church needs to change, become aggressive to meet this huge challenge of orphan children that grows rapidly year after year.

### **6:2 THE VERACITY OF INJUSTICE :**

The history of this nation was forged in the crucible of injustice. From the Anglo Boer War, injustice has become intrinsic in South African society. England against Afrikaners, concentration camps where woman and children starved to death. A harvest of injustice germinated and in a sense we have been reaping the harvest ever since.

This research has proved through literature and interpretation from the questionnaire that pastors and ministers have articulated that this field is vast and yet essential for the well being of a healthy and vibrant society.

This dilemma needs to be researched and understood if the church universal is to have a meaningful impact in South African society. The church must be faithful to reach and care for suffering children, whatever may be the origin of their demise.

Future generations in this country do not have to repeat the injustice of the past. This country for so long has been ripped apart by racial hatred, inequality and intolerance. Scar tissue hardened the human heart that issues of grace, mercy and justice could not penetrate.

The acceptance of apartheid by the Dutch Reformed Church caused many, especially people of colour to lose their respect for the church. In their eyes the church was the 'angel of death' rather than the liberating power of God's love. The reality of the South African problem became global as mounting pressure was put on the National government from outside its borders and many evangelical churches became increasingly vocal and active against the evil treatment of people during this dark time in the history of this country.

Poverty is a major cause of social ills and gross injustice. Some of these have been listed and discussed at length throughout this research. Some of these are highlighted by Wilson and Ramphela through their extensive work to highlight poverty in South Africa:



- Illiteracy
- Unemployment
- Sub standard health care in rural areas
- Low basic wage for unskilled labourers
- Urbanisation in the form of Informal settlements.
- Poor service delivery.

Transition of power, resources and wealth that is balanced and sustainable needs to happen over a protracted period of time to ensure that the solid socio-economic base and infrastructure that this country enjoys as the strongest economy in Africa is not undermined. If this transition happens too rapidly, then imbalances will occur. To prevent this from happening, sound and careful planning and implementation must be made to correct the imbalance of the past.

The author is a firm advocate that two wrongs do not make a right. He is against the current policy of 'Affirmative Action and 'Black Economic Empowerment'. This undermines the very fabric of what this enquiry stands for, that of justice. All people are created equal, need to be given equal opportunity to aspire and achieve greatness.

### **6:3 A MULTI FACET PASTORAL APPROACH :**

The Pastoral needs of people in this country are different to that of most western countries. The majority of the population of this country are people of colour.

The vast majority of people of colour fall into the bottom socio economic class.

If a meaningful pastoral care system is to be effective within the field paradigm of this work, then it must embrace people of colour. Over eighty percent of orphan children are black. If a purely western model of pastoral care is used to minister to these children, the author believes that many important issues will be neglected. Rural culture is community based, and aspects of their culture play an integral part in their daily lives. ( Eybers 1991: 2 )

Research into this field of pastoral care, focusing on a multidimensional approach would be an interesting research. Areas of consideration to formulate this Pastoral care model would have to therefore consider the:

- African worldview,
- The hardship faced by many who live below the poverty line
- How poverty has effected so many households.