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ABSTRACT

CREATING A CULTURE OF COMMUNITY INVOLVEMENT
IN THE ADVENTIST CHURCH IN GUGULETHU
TOWNSHIP, SOUTH AFRICA

by

Jongimpi Papu

Adviser: Trevor O'Reggio

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: CREATING A CULTURE OF COMMUNITY INVOLVEMENT IN THE
ADVENTIST CHURCH IN GUGULETHU TOWNSHIP, SOUTH AFRICA

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Problem

Most Adventist churches in South Africa live in isolation from their communities. Christianity in general and Adventism in particular are becoming irrelevant to the needs of the church, with serious implications for church growth.

Methodology

Tembaletu Adventist church in Gugulethu Township in South Africa was used to pilot a community services program by adopting a school nearby. A mixed approach of both qualitative and quantitative methods was used. This consisted of structured

interviews, both personal and by telephone, and questionnaires. An analysis of a government census was also done.

Results

Tembalethu started an after-care program which was attended by 150 learners. The program has been running for more than three months (as of the date of the dissertation) and accepted with enthusiasm by the school.

Conclusions

The Adventist Church has to create an awareness of the importance of community involvement. Meeting the needs of the learners is the only way they will have interest in Christianity and the Church.

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Andrews University
Seventh-day Adventist Theological Seminary

CREATING A CULTURE OF COMMUNITY INVOLVEMENT
IN THE ADVENTIST CHURCH IN GUGULETHU
TOWNSHIP, SOUTH AFRICA

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Jongimpi Papu

July 2010

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CHAPTER 1

INTRODUCTION

Personal History

I grew up in Gugulethu Township, where there were four Seventh-day Adventist congregations. Langa church was the oldest, followed by Tembalethu, which was started in 1973. My family worshipped in Khayaletu church, one of the four churches. At that time, the Khayaletu congregation had no physical church structure. All big meetings, such as weddings, funerals, and camp meetings, were held at the Tembalethu church. Tembalethu became, as it were, my second church.

All the members of my family, with the exception of my father, attended church regularly. I, however, lost interest in the church in my early teens. The main reason for this loss of interest was the fact that church attendance in the area where I grew up was for adults and women in particular. It was very rare to see children, youth, or grown-up men going to church. My family was one of only four families in a street of about a 140 families that attended church regularly.

Although there was a period in my life when religion and church did not feature much, I was always conscious of my religious background. This, for some reason, imposed restrictions in my mind on what I could do and how far I could go in some of the choices I made. I was baptized at the age of 20, after having surrendered my life to God a few months earlier in a youth camp organized by the Adventist Church.

I began my ministerial training exactly two years after I took the decision to be baptized, in 1983. By the end of 1984, I was ready for my first pastoral placement. I was called to head the youth department a year after I started ministry. I have spent almost 20 years of my ministerial career working directly with young people.

Statement of the Problem

Almost 80% of the children I grew up with either dropped out of school, are unemployed, are alcoholics and drug addicts, or have been in and out prison, while others have died. There may be many reasons for the way my family has turned out over the years of my life, but what stands out to me is the fact that we were expected to go to church and school attendance was enforced.

There was close monitoring of the way we were conducting ourselves at home, and strict discipline was the order of the day. The same cannot be said about most of the families in my area. Most of the children never had the privilege of going to church or even to be exposed to a Christian or a well-ordered home environment. The children were not given a chance to either accept or reject Christianity. They dropped out of school without their parents' knowledge and started smoking and drinking at an early age.

The most painful thing is not that the children I grew up with never had the privilege of a Christian background but the fact that they are, in turn, bringing up children in similar conditions, if not worse. Most of them are not employed and are single parents. Most of the children who now are 15 years old have never had the privilege of being in a home with both a mother and a father. They do not attend any church, and these can truly be identified as "unchurched." My passion is to have as many of such children exposed to

Christian values as possible. Christianity to them is not only strange but it is foreign. They have not rejected it but have never been given a chance to explore it.

There is no possibility of having these children interested in any religion until they can sense that it has something to offer them. Meeting their needs in the form of assisting with schoolwork and other related activities is the only way they can be reached. They may not respond to the traditional method of an invitation to revival tent meetings, but if the church is found where they are, there is hope of reaching them. They are still in a very pliable and formative stage, and if they are not reached at this stage, it may be too difficult later on to motivate them for any change.

Tembalethu Adventist church has coexisted with Intshinga Primary School for more than 37 years. Only a fence separates the church from the school. During this period there has never been an attempt by the church to form a meaningful relationship with the school. There is no culture of community involvement except when the church occasionally conducts an evangelistic meeting. The only distinguishing feature about the church is its worship on Saturday (Sabbath). The congregation is becoming a commuter church. Because of this, there has not been any measurable growth in the last five years. Thus the local church has become an island isolated and insulated from the rest of the community. The church faces the challenge of irrelevance if it does not deliberately get involved in the development of the community.

Statement of the Task

The task of this project is to engage Tembalethu Adventist Church in the creation of a culture of community involvement. This will be done through the adoption of the Intshinga Primary School, which caters to children from grade 0 to grade 7 (6–14 years

old). This project consists of church volunteers running an after-care program. This program seeks to assist the learners with homework and life skills issues. The goal of the program is to improve the relationship between the church and the community and to help learners improve school attendance and performance.

Justification for the Project

The church is a community that has been called out of the world to represent God by reflecting His character and His desires (2 Peter 2:9). But Christianity faces serious challenges in South Africa. It has been implicated in the atrocities that took place in the history of the country. It offered biblical justification for the continuance of the evil and diabolical system of apartheid. In the eyes of many Black people, it is still seen as part of the oppressive system. An increasing number of people in South Africa are resorting to Islam since it appears they cannot do away with religion (West, 2002).

Adventists feel obligated as part of the Christian Church to connect with the community, and one way to do that is by getting involved in Intshinga Primary School. The learners face a problem. The time period of the afternoon is a challenge to the learners since there is usually no supervision from parents at home. This provides the church with an opportunity to impart life skills to the learners.

Expectations From this Project

Establishing a viable and effective after-care program would enable the school to draw many learners who would benefit from this program. It is envisaged that the school's large exodus of learners, as reported by the school management, would be

reduced. The incidents of rape and juvenile delinquency also reported by the staff would significantly drop. This will reduce the number of drop-outs.

Above all, the greatest expectation from this project is to connect the church with the community it seeks to serve. This would help the church to respond to other needs that will become obvious as it relates with the community. It is hoped that the church will become more faithful to the gospel as it becomes more relevant to the needs of the community.

Delimitations

Intshinga Primary School has been targeted because of easy access and controlled environment. The school is closest to the church. It should be noted that the school earmarked for the research is only part of the community. It may not give the complete picture of the issues and problems facing the community as a whole.

The community in general has coexisted with the church for more than 35 years. Community views and perceptions about the church would be relevant to this research. The research is limited to the school and would indirectly touch on the families represented at the school. However, no questionnaires have been sent to the families represented at the school. Any information gained will be come indirectly as the church impacts on the life of the child who is enrolled at the school.

Limitations

Data on the involvement of Adventist churches in the community project will be limited to the few churches in the district where Tembalethu Adventist congregation is located. The survey and the interview questions sent to the churches, by their very nature,

will not provide exhaustive answers to many of the issues raised. They are limited in scope and are applicable only in the context. The data will not reflect the reasons for non-involvement but will show whether churches are involved or not. Research on how the attitudes of the community have changed since the church started its community project would be highly recommended.

Research into what projects can be done to assist the school in its objective of educating the children of the community will be limited to Intshinga school. It is hoped that the school might be in a better position to make a meaningful observation as to what can be done. For this reason, questionnaires were sent to the administration of the school and not to the whole staff complement.

Methodology

A mixed approach consisting of both qualitative and quantitative research methods using questionnaires and structured interviews was adopted. The data on the involvement of the Adventist churches in the community of Gugulethu was collected through structured interviews with Adventist leadership. An interview was conducted with two church leaders, one an Adventist and the other a non-Adventist, who are involved in running sustainable community projects.

Research on what the church can do as it seeks to engage with its immediate community was conducted. This included an evaluation of the capacity of the church and a needs assessment of Gugulethu community through the analysis of government statistics and census reports. A brief analysis of the quantitative research done by the church in 2008 was also done to determine the main focus of the church in its ministries.

Description of the Process

The theological and biblical motivation for community involvement was explored. This theological reflection focused on three imperatives for ministry. The first one is incarnational ministry, focusing on the strategic and intentional mingling of the church with the community. The second was the diakonal aspect, which looks at the church serving the community by meeting its social and spiritual needs. The last aspect was the kerygmatic ministry, which is the preaching of the gospel.

Current literature was reviewed. This included books and articles focusing on the following four major areas: The socioeconomic reality in post-Apartheid South Africa. The second part was the social history of Christianity in South Africa from the missionary era up to 1990. The third part was the focus on the role of Christianity during the Apartheid era. The last part of the review focused on the role of Christianity in the post-Apartheid era.

Definition of Terms

Model C. This refers to schools that were previously designated for Whites only during the Apartheid period. Some of the schools began opening the doors to Black children and soon became mixed schools. Most Whites learners moved away from these schools and as a result a majority of Black learners could be observed. However, the contingency of the staff remained predominantly White regardless of the composition of the school population.

Township. These are residential areas in South Africa that are designated for Blacks. They are not classified as suburbs. "Suburb" was a term reserved for White residential areas. The other name used for township is location.

Primary school. A school composed of learners from grade 1 to grade 7.

Learners. This is used for children attending the primary school. The term pupil or student is not used.

Apartheid. This was a system of segregation and oppression of the Blacks by the White South African government. It started in 1958 and was done away with in 1994 after the election of the first Black president of South Africa.

TRC. This stands for the South African Truth and Reconciliation Commission, which was established by the government of national unity of South Africa. The main objective of the commission was to deal with all the abuses that took place under Apartheid. All sections of South African society were affected by these abuses (www.doj.gov.za/trc).

Blacks. The term excludes Asians and Coloreds and refers specifically to the Blacks of South Africa.

Church. The term *church* is used generally to refer to the Christian Church regardless of the denominational affiliation. Church therefore stands for Christianity as a whole, which includes the mainline churches which have a direct link to missionaries and also indigenous or African-initiated churches that were founded and promulgated by Africans. When reference is made to a particular Christian church, specific mention is made of the name, as in, for example, Adventist church, Dutch Reformed Church (DRC or NGK).

Cape Conference. A conference is composed of a group of churches in a given geographical area, with a head office that is responsible for the work in that area. It has the authority to employ pastors and other auxiliary staff. The Cape Conference is one

such conference, situated in the Cape area of South Africa, consisting of the Eastern, Western, and Northern provinces.

Faith community. This includes the Christian religion and other religions.

Kairos Document. This was a statement formulated by a group of theologians from various denominational backgrounds in 1985. The document was a direct response and a reflection on the ongoing political crisis and violence that was spearheaded by the state with its Apartheid laws. It heralded the period when the church could be silent no more and had to take sides with the poor and the oppressed.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATIONS
FOR MORAL AND SOCIOECONOMIC RECONSTRUCTION
IN POST-APARTHEID SOUTH AFRICA

The church exists in the community, but an important question is, does it exist for the community? What will it take for the church to find a meaningful role within the community as it seeks to establish its own faith community? This chapter seeks to explore the reasons why the church in South Africa should be involved in the community. It will also argue for a biblical approach in its involvement in the community. The “why” of the church’s existence and the “how” of its involvement are the critical issues that will be dealt with in this chapter.

Reasons Why the Church Should Be Involved in the Community

The Social History of the Church

There are three main reasons why the church in South Africa should be involved in the development of its communities. The first one has to do with the negative image the church has gained due to its social history. De Gruchy (1986, p. 3) argues strongly and correctly that the church in South Africa continues to struggle for relevancy and faithfulness largely due to the tension created by Christianity in the role it played in the social history of South Africa.

The majority of the population in South Africa is Black, and most of them claim to be Christians (Siaki, 2002). It is no surprise that the Christian Church is implicated in the atrocities of the past. The Truth and Reconciliation Commission (TRC) hearings revealed the level of complicity and support the Church gave in general to the previous government's policy of oppression (Borraine, 2005). The paradox is how Christianity as a religion could be implicated in the oppression of the majority of the people in South Africa and yet the majority of these people claim to be Christians.

People in South Africa, especially the Blacks, have every reason to be fearful of the future when they see how theology and the Bible have been used in the oppression of the majority of the South African population in the past. Klaaren (1997) reports that in 1948, D. F. Malan, the victorious leader of the National Party and minister in the Dutch Reformed Church, invoked God as the Almighty and declared that "Afrikanerdom is not the work of man but a creation of God" (p. 370). The same Afrikanerdom was responsible for the crafting of the most repressive and dehumanizing laws under the system apartheid.

The TRC, given the responsibility of bringing healing to South African society, made three recommendations to the faith community. These recommendations were geared at encouraging the church to be the agent of the healing process. Faith communities were encouraged to hold healing services, restore land to the poor that it received from the Apartheid government, and provide funding for the disadvantaged (Borraine, 2005). To date there has been no observable move on the part of the Christian church in general and the Adventist church in particular with regard to these recommendations. One would argue that even for this reason alone, the church would be

compelled to find ways of empowering the poor and developing the disadvantaged communities in South Africa.

The Role of the Church in the Demise of Apartheid

Kairos Document

In 1985 a group of theologians from different denominational backgrounds came together to formulate a statement that came to be known as the Kairos Document. The authors of the document explain the idea of “kairos” as “the moment of grace and opportunity, the favorable time in which God issues a challenge to decisive action” (Kairos, 1986). The document was a response to and a reflection on the ongoing political crisis and violence that was spearheaded by the state with its Apartheid laws. A time had come for the church to remain silent no more.

The document is, first and foremost, a critique of the theologies of the church that were inadequate and limited in helping Christian communities engage in the struggle for liberation (Goba, 1988, p. 313). The Kairos theologians advocate for a “theology that speaks to the particular circumstances of this crisis, a response that does not give the impression of sitting on the fence but is clearly and unambiguously taking a stand” (Kairos, 1986, p. 18). The Kairos Document was in essence the radical rejection of both the “state theology” which supported apartheid and the “church” theology which was a liberal response by the English-speaking Churches to apartheid. Neutrality and silence by the church could no longer find justification from the Bible.

Christianity as a Religion of Liberation

While Christianity is often portrayed as a tool of the dominant classes, it has shaped the political ideas and the behavior of most groups and classes in South Africa in a positive way (Mills, 1995, p. 337). The Bible and indeed the gospel of Christ can be regarded as the liberating power when rightly understood both for Blacks and Whites (De Gruchy, 1986, p. 51). Elphick (1997) argues as he quotes D. T. Jabavu, a leading member of African National Congress, when he said, 50 years ago: "Every [South African] black man who is a leader of any importance is a product of missionary work. . . . Outside of missionary work there is no leadership" (p. 347). African nationalism depended on educated Christian leadership for its propagation (De Gruchy, 1986, p. 48). These leaders were trained in missionary schools and institutions.

It is interesting to note that the Bible was used for the justification of both Afrikanerdom and African nationalism. It would appear therefore that the time has come for the Bible to be used in the reconstruction of post-apartheid South Africa. As early as 2 years before the country obtained its democratic governance, Villa-Vicencio (1992) was already arguing for a theology of reconstruction. This had become imperative. Exactly 1 year after South Africa had obtained political freedom, voices of concern were raised pleading for the church not to abandon the government and the country (SACC, 1995).

The New Kairos

Ten years into South African freedom, the voices have continued saying with alarming and disconcerting noise that indeed the church has abandoned the government (Chidester, 2001). There seems to have been a clear message coming from the church that

its work is done—the church can continue with its business as usual and all is well. The church leaders that represented the church during the period of struggle are now decorating the corridors of parliament and occupying seats of power.

The church is indeed faced with a “new kairos,” and being silent at this stage would be tantamount to abdication of its responsibility. The present social condition of the majority of the people living in South Africa presents a new “kairos” in South Africa. It is this group more than any that has continued to suffer and to experience severe forms of poverty.

Pieterse (2001, p. 33) gives the poverty percentages in 1998 as follows: African, 60.7; Colored, 38.2; Indian, 5.4; and White, 1.0. He quickly observes that the churches will have to focus mainly on the black population in its attempt to alleviate poverty without, of course, neglecting other population groups. Children are the worst hit, with three children out of every five living in impoverished households. Little access to health and education, unemployment, deterioration of social fabric, lack of social security, HIV, school dropouts, teenage pregnancy, and problems of morality can all be linked to acute forms of poverty (Mpofu-Makamazi, 2009).

A new and radical form of theology, prophetic theology, was brought to the fore in the Kairos Document. The Black majority of the citizens of South Africa are faced with a new form of apartheid. This means that the church can no longer afford to be silent on issues affecting the majority of the people. This prophetic theology refuses to adopt a Christ who does not take sides, as argued by Michael Taylor (2000, pp. 59–61). The New Testament presents a Christ who is touched with the infirmities of the poor, the

marginalized and the suffering (Luke 4:16). Christ is indeed on the side of the poor and the marginalized in whatever race or population grouping they may be found.

The Gospel Commission

The third reason has to do with the very mandate of the church as reflected in Matthew 28:19. Christianity by definition is a proselytizing religion (Elbourne & Ross, 1997, p. 31). The authors observe that the word *poreuthentes* in Matthew 28:19 carries the meaning of depart, traverse, take a journey—all suggesting a movement from one point to the other. In this movement the church is not only called upon to cross geographical boundaries, but it is called upon to cross cultural boundaries. This, according to Bosch (1991), makes *poreuthentes* a very complex enterprise.

It would be a denial of its core reason for existence for the church to isolate itself from the community in which it seeks to win souls over to its fold or, better still, for the kingdom of God. A church led by Christ cannot afford to be silent in the face of such social conditions. Matthew 25:41 reflects a kind of Christianity that identifies with the poor and the marginalized in our communities.

For Christianity to be taken seriously, it must be able to critique itself and confess its complicity in the evils of the past. The Bible has a legitimate place in the carving of a brighter future and as the basis for hope in South Africa. A theology of reconstruction that builds on the past successes while learning from past failures is possible and is a necessity.

Biblical Model for the Involvement of the Church in the Community

The three-fold reasons given above compel the Christian church to be involved in the life and the struggles of South African communities. This section seeks to explore how this involvement can be effected. It attempts to present a model that is biblical and theologically sound. There are three biblical and theological pillars for this model, as argued succinctly by Ellen G. White (1905), when she says: "The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me'" (p. 143).

These three pillars are to be the foundation and the basis of any biblical ministry seeking to reach the people and development the community. The first is the intentional, deliberate and strategic mingling of the church with the people. The second is winning the confidence of the people by ministering to their needs. The last one is the courage to bid the very communities to follow Jesus. The three imperatives can be summed as incarnational, diakonal and kerygmatic aspects of ministry.

Incarnational Ministry

The church's faithfulness to its mandate is be measured to a great extent by how it integrates these three principles or pillars in its ministry to the community. The first of these is the incarnational ministry, which is the strategic mingling of the church with the community. The main point is not only to highlight the biblical significance of this imperative but to show the inherent dangers in the neglect thereof.

Coffey and Gibbs (2001) make a rather striking observation when they argue that churches "cannot continue to exist as generic communities but that they should rather be transformed into incarnational communities" (p. 211). They also call for what they term

“critical contextualization,” a theology that seeks to listen and respond meaningfully and effectively to the needs of the community. The sight that is common of churches that are barricaded by high security walls could also be an indication of a theology of isolation and exclusion. It is true that the church must be “glorified among his people” (ibid., p. 211), and for this to happen it should learn to experience the joys and hurts of its surrounding community.

Self-emptying of Christ

The process of incarnation for Christ consisted in “self emptying” (Ephesians 2:6–11). This self-emptying shows not only how much Christ loved us but also His willingness and intention to bridge the barrier between divinity and humanity. It is clear that Christ did not come to humanity with presents only, but also that He became a gift and a present to the world. Incarnation properly understood is not just sending of food parcels; it is more like wrapping the church and making it a food parcel to be served to the needy communities. God gave His son as a gift to the human race (John 3:16). According to the book of Hebrews (2:14), Christ participated fully in the human state, not so much the individual state. It is clear therefore that incarnation made it possible for Christ to die, and it also forms the basis of His resurrection and ascension. It is only in being with the community that we are able to meet its needs, as Jesus did to the point of dying. It is this type of engagement that is a model for the church; it is one that shuns both assimilation as well as isolation.

Incarnation as a Double Movement

Incarnation for Christ was the culmination of an intense engagement and interaction with those who needed His help. The process was not in one way benefiting only humanity; it is the very process that qualified Him to be our Priest (Hebrews 2:14; 4:15). It is through this process that Christ qualifies as the one who can understand and minister to our needs. It is in the similar vein that Okure (1990) observes “that incarnation presupposes a union of two realities, each reality is enriched and mysteriously transformed by the other” (pp. 57, 58). Both Christ and humanity were benefited by incarnation. A Christ without humanity would never be a high priest, and a high priest without divinity would be disqualified.

Any attempt by the church to mingle with the community cannot be a one-way experience, the church being the only agent that benefits the community. In its involvement with the community, the church is enriched, yielding to a better understanding of the gospel it carries. If the concept of mutuality as seen in the incarnation is authentic, then a common thread exists between incarnation and inculturation.

This double movement is evident in the first recorded missionary attempt by the church in the book of Acts, chapter 10. The two-fold benefits can easily be seen from this event. Cornelius received the Holy Spirit, and Peter received a fuller understanding of the gospel: “In truth I perceive that God shows no partiality” (Acts 10:34, NKJV). The gospel commission was given to help the early church and those that were to follow to understand the very gospel. Churches that are not where the community is, risk losing the

content of their message and accelerating their own irrelevancy to the needs of the community.

Incarnation and Inculturation

Bosch (1991) argues that inculturation “suggests a double movement where inculturation of Christianity and Christianization of culture takes place at the same time” (p. 454). The benefits of this process do not only accrue to the respondent but to the communicator as well. This means that both parties in inculturation are students and both are transformed at the end of the process. It is service that gives life to the church, and it is a church that has life that serves. It is clear therefore that inculturation is an intentional incarnation of Christian life and of the gospel into a particular cultural context.

A model that eschews incarnation throws the church into the arms of paternalism. It was against such that Smalley (1981) argued, that its effects were not only targeting the local people but had God as the main target. If the locals are seen as being inferior and helpless and beyond any incarnational approach, then civilization and not conversion becomes the main objective. Bosch (1991, p. 291) is correct in his assessment that it was this “pitiable state” that became the motive for mission and not the fact that Africans were the object of God’s love.

The interaction between church and culture has always been a source of tension and contention in the history of the church. According to Bosch (1991) it is in this area that most compromises were made in the history of the church and its attempt to reach out to the world. In South Africa the attempts by missionaries to convert the indigenous peoples were resisted violently and their influence effectively contained. The missionary

sought to transform the African cultures remotely and not within through incarnation and inculturation, and hence their failure (Mills, 1995, p. 153).

Africans were classified as "heathen," a term that did not only depict them as unbelievers but as uncivilized (Gerstner, 1997, p. 24). This, then, would develop to be a powerful motivation for the evangelization of the African indigenous people. Conversion and civilization would often clash as the missionaries and the settler church vied for the African soul. This meant that the African community had to adopt the culture of the missionaries as part of the gospel. Instead of the missionaries becoming like the Africans in order to win some, as Paul argues in 1 Corinthians 9:19–22, it was the Africans who were compelled to be like the missionaries to make it easy for the gospel to reach the Africans.

A critique of such methods is needed if Christianity does not want to repeat the mistakes of the past. It was such that led the church in 1985 to forge ahead and advance a theology of involvement, one that identified with the needs of the community.

The church is still the salt of the earth (Matt. 5:13), and as salt it cannot faithfully discharge its responsibility and mandate by isolating itself from the world that needs the very salt. It is through mingling that the salt achieves its purpose and makes an impact in this world. Failure to do this will render the church irrelevant and useless, only fit to be "thrown outside and trampled of men."

The Diakonal Ministry

The involvement of the church in the life of the community is more important than the purity of its doctrines or theology. Despite its complicity in and support of apartheid policy as a state church, the Dutch Reformed (NGK) had close to two million

Black members in the early 1990s, born from its missionary work. As part of its missionary strategy, the Dutch Reformed church ran and built hospitals, schools, institutions for the blind and deaf, orphanages, youth hostels and many other institutions (Kinghorn, 1997, p. 147). It was their involvement in the community, despite its theology, that increased its impact especially among Black communities.

Mingling by the church is always strategic and intentional and can never be an end in itself. It is through this process that it can come to realize the depth of the needs of the community and how best to respond to such. The immediate objective for incarnation is then to serve meaningfully and with relevance.

One of the main characteristics of the externally focused and missional churches is their belief that ministering and serving are the normal expressions of Christian living (Rusaw & Swanson, 2004, pp. 26, 27). The role of the Christian church in the development of communities cannot be minimized. In spite of all its negative historical developments, to the Christian church the African owes the establishment of schools and hospitals (Kane, 1978, pp. 287, 290). Indeed it was Christianity that imported ideas of freedom, equality, and human rights (Saayman, 1991, p. 30). It is clear that it was not so much the biblical teaching of the church but its willingness to serve that won the hearts of many Africans. A theology of social action is a must, and it is this that will pave the way for the gospel.

Need for a Theology of Social Action

Jayakumar (1999) has observed that it took evangelicals almost 24 years, from the Wheaton Conference in 1966 to the Oxford Conference in 1990, to develop a mature theology of the poor and oppressed. Starting from the Chicago Workshop in 1970, he

observes that the “evangelicals have confessed the church’s failure to be disciples in its mission among the poor and the oppressed” (p. 61). It was in this conference that a detailed discussion on the causes of poverty was undertaken. The attempt was to create a balance between evangelism and social action. As a result of these discussions a theology of poverty was formulated that sought to understand poverty situations, oppressions and such issues in light of God’s Word.

The Failure of the Church in Serving the Community

False dichotomy between spiritual and physical

There are several reasons why the church continues to have dismal failure when it comes to addressing the plight of the poor. One of these is the false dichotomy that has been created between spiritual and physical reality as argued by Michael Taylor (2000, pp. 59–61). This has led among other things to a spiritual interpretation of the Sermon of the Mount and the one sided view that human beings are targets for evangelism and not social development. Serving is a result of critical contextualization which helps the church to be real and to treat the social situation of the community seriously.

Biblical interpretation

In the persuasive words of Gerald West (2002), one of the weaknesses of the church is the “neglected crucial dimension of biblical interpretation” (p. 67). The author proposes a re-interpretation of Mark 12:41–44, the story of the widow’s mite. A proper reading of the context shows that Christ did not just condone the act of the widow in her offering of the penny. He also challenged the system that has made the widow poor, a system that has devoured the widows’ houses (vs. 40). The argument is for the church to

connect with the biblical theological trajectory that embraces pain and takes the side of the poor and the marginalized (ibid.). The church seems to adopt a different theological trajectory than the one reflected in the Bible in its approach to the biblical text.

Proper understanding of the Eucharist

The other reason is the mystical interpretation of the Eucharist, which has also contributed to Christians' lack of understanding and appreciation of the suffering and needs of the poor. Joseph Grassi (2004) argues for a serious and radical look at the meaning of the Eucharist. He notes that Jesus instituted the Eucharist for the church to always remember our "social obligation to alleviate the global hunger" (p. 66). The broken bread is a reminder to all that there are broken bodies that need to be ministered unto. E. G. White (1898) strikingly observes that "the cross of Calvary is stamped on every loaf" (p. 660). The common provisions of life are sacred and cannot be viewed as common. It is therefore a denial of what the Eucharist symbolizes to refuse to share our "bread" with the hungry.

It must also be stressed that the church cannot fight poverty by attacking wealth (Chepkwony, 2002). The church's view on wealth can sometimes border on being harsh and unrealistic. The Bible is not opposed to wealth but rather is concerned with how it is gained and distributed. Poverty should not be spoken of in glorious terms so as to make it more attractive and of divine design.

Toward a Serving Church

Development of communities cannot be peripheral to the mission and ministry of the church. According to Bennett and Hughes (1998), "care of the poor is a fundamental aspect of evangelicalism" (p. 55). The church can only bring salvation to communities if

it is seen to be the friend of the suffering and marginalized. Jesus sympathized with the people in their burdens and sought to meet their needs by building bridges. The only valid and effective point of entry to any community is service (Rusaw & Swanson, 2004, p. 64).

The only area that brings all entities together is the area of service. This the authors call “the transformational sweet spot” (p. 64). It is when the church meets the needs of the community that doors are opened for church to bring salvation. This takes place in a context where relationships have been established and prejudices destroyed. The words from E. G. White are informative in this respect when she says, “Christ’s method alone will give true success in reaching the people” (White, 1905, p. 143). It is true that the church cannot focus on social transformation without spiritual transformation, nor can the church boast of spiritual transformation that does not lend itself on social transformation (Bennett & Hughes, 1998, p. 154).

God rules the whole world, which includes those who have accepted His Lordship and those who may not have accepted it. While God shows His particularity by choosing Israel as a nation to serve Him, He also holds other nations accountable to Him. This is seen in the book of Daniel. The dream given to Nebuchadnezzar in chapter 2 does not only show the fact that God will establish His kingdom at the time of the end when all the other kingdoms have come and gone; He is present in those kingdoms, executing His will and removing at will kingdoms that do not abide by His will (Daniel 4:26). It is only when Nebuchadnezzar acknowledges that God rules in the kingdom of men that his own kingdom will be restored to him.

The Need to Establish God's Kingdom

God's rulership and the fact that He would set up His own kingdom in the end have serious ethical implications. Nebuchadnezzar was instructed to do what is right by renouncing his sins and wickedness and by being kind to the oppressed and the poor within the kingdom (Daniel 4:27). Bennett and Hughes (1998) drive the point home in their assertion that the "establishment of God's kingdom does not begin only when individuals accept the Lordship of Jesus but occurs whenever God's values are established in a particular situation" (p. 250). God expects His kingdom values to be instilled even in those that outwardly do not belong to Him.

This is clearly evident in the New Testament as seen in the ministry of Jesus. He is reported to have been involved in healing the sick, feeding the hungry, and raising the dead even though He knew that they would die again. His promise of newness of life did not render the present irrelevant but rather showed that everlasting life is both present and future, both now and then. It is true that "hope for the coming kingdom is a powerful force for development" (ibid, p. 44). Knowing that God will wipe their tears from their eyes can be a motivating factor for the church to do the same in the present.

Christianity has had a long history of involvement in health and education in South Africa. The church has a role to play in our communities even though it may seem that this is long overdue.

Kerygmatic Ministry

It has been shown that Jesus mingled with the people and met their needs before He could call them to follow Him. Any engagement with the community that falls short

of inviting people in one way or the other to follow Christ is a denial of our call as a church. Preachers come to the pulpit from the congregation, the community of faith (Long, 2005). Preachers are part of the congregation they preach to, in the same way they are part of the community they preach to. Preaching becomes a strange voice if those who preach are strangers in the very community. When the church has identified with the community, it gains the right to preach to it.

Is there a definite role of preaching in the church's attempt to develop and empower the community? Due to over-emphasis on evangelism and the spiritual role of the church, the preaching of the gospel has been relegated to something that probably worked in the past. Is the gospel still the good news of salvation? This is a question that many Black people would want a response to. The Bible describes humanity as being lost and needing a Savior (Romans 3:23), and by implication a gospel.

The Moral Crisis Facing South Africa

The crisis facing South Africa is more than political; it is moral (Villa-Vicencio, 1992, p. 102). A theology that not only protests against political injustice but one that focuses on morality is now needed. A moral vacuum exists in the country and seeks to sabotage the very progress that the country has made in the political sphere (Van der Walt, 2003, p. 218). Current studies conducted in South Africa link morality to the perennial problem of poverty (Mpofu-Makamazi, 2009). Meeting the physical needs of the people, feeding the poor and healing the blind without calling them to "sin no more," amounts to a compromise on the part of the church. Bennett and Hughes (1998) point out that "spiritual poverty inevitably leads to other more serious forms of poverty" (p. 44).

Role of Religion in Community Development

Religion is integral to any model of community development. Any empowerment that fails to recognize that human beings are created in the image of God and how this image has been marred by sin will create more problems than it seeks to solve. An empowering that is informed and based on a biblical perspective is the only one that is “holistic and balanced rather than reductionist” (Ajula, 2001, p. 56). It has been argued convincingly by Bennett and Hughes (1998, p. 44) that a community may develop economically, politically and socially, but unless it encounters God in Jesus Christ it will still be affected by poverty. A call to follow Christ is the only way of making sure that the gains made in the political as well as social spheres are sustained.

The church is not only called and equipped to feed the hungry but to preach the gospel and baptize them in the name of the Father, the Son and the Holy Spirit (Matthew 28:19). Jesus fed the multitude, but He also challenged them to accept Him as the true bread of life (John 6). Indeed, He demonstrated that man does not live by bread alone but by every word that comes from the mouth of God (Matthew 4:4).

Paul’s preaching of resurrection in 1 Corinthians 15 was not just a spiritual argument; it had social implication. The exercise of eating and drinking takes on a new meaning when one believes in the resurrection (vs. 30). It would appear that failure to connect people to a higher call would lead them to a life of meaningless consumerism. An effective engagement with the resident religion or culture is indispensable to any progress that can be made.

Church a Center for Community Outreach, not a Community Center

Arthur Holt (1914, pp. 14–16) cautions the church against succumbing to the perception that the community should be centered in the church. When preaching and calling people to repentance is neglected, churches can easily succumb to the temptation alluded here. The church should ever remain a Christian platform, affirming and yet judging the very community, and not just be another community platform. The church still ministers a service of the “sword” which at times may divide the community as it remains true to its prophetic role. The church has to be free enough to be able to criticize or praise the community (Holt, p. 16).

It is only as the church finds a way of balancing these three aspects of ministry that a meaningful and effective development of communities can take place. It has been noted that the tendency of the church is to choose and focus on one aspect of ministry to the exclusion and denial of the rest. Incarnation for the sake of it amounts to nothing but social interaction with no purpose or direction. Diakonia without calling people to follow Christ is nothing but a social gospel that does not take sin seriously. A preaching of the gospel that disregards the needs of the people and that is done remotely is a denial of the true essence of the gospel.

Conclusion

Coffey and Gibbs (2000, p. 15) list four areas that provide the key for the proper understanding of the nature of the church: (1) faithfulness to the gospel and (2) the church’s own discernment of its identity, (3) focus on the parousia and (4) critical contextualization. It is argued by Gibbs and Coffey (*ibid*) that most churches tend to

focus on one area, thereby threatening the nature of the church. It can also be argued here that it is easy at times for the church to focus on area of its ministry to the exclusion of the other two, as shown in this paper. Any exclusion of any segment in this tripartite ministry renders the church ineffective and thereby irrelevant to the needs of the community and/or unfaithful to its biblical mandate.

How is the Adventist church measuring up to this theological foundation? Is it focusing on one segment of ministry or does it have a comprehensive approach to its biblical mandate? Chapter four seeks to discover to what degree the Adventist church is involved in the community, especially in South Africa.

CHAPTER 3

LITERATURE REVIEW

The literature reviewed will focus on four areas. The first is the socioeconomic reality in post-Apartheid South Africa. The second part covers the social history of Christianity in South Africa from the missionary era up to 1990. The third part will focus on the role of Christianity during the Apartheid era. The last part of the review will focus on the role of Christianity in the post apartheid era.

Borraine (2005) observes that around 1991 almost 70% of the population of South Africa claimed to be Christians. Given that statistic, it becomes almost impossible to discuss social development in South Africa without mentioning the role played by Christianity.

The role played by the church in South Africa during Apartheid came to the fore during the Truth and Reconciliation Commission hearings. The commission was set up to bring healing to the victims of apartheid and reconciliation to the nation. At first it was suggested that the church should lead out in these hearing, but later, as its complicity in the wrongs of the past became an issue, a civic commission was established. Alex Borraine (2005), one of the commissioners, in his book *A Country Unmasked*, outlines the role played by the church and its effects in the lives of South Africans.

The commission unearthed tangible evidence of the complicity of faith communities in the evil of the apartheid system. He reports that many faith communities

were active supporters of apartheid, contrary to their teachings. Three recommendations came from the commission after the hearing process. The first was that the faith communities should hold special healing services within their communities. There is very little evidence of this being done, observes the author.

The second was that the faith communities must make land available to communities that were poor. This land, in most cases, belonged to the poor communities and was given to the churches during the Apartheid era. The land had to be returned to the rightful owners.

Third, faith communities were encouraged to create a fund that would help those who were disadvantaged. There is very little progress to report as far as these recommendations are concerned. Faith communities are either not aware of the recommendations or have deliberately ignored them.

The Socioeconomic Reality of Post-Apartheid South Africa

Several reports and research into levels of poverty have been conducted since the new government of South Africa led by the African National Congress took over. The authors point out that these studies and reports were part of a national commitment to eradicate poverty and its manifestations. There is a clear indication of the lack of consensus on these reports. This, according to the authors, has had both positive and negative results. The lack of consensus is a reflection of the different dimension of the manifestation of poverty. As a result, certain government departments have shied away from the simplistic poverty measurements that would not have been more effective in addressing this multi-pronged problem.

Julian May et al (2000) presented a report entitled "Poverty and Inequality in South Africa" to the South African government. In this report, he gives the background to the prevalence of poverty and inequality in South Africa, the causes of poverty, and what the South African government has been able to achieve since 1994. The presentation concludes by giving a list of recommendations to be implemented by the government. This Poverty and Inequality Report (PIR) was the first to be commissioned by the government, a year after political independence in 1994.

The statistics in the report are startling and revealing and show a dire need for South Africa to come to grips with the scourge of poverty. In South Africa, the Gini coefficient, which is the measure of the degree of inequality of income, is reported to be 0.58, ranking it 10th worst in the world. In terms of the Human Development Index (HDI), South Africa at the time of the report was ranked 86th in the world. The degree of inequality is seen in the different provinces. Gauteng and Western Province have an HDI equal to that of Singapore and Venezuela. Northern Province, on the other hand, has an HDI equal to that of Zimbabwe.

Disparities can also be seen not only among provinces but among racial groups. White South Africans have an HDI comparable to that of Canada, while Black South Africans compare with Egypt and Swaziland. The following percentages are revealing: 61% of Africans and 38% of Coloreds are reported to be poor, compared to 5% of Indians and 1% of Whites. Women are more likely to be poor than men. Forty-five percent of South Africans live in rural areas, which account for 72% of the people in poverty. Pieterse (2001, p.13), reflecting on these reports, argues that even among Blacks, children and the women are the most vulnerable.

One of the causes of poverty as reflected in the report is that apartheid stripped people of their land and access to economic resources. The report acknowledges the positive role played by the post-Apartheid government, especially when it comes to formulation of policies. It also notes with regret the failure to implement these policies due to high levels of corruption. The authors give a list of recommendations that unfortunately does not mention any role of faith communities in poverty alleviation. This glaring omission is a serious mistake in a community that sees itself as religious.

Almost 8 years after the independence of 1994, Allsopp and Thumbadoo (1994) of South Africa's National Association of Child Care Workers (NACCW) spoke at a conference in New York and made the following observation:

1. Six out of every 10 children live in poverty, mostly in rural areas.
2. School enrollment is high at primary and secondary levels, but an estimated 5% of children between the ages of 10 and 16 are not in school.
3. 42% of children younger than 7 years of age live with only their mother, and 20% do not live with either parent.
4. In 1998, the Child Protection Unit and specialist personnel dealt with 37,352 crimes against children, of which 57% were sexual offenses.
5. In April 2002, there were 2,334 children awaiting trial in South African prisons and 1,812 serving sentences.

A National Food Consumption Survey was conducted, and its results were tabled in 2005 (Labadorios, 2005). The aim was to determine the food intake and anthropometric status of children between the ages of one and nine. It was observed that stunting was by far the most common nutritional disorder, affecting almost one out of

every five children nationally. The rural and the informal urban areas were the hardest hit. The overall conclusion was that the majority of households were “food insecure” and that energy deficit and micro-nutrient deficiency were common, resulting in a high prevalence of stunting.

As late as 2009, the *African Monitor* (Mpofu-Makamazi, 2009), an independent African body, conducted poverty hearings throughout South Africa. These hearings were designed to give the poor a voice and to put faces to the statistics on poverty. This was a follow-up on the hearings conducted 10 years earlier. Another objective of the hearing was to observe how the country has progressed in the last 10 years. Though the findings still need to be collated, the following five issues were highlighted during the hearing. There is clear evidence that “extreme poverty and acute vulnerability have become endemic and chronic.” The future remains bleak, with lots of youth disillusioned and lying idle and unemployed, which has tended to exacerbate the crime rate.

The hearing also brought to light the fact that the social fabric of South Africa is under severe threat. Lack of access to health facilities remains one of the key areas. There is also the devastation caused by HIV/AIDS, which has become immeasurable. In a nutshell, judging by these hearings, the situation in South Africa is progressively getting worse.

Christianity in the Social History of South Africa

To understand the role of the church in the post-apartheid era, one is compelled to review the role of Christianity since its arrival in South Africa. This is succinctly put forward by de Gruchy (1986), when he observes that one of the reasons the church continues to struggle for faithfulness and relevance today lies in its involvement in the

social history of South Africa. He notes that it was the tension between church and mission that played a crucial role in South African history. As a result, today the Black church is struggling for recognition as legitimate by fellow Blacks as it seeks to prove that it is not the opiate of the people but the "hope for the future and therefore the word of salvation for today." This, according to de Gruchy, lies at the center of the church struggle in South Africa.

A review of church and mission by Bosch (1991) does show that issues of poverty and empowerment of communities did not always receive serious attention from missionaries. The relationship between culture and Christianity and the interaction between these two has determined to a great extent the course of mission not only in Africa but also in the entire world. Bosch (1991) lists four major compromises of Christian mission, one of these being the relationship between the church and culture. He also accentuates the difficulty and, indeed, the challenge of always making this distinction convincingly when he says, "The Christian faith never existed except as translated into culture" (p. 447).

It is in this regard that the same author makes a striking observation when he says, "The pagans' pitiable state became the dominant motive for mission, not the conviction that they were objects of God's love" (p. 212). It is in this sense that the author observes that civilization competed against conversion.

Wallace Mills (2001) concurs with the observation made by Bosch when he writes that the missionaries opposed a number of Xhosa social customs. The same author notes that the Xhosas were forced to abstain from "observance or participation on pain of discipline or expulsion from the church" (p. 96). In general, most missionaries had the

“predisposition to depict the indigenous people as backward, miserable, superstitious and inhabiting a moral wasteland” (ibid, p. 97). The African culture, as pointed out by Bediako (1995), was viewed by the missionaries as “devoid of literature and lacking scholars to expound its meanings” (p. 193). This false perception not only affected the indigenous people, but it distorted the missionaries’ understanding of their own mission.

The overt superiority of the missionaries became a stumbling block in the advancement of mission. Civilization and conversion competed for primacy, and civilization became the route to and evidence of conversion. This raises a serious question mark on those who became converts under this regime. One can argue that Christianity for Africans was distorted right at the point of entry.

Kiernan (1990) observes that the initial interaction between Christian missionaries and the indigenous Africans led to three inevitable policies, the first being that of resistance and containment, followed by syncretism, and lastly schism. According to Kiernan, the first of these was an attempt by Africans to ensure that none of them became Christians, and those who did were rejected. Conversion was viewed as “cultural treason and political defection” (p. 44). The converted were separated away from their communities and became subjects of the mission stations.

The second policy was more of an accommodation, accepting Christianity while retaining the core beliefs in traditional African religions. The last one was establishment of separate religious entities that served the needs of the African, accommodating their culture and allowing them to lead in their religious affairs. Christianity was “rightly perceived as destroying the African way of life” (ibid, p. 46). The rejection of their

customs, which were integral to the African life, was often made a precondition to conversion.

Hastings (1994) shows that in spite of all the negative reports that have been observed in South African history, there have been some exceptions. There were some missionaries who espoused a different ideology, contrary to the norm as practised in the earlier days. Hastings mentions a missionary by the name of Van der Kemp who is reported to have made such an irremovable impression that even after three generations, there were Christians who were named after him, known as “the people of Van der Kemp” (p. 206). One of the key characteristics that led to this was his solidarity with the poor, to the point that he became known as “a man of absolute poverty.” While others were seeking for land and cattle, it is reported that he wanted nothing. It is said that he went “bareheaded and barefoot, he fed on what was put before him; he was satisfied with the poorest of huts” (ibid).

It was this spirit of service and willingness to be with those they were ministering to that paved ways for Christianity to be accepted by most Africans. They never regarded themselves as being superior to those they were serving. It was the dignity of those they were seeking to reach that mattered to them. Their colour, race and material levels of culture meant nothing.

Van der Walt (2003, p. 157) writes to show that incarnational ministry has a benefit for both the missionary and indigenous, the one being reached by the gospel. He argues that cultures could benefit from each other if an attitude of equality between the two were to be maintained. He notes that the gospel provides a correcting liberating invitation both to individualism from the West and collectivism from Africa. The gospel

challenges those in communalistic societies to experience what it means to be an individual. It also helps those who are individualistic to appreciate communalism. This is possible only when two different cultures meet on an equal footing.

This interaction can only be beneficial if a biblical view is adopted of viewing all cultures as equal and all needing to be redeemed. Each culture has both the demonic and the angelic aspects in it, and through interaction with other cultures, one may discover the insufficiency and the blessing inherent in his or her own culture. Involvement of the church in the community brings transformation both to the church and its community.

Role of Christianity in Apartheid Era

In 1985, a group of theologians from different denominational backgrounds came together to formulate a statement that came to be known as the Kairos Document. The authors of the document explain the idea of *kairos* as “the moment of grace and opportunity, the favorable time in which God issues a challenge to decisive action” (Kairos, 1986). The document was a direct response to and a reflection on the ongoing political crisis and violence that was spearheaded by the state with its apartheid laws. A group of theologians and church workers who were appalled by the killing, injuring, maiming for life, and detention of many South Africans came together to write the Kairos Document. A time had come that the church could remain silent no more.

The authors of the document see it as “an attempt to develop, out of the perplexing situation of the 1980s, an alternative biblical and theological model that will in turn lead to forms of activity that will make a real difference to the future of South Africa” (p. 14). Bonganjalo Goba (1988), one of the signatories to this historic document, commenting on its uniqueness, observes that prior to 1985, churches tended to “reflect a

typical, liberal response to the ongoing political crisis” (p. 313). He further explains that “the document began with a critical analysis of the role of the church and also sought to come to terms with the political realities of South African society. It also explored alternatives in terms of possible actions by South African churches.”

The document is first and foremost a critique of the theologies of the church that were inadequate and limited in helping Christian communities engage in the struggle for liberation (Goba, p. 313). The Kairos theologians advocated for “a theology that speaks to the particular circumstances of the crisis prevailing in the 1980s; a response that does not give the impression of sitting on the fence but is clearly and unambiguously taking a stand” (Kairos, 1986, p. 18). This stand is on the side of the poor.

The Prophetic Role of the Church

In 1990, exactly five years after the Kairos Document was first adopted and published, the Institute for Contextual Theology (1990) issued a thought-provoking statement that pointed to a “new kairos.” The authors maintained that South Africa then faced a crisis, a moment of truth, similar to the one it faced in 1985. There was also intimation that the church had failed to heed the warning raised by the 1986 Kairos Document. This was a time of unparalleled violence and killing, again perpetuated by the state. Once again the church had to come to terms with the political realities of South Africa. In the 1990 document, this was followed by a critical analysis of the role of the church.

The paper continues in the steps of the earlier Kairos Document in advocating for a prophetic word from the church. It sees the church as a place that should give hope to the Black communities. The authors of the documents argue that the church should

mobilize all its resources and not only focus on preaching hope but should live it. The church is to be an agent of unity, which is not confined within the church walls. Members of the community must be organized into social and civic structures as a way of creating a working togetherness and unity. The paper summarizes the task of the church by noting that it should focus on calling for justice and not just peace.

The political changes that took place in the 1990s, starting with the removal of the ban on political leaders, leading to the election of the first Black president in South Africa, brought new and serious challenges for the church. Villa-Vicencio (1992), reflecting on the years prior to 1992, observes that the political vacuum that was created and all the atrocities of apartheid forced the church to say, "No." This was seen in the church's pronouncements as reflected in the Kairos Document. Moreover, he emphasizes that the church is faced now with a different challenge, that of saying yes to the observable changes that would lead to democracy.

It would seem that saying no was relatively easier than saying yes. Saying yes seems to threaten the very purpose of the existence of the church. Even at that early stage, Villa-Vicencio (1992) recognized that the church needed a "kind of theology of reconstruction, a critical post-exilic theology" (pp. 21-24). He puts the situation facing the country in a clear perspective when he writes, "Theology works well in combating political abuse but can become dangerous device in the arena of power."

The year 1992 presented for the church a new *kairos* even more challenging than the earlier ones. The situation in South Africa was such that those who protested against the evils of apartheid were now darkening the corridors of political power. The church, after the release of all the political prisoners, and after that which it protested against had

been destroyed, faced a challenging situation of repositioning itself. A different theology was needed.

In 1995, the South African Council of Churches convened a national conference with the theme, "Being a Church in a New Land" (South African Council of Churches, 1995). An interesting phenomenon in this meeting was that those presenting the papers were selected from various disciplines and were not necessarily theologians. For review here, four papers given at this national conference will be selected.

The first paper was presented by Wiseman Nkuhlu (1995, pp. 5–8) on the topic of "The Church and Socioeconomic Reconstruction During Transition." Mr Nkuhlu, at the time of the delivery of this paper, was serving as the president of Black Management Forum. He identifies two critical areas that need the involvement of the church. The first one is the delivery of social services to communities. He argues that the church is, through its infrastructure, capable of identifying and mobilizing the community, especially those of poor background. He observes that many social projects are delayed or abandoned due to constraints on the capacity of local communities to plan and implement them. He also alludes to the fact that the church has played a definitive role in the resolution of political disputes and the dismantling of apartheid, and now it was the time for the church to be involved in the distribution of resources.

The second area where the church needs to be involved in is the fight against crime and corruption. At the time when the paper was presented, the rate of crime and corruption was not very alarming. Fifteen years later, rates of crime and corruption are very high and have had a severe effect on service delivery. The author challenges the church to be directly involved in the curbing of these social vices. It is of course the

theology and the understanding of the church's role that will inform it on how to deliver on these expectations.

The second paper is entitled "Church and State" and was delivered by Tokyo Sexwale (1995). Mr Sexwale was the premier of the most powerful and resourceful province in South Africa, the Gauteng province. He had spent several years in prison as a political activist and served his sentence and was released prior to the release of Nelson Mandela. In this paper he recounts the painful experiences of staging hunger strikes that lasted for about two weeks, just to have the church allowed to visit them in prison. They wanted to hear the Word and were prepared to die rather than be deprived of this opportunity. He reports that in all the 27 years that Nelson Mandela spent in prison, only once did he fail to attend church service, and that was due to illness.

Sexwale challenges the church to be far enough from the government in order to see it clearly and critique it (1995, p. 10). He argues for the church to be active in the fight against family and child abuse. He observes also that the spiritual uplifting of the society depends totally on the church's involvement in the life of the people of South Africa. He notes that it is because of the church that they are educated, and because of the same church that they were able to stop violence. He appeals to the church not to abandon the country, that the church is needed now more than ever before. The church needs to ask questions and demand answers from the government.

The third paper was presented by Tom Best (1995) on the "Theology of Life." At the time he was serving on the Church and Order Commission of the World Council of Churches in Geneva. His main contribution is on the need of the church to join hands and collaborate in order to deal with all the challenges that face the country.

The last paper comes from Barney Pityana (1995), who at the time was serving as a priest in the church of the Province of Southern Africa. He reflects on the survey that was conducted at one of the poor areas in Cape Town, the Cape Flats. He notes that the survey showed an ambiguity from the respondents about the church. He observes that formal belief ranks the lowest on the motivations for attending church. The church was also depicted as making financial demands on the people regardless of whether they can afford it or not. The most telling issue was that the church was still central in their lives, but for some reason they did not hope for any intervention from the church in their situation.

Exactly 10 years after the ushering of the new democracy, Rasoul (in Chidester, 2001, p. 98) notes with sadness the visible abdication by some church leaders of their role in politics. He further remarks that church activists were recalled to the parish to get on with business of religion and leave politics to politicians. There was a clear message coming from the church that its work was now done, the goal had been achieved, and their involvement could now be withdrawn. Adumbrating the same sentiments echoed by Villa-Vicencio, Rasoul lamented the failure by the church to craft a theology of transformation, as was the case with the theology of liberation.

A new *kairos* more urgent than the previous ones faces the church today. The church can only have a meaningful and relevant existence as it continues to critique its role in the current situation. The church, as it has done in the previous *kairos*, needs to come to terms with the prevailing social conditions in South Africa. It needs to critically evaluate its role and also to come up with practical solutions for dealing with the problems facing the country.

Why the Church Has Failed the Poor

Michael Taylor (2000, pp. 59–61) believes that Christianity has been a dismal failure when it comes to addressing poverty and relating to the poor. He lists seven reasons that are the cause of this failure. The first is both the acquiescent and judgmental attitude of Christianity to the poor. This attitude is seen in our belief that the poor are always with us and that they deserve nothing better. He notes that as a result of this attitude, punitive measures were meted against the poor, or at best they were objects of charity. Second, he argues that sin and salvation were reduced to private matters between an individual and God. The new life in Christ had no social implication but was manifested in strict devotion to God, and oppressive structures were viewed as not being sinful while individuals were.

Third, he notes a false dichotomy between salvation history and secular history, between spiritual and physical. This served as the rationale for a one-sided interpretation of the Sermon on the Mount, which perceives poverty as a spiritual reality. Fourth, the hope of Christianity was viewed as an otherworldly hope. It had to do with eternity and not time, with heaven and not earth; with the spiritual and not material.

The fifth alibi is that Christianity gave us a picture of a Christ who does not take sides. Sixth is that rulers are to be obeyed and their systems embraced, however evil, as this meet God's approval. To protest against these is to protest against God. Last, the theology of Western Christianity is couched in philosophical and technical expression, making it impossible to apply it to concrete situations where people are hurting. These would include doctrines such as the Trinity and atonement, which do not offer many resources for applied theology.

Chepkwony (2002) lists seven reasons why Christianity struggles to deal with poverty and the poor in general. The first is that Christian teaching about wealth is seemingly harsh and unrealistic. The point he is making is that wealth was created by God, and the issue is how we acquire it and how we use it.

Second, he notes that Christian churches are seemingly busy in moneymaking ventures using the resources of the poor and excluding them from the benefits thereof. The situation of the poor is exploited to gain popularity and wealth, and this can be seen even in slum areas where elaborate and luxurious structures are erected, which become an island surrounded by a sea of poverty and degradation. Third, today clergy can hardly be called poor. Most of the ministers live in luxurious homes that are in clear contrast to the situation the majority of the members find themselves in. Very little time is spent with the poor, even though spending time with the poor is something that was characteristic of Jesus.

Fourth, the church's teachings on the poor are misleading and grossly unbiblical. The distinction between spiritual and material poverty is not clearly made. God is said to be on the side of those who are materially poor, thereby encouraging laziness, dependency and lax attitude. This can easily be translated to mean that God is on the side of poverty. Fifth, the church has somehow inadvertently failed to empower the poor. This is done by means of giving the poor alms, food, and accommodation. This, in most cases, is a sign of guilt giving.

Sixth, the concept of love needs to be reassessed and emphasized. The tendency is to give money to organizations or the church for the poor. Christians must make time to be with the poor, to share their joys and sorrows, and to see the face of those who are

poor and not just statistics. Seventh, the church needs to be serious about its teaching on stewardship. A lot of resources are spent by the poor in buying material things that are not of value. No proper investment is made. Lastly, the productive use of land should be encouraged by the church.

Role of Christianity in the Post-Apartheid Era

Certain phenomenal shifts have taken place in evangelical theology as noted by Samuel Jayakumar (1999, p. 61). He argues that it took evangelicals almost 24 years from the Wheaton Conference in 1966 to the Oxford Conference in 1990 to develop a mature theology of the poor and oppressed. Starting from the Chicago Workshop in 1970, he observes, "evangelicals have confessed the church's failure to be disciples in its mission among the poor and the oppressed." The process of change came to a climax in 1990 when the following nine points were taken:

1. Poverty involves a "marring of the image of God among the poor";
2. is perpetuated by flawed structures;
3. is the result of many distortions of truth;
4. is a result of lack of love and compassion;
5. involves both micro and macro dimensions;
6. is perpetuated by principalities and powers;
7. involves political ramifications of economic issues;
8. includes issues of power distribution;
9. and is the result of the Fall of humanity.

In this conference a detailed discussion on the causes of poverty was undertaken. The attempt was to create a balance between evangelism and social action. As a result of these

discussions, a theology of poverty was formulated that sought to understand poverty situations, oppressions and such issues in light of God's Word.

While some continue to lament the failure of the church as it makes the social condition of poor people less important, there are other voices that observe differently. Deborah Ajulu (2001, p. 56) adds her voice to this debate by arguing for an empowering that is informed by and based on a biblical perspective. She observes that an empowerment led by the church is not reductionist but is holistic and balanced. She also notes that any empowerment and development must grapple with the fact that human beings are created in the image of God, created for fellowship with Him and with each other. The purpose must be to make them faithful and responsible stewards.

The church is regulated by a clear set of ethical standards which provides a moral standard of measure. A true system of justice is the one that approximates God's justice. All systems have been affected by sin, and it is in this realization that the church can do an effective service to the community. Ajula argues that both the poor and the rich need to be empowered. She lays the blame squarely on the shoulders of the rich for their inhuman treatment of those who are disadvantaged. The poor need to be empowered against all forms of dehumanization that seek to oppress and destroy them.

Development of communities cannot be peripheral to the mission and ministry of the church. According to Bennett and Hughes (1998), "care of the poor is a fundamental aspect of evangelicalism." The hope for the coming kingdom cannot and should not be separated from the task of the church. It is this hope that proves to be the powerful force for development and also for the transformation of the present reality.

According to the authors, developing communities is one way of extending God's kingdom. They argue that God's kingdom does not only begin when "individuals accept the lordship of Christ but occurs whenever God's values are established in a particular situation" (p. 111). God's supremacy and sovereignty cannot be limited to those who believe in Him or to the church community. Furthermore, to limit God's kingdom to the future with no bearing on the present is to grossly misunderstand the Bible. God's kingdom as argued by the authors is both present and future. The miracles of healing in the New Testament were an announcement and evidence of the presence of God's kingdom. "It is our response to the king's rule now that is crucial factor in considering our preparation for the future coming of the kingdom."

Bennett and Hughes share three reasons why religion should be integral to the development and empowerment of any community. The first is that a community may develop economically, politically, and socially, but unless it encounters God in Jesus Christ it will still be affected by poverty. This spiritual poverty, as the authors argue, inevitably leads to other more serious forms of poverty. An effective engagement with the resident religion or culture is indispensable to any progress that can be made.

The second observation is that the religious perspective of development workers affects the way in which they help the poor. Without proper theological assumptions, development can lead to other forms of poverty, as witnessed in our history.

The last observation is that development must take into account the religious presupposition of the service recipients. Their belief about the world in relation to spiritual forces and their relationship to such forces can seriously hamper any attempts at

developing such communities. Disregarding such religious assumptions as superstitions can be very counter-productive.

Coffey and Gibbs (2001) argue that churches cannot continue to exist as generic communities, but that they should rather be transformed into incarnational communities. For the authors, this is “more than just ecclesiastical re-engineering.” Rather, it is a “radically different way of being church” (p. 149). For this miraculous event to happen, the authors suggest that the church must die to its “self-reliance, self-centered promotion and selfish concerns in order to be glorified among God’s people” (p. 150).

This is possible only when the church prepares itself to do at least two things: first, to adopt a missionary perspective and, second, to strive to be a counter-culture movement. For the first to happen, a dynamic interplay of gospel, culture and church needs to take place. The church in this interplay is not immunized from the influence of the culture it finds itself in, and yet it needs to be strong enough to critique it. The church has been sent to the world, and this, on its own, is a dangerous task.

The second action that would transform churches into being radically different is striving to be counter-culture. The authors list four areas that are integral in being church: obedience to the mandate to reach the world through the gospel; a distinct focus on the *parousia* and being ready for this event; the church’s identity informed by its heritage; and self-understanding and a critical contextualization that seeks to be relevant to the needs of the community. The authors argue that the tendency in the church is to overemphasize the importance of one or two of these areas to the exclusion of the rest.

A radically different church, according to the authors, would be the one that seeks to embrace the four areas in their totality. The church can embrace all the areas if it is

prepared to confront the critical tension that will be created as a result of this approach. This tension in a world of sin is to be welcomed, and it is this tension that empowers the church to confess its limitedness and the fact that it exists between two times, the inauguration and the consummation of the kingdom of God.

Rusaw and Swanson (2004) make a very interesting observation as they argue that service is the hallmark of church's mission to the world. Their main argument is that the avenue any church chooses when engaging in community transformation lies at the "intersection of the needs and dreams of the community, the mandates and desire of God, and the calling and capacity of the church" (p. 122). It is through service, which the authors call the "transformation sweet spot," that the church can be faithful to its mission.

The community will respond to a church that seeks to meet its needs and aspirations. It is this bridging of the gap that creates ties and relationship between the church and the community. This becomes also a bridge to salvation. The authors observe that by "creating a thousand entry points into community, we create a thousand opportunities to show the love and share the good news with the city" (p. 124).

Joseph Grassi (2004) argues that a lack of clear biblical teaching on the doctrine of the Eucharist may also perpetuate wrong attitudes against the poor. He notes that Jesus instituted the Eucharist as a way in which He should be remembered. This implies that the Eucharist is the public demonstration of imitation and discipleship. It is a symbol of our commitment to be like Him and to do what He did while here on earth.

Grassi challenges Christians to find ways of making the Eucharist respond to global suffering and hunger. Painful hunger is a daily occurrence, and we need a daily reminder lest we forget our commitment. He argues clearly that the Eucharist is not just

about spiritual nourishment; it is also about the actual food for the hungry. Over-spiritualization of the Eucharist diminishes the real meaning of this sacred event.

E. G. White (1898) strikingly observes that “the cross of Calvary is stamped on every loaf. . . . [This] makes sacred the provisions of our daily life” (p. 660). If our common table can be viewed as a sacred communion, then making sure that hunger is alleviated will be our priority. It is a reminder of our social obligation to alleviate global hunger.

Van der Walt sees moral failure at the center of the socioeconomic crisis facing Africa in general (2003, p. 48). He argues that there is a moral vacuum created by the disappearance of something that used to be valuable and nothing replacing it. The crisis facing South Africa is more than political; it is moral (Villa-Vicencio, 1992, p. 102). All these statements seek to show that morality in Africa today is at its all-time low. Vices like sexual immorality, dishonesty, corruption, and all kinds of crime are in the ascendancy. These are examples of a loss of moral compass. There is indeed a need for a biblical worldview that provides us with guidelines on how to deal with this crisis.

The church is not only condemned for its silence but also for its implicit support of some social vices. The author cites an example in which a corrupt politician is welcomed in his church and is given prominent position. One seems to be promised salvation and given good standing in the church while being guilty of fleecing the community. (Van der Walt, 2003, p. 231). Christianity is implicated in the moral decay that the country is facing by its silence and active non-involvement in the society. The church is also blamed for over-concentration on the sixth commandment as the sum total

of morality. This makes it imperative for the church to be involved if it is to redeem its name and the name of its Lord.

Ways of Responding to Socioeconomic Issues

Ernan Norman (2008) calls upon the church to be intentional and to respond to the felt needs of the secular and postmodern world by utilizing its various departments in the ways listed below.

1. Community outreach involved in teaching parenting skills
2. Family-related issues for husbands and wives addressed through Family Life
3. Addictions and codependency issues—counseling and health ministries
4. Economic concerns, such as job hunting skills, interviewing skills preparation
5. Resumes, budgeting issues, etc.—Personal and Prison Ministry and Community Services departments in collaboration
6. Youth concerns and ministry to children through after school programs
7. Home and School, Adventist Youth and Pathfinder departments
8. Health issues dealing with maintenance and prevention through screening,
9. Knowledge of nutrition abstinence from smoking and drinking and other harmful practices, exercise, and other lifestyle changes—Health Ministries department
10. Feeding and clothing of the hungry and homeless through soup kitchens
11. Clothing distribution activities—Community Services, Men's Ministries, Women's Ministries.

The church basically helped the community to survive in the context of deplorable conditions they found themselves in.

Gerald West (2002) argues that one of the factors that has made Christianity in Africa less potent in the reconstruction of Africa is the neglected crucial dimensions of biblical interpretation. For this purpose he proposes a re-reading of biblical texts that have a bearing on the poor and poverty, such as Mark 12:41–44. He observes that the Church especially in Africa remains captive and enslaved to the theological trajectory of structure and legitimation. This theological trajectory was spearheaded by the missionaries and colonialists. What the church in Africa needs is a theological trajectory that embraces pain and articulates the theology of the poor. This will help the poor and the marginalized to appreciate the fact that their condition is not legitimized by the biblical text. The terrain of the struggle is that of biblical interpretation and not just the Bible.

In his article, Mwaura (2002) notices that the Old Testament prophets clearly depict God as being on the side of the poor and oppressed. The author argues that the church as an institution has the capacity to influence society to promote justice and equity. It has the infrastructure not just to give handouts and aid but to speak against the social evil and dehumanization of the poor. Most NGOs are run by Christian organizations, and it is such organizations that should also influence governments to create more friendly policies that will alleviate poverty.

Conclusion

Adato et al (2004) sum up their research on poverty in South Africa by noting that chronic and persistent poverty has received attention of late in South Africa. They further observe that while South Africa may appear better than most countries, its racially

embedded inequality is striking. The focus undoubtedly must be on the Blacks, who are the poorest, and children, who are the hardest hit.

Literature has also revealed that the social history of South Africa has rendered Christianity a suspect in any program of development. The church's inability to play a positive role in society seems to be a heritage of the past. This is coupled with the society's view of the relevance of the faith communities and Christianity in particular in its affairs. It is clear from the literature reviewed that a theology of reconstruction is long overdue. There are also dangers highlighted in the church's attempt to engage with the community. A non-critical involvement may destroy the mission of the church, as lack of involvement would. Mistakes are inevitable in the process, but this is something the church cannot afford not to take seriously. It is abundantly clear that meeting the needs of the community demands honesty and creativity on the part of the church. This is in stark contrast to the traditional evangelistic model the church is known for.

The literature reviewed demonstrates clearly that Christianity in South Africa continues to carry the stigma of the past. How Christianity was employed to oppress the majority of the people in the country seems to be the major reason why, today, the church still struggles for legitimacy. There are, of course, bright spots in the social history of the country, when Christianity played a very positive role. A critical involvement of the church in socioeconomic issues is long overdue, and it is this that will determine the future and the advancement of Christianity in South Africa.

CHAPTER 4

DATA ANALYSIS AND IMPLEMENTATION

The focus of the research is to develop strategies and ways of involving the church in the life of its immediate community. This will necessitate an evaluation of the capacity of the church and a needs assessment of the community through structured interviews given in the form of questionnaires, and analysis of government statistics and census reports. The following areas are pivotal in the gathering and the analysis of the data and information that will guide the church in its efforts to reach out to the community.

1. History and profile of Gugulethu township
2. History and profile of Tembalethu Seventh-day Adventist Church
3. Church membership survey
4. Data on the involvement of Adventist churches in developing and running
5. community projects in and around Cape Town
6. An interview with an Adventist and a non-Adventist pastor who are running
7. successful community projects involving the church but not residing in Gugulethu.

The basic research method used for this study is the quantitative method, since the focus is to gather statistically reliable information. Written questions were emailed to all the leaders of the various departments, including the local church elders. (See Appendix B). A questionnaire was circulated to a sample of church members with the view of measuring the church's internal ministry. An analysis of the results of the survey

conducted by the church in 2007 was done. A telephone interview using the same questions was conducted with the church elders from other churches within Gugulethu. An analysis of the Cape Town Metropolitan Municipality and Tembalethu township census was conducted to arrive at the profile of Gugulethu township. Structured interviews, one personal and the other by telephone, were conducted with the two pastors involved in running a project in and for the community, to ascertain the impact of the church's involvement in its community.

Profile of Gugulethu

The township of Gugulethu, which is predominantly composed of Black population, was started in 1960. It is the second Black township, after Langa township, also predominantly Black, which was established in the early 1940's, after the Black people were displaced and removed from areas around Cape Town. According to the 2003 census, less than 1,000 people of the Gugulethu population were other races, and Coloreds were the majority in this number. There were eleven Whites, and nine were of Indian and Asian backgrounds.

Ages

It is also very interesting to note the variant age categories that are represented in Gugulethu. Approximately 34% of the population are between the ages of 15 and 29 years. This is followed by those who are between 0 and 14 years, at about 25%. It can be said that almost 60% of the population is composed of youth from age 0 to 29 years. Of the remaining ages, almost 25% is aged between 30 and 44 years, and the remaining ages

share the other 15% of the population. If the church wants to make any meaningful intervention, it must focus on the youth and children.

Levels of Income

The levels of income could be regarded as the true reflection of the degree of poverty in Gugulethu. This is one of the most sensitive and sore points in the life of the people living in Gugulethu. Almost 58% claim to have no source of income. In total it can correctly be said that almost 95% of the population receive income between 0 and R3 200. If these figures are anything to go by, then Gugulethu is plagued by a serious scourge of poverty.

H. Pieterse (2001, p. 13), reflecting on the levels of poverty, points out that the churches will have to focus mainly on the Black population in its attempt to alleviate poverty, without of course neglecting other population groups. He further observed that children are the worst hit, with three children out of every five living in impoverished households.

Unemployment and Religion

The demise of apartheid in 1994 brought an end to political oppression and inequality, but many other problems have surfaced ever since. It is clear that one of these challenges is the economic inequality and inadequate resources that continue to be experienced by the majority of the population. However, the biggest of these threats is moral degeneracy (Villa-Vicencio, 1992, p. 102). A theology that not only protests against political injustice but one that focuses on morality is now needed. It has already been argued in the previous chapters, as seen in Van der Walt (2003, p. 218), that the country

finds itself in a moral vacuum. In 2001 almost 20% of the population in the Western Cape claimed to have no religion. In 1996 this figure stood at just 13%. A growing number of people are losing interest in religion as reflected in the figures above. With such a high percentage of those claiming to have no religious affiliation, the work is indeed cut out for the church.

It can be readily seen that Gugulethu is a microcosm of the whole of South Africa. The statistics are to a greater or lesser degree a reflection of the whole society of South Africa. The data does not show the intervention from government and other non-governmental organizations. In spite of all these noble attempts, poverty-related issues are on the increase in South Africa.

History of the Intshinga Primary School

The questionnaire that was submitted to the principal and her staff has revealed some startling information (see Appendix D). The school was established in 1967, five years before Tembalethu church was established. Over the many years of its existence, it has enrolled between 300 and 600 learners per year. The school goes from grade 1 to grade 7, taking care of the ages between five and fourteen.

The school used to be known for its achievements in sport as well as academic excellence. It has won several trophies and has at some stage competed at the provincial level representing the Western Province. It is one of the few schools that has managed through some various sponsorship to have cricket and tennis facilities. These have unfortunately deteriorated to a very bad state.

Based on the enrollment at the school, which stands at 355 for the year 2009, the families represented at the school during this year would number about two hundred. The

majority of these children come from families that are faced with serious unemployment; the school is heavily subsidized by the government since the school fees are not sufficient to meet the needs of the school. The school has been categorized by the Education department as a “no school fees” school. This means that the learners are not expected to pay any school fees and that the school depends totally on government grants. This amongst others is as a result of the social condition of the area in which most of the learners reside.

This particular school receives about R38 000 per annum to take care of all the 350 learners. This implies that that there is an amount of 50 cents allocated to each learner per day. The fund is used largely for maintenance and upkeep of school building, sporting facilities, and extra learning material for learners.

There is a growing rate of families who are headed by children; this is a new phenomenon that has been exacerbated by the pandemic of HIV/AIDS. The school operates a feeding scheme that is government funded, and for some of the learners this might be the only meal for the day. Most of the learners walk long distances to school, and in winter attendance is not very good.

The school reports that rape and abuse is common. The school leadership admits that at times it finds itself seriously incapacitated to deal with such cases. The police forum and community safety project do come in handy at times as the school seeks ways of dealing with these issues. The school reported a very satisfactory involvement of the community in its projects, including securing the school after hours against any form of vandalism. Attendance by parents at school meetings is rated as being good by the school.

Intshinga has about nine educators, resulting in a 1:40 teacher-to-pupil ratio. For a public school this is not alarming, but of course when one takes into consideration the social situation most of these children come from, a different picture surfaces. A number of these teachers have been associated with the school for more than ten years, with a few reaching almost 37 years of service. This shows a level of commitment from the teachers and a low turnover rate of teachers.

The Needs of the School

Here is the initial list as drawn up by the school on March 5, 2009:

1. Education: Helping kids with their homework, and with mathematics and science in the classroom.
2. Music: helping the school choir to sing and win competitions as well as shaping them for the future.
3. Prayers: They would like to have someone from our church to help them twice a week during prayer session.
4. Gangsterism: They need assistance to curb the evil that is threatening their well-being.
5. Transportation: Help with fundraising ideas; they need a vehicle since some of the learners come from far and struggle in bad weather to come to school.
6. Assist with the cleaning of the passage between the school and the church.
7. Assist in the felling of the trees which are soiling the school.
8. Assist in the area of computers, since the school has only one computer; they would like to have a computer lab.

History and Background of Tembalethu SDA Church

Tembalethu Seventh-day Adventist Church was organized into a church in 1973. This makes it the second Black church to be organized in and around Cape Town. The church has for a long time been regarded as a very beautiful structure due to its architecture. All big events in the district were held at this church until recently. There are about six Adventist congregations in Gugulethu, with only two that have a church building; the rest use schools and community halls for worship. The church has been able to plant at least five other congregations in the last fifteen years.

One of the challenges that one faces is the absence of proper and authentic records for the past 30 years. Getting records for the last 5 years has been an impossibility. A culture of record keeping will have to be encouraged so as to help the church in its planning. A recent development around the church site in the last 2 years has made it difficult for the church to continue with its weekly services. An entertainment area that attracts more than 100 people on weekends with loud music and congestion of cars is becoming unbearable. The church did entertain the idea of relocating to another area, but this did not meet with approval from the majority of the church membership.

The church is now faced with the task of redefining its role and its reasons for existence, especially in the area where it is currently located. This is one of the reasons that is compelling the church to make a difference in the community. Up to now the church has had no visible presence in the community except for its physical structure. It is hoped that the current plans to adopt the primary school adjacent to the church will effectively change this status.

Church Statistics

The church clerk is in the process of reconstructing the church records and other relevant data. Records for the previous years, including church business and board minutes, were not available. Records and minutes for 2010 are also scanty and not properly kept. The church currently has a membership of 241, with 70% attending church regularly. About 20% are children between the ages of 0 and 12. Almost 70% are aged from 0 to 30 years. This means that the church is predominantly composed of youth.

There are about ten people who are regular in the baptismal class. There is no report for baptisms in 2008. At the end of the first quarter of 2009, nine people were baptized. There are no set goals for baptism for 2009, but it is hoped that the ten that are now in the class will be baptized. There are no recorded baptisms of children between the ages of 10 and 14. About 30% of the membership comes from the immediate local community.

Finance and Church Budgets

According to the treasurer's report the average tithe income per month is R35 000. The offering for local church funds is about R20 000 per month. There is an average of almost 30% faithfulness on tithe and offering. The church had not yet approved an operating budget for 2009. This meant either that the departments had no plans or the plans could not be funded. It should also be noted that there were not financial documents presented and studied to verify these figures. The latest unofficial report received from the leadership was that the church is struggling to get R2 000 a month for local church expense.

Community Projects and Church Involvement

All departments report a poor level or non-involvement by the church in the community. There are no funds set aside for community projects. The church facilities are not open to the community for usage in any form or manner. The youth and children's department are not involved in any community project since there is none that the church is running. The Children's Ministries department reported that 2009 will be the first time the church would be running Vacation Bible School, which is intended for the community. In spite of the fact that the youth comprise more than 70% of the total membership, there is no visible involvement by the youth in the programs of the church.

It would appear that all the programs are geared for internal consumption, with no visible attempt to include those outside of the church. There are no records of any assistance by the church to its own members who may be poor in one way or another. The records on the level of income and degree of poverty from within the church were not available. Attendance at church board meetings stands at 60% while attendance at church business meeting is remarkably improving. All departmental leadership seems to have been exposed to some basic training for their departmental function.

Church Survey

In September of 2008 Tembalethu church conducted its own survey to evaluate the strengths, weaknesses, opportunities and threats of the church (see Appendix F). The survey forms were filled by 44 members of the church. The questionnaire focused on different aspects of the church, including leadership, community outreach, church services and attendance, hospitality and asset management. The main thrust of the survey

was to find out from members what could be done to solve the problems that the church is facing.

The focus of this study will be on the data collected in the area of community outreach. Only 25% of members admitted to have been involved in HIV/AIDS and poverty alleviation programs, with 75% saying they have never been involved. Only 10% report to have been involved in programs designed to alleviate illiteracy, with more than 80% saying they have never been involved.

It is interesting to note what some members suggest could be done to improve the church's involvement in the community. The following are some of the responses from the members who participated:

1. Members should be educated on the importance of community outreach, and it should also be vigorously promoted.
2. Each member should identify areas of need in his/her own community.
3. Tasks should be allocated to members, and regular feedback be required from each.
4. The Church should be of help to the households that are in reasonable proximity to it.
5. The Church should institute a soup kitchen to cater for those people without food to eat.
6. The Church should have programs to cater for people living with HIV and AIDS.
7. The Church should begin by giving assistance to its own members before reaching out to the community at large.

8. Community outreach programs should be dovetailed to distribution of tracts and VOP lessons.

Another survey was conducted in the form of a questionnaire distributed to about thirty members of the church to find out how they perceive the church (see Appendix A). The main focus was to discover if the church was viewed as being mission driven by its own members. The 10 statements and questions that were used were adapted from the 12 points by Gibbs and Coffey (2001). The results are reflected below.

Table 1. Evaluation of Internal Ministry

Statement	Poor	Good	Excellent
1. Quality of leadership	67%	3%	
2. Evangelism	85%	5%	10%
3. Involvement of members	76%	24%	
4. Church involvement in the community	90%	10%	
5. Willingness to accept change	76%	24%	
6. Planning and execution of worship	76%	24%	
7. Employment of small groups	86%	14%	
8. Feeling of members toward church attendance	71%	29%	
9. Quality of youth ministry	62%	38%	
10. Conviction of God's leadership	67%	28%	5%

It is clear that both the internal and the external ministry of the church is seriously below average. Community outreach is almost nonexistent.

Other Adventist Churches in the Same Area

There are about five other Adventist congregations in Gugulethu. Two of these were a result of church planting by Tembalethu church. Only one out of the five congregations owns a church building. All the other congregations except the one with the church building did not report any community engagement programs except the intermittent once-off involvement that usually lasts for about an hour or so. The average membership is 85 in these churches.

The church that reported some form of community outreach is Khayaletu Seventh day Adventist Church. It is the second-oldest church in Gugulethu township. It was established in 1975 and has been worshipping in its own structure for the past 15 years. It currently has a membership of about 150, according to the report from the church elder.

The church has been involved in some projects in the past few years, but these ran on a very short term, usually lasting for a weekend. The church has undertaken to adopt an orphanage about 5 km from the church. The church visits the orphanage once a month, with the youth singing and funds raised to donate to the center. The program is run on an ad-hoc basis with no long-term plans and strategies. There is currently in the 2009 church budget no money set aside for the running of the project. This would be the first project run by the church on a continuous basis, but at the moment it seems to be still a long way from reaching the stage where it is officially recognized as a church project.

In the Seventh-day Adventist denomination, conferences are responsible for according groups of believers their church status. These groups are expected to meet certain specified requirements for them to be organized into a church. These guidelines

are divided into five critical areas. The first has to do with membership; 25 is the minimum for a church to be organized. The second focuses on leadership capacity. The third is on church growth, and by this is meant church meetings, evangelistic meetings and prayer meetings. The next focus is on finances, concentrating on faithfulness in tithing by the members. The last one is the relationship to the parent church, which is the church that is responsible for the formation of the group.

It is clear from this that churches are not expected to be involved in community development programs. The least that is expected of the church is to engage in evangelistic meetings to bring the lost into the church. One can conclude from the guidelines that they represent what it means to be a church in Adventist circles, at least in the Cape Conference.

The observation from the rest of the churches is that there is no culture of community engagement. All churches have a welfare department known as the Dorcas Society. This is usually under the supervision of the women in the church. A further detailed survey may have to be conducted not only in Cape Town but throughout the Adventist congregations to ascertain the level of community involvement. The anecdotal evidence at present suggests a very minimal involvement by the Adventists in their community, with a very insignificant impact on the lives of the people in the community.

Interview with an Adventist Pastor Involved in Community Projects

An interview was conducted with Pastor Mawela, a retired pastor (P. Mawela, personal communication, 15 September, 2009), who is operating in a predominantly Black population in a place known as Bushbuck Ridge (see Appendix C). Pastor Mawela arrived at the location in 2002 after retiring from full-time employment as a pastor. He

immediately observed that there was no Adventist church in the area. In his attempt to evangelize in the area, he was met with outright prejudice. This seemed to have been a closed community that was not welcoming to a new establishment, especially as strange a faith group as Adventism.

Pastor Mawela observed that there were a number of HIV/AIDS orphans in the area and immediately started a ministry, together with his wife, to reach out and help these orphans. This soon became too much for the family, which led the pastor to organize the different pastors from other churches around the project. He organized a meeting with more than sixteen denominations with the purpose of involving them in starting a project to reach out to the community. In the end, only seven churches remained to support his vision for the community.

To date, the pastor leads out in a project that takes care of, on a daily basis, about 790 orphans. There are 612 registered HIV/AIDS patients and 1,000 unregistered that the organization looks after and takes care of. The name of the organization is Nhlengelo, which means, "Standing together against common enemy." It has hired about forty caregivers and runs on an annual budget of R2.3 million.

These projects have transformed the community in a remarkable way. In less than five years of these projects running, the Adventist church has baptized almost 57 souls into its fold. The prejudice that was earlier manifested against the church is a thing of the past. Pastor Mawela is highly esteemed in the community, and many are inquiring more about the Adventist faith. Recently, due to the pressure from the community, a pre-school was opened and run fully by the local Adventist church. Currently it has enrolled about

sixty children from the community. This initiative demonstrates clearly what happens when the local church takes its community seriously.

An attempt was made by American donors to involve other Adventist pastors in the project. The idea was to have them trained so that they can replicate the same projects in their area by involving pastors from different churches. A few Adventist pastors were exposed to this training. Unfortunately, to date there has been no attempt by these pastors to replicate these projects in their areas. The training has long stopped due to the lack of interest from the pastors. The local conference has given no visible support for the project in spite of its phenomenal success. The local church or the organization has yet to receive funding from structures like ADRA operated by the local conference.

Requirements for Ordination in the Seventh-day Adventist Church

The Southern Union Conference is responsible, among other things, for the ordination of pastors in its territory. A list of requirements (see Appendix E) is followed in the process of evaluating a minister for ordination; these documents show what is expected of each minister. In the three documents that are used for this purpose, the first document entitled "ministerial evaluation" looks at three critical areas in its evaluation of the prospective candidate. These areas are composed of Bible studies, evangelistic visits, preaching, laymen training, and wedding and funerals. There is definitely no clear expectation for the prospective minister to be actively involved in the community.

The second document lists at least five areas that focus on the different meetings that each minister is expected to conduct. The list ranges from preaching to social meetings but is silent on community meetings or any related meetings. The third and last document lists amongst other things, baptism, Bible studies, and evangelism. In

summary, all of the documents seem to be focused within the church, focusing on nurture and church growth.

One of the reasons why few, if any, pastors are involved in community programs could be that there is no expectation for them to do so. As observed during the interview with Pastor Mawela, the ministers who were supposed to have been exposed to the community program he was running lost interest along the way. There has been no attempt to replicate similar community programs by other Adventist pastors in their districts.

Interview with the Reverend Dr. Xhpile

A personal interview was conducted with Reverend S. Xhpile (personal communication, 25 September, 2009, see sample questions in Appendix C). He runs a community project with an annual budget of over R3 million. The project started around 1994 with a skills training program. As of this writing, the operation runs a very extensive HIV/AIDS support group that caters to patients and people living with HIV/AIDS coming from all over the Peninsula region with a radius of about 40 kilometers. The project also runs an AIDS orphan program, taking care of about 150 orphans, and distributes food parcels every Tuesday and provides lunch on a daily basis to all those who have nothing to eat. A local supermarket chain sponsors them with food parcels.

The local church raises about 10% of the annual income. At the moment they do not receive any financial assistance from the government. They also run a homework support group on a daily basis to assist those learners who have difficulty with their school work. The J. L. Zwane Center, as it is known, also sponsors a musical/play group

called Siyaya that has toured internationally. The group has a full program on a daily basis, running HIV/AIDS related programs and visiting schools and performing drama and music as a way of creating HIV/AIDS awareness in the surrounding community. They are also involved in building homes for those members who are seriously struggling to build a shelter for themselves. To date, they have built about eight homes. They are involved in a similar project about 1200 km away in the Eastern Cape and have won a Nelson Mandela presidential award for the best-run project.

General Observation and Conclusion

The following are some of the observations that can be made as far as Tembalethu church is concerned. The main objective of the assignment was not to bring specific recommendations to solve these challenges but to survey the general trends in the ministry of Tembalethu church. It has been noted that the church is one of the oldest among the Black churches in Cape Town and was actually the second to have a church structure.

Internal Ministry

The growth patterns of the church in the last five or so years could not be reliably assessed. This is due to the fact that church records were not available. Statistics for the current year are difficult to get. The church leadership seems to be enthusiastic and willing to lead the church. Some very interesting nurturing program have been successfully conducted in 2009, including a church weekend camp. The church board shows some seriousness but seems not to be clear about what is expected of it. There are no clear objectives for the current year, and strategic plans are not available.

The church building has received a facelift. Renovation, which is reported to have been voted a year or two ago, could only be effected recently. The money for the project had always been available but seemingly the project was not prioritized. Properly managed and encouraged, the church seems to show the capability of being organized and able to achieve its set goals. In the area of tithe, one also observes commitment and clear ownership of the church and its programs. The church does not appear to have engaged in aggressive promotion and teaching of stewardship, but in spite of this, there has been a noticeable growth in the tithes.

While it cannot be said that all the members of the church are actively involved in its ministry, informal observation shows that church attendance has remained noticeably high at all church gatherings. There is also a noticeable lack of clear direction from departments and failure to come up with strategies to involve as many members as possible in the programs.

External Ministry

The church seems to be focused internally both in its plans and execution. There is little involvement in community outreach. The church is running the risk of forgetting the main purpose of its existence. Unfortunately, the plans and achievements of the church from the perspective of the Personal Ministries leader could not be verified. The reports and responses received from all the departments indicate a serious lack of plans to reach out to the community.

What Still Needs to Be Done

A survey still needs to be conducted to find out the attitudes and the feelings of the church members with regard to the operations of the church. This would help in unearthing the reasons for the low participation in the life of the church. A community survey is needed to determine the specific needs of the community surrounding the church and also how it feels about the presence of the church in its midst.

Project Implementation and Process

Process Leading to Implementation

This section focuses on the process leading to the implementation of the project and the challenges met and lessons learnt. It should be noted from the onset that the driving principle in the whole process was to let the church be part of the project. This was to be more than just a project; it was also a ministry that the church had to be involved in. The steps outlined in Ballard and Pritchard (1996) guided the whole process leading to implementation.

The Decision

A meeting was held in January of 2009, at which the need to be involved in the community was discussed. The church at the time showed interest and was convinced that there was a lot to be done for the community. A list of all that could be done was drawn, and this generated warm enthusiasm from the church members. Intshinga Primary School was also in the list, and it received overwhelming support. It turned out that the church had in the past wanted to start something for the school but could never come to

agreement as to what it could be. In January of 2009 a decision was taken by the church board to adopt the Intshinga Primary School.

Preparation

How was the project to be run? This was a difficult question as the church had never been engaged in any long-term project. The first thing the church did was to organize a team-building exercise. All the members of the church board were invited to take part in what would be for most of them an impossible task. The project for the team building was challenging all the members of the church board to climb Table Mountain. All church board members undertook this seemingly impossible task. It was through support and patience and endurance that the whole team was able to make it to the top. The message to all members was that the Intshinga project is something the church has never done before. It would be through cooperation, support, patience and endurance that it would be accomplished. All members felt that they were ready for the challenges ahead after this exercise.

The second step was to decide which department would be able to run with the project. It was agreed that the project must be under the Personal Ministries department, a department in the church whose focus is evangelism. The leader would then report the progress to the church board. The church board would directly be supervising the project and deciding on how it should be implemented.

It soon became clear that this plan created many unforeseen problems and complications. There were other issues that had to do with the running of the church that had to be done. The church would then struggle to find time to focus on the project, since

its responsibility included more than supervising one project. The plan to have the church board running the project had to be abandoned later due to its impracticability.

As part of preparation it was decided that the church should undergo a serious face-lift. The idea initially was to have children come to church after school. The church would then provide facilities for the after-care. This then compelled the church to make sure that it provides not only a safe environment but a place that is healthy and beautiful.

Researching the Community and Church

On March 5 the school was visited, and consequent to that visit, a list containing eight major issues that school was grappling with was drawn up by the school. The reception by the school was pleasantly shocking; it was as if they have been waiting for the church to take the step for years. Three days later the list was presented to the local church board.

It became obvious the church could not respond to all the items on the list. The need to evaluate the resources and the skills present in the church became acute. It was decided in the meeting that some items in the list had to be effected immediately to create an atmosphere of confidence and trust with the staff at Intshinga. This would also make them know that the church is serious about being part of the school. It would, however, take more than nine months before any item on the list could be responded to.

Due to the challenges anticipated and experienced, the church board decided to set up a committee that would be responsible for this project. The committee would be headed by the community outreach leader, with leaders from other departments as members, including the person in charge of evangelism. The church was part of the whole program and was informed at every step. A formal presentation had yet to be done

to the church. One of the tasks of the committee was to prepare the necessary report to be brought before the church. However, it would be more than two months before anything could be done.

A meeting was held on July 28 with the project committee, and an action covering three aspects was taken. A survey had to be done to evaluate the readiness of the church. Computers had to be taken to the school, as agreed by the church. A date was set to formally and strategically get the church involved in the program and give a report of the progress thus far. It was decided in the meeting that the focus of the project should be on helping the pupils with homework supervision and also introducing them to the Bible.

Presentation and Reflection

In September 2009 the formal presentation, together with the results of the church survey, were communicated to the church. A sermon in the morning provided theological reflection on what it means to be church. An appeal for commitment and for those who are willing to support the project financially was made. A meeting held in the afternoon outlined all the steps to be taken to ensure that the project takes off.

A meeting was held with the school to find out the best way of implementing the project. It was during such meetings that the school made it clear that they would love to have the church run the project at the school premises. This was a needed breakthrough and was welcomed with open arms by the church.

An initial figure of 100 pupils was recommended to the school as being part of the pilot project. A new computer was donated to the school to assist in the daily activities of the school. The involvement of the local church pastor at this stage was appreciated. He then became the anchor for the whole project.

Planning and Review

Serious and strategic planning had to be undertaken that would also have deadlines and ensuring of sufficient resources and personnel. This became very important as the school had been made aware of the church's intention. This had also generated enough excitement and expectation for the church to not back down. The computer that was donated had signaled the church's seriousness and commitment in working with the school.

A critical evaluation and assessment had to be done to determine the effectiveness of the committee that was appointed to steer the project. A decision was taken to do away with the committee, as its members had dwindled and it had effectively ceased to function as was expected. Volunteers to serve in the committee were recruited. Those comprising the committee were those who had interest and were passionate about the project.

Part of planning was finalizing the content of the program and the number of days it would run per week. Dates that were set to commence with the program came and went with nothing happening. The school closed for the year end, which gave the church enough time to plan for the following year. Planning resumed as soon as the schools were opened. The church finally decided to begin the project three weeks after the school had reopened. The project would run only for two days, Wednesday and Thursday. It would initially be limited only to the first 100 pupils. The church would supervise the after-care and provide a snack to all the pupils that were attending. The church gave its full support, with the promise of funding on a weekly basis that would be used for feeding.

It has been highlighted that the church had never embarked on a project of this magnitude and for the intended duration. There is a lot that the church will learn, and it may have to adjust both its expectation and implementation of the project. Review would be done on a regular basis. In the initial stages a weekly review will be done to ensure that all minor glitches in the past week were dealt with. This would help in the planning for the following week.

Implementation

On March 10, 2010, more than a year after the first contact with the school was made, the project at Intshinga started. There were moments leading to the actual start where it appeared as if the project would be aborted due to the unforeseen challenges that were faced. Due to lack of funds and few people who were willing to be part of the projects, it was decided that a pilot project would run from March 10 until June, which would be the end of the first semester. The main thrust of the project would be an after-care program where learners would remain after school for two hours. The initial target was 100 learners so that it could be manageable.

On March 10, the volunteers were met with about 70 learners. It soon became clear that they were not sure why they were there. One of the conditions for running the project was that parents had to be informed and their consent sought before their children could attend. It is not clear if this was done, but the project had to commence. The first day was spent trying to know the learners and to orient them as to the purpose of the program.

There was general enthusiasm amongst the teachers and the students. It is a sad thing to note that from the church's side there was what one could call controlled

enthusiasm. One would have expected more people from the church willing to assist in the program. There were about seven people, three of whom would only be able to assist in the serving of food. The rest were to work with the learners in their separate classes.

It became clear that more time should have been taken to induct the volunteers into what was expected of them. The actual program of the day was not properly detailed. The excitement that prevailed and the anticipation of what this would mean tended to overshadow some of the glaring gaps in the program.

Conclusion

It can be said that in spite of the challenges that were met, the decision to adopt the Intshinga Primary School was the best that the church has taken in many years. The data shows that the ministry that the church offered was long overdue. The school was in many ways crying for some strategic intervention to assist in the challenges it was facing. The study has also shown that the church is losing if it does not have its own purpose for existence. The church has settled into a comfortable position of keeping to themselves and not venturing in finding ways of meeting the needs of the community.

There is no doubt that Tembalethu church can and should be involved in the life of its immediate community. There are tensions that will exist as long as the church seeks to impact the life of the community. These tensions are to be appreciated, and the church will not always find the best answer to this tension. Guided by the Holy Spirit, the church will be able to meet these challenges and live up to the purpose of its existence.

CHAPTER 5

PROGRESS EVALUATION AND RECOMMENDATIONS

As noted in the previous chapter, the project was started on March 10, 2010. At the time of the evaluation it had been in process for 2 months. This is a progress report and evaluation. The report on the progress will highlight the following: attendance, support from Tembalethu, the actual program, and further plans. This will be followed by a list of recommendations with the specific purpose of trying to address some of the issues raised in the evaluation.

Attendance

Attendance by the learners was a very critical indicator of the success of the project. While there was much support and excitement from the staff, they were convinced that the learners would not remain in the program for long. The fact that the program was not compulsory, coupled with the inconvenience of meeting after school, may have been the reason for this attitude from the staff.

The original idea of targeting 100 was discarded, and all who were interested were invited. The target group was grade 3 to grade 7, with a total enrollment of 225. Close to 60% of all the learners from grade 3 to grade 4 have been attending the program. This represents the largest group of learners involved in programs outside of the school curriculum.

Reasons for the High Attendance

There are several reasons that could be viewed as the contributory factors for this high attendance. One of these could be the meals that are served during the program. It has already been shown that this school is categorized as one of the poor schools. The principal of the school confirmed that most of the children come from informal settlements. The school does run its own feeding scheme for the learners. The meal they get from school for some of them might be the best meal for the day.

Even if it can be argued that indeed most of these children attend the program for the food, this would be one reason why the program should continue. For these learners to remain for two hours after school would mean that there is either no food at home or the food served at the school is of the best quality.

In an interview with the school management, one of the reasons cited was the informal setting provided by the program. There is first of all the social aspect, in which the church volunteers mingle with the learners, playing with them. This happens every day as part of the program. This is somehow different from the sporting activities done at the school and other social events. Another important factor is the age of the church volunteers. Most of the volunteers are young people and as such the gap between the learners and the young people is not that big. The children can possibly relate to them better than even to the teachers. The last factor could be that the learners sense that these volunteers are not obliged to work with them, unlike their teachers. The fact that the volunteers are there to serve them does to a certain extent elevate their sense of worth.

Negative Factors that Affected Attendance

While the attendance does show some remarkable growth, it is also noteworthy to observe that there was no consistency in this growth. There are two occasions that seem to be the main reason for this decrease in attendance. The first has to do with unscheduled absence when the learners were expecting to see the volunteers. This created uncertainty as to whether the program would continue or not. It was observed by the school administration that effective communication might alleviate this problem. It was also noticeable that toward the end of the 3 months there was a clear decline in attendance. Judging by the numbers at the beginning, one would have expected a steady growth till the end. One reason for this could be the change of weather from summer to cold and wet winter weather of Cape Town. The same trend would also be seen in the general school attendance during such times. This is precipitated by the long distances some of these children walk to school and the lack of proper and warm clothing to shield from the cold weather.

A rather more serious factor for the decline was the dwindling support for the program by the church members. Toward the end only one person out of about six had remained running the program. This meant, amongst other things, that the classes had to be combined and the children dismissed earlier than usual. Indeed this is one factor that has the potential of bringing the whole project to a premature end if it is not addressed.

Support from the Church

A committee headed by the Personal Ministries leader of Tembalethu church was appointed. The main responsibility of the committee was to supervise the project and make sure that there are people who are available to assist in the running of the program.

A number of church members volunteered to assist in the running of the after-care program. These were assigned various responsibilities, some assisting with preparation of the meal while others were involved in the monitoring and assisting of the learners with homework.

The work was started with great enthusiasm by the volunteers. There was no clear direction at first as to what needed to be done specifically. This was caused among other things by lack of communication from the school side as to what they expected and thought was needed by the learners. A simple program running within the allotted 2 hours was soon established. It consisted of a devotion followed by some form of social activity as a way of getting to know the children and fostering confidence in them. Learners would then be separated into different classes according to their grades for supervision of the homework. This would be followed by a snack before the children are dismissed for the day.

Reasons for the Dwindling of Support

One of the biggest setbacks in the whole program was the dwindling support from the church seen in the reduction of the church volunteers. It came to a point where only one person besides those assisting with meals would turn up for the program. There are several reasons highlighted for this sudden drop in interest.

The first is that some of the volunteers who were unemployed had subsequently become employed and could not be available to assist as required. There was also a perception that the school teachers were expecting the volunteers to do their work. This was reported to be largely due to lack of communication between the church and the school.

It does appear that some were inundated with the responsibility coupled with visible lack of support from the church. It turned out that some members from the church were not in support of the program and were devising ways of disrupting it. This might have come as a blow to those who were already finding it challenging to be assisting on a regular basis. These are some of the reasons given by those who were no longer seen at the program.

Insufficient Funding for the Project

The Intshinga project committee led by the Personal Ministries leaders was convened to determine the way forward and address some of the issues raised by the volunteers. The main observation from the committee was the lack of funds to support the project. The project was funded from monies collected every Sabbath from church members. There was no budget set aside for the project. It was later explained that what was thought to have been money set aside for the project turned out to be non-existent. The church, through its treasurer, had discovered that it cannot sustain the program financially and had to resort to collection and offerings from members.

This was not well coordinated and promoted at times, resulting in small amounts being collected, and this was hardly able to sustain the project. As suggested by the committee, this could have been one of the reasons why there was a noticeable lack of support from volunteers.

Lack of Clarity in the Church Manual

There is also a need for clarity as to how to constitute the committee for community services in the local church. The church manual (General Conference, 2005) gives several suggestions, some of which are not practical in the local setting. The

congregation at Tembalethu does not have a person or leader for community services as reflected in the Seventh-day Adventist *Church Manual*. An interview with the Community Services director at the conference level revealed a lot of confusion at the local church with regard to the function and the communication lines for community services.

The decision at Tembalethu to have the Personal Ministries leader act as the chairperson for the committee may not have been the most practical. The Community Services department at the conference, known as Meals on Wheels Community Services, operates on government funds. This makes it difficult for this department to monitor and provide resources for the church directly as other departments do. This confusion has a way of making it difficult to sustain such projects as the one at Intshinga.

The Role of the Local Pastor

The local pastor has been very instrumental in the organizing and monitoring of the project. It has been noticed that visible support from the local pastor does set a tone for the whole congregation to be part of any program. The local church pastor was not able to be part of the planning process that went on for about a year. This was largely due to the heavy responsibilities he carries of having to pastor several churches in the district. His absence, though not intentional, may have caused some members to think that he is not supporting the project. This perception was also heightened by his inability to respond to some questions that were raised by some members who were questioning the whole project. His subsequent support has to a great extent made it possible for the project to continue till the end of the school term.

Actual Program

The program was conducted twice a week, Wednesday and Thursdays for 2 hours, starting from 2:00 p.m. to 4:00 p.m. The idea was to keep the program simple so it can be easy to follow without too many details in place. It consisted of the devotion, snack and supervision of homework. Just feeding the learners was a huge exercise. Initially more time was spent trying to organize the best and most effective way of serving the children. It was later agreed that it would be better to do feeding as the last item of the day. This also helped since it was discovered that there were some learners who only came for food and would disappear without attending the program.

The devotional exercise was well received by the children. It should be noted that in South Africa all religions are supposed to have equal space. Most schools have just set religious programs aside, since it is difficult to satisfy everyone. Since this program is not run by the school, it is allowed to introduce religion from the Christian perspective. The devotions were meant to introduce the children to the Bible but also to encourage them to see Christ as a friend. The challenge with this was that to find something fresh to say every day proved difficult for the volunteers. The risk was that this aspect of the program might be overlooked and end up being set aside. Something needs to be done to make it easier for the volunteers to continue doing this without too much effort and preparation on their part.

Supervising of Homework

Supervising homework for the learners took a major portion of the 2 hours. It was initially hoped that crafts and honors would be introduced during the 2-hour period. Due to the time needed for the volunteers to familiarize themselves with the content of the

school work, there was no time left for other activities. Much interest was shown by the learners during this period, much to the surprise of the volunteers. Trying to assist all the learners individually proved to be a challenge. This could be the reason why a lot of time was spent assisting in homework. One key observation is the need for the volunteers to get exposure on the subjects and the methods currently used at school. Training in this regard has been arranged.

Further Plans

It has become clear that the Intshinga project is proving a challenge to the church, especially in the absence of the supportive plans listed above. The initial plan of running the program twice a week will have to be continued till the end of the year. An assessment will have to be done to determine whether the church can increase the days or even decrease them to once a week. The sustainability of the project depends in essence on the progress made in adopting or implementing the recommendations listed below.

Recommendations

The main focus of the set of recommendations is to attempt to bring a creative balance in the three-fold aspect of the church's mission as articulated in the book *The Ministry of Healing* (White, 1905, p. 143). It has already been shown that the church tends to focus on one aspect of the three-fold ministry. The first part deals with intentional mingling with those the church want to serve. This is followed by meeting their needs and lastly bidding them to follow Christ. This was Christ's method and it "alone will give true success in reaching people." The Adventist church has not been able to practice what is here defined as true success in reaching people. These

recommendations seek therefore to highlight ways of getting the church involved in the community.

Involvement in the Life of the Primary School Children

The main recommendation is for every Adventist church to be involved in the life of the primary school-attending children. Primary schools (grade 1 to grade 7) represent the age when it is easier to influence children for good, especially in areas of morality. There are four ways by which a local church can reach out to this age group. The first is the one that has been the major focus of this paper, that of adopting schools and assisting learners in their academic life. For this to be effective, school premises are utilized due to the high number of learners who might attend the program.

Use of Church Facility for Community Programs

The above may not always be possible. The second recommendation is for the church to invite all primary school-going children from the immediate community to attend after-care in the church premises. Here they could be assisted in doing their homework and can also be taught other important academic subjects. These children can also be introduced to Christ in a more user-friendly way. The third way could be to start community Pathfinders and Adventurer programs. These programs are meant for ages 6-15. These can be conducted in the church premises, preferably on Sundays.

Establishment of Vacation Bible School

The last way of getting the church involved in the community is to establish regular Vacation Bible School (VBS) that would meet during every school holiday. The recommendation is that instead of only limiting the program to a week as it is

traditionally done, it should run for the whole duration of the holiday. A church may actually opt to do one or more of these ministries depending on availability of resources and personnel.

The church can only implement the above recommendations when the local church, the pastorate, and the conference adopt a new focus in their ministry. The following recommendations seek therefore to target these three entities as a way of raising the needed awareness for community involvement.

The Local Church

Full Utilization of Church Building

The local church is composed basically of the physical structure, which is the church building, and the ministries carried by its members. The first recommendation is that for a church to carry its mission effectively to the community, a proper church building is needed and should be fully utilized for this purpose. It should therefore be a priority of all churches to own a church structure, for without this, little or no long-term community projects can be undertaken. Rented buildings usually have limited usage that is often confined to Sabbath hours only. The involvement of the church in the community in such cases is restricted to Sabbath afternoons.

It is unfortunate to observe that “of all public buildings, churches are probably the most underutilized” (Ministerial Association, 1997, p. 179). It is evident that most churches are built only as places of worship and therefore are opened only on Sabbath or during prayer meetings. The recommendation is that churches should be built as community outreach centers. The location and the design of churches are of prime importance as reflected in the Seventh-day Adventist *Minister's Manual*. The manual

suggests that a “church’s location should center more on the people to be won than on the present members being served” (p. 183). Centrality and accessibility of the church can make the facilities usable on weekdays for many community projects.

The Design of the Church Building

The design of the building should be influenced by the services that the church plans to offer both for its members and the community at large. Functionality and flexibility are the key components to any proper church building design. Will the church building be able to meet “the social and the outreach needs of the church as well as needs of children and youth?” (Ministerial Association, 1997, p. 183). The design of church pews that can be seen in most churches make it very difficult to use the church for any other purpose besides worship. The manual highlights specifically the problem of immovable pews that can only accommodate traditional worship arrangement.

The recent church building project by the group called Maranatha shows the relevance of this recommendation. The Maranatha buildings, when completed, are not only used as places of worship but serve as schools during the day. Adult literacy programs are conducted in the evenings. Some are built in locations where the church is able to draw water and make it available for the community at large.

The Adventist congregations need to take seriously the provisions and guidelines reflected in the official manuals of the church. A vigorous and intentional implementation of these provisions is long overdue. It would appear that most churches are not necessarily disregarding these suggestions but are totally ignorant of such. The location and the design should be carefully considered before any structures are erected. Before

any funding from the local conference is given for any church structure, such provisions in church buildings must be seen to be in place.

Involvement of Local Church Departments in the Community

It has already been argued that church structures are not supposed to be erected only for the present members as a place of worship. The needs of the community and the outreach programs the church plans to develop must also be taken into consideration. The same can be said about the internal ministries of the local church. Such ministries are supposed to meet not only the needs of the church members but the needs of the community the church aims to serve.

Indeed it can be shown that most churches are a beehive of activity, but this more often than not is internally focused and does not touch the needs of the community outside of the church. All departments are to intentionally and creatively seek ways they can impact the immediate community. Each focus in the various church departments can be used to address specific community needs.

Coordination of Community Services

One of the challenges that faced Tembalethu and probably many other churches was the lack of clarity on which department should be responsible for community services. This confusion, as will be seen later, does not only exist in the local church. The conference, namely the Cape Conference, exhibits the same problem, as seen in its allocation of responsibilities to the various departments.

Dorcas Society

The Seventh-day Adventist *Church Manual* puts community service directly under the Personal Ministries department. This department focuses on missionary outreach and evangelism. According to the manual, community services or the Dorcas Society is an important aspect of missionary outreach (2005, p. 102).

It should be noted that in most if not all the Black churches in the conference, Dorcas societies are no longer in existence. These used to be women's associations, and they still exist in some parts of the world church. These associations used to function, and still do, where they are in existence as welfare organizations. However, the manual does indicate that the function of Dorcas Society includes other services, such as adult education, counseling and many others. The observation here is that linking community services with Dorcas Society already restricts it to women. This could also make it difficult for the local church to run a community project such as adopting a primary school and many other projects, like community Pathfinders and Vacation Bible Schools.

Adventist Men

Adventist Men is also featured as an important subsidiary group under Personal Ministries. Its three-fold function as shown in the manual is lay preaching efforts, prison ministry and community service. The manual seems to have created two separate subsidiaries for community service, these being Dorcas Society and Adventist Men. There is clearly no community services department in the local church that coordinates all community services projects in the local church.

All departments of the church and all ministries within the local church should not exist for members only but should be engaged in community services. There should be

community Pathfinders and Adventurers; the music department should find ways of reaching out to the community; education and Sabbath school, youth and children's ministries should also be encouraged to be involved in community outreach programs. Dorcas Society and Adventist Men would then not be singled out as engaging in community services, but all the church departments would take part.

It is therefore recommended that a Community Services department be established that will coordinate all community services initiative in the local church. The leader would also serve as a member of the Personal Ministries council. The major role of this department would be to coordinate all community services initiatives and projects from the various departments. The *Church Manual* makes provision for the election of a Community Services director, which, as already seen, could be the Dorcas Society leader. The implication of this recommendation is that a local church should have a Community Services coordinator.

There is also a provision for community services centers in the official manual. These centers are largely funded from public funds, and are properly constituted and registered with government sectors. Not all churches can run community centers, but each local church can and should have a community services department.

Restructuring of Vacation Bible School Programs

This needs to be highlighted since it is one of the ministries the church can offer to the community. The *Church Manual* allows for the election of a director for Vacation Bible School (2005, p. 156). It also suggests that this responsibility can be given to Children's Ministries, as is the case with some churches. The latter has become the norm in most cases. In the district where Tembalethu church is located, not one church has ever

conducted a VBS, and yet all these churches have Children's Ministries departments. It is recommended that VBS be regarded as a separate entity. It should be run as a school during all school vacations. As expressed in the manual, "It will promote, organize and launch all community evangelism through the annual Vacation Bible School" (2005, p. 106).

Organization of a Congregation into a Church

Churches are organized for service, both for the members and the community. In choosing a location for a church structure it was noted that the mission of the church to the community should be uppermost. When a new church is organized in a given area, several questions are asked to determine its readiness. The guidelines for organization of a company is found in a document used by the Cape Conference (see Appendix E). It lists several aspects that need to be assessed before such an action is taken. Two of these have to do with finance and church growth. The question under church growth lists three examples of church, in other words what is specifically meant by church growth. It lists prayer meetings, regular church services and evangelistic campaigns.

The recommendation is that there should be a question that deals with community services clearly and specifically, to be included in the guidelines for church organization. A company would then be expected to indicate significant plans and activities for community services. A culture of community service or engagement can only be created and maintained if the higher organization puts it as one of the key areas in its evaluation systems.

Community Services at the Conference Level

Meals on Wheels Community Services

The Southern Union Conference has organized community services under Meal on Wheels Community Services (MOWCS). The church also operates the Adventist Disaster and Relief Agency (ADRA), which focuses on disasters and not necessarily on community developments. The latter is the responsibility of the Union office, while the former is delegated to the Conferences. MOWCS is there to assist churches in their attempt to reach out to communities. Programs listed in its objectives include senior frail care, preschools, and feeding.

The director of MOWCS is elected at the Conference business session like all other directors. The main difference is that MOWCS is a department funded and sustained by public funds. The director and all other assisting staff members are paid from public funds. These are funds raised from the public, and MOWCS is registered as non-profit organization. Its main accountability is not so much to the church but to the public where it gets funding. In essence, MOWCS does not work directly with churches but rather with the community centers and organizations that are properly constituted. These organizations are in themselves registered as non-profit organizations and are funded by the public.

Community services in the local church may not get all the support it needs from MOWCS unless it transforms itself into a non-profit organization. According to the *Church Manual* (2005), community services fall under Personal Ministries, which would mean that this department at the Conference level is responsible for community services. An interview with the MOWCS Director revealed that there is no link currently between

the Conference Personal Ministries department and the local church community services. MOWCS is not able to assume this responsibility since it is funded from public funds. Personal Ministries does not at the moment see this as its mandate. This makes it almost impossible for any local church-driven community project to get substantial support from the conference.

Community Services Department at the Conference

A separate department is needed to give support, training and resources to the local church community services department. The recommendation is that the church explore the possibility of having the MOWCS director in its own payroll; that a budget for the department be created which would be used in assisting local churches. The other responsibility of MOWCS would still be its mandate for the public while also legitimately assisting the church in its mission in serving communities. MOWCS would serve like all other departments and would be responsible for running training for local church community services leader or directors, amongst other things. The director would also be expected to give reports of the activities of the department at the regular business session.

The Pastorate

It was observed earlier that the involvement of local pastors in community services creates legitimacy in the community. The pastor is the face of the local congregation; his presence symbolizes commitment and support from the local church. The church has not been very clear and decisive on what it expects from the pastors with regard to community services. This can be seen in three interlinked aspects of ministry. The first is the training of the pastors. The second is the ordination of the pastor and what

is expected from him or her. The last document recommended is the expectation from the conference in the form of reporting on the role of the pastors in the community.

Training of Pastors

The minimum qualification required for one to be a pastor and qualify for ordination is a bachelor's degree, which is currently a four-year program at a university or college. Helderberg College is an institution of higher learning for the Southern Africa Union. Most of the pastors in the Union receive their training at this institution. An interview with the head of the theology faculty at Helderberg has revealed that currently there are no community development courses offered at Helderberg for pastors in training. However, there are some indications that such may be considered in the near future.

Pastors are exposed to exegetical skills, and hermeneutics and homiletics are compulsory for all students. The students are also exposed to administrative skills and how to run churches. Involvement in the community and its development does not feature in the church's theological program and training. The practical side of ministry is limited to a great degree to preaching and evangelism.

Helderberg College, like many other similar institutions in South Africa, is expected to put in place plans and activities geared toward community development. This is one of the areas the government assesses before accrediting these institutions. The college is therefore by law required to be involved in the community. There are attempts and plans currently in the faculty of theology to partner with other organizations in community engagement programs. Unfortunately, these plans seem to be motivated by the desire to meet the government's requirement for continued accreditation of the

institution. Such plans are commendable and will meet high acceptance from the government. Will these create the consciousness needed to equip the pastors for community services in their churches?

The college needs to have an integrated academic program that exposes the students to current theories on community development. This should be followed up by practical involvement in the community or organizations that are involved in such programs. These students will then be expected as part of their practicum to assist the churches they are attached to in running community development projects. Failure to strategically include such programs and courses for the training of the pastors is a tacit statement that these are not needed in the local church.

Requirements for Ordination of Pastors

Pastors in general are ordained once they have shown convincing evidence that they have indeed been called to ministry. Assessment and evaluation is done to ascertain if the candidate is indeed qualified to be a minister in the Adventist church. There are currently four documents used in the Southern Union Conference as instruments for evaluating candidates for ordination. Three of these documents relate to what is expected of the minister in the Adventist church. The candidate is expected to show evidence of having either involvement or development in such areas.

The first of the three documents lists ten qualities on which a candidate should be rated and is entitled Ordination Evaluation. These include preaching, Bible studies, evangelism and soul winning. While it may be argued that these in a way include community outreach, it is, however, recommended that a separate point be included in the

evaluation sheet dealing with community service. The candidate must also be rated on his or her community involvement.

The second document is quite extensive and touches on many aspects of ministry. The aspect of "pastoral image" needs to be enhanced in line with what is expected of the pastor as far as community engagement is concerned. This part should include the way community members view the pastor and his church in so far as community service is concerned. The question will examine whether the presence of the pastor in the community has any meaningful impact or not.

The last one of the three documents is entitled Ordination Fact Sheet. This is more of a quantitative reflection of the effectiveness of the candidate. Questions on how many churches and companies have been organized should be followed by how many community projects have been organized by the candidate. All these recommendations seek to highlight to the candidate what the church deems of importance in his or her ministry. The expectation for ordination should be linked to the training of the pastor.

Monthly Reporting by Pastors

Pastors are expected to submit a regular monthly report of their activities in the assigned district. These, in principle, cover what is expected in the pastor's job description. A report on how the pastor is involved in community development should be expected. The hours spent in such activities and training conducted for the members in line with these community expectations should be reflected in the report. The report includes detail of the expenses the pastor has incurred in carrying his responsibilities. Usually this is limited only to visiting of churches, members or church events. Pastors

should also know that they are remunerated for community related ministry. Expenses for such should be reflected in these monthly reports.

Conclusion

True success in reaching the community can only be achieved when a proper balance on the three aspects of ministry is kept in view (White, 1905, p. 143). The Adventist church still needs to intentionally mingle with the community and meet its need before anyone is called to follow Christ. The church seems to be focusing only on the last aspect while neglecting the other two. An effective community involvement will require a serious adherence to the Adventist theology of mission by the Adventist churches in the Cape Conference.

Challenges in the implementation of this project were to be expected. First, as has been observed, Tembalethu church has no track record of sustained community involvement. Second, the church itself is steeped in a culture that does not encourage such endeavors. Under these conditions the progress made is commendable. The recommendations suggested are geared toward not only mobilizing the local church but also changing the culture of non-involvement in the community. Unless these recommendations are taken seriously, this project and many others that may follow may not last long.

The main recommendation is that the Adventist church in the Southern Africa Union and specifically in the Cape Conference needs to target primary school-going kids as one of its key programs for community outreach. In order for this to happen, internal ministries of the church need to be aligned to the church's mission of reaching the members of the community. Everything including the physical building and the location

of the church and its internal ministries must reflect this all-consuming desire to reach out to the community. This is more needed in a country like South Africa where Christianity has been implicated in the social ills facing the nation. The Adventist church, with its mission of reaching the world for Christ, needs to learn to minister as He did.

APPENDIX A

CHURCH SURVEY: Is Your Church Externally Focused?

We thank you for taking time expressing your honest, objective views and feelings about your congregation. This survey is intended to ascertain/determine how externally focused is your congregation. It only takes five (5) minutes of your time.

Thanking you,

INSTRUCTIONS:

On a scale of 1-5, [1=Very Poor, 2=Poor, 3=Good, 4=Very Good, 5=Excellent]

Statement	1	2	3	4	5
The current leadership (elders, departmental leaders, etc.) as being strong, high quality and very effective in giving direction to the church:					
Evangelism is the driving force behind all the activities and programs in your church:					
The involvement of skilled lay-members in the programs of the church:					
The level of involvement of your church in the community:					
The willingness of the church to embrace change and manage it skillfully:					
How is the planning and execution of worship services in terms of attraction and accessibility:					

The employment of small groups within the life of the church:					
The feeling of the large proportion of members including visitors as far as attending church at Themba lethu:					
The standard and quality of work among children and youth:					
The conviction that God is directly involved in the growth taking place at the Themba lethu:					

APPENDIX B

Interview Questions

Local Elders from the Other Three Churches in the District

1. How long has the church been in existence?
2. How long has it been in this present locality?
3. What is the current membership of the church?
4. What community projects has the church conducted in the last five years?
5. Are you currently running a community project?
6. If yes, how long has it been running—when was it started?
7. How often does the community frequent the church premises?
8. Are there plans to invite the community for any developmental programs besides evangelistic meetings?
9. What percentage of the church membership comes from the immediate community?
10. How many guest days have you been able to organize in the last five years?

11. Of those who attended, how many came from the immediate community?

12. Are the various departments encouraged to reach out to the community?

13. Is your church well known in the community? What is it known for?

WELFARE DEPARTMENT

QUESTIONNAIRE

1. What is the total budget for your department for 2009?
2. How does this compare with 2008?
3. What projects and plans do you have for 2009?
4. Are there any other sources of income that you will be exploring this year?
5. Have there been projects that the church has been running for the last five or so years?
6. Are you aware of members of the church who may be poor and in need of assistance?
7. How many members of the church are unemployed?
8. How has your department assisted church members experiencing the above challenges?
9. Tembalethu church is planning to have a long-term relationship with Intshinga school. What role will your department play in this venture? Please elaborate.

TREASURY DEPARTMENT

QUESTIONNAIRE

1. How long have you been a treasurer of the church?
2. Do you have experience in treasury, if so what experience do you have?
3. Have the finances of Tembalethu been improving or not in the last five years?
4. What is the total budget for the church for 2009?
5. What is the main source of income?
6. Are there community projects that the church is currently funding? (Y; N)
7. If Yes, what percentage of total church budget has been used for such projects?
8. Has the church received any form of assistance to help in running community projects from government or non-governmental organizations in the last three years?
9. Does the church engage in raising funds from various sectors to bolster its support of community projects?
10. Are there policies that regulate the usage of church facilities by the community?

11. Does the community use any of the church's facility for its projects or programs?(Very often, seldom, never)
12. Are there funds set aside to assist those who may not be able to continue with their education due to financial problems? Y, N If yes, what percentage of the total budget?
13. Are there any financial commitments from the church for poverty alleviation? Y; N
14. Does the church have clear expectation how much financial assistance should be committed to community projects? (Very clear, good, very poor)
15. Write here below your vision on how you would want the church to be involved in community projects and programs.

QUESTIONS FOR THE DISTRICT PASTOR

1. Number of churches you have?
2. How many in the area of Gugulethu?
3. Dates when they were established?
4. Membership, average per church or all churches combined?
5. Baptism statistics?
6. Percentage faithfulness in tithes?
7. Level of involvement in community besides evangelism?
8. Any plans for the Church building

Questions for Different Local Church Boards

1. When was the church organized into a church?
2. How long has it been in this present locality?
3. What is the current membership of the church?
4. Total souls baptized in 2008?
5. Average baptisms for the last 5 years?
6. What community projects has the church conducted in the last five years?
7. Are you currently running a community project?
8. If yes, how long has it been running—when was it started?
9. How often does the community frequent the church premises?
10. Are there plans to invite the community for any developmental programs besides evangelistic meetings?

11. What percentage of the church membership comes from the immediate community?
12. Does the church have plans and objectives for 2009?
13. What is the church's goal on baptism this year?
14. What are some of the key projects that the church will be engage in this year?
15. What is the yearly budget for the general upkeep of the church infrastructure?
16. What is the average attendance during church board meeting?
17. Are all members of the church board aware of their role as members of the church board?
18. How many church board meetings have you held so far?
19. How many church business meetings have you called?

APPENDIX C

Interview with Reverend Xhpile

Interview with the Presbyterian Pastor

1. Can you briefly discuss the extent of the projects you are running?
2. How long have you been running these projects?
3. What has motivated you or the church to start such projects?
4. What has been the impact of these projects on the community?
5. What role does the community play in these projects?
6. How is the church organized to effectively sustain the projects?
7. Have you been able to help other churches to start similar projects?
8. How has this impacted on the church, in terms of financial support from the community?
9. What impact is there on membership? has it improved?

10. Has there been a better understanding of what the church stands for in the community?

11. What are your main goals and which have you been able to achieve?

Pastor Mawela

**An interview with a retired Adventist minister
who runs an AIDS community project**

1. What is the name of the community project you are running?
2. What is the main focus, or the main objective of this organization?
3. How long have you been running this project?
4. What motivated you to do this so late in your life?
5. What might have prevented you from doing this in your early life?
6. How has your theology or Adventist upbringing helped you in getting involved in this project?
7. What encouragement and assistance have you received from the Adventist church?
8. What impact has this created in the community?
9. How is the Adventist church involved in the project?

10. Would you say there has been an observable change of attitude towards the Adventist church because of your involvement in this project?

11. What advice would you give to those who might want to start such a project in their community?

APPENDIX D

QUESTIONS FOR INTSHINGA PRIMARY SCHOOL

History of the School

- When was the school established?
- Circumstances surrounding the establishment of the school
- School enrollment throughout the years

Accomplishments

- Any known public figures who attended the school
- Any awards for excellence, sport, music
- What the school is known for
- Any major incidents worth noting

Community involvement

- History of the involvement of the community
- Attendance at parents meeting
- Assistance in the discipline of children
- What the school does for the community, how the community benefits from the school.
- Is there ownership by the community?

Teachers

- Number of teachers and years at the school

- Where the teachers are coming from
- Level of education – highest and lowest
- Salaries – the lowest and highest
- Involvement in extra-curricular
- Any outstanding achievement or contribution
- Level of satisfaction – morale
- Any of the teachers who attended the school
- Are there sufficient teachers?

Learners

- Number enrolled
- Any significance to the number compared to previous years
- Ages
- Boys and girls
- Radius where they are coming from
- How they get to school
- Rate of drop-out if any
- Any major incidents, e.g. rape, abuse – prevalence
- Social condition

Financial Support

- School fees – how many of the learners are able to pay
- Government grant

- Other forms of finance
- School budget
- Any donations received and when

Extra-curricular activities

- List of such activities
- Number of learners involved
- When are they done
- Any weekend activities

Future plans

- Any specific plans that the school has for the next few years

APPENDIX E

EVALUATION
FOR
MINISTERIAL WORKERS

Southern Africa Union Conference
of
Seventh-day Adventists

MINISTERIAL EVALUATION

This document will be used as a basis to measure your personal growth and progress. It is for your personal advantage and growth, as it serves for your evaluation.

1. THE MINISTERIAL CALL (1 Corinthians 9:16)

a. I first felt my call to the ministry when I was _____

b. My feelings and circumstances at the time were:

c. God has also given me other talents:

d. Of the above, these enrich and enhance my ministry:

e. But, these sometimes compete with my ministry:

f. Describe your conversion experience

- g. Describe the defining moments in your journey of faith that convinced you of God calling you to ministry.

2. ACQUAINTANCE WITH AND FULL ACCEPTANCE OF BIBLE TRUTHS

- a. I would like to study deeper or more fully into the following Bible doctrines during this next year, such as:

- Sabbath Observance Stewardship Spirit of Prophecy
 Health Principles Relationship between Faith & Works
 Last Day Events Christian Standards and Conduct Others

3. EXPERIENCE AND MINISTERIAL RESPONSIBILITIES

a. I wish that my internship period had given me more experience in:

b. Since that time, I have worked in the following capacities:

Bible teacher

Local pastor

District pastor

Departmental leader

Other ministerial responsibilities

c. I would welcome an opportunity to have more experience in:

d. What do you do when your opinion, in any matter, clashes with that of the church?

4. CONSECRATION (1 Timothy 4:12-16)

a. I intend to work as a minister of the gospel until

b. I am discouraged and feel like leaving the gospel ministry to go and do
some other kind of work:

Often Occasionally Seldom Never

c. When I feel especially discouraged, this is what I do:

5. SPIRITUAL STABILITY (2 Timothy 2:1)

a. If I were to chart my spiritual feelings on a month-to-month basis for the last year, my graph would look something like this:

b. The high point was probably related to a

c. The low point was probably related to

6. SOCIAL MATURITY

a) I prefer to work:

- Alone With a small group One-to-one basis Large group

b) I have trouble working with my church leaders:

- Often Occasionally Seldom

c) I find myself at odds with administration:

- Often Occasionally Seldom

7. TEACHING ABILITY

a. For me, teaching does does not come easier than preaching.

b. The kind of teaching method I use most, is:

c. I feel I need more training in effective teaching techniques:

- Yes No

8. REAPING ABILITY AND EFFECTIVENESS

a. The reaping activities I have found most useful in my ministry include:

b. The type of reaping activities in which I would like to have more experience and expertise are:

9. WORK ATTITUDE

a. When I consider my work as a pastor and all that needs to be done, the help I receive from fellow workers, the co-operation of my church members, and my role within the conference organization, I feel depressed:

- Often Occasionally Seldom

10. CONDUCT – ETHICS (1 Corinthians 9:27)

- a. The following are a few of the things which I, a minister of the gospel, cannot do even though many of my church members may be doing this:

- b. The majority of my church members probably see me as:

Too strict An average pastor Too lenient

- c. The area I must guard most carefully in order to portray myself as a minister of good conduct and ethics, is:

- d. How do you view relationships with the opposite sex. Describe these relationships.

- e. Write a short paragraph of your view of handling church finances

11. EXEMPLARY FAMILY

- a. One area in which I would like to improve the image of my family in the church is:

- b. The strengths of my family within the local church include:

12. FAMILY RELATIONS

- a. I recognize that as a Seventh-day Adventist minister, my profession places at times a special burden on my family. Some of the areas in which this is especially true, include:

- b. Some of the ways in which I attempt to compensate for the extra burden my family bear, include:

- c. In order to help strengthen the overall ministry of my family, I would like to learn more, perhaps through seminar participation, about the following:

Caring for marriage Discipline Positive parenting Family worship

13. ADMINISTRATIVE ABILITY / EFFECTIVENESS

- a. To date, for this year, my reports were:

Often Occasionally Seldom

b. My churches held the following church board meetings:

_____ Church _____ times per year

_____ Church _____ times per year

_____ Church _____ times per year

c. Ways in which I would like to improve my church administration, include:

d. The average percentage of time I spend in the following activities are:

_____ Preparing my sermons

_____ Visitation

_____ Bible studies

_____ Counseling

_____ Administrative details

_____ Other studies not directly related to sermon preparation

- e. I would like to try the following in order to make more effective use of my working hours:

14. PREACHING ABILITIES / EFFECTIVENESS

- a. On an average I spend _____ hours per week in sermon preparation.

- b. I feel that this is Adequate / Not adequate.

- c. I would like to attend a seminar which offers more help in:

- Sermon preparation Sermon illustration Voice projection & quality
 Making appeals Types of sermons

- d. Some strong points of my preaching include:

e. An area which I would like to strengthen in the coming year, is:

15. COUNSELLING ABILITIES / EFFECTIVENESS

a. I believe that the following items must be kept in mind if one is to be a skilled counsellor:

b. I do I do not feel comfortable with my ability to do marital counseling

c. My technique in counseling usually is to:

give what I feel is the correct answer

listen and give no answer

ask many questions

try to find a Bible verse for

an answer

tell the person what they are doing wrong

Other _____

- d. With respect to counseling, I would like to have an opportunity to study more the following kind of counseling:

16. PROFESSIONAL GROWTH

- a. The Professional Growth classes (Continuing Education Unit/s [CEU]) I have taken this year, are:

- b. I have added the following Professional Growth books to my library this year:

- c. In addition to what the conference may sponsor in the way of professional growth,

I personally plan to provide for my professional growth in the coming year by:

- d. My long range professional growth plans:

- e. Right briefly your future plans regarding ministry:

17. PASTORAL IMAGE

a. When I consider the way my church members see me as compared to the way members of other denominations see their clergymen, I feel

b. Within the community, I am viewed the same as clergymen of other religions or denominations:

Very much Somewhat Not at all

c. My comments concerning the pastoral image of Seventh-day Adventist ministers in their community

18. FINANCIAL COMPETENCY

a. The procedure my wife and I follow before making a major purchase is

b. Compared to my average church member, I feel that I am

underpaid average comfortable paid
generously

c. I am presently in debt in the following ways:

d. Ways in which I will improve my financial situation in the coming year:

e. My church members who are faithful tithe payers are:

- the majority some few very few

f. A few of my ideas as to how to better strengthen the financial situation of my church, include

19. SHEPHERDING

a. This last year I have visited the homes of

- most of my church members many of my church members
 few of my church members

b. I believe that as the shepherd of my congregation, I should spend much of my time

c. My church members do/ do not feel comfortable in confiding in me when they have serious personal problems.

d. Areas in which my church members would seldom confide in me on a personal basis:

e. I would like to strengthen my shepherding skills in the following area:

NUMERIC ACHIEVEMENT

(List Churches/Companies/Branches)

						District Totals
CHURCH GROWTH:						
Membership Growth %						
Average Church Attendance						
Baptisms or Prof. Of Faith						
Inactive Members Reclaimed						
GROUP MINISTRIES:						
Sermons Preached						
Prayer Meetings						
Evangelist Meetings						
Administrative Meetings						
Social Meetings						
INDIVIDUAL MINISTRIES:						
Bible Studies						
Evangelistic Visits						

Pastoral Visits						
Laymen Trained						
Weddings						
Funerals						

PERSONAL:

Days off during year _____

Holidays during year _____

Holiday days during year _____

Average daily family time _____

AVERAGE WEEKLY TIME ON TASK:

Average daily personal time _____

Average hours exercise weekly _____

Preaching Ministry _____

Pastoral Ministry _____

PROFESSIONAL:

Administration _____

Evangelism _____

Average hours study weekly _____

Books read during year _____

Professional journals read _____

Professional meetings attended _____

Hours CEU credit _____

Signature of Elder

Date

GUIDELINES FOR COMPANY/CHURCH ORGANISATION

Instructions: Please read the following instructions carefully, complete the form and send it to the
Conference Head Office:

1. Membership of Company/Church to be organised:

a) Name of Company*

Address (physical)

Address (postal)

b) Total Number of Baptised Members*

c) Total Number of Sabbath School Members

* Please send list of names for a) and b) together with this form.

Note: Recommended Company Membership: 15

Recommended Church Membership: 25

2. Leadership of Company/Church to be organised (Please circle Yes or No)

a) Does the Group / Company have sufficient leadership?

YES NO

b) Has there been adequate training of leaders? YES NO

of the 2005 Edition of the Church Manual provides all the guidelines for the organisation of a church.)

APPENDIX F

Stratcom Report 1

Compiled By Dumisani Mafuya

A. SWOT Analysis

The Stratcom held a SWOT analysis session with the church. The church was subdivided into the women, men and youth groups. All three groups independently participated in the church SWOT analysis, with every individual member filling a common questionnaire, which was handed out by the Stratcom. The following are the views expressed by the three groups:

Women

Strengths	Weaknesses	Opportunities	Threats
<ul style="list-style-type: none"> • Unity. • Dedicated leadership. • Counsel of the elderly. • Brotherly love and care. • Joint lunch. • Dignified comportment. • Simplicity of lifestyle. • Approachability of membership. • Resilience and unity after conflict experience. • Discipline. • Nurture and care for the youth. 	<ul style="list-style-type: none"> • Unregulated child conduct during service. • Inconsistent support in terms of funerals, weddings, etc. • Poor time management • Dwindling leadership home visits. • Dwindling in and out reach welfare activities. • Fluctuating intensity of congregational singing. • Poor observance of decorum. • Poor grounds maintenance 	<ul style="list-style-type: none"> • Men to ensure grounds maintenance • Establishment of a hospitality team to ensure consistent hospitality to visitors. • Choir to lead congregational singing. • Controlled children sitting arrangement. • Reestablish the social activities department. • Consistent visitation programs of bedridden members. 	<ul style="list-style-type: none"> • Members (especially the youth) leaving the church. • HIV and AIDS.

Men

Strengths	Weaknesses	Opportunities	Threats
<ul style="list-style-type: none"> • Unity and brotherhood. 	<ul style="list-style-type: none"> • Conservative culture. • Weak support for afternoon programs. • Poor time management • Unrestrained child conduct • Irregular adherence to the dress code. • Inconsistent support for the bereaved. • Poor security of church property. • High membership turnover. • Decline in moral conduct. • Poor studiousness of lesson quarterlies. 	<ul style="list-style-type: none"> • Youth mentorship • Membership retention strategy. • Comprehensive security strategy. • Consistent support for the leadership. • Preacher training. • Improved time management. • Man seminars. • 	<ul style="list-style-type: none"> • None mentioned.

Youth

Strengths	Weaknesses	Opportunities	Threats
<ul style="list-style-type: none"> • Warm welcoming of visitors. • Children's Corner. • Camps. • Bulletin. • Flowers. • Cleanliness. • Updates through notice board. • Sabbath School Classes. • Visitors given an opportunity to choose a song. • Strong Pathfinder Club. • Constructive preaching. • Educative chorister. • 	<ul style="list-style-type: none"> • Non-active Pathfinder choir. • No activity after Pathfinder Classes. • No appreciation of singing groups. • Narrow children's corner. • Lack of support from parents. • Elders arriving late but removing children from chairs on arrival. • No Children's Church. • Separate eating during lunch time. • Bad comments about how the youth wear their 	<ul style="list-style-type: none"> • Expand the size of the clock for easy and immediate visibility. • Conduct music workshops for the youth. • Secure a PA system. • Consult the youth on issues which affect them. • Inform the youth about meetings. • Account to the youth on how their finances are being utilized. • Involve the youth in Sabbath School programs, even when it is not a Pathfinder Day. • Proper planning should be done for Sabbath Services. • The Youth should practice and display what they learn 	<ul style="list-style-type: none"> • None mentioned.

	<p>clothes.</p> <ul style="list-style-type: none"> • Poor communication by directors to parents about challenges the youth meet with. • Poor example given by elders who do not attend afternoon programs on Sabbath. • Poor behavior of youth, and disrespect for adults. • Too much expectation from the youth, and continuous Sunday activities. • Embarrassment of the youth when chastised in public. • Poor attendance of classes by teachers. 	<p>from honors</p> <ul style="list-style-type: none"> • Create opportunities for fundraising. • Plan an excursion for the youth. • Plan youth visits to hospitals and Old Age Homes. • The youth should be given an opportunity to clean the Church building and yard. 	
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B. Questionnaires.

The numbering followed in this record is the same as the numbering of the questionnaire, to allow for easy reference. It will therefore be important that the report be read in conjunction with the questionnaire.

1. There were 44 respondents in the following age distribution.

Age (years)	10-19	20 - 29	30 - 39	40 - 49	50 - 59	60 - 69	70 -
Respondents	9	4	4	12	10	3	2

2. Gender.

Females	26
Males	18

3. Ethnic Group.

Xhosa	African/Black	Tswana	Ugandan	English	NR
24	12	1	2	1	4

4. Employment Status.

Employed	Self-employed	Unemployed	Student/Learner	Pensioner	NR
24	01	06	09	02	02

5. Residential Area.

Gugulethu	26
Goodwood	1
Montana	1
Mitchel's Plein	2
Robben Island	1
Brackenfell	1
Pinelands	2
Nyanga	1
Blue Downs	1
Milnerton	1
Mandalay	2
Observatory	1
Athlone	1
NR	3

6. Hospitality.

	Yes	No	Not Always/ Not really	NR
6.1	36	01	06	01
6.2	17	26	00	01
6.3	27	05	12	00
6.4	23	18	02	01

7. Church services.

	Poor: 1 – 3	Average: 4 – 6	Good: 7 – 9	Excellent	NR
7.1	01	21	16		06
7.2	28	11	04		01
7.3	29	10	04		01
7.4	02	23	12		07

8. Attendance.

	Yes	No	Not Always	NR
8.1	35	04	00	02
8.2	11	27	05	01

	Poor: 1 – 3	Average: 4 – 6	Good: 7 – 9	Excellent: 10	NR

8.3	08	20	08	05	03
8.4	22	13	06	03	03
8.5	06	30	06	01	01

9. Leadership.

	Poor: 1 – 3	Average: 4 – 6	Good: 7 – 9	Excellent: 10	NR
9.1	00	13	22	01	8

	Yes	No	Not Always	NR
9.2	24	07	04	09
9.3	22	06	12	04
9.4	16	10	08	10

10. Community Outreach.

	Yes	No	Not Always	NR
10.1	11	28	00	05
10.2	18	19	01	06
10.3	13	23	01	07
10.4	04	34	00	06

11. Asset Management.

	Poor: 1 – 3	Average: 4 – 6	Good: 7 – 9	Excellent: 10	NR
11.1	12	13	07	02	10

	Yes	No	Not Always	NR
11.2	18	22	01	03
11.3	14	21	02	07

C. Responses to Discussion Questions

6.5. Hospitality.

- Visiting other members in their respective homes.
- Each member should ensure that he/she welcomes visitors, converse with them in a friendly manner, and encourage them to visit again.
- Assign people to welcome visitors according to age groups.
- Hold seminars on single parenting.
- Visitors should be involved in all Church programs, and there should be specific focus and attention on them.

- Put in place a hospitality team/band/group to ensure that each and every individual feels welcome and appreciated. The team should assign someone to the door, to welcome visitors by hugging them and giving them flowers.
- Members should fast and pray for each other, and open their hearts so as to enable visitors to feel welcome.
- Appreciate diversity and nurture talents, and the Church should be flexible and accommodative.
- Members should invite visitors for lunch.
- Organize activities which promote fellowship so as to create an opportunity for members to interact with each other.
- Members should practice humility, hospitality, care, kindness, love, and should demonstrate a sense of valuing other people.

7.5. Church Services.

- Punctuality and time management.
- Encourage responsibility and commitment of everyone conducting special prayers.
- Proper planning should be done before a program is presented, and presenters should keep to the plan.
- Presenters should research the topics so as to improve the quality of the content presented.

- There should be an across the board involvement of all members in program preparation and presentation.
- Regular training of directors in particular and membership in general.
- Members should be prepared, determined, focused, creative, enthusiastic, confident and eloquent when handling church programs.
- Programs should be constructive and stimulate growth in all dimensions.
- Appropriate inclusion of music to shore up the worship services.
- There must be departmental programs which guide implementation.
- Involve elders in the planning of all Church programs.
- There should be seminars to train members in organization and program facilitation.
- Foster cooperation between members when planning and executing Church programs.
- Raise the number of youth programs, and facilitate community outreach programs.
- Improve the coordination of programs and the time keeping there of.
- The presenters should appeal to their target audience, be relevant, and maximize the interactive quality of services and programs.
- Introduce and adhere to a monthly itinerary, and allocate responsibilities clearly and on time.
- Diversify and deepen the quality of afternoon programs, to respond to the needs of all age groups across the board.

8.6 Attendance.

- Involve everybody in Church activities.
- Encourage fellowship.
- Do not set a target number of people as a condition for commencing with Church programs.
- Programs should be interesting and stimulating so as to encourage continuous attendance.
- There should be forms of acknowledgment of good practice.
- Members should visit those who do not demonstrate regular attendance.
- Practice regularity and predictability in keeping the Church building open on Wednesday and Friday evenings.
- Have a special prayer session for the Holy Spirit to revive church members.
- Each member should make a fresh commitment to be punctual, regular, and consistent in attendance to Church programs.

9.5 Leadership.

- Leadership should demonstrate support to youth programs.
- Have leadership capacity building workshops.
- Members should offer constructive criticism and guidance to leaders when necessary.

- Leaders should be approachable and forge a close relationship with the congregation in general and individual members in particular.
- Departmental directors should have a reasonable knowledge and competence regarding their departments.
- Leaders should be humble, truthful, unwavering, impartial, principled, and dependable.
- Leaders should practice inclusive collectivism and cooperation when dealing with Church Business matters.
- Members should support and cooperate with leaders.
- Leaders should lead more by example than precept.

10.5 Community Outreach.

- Members should be educated on the importance of community outreach, and it should also be vigorously promoted.
- Each member should identify areas of need in his/her own community.
- Tasks should be allocated to members, and regular feed back be required from each.
- The Church should be of help to the households which are of reasonable proximity to it.
- The Church should institute a soup kitchen to cater for those people without food to eat.

- The Church should have programs to cater for people living with HIV and AIDS.
- The Church should begin by giving assistance to its own members before reaching out to the community at large.
- Community outreach programs should be dovetailed distribution of tracks and VOP lessons.

11.3 Asset Management.

- Cleanliness and maintenance should be maximized.
- All members should have the responsibility for the security of the Church building.
- The Church should employ a care taker whose duty would be to see to the regular maintenance and security of the Church premises.
- An alarm system should be installed for purposes of alerting the community in the event of a break in.
- The Church should keep a proper and up to date inventory of assets (asset register).
- Church furniture should be treated with care.

12. GENERAL COMMENTS.

- Work on de-cliquing members, by fostering inter fellowship programs.
- Conduct programs aimed at youth recruitment and retention.
- The Church should be open and accommodative of diversity of views and opinions.
- The Church encourage reading clubs.
- There must be a deliberate investment in the training of preachers.
- Inappropriate conduct like chatting and gum chewing should be combated.
- The content and form of music days should be enhanced.
- The Church building should be refurbished and painted afresh.
- The Church should develop means to support the economically challenged and emotionally wounded members.
- Leadership should be united in decision making and the subsequent implementation thereof.
- Matters relating to the Pastor and the Conference should be dealt with in a Christian manner.
- Ambassadors should be included and involved in Church programs as a means to orientate them into Church matters and retaining them.
- There must be a strategy to ensure consistent attendance of the Church and combating rotational Church attendance by some who attend all Churches. The tendency of such is to perpetuate a spirit of insubordination against Church leadership.
- The Church should secure a piano and/or an organ for the enrichment of congregational singing and worshipping.

- Afternoon programs should extend their relevance to youth, and youth programs in general should be improved.
- Rumor mongering should be treated with the disdain it deserves.
- There should be an inclusion of social activities and programs aimed at uniting members through a more informal interaction.
- The Church should foster the sense of collective ownership of property and programs by all members.
- There should be a sustainable, focused, and multi-faceted capacity building program to empower members in Church and other related matters.
- There Church should embark on HIV/AIDS targeting programs.
- There should be a once in two months program of maintenance of Church proper
- Efforts should be made to strengthen the Church choir through recruiting members in general and the youth in particular to Church choir membership.
- The church should have a cry room for mothers with babies, but in the meantime they should be seated at the back rows of the pews.

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