NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

Church Laedership Perception of Care to Orphans in Bunia: With Reference to Postwar Situation in the Democratic Republic of the Congo

BY

DINO KILE

A Thesis Submitted to the Graduate School in Partial Fulfillment of the Requirements for the Degree of Master of Divinity in Missions Studies

JULY 2007

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July, 2007

STUDENT'S DECLARATION

CHURCH LEADERSHIP PERCEPTION OF CARE TO ORPHANS IN BUNIA:
WITH REFERENCE TO POSTWAR SITUATION IN THE
DEMOCRATIC REPUBLIC OF THE CONGO

I declare that this is my original work and has not been submitted to any other College
or University for academic credit.

The views presented herein are not necessarily those of the Nairobi Evangelical
Graduate School of Theology or of the Examiners.

(Signed) _____
Dino Kile

July, 2007

ABSTRACT

The purpose of this study was to understand the perception of Church leaders in Bunia on the church's care to the children that were orphaned due to war. It explored the church's ministry to orphans as well as factors that hindered addressing the issue of orphans.

Data was collected by using interview which was aimed to church leaders whereby one leader was interviewed from each church in Bunia. The procedure used to analyze the findings was based on grounded theory approach with focus on qualitative method. The research findings, as a result, revealed that the church in Bunia is inactive to take care of orphans because of poverty and lack of biblical teaching about her responsibility to minister to orphans. Poverty and lack of biblical teaching were found to be major hindrances to the need to take care of orphans. Because the church does not address the issue, orphans lack education, shelter, health-care, the word of God. They are subjected to live on their own, cast away from the rest of the community, and most of them find their place in the streets where they are exposed to poverty, premature sexual practices, sexual abuse, drug, theft, insecurity, diseases, HIV/AIDS, premature death, persistent trauma, and dirty words.

Some recommendations were made to the church and leaders, and for further studies. Recommendations for the church aim at encouraging and suggesting way forward in taking care of orphans in Bunia, whereas further study recommendation consists of suggestion of possible topics *vis-à-vis* orphans that need to be exploited

To

My wife and all those who have compassion and love for orphaned children.

ACKNOWLEDGMENTS

LIST OF ACRONYMS

AOG: Assembly of God

CBK: Communauté Baptist du Kivu

CE: Communauté Emmanuelle

CECA: Communauté Evangélique au Centre de l'Afrique

CECCA: Communauté Evangélique du Christ au Cœur de l'Afrique

CEPAC: Communauté des Eglises de Pentecôte en Afrique Centrale

CNCA: Communauté Nation du Christ en Afrique

CEP: Communauté des Eglises Pentecôtistes

DVCAA: Deputy Vice Chancellor of Academic Affaires

DRC: The Democratic Republic of the Congo.

ECC: Eglise du Christ au Congo

HCR: High Commission for Refugees

HRW: Human Right Watch

KOG: Kingdom of God

NEGST: Nairobi Evangelical Graduate School of Theology

NGO: Nongovernmental Organization

NIV: New International Version

OT: Old Testament

R.I.: Refugee International

UK: United Kingdom

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CHAPTER ONE

INTRODUCTION

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

Statistically, there is an alarming increase of orphans in the world today. Africa is the most affected continent on the globe where the number of orphans is drastically increasing due to war and HIV/AIDS. By the year 2010 it is estimated that there will be more than 20,000,000 orphans living in Africa alone (Fleck 2003).

The Democratic Republic of the Congo is one of the countries which was hardest hit by the ever-increasing number of orphans in Africa. This figure concerns HIV/AIDS orphans and war orphans add to that. As far as this fact is concerned, many children will be suffering, and most of them will be dying at a very young age in Africa. In the North-Eastern part of the DRC, the province of Ituri (particularly Bunia Town), there have been cases of children suffering and dying because they have no care. Most of these children are victims of war and the ongoing ethnic conflict that has separated them from their parents, while keeping them radically remove from an educational path leading to proper integration into society. About 4,000,000 people have perished since 1998 in the DRC (Bell 2006) leaving behind orphaned children without anybody to look after them. Sadly, the majority of the victims originate from the eastern part of the country. War, along with all its consequences, has killed people in DRC. People have continued losing their lives in

Ituri after long/short endurances of pain, hunger, diseases, perpetual insecurity and hatred leading to deadly conflict, etc. The world knows little about the hardship in DRC. Sincerely, the church has a role to play if the orphans are to be raised up into responsible citizens of the country. The church needs to be mobilized by the leaders to take her responsibility into consideration as a community that can react actively to serve God in such social calamity. God makes known his heart for the orphans and demonstrates the characteristics of a loving Father to them as he provides them protection, supplies for their food and other necessities, and wants justice for them in society (Kilbourn 1996, 206). God uses his people to accomplish his divine will. Thus the church has a responsibility toward orphans who are also the hope of tomorrow, the next generation of the church. The responsibility of the church will be well materialized though the motivation of church leaders who stand before the people of God and direct them to do the will of God. The perception of church leaders on the phenomenon in Bunia was therefore the major concern in this research.

Problem Statement

As aforementioned, the war in the town of Bunia and its nearby regions brought about parentless children as one of the consequences. Many children were therefore left without the care of their parents. It is with this in mind that this study attempts to examine the church leaders' understanding of the participation of the protestant churches in Bunia in taking care of the orphans after the war between 2005 and 2006.

Purpose

The purpose of this study was to understand the perception of church leaders in Bunia on the church's care to the children that were made orphans due to war. It

explored the church's ministry to orphans as well as factors that hindered addressing the issue of orphans.

Significance of the Research

The care of the church to orphans is a biblical mandate that is sometimes neglected (James 1:27). Between 1999 and 2005 there has been war in Bunia that has caused death of many adults thus leaving children wander in the streets of the town, and leaving them depend on themselves. This research is therefore worthy to reveal the weaknesses and passivity of the churches in Bunia and provide a Christian way of taking care of orphans. Christians will be mobilized in general, and church leaders in particular to participate in minimizing the risk of leaving parentless children on their own. It is also significant in that it emphasizes the place of the church in society inasmuch as one of its role is to be a community of *shalom,* that has to successfully address social issues in respect of the Kingdom of God.

Research Questions

1. What are the perceptions of the Church leaders on the orphans in Bunia after the war?

2. In what ways has the Church addressed the felt needs of orphans in Bunia after war?

3. To what extent has the involvement of the Church affected the orphans' lives?

Delimitation and Limitation

The present study is delimited to the orphans situated in the town of Bunia, DRC between 2005 and 2006. There are many churches in the town of Bunia, but the

researcher selected the eight leaders of Christian denominations that operate under the association of Christ's Church in Congo, known as *Eglise du Christ au Congo (ECC)* for French. The selected denominations were: CECA-20, CE, CNCA, CBK, CECCA-16, CEPAC, AOG, and CEP. Political and NGOs' achievements did not concern the present study. These churches are dominant protestant Churches in Bunia. There are other Churches in Bunia such as the Catholic Church and several African independent churches, and these ones were not covered in this research.

There were some limitations. Although the researcher was familiar with war in Bunia, his home town, he needed several trips home for interviews. With the requirement to be in class at the same time, the only time to travel were during holidays which were not enough. So the researcher had to ask permission in February 2007 and quit class for seven days so as to allow him to complete the collection of data.

While collecting data, some respondents were not faithful to the interview appointment; this resulted in the waste of time and the need to find another suitable moment for the interviews.

<div align="center">Definition of Terms</div>

In this section, I have selected four key terms that I have defined in my proper way of understanding. These terms are Church leader, the church, holistic, and orphan.

Church Leader

Church leader in this study focuses on the concept that the leader is a person who initiates the church to accomplish the will of God in the society. The missionary task of the church is one of the purposes of the church in which the care of orphans

finds place. If the church has a good leader who has a missiological vision, it will make proof of capability and will be committed to faithfully serve the Lord in the society.

Church

In my understanding, the church is both a place and a community. As a place, the church is where people meet to worship God together. As a community, the church differs from any other community of people since it is an assembly of people who are united under one faith in Jesus Christ who saved them, and they are devoted to do His will.

Orphan

My definition of the word "orphan", if related to a human being, is a person (especially a child) who has no parents who take care of him/her. The child may have lost one parent or both. The loss may be caused by death of the parents, rejection by the parents or geographical separation due to war and natural calamities. This kind of child lacks parental care, affection, home, and security.

Orphan Care

The care of orphans in this study is to be understood as the total assistance that the church has to offer to parentless children of war. This consists of a holistic attention paid to their struggle, need for food, shelter, education, trauma healing, and spiritual nurture.

CHAPTER TWO

LITERATURE REVIEW

Literature review is important in that it facilitates the researcher to determine

the extent of research and helps readers perceive the importance of the phenomenon

that is being studied (Creswell 2003, 27 – 30). It also refers to what other researchers

have already said in relation to the topic at hand, and contributes to the reader the

outcome of other studies that are directly connected to the research being done (Ibid.).

Before elaborating on chosen areas of the literature review, the researcher has

presented some review on the methodology and role of substantive literature review.

The Role of Substantive Literature Review

The role of a literature review is to determine what has previously been done

in liaison to the research problem being studied. On the other hand, grounded theory

in particular sees the literature review in a different way. The direction of a grounded

theory is for the purpose of unearthing, given that it is an inductive study. The growth

or development of a theory in grounded theory is grounded in the information

compilation from the field; accordingly the literature review contributes to the

assessment and contrasting. Straus and Corbin (1998, 49) states that it is unfeasible to

be acquainted with "what the silent problem will be or what theoretical concept will

emerge" prior to the analysis to be done. The literature review also helped in

understanding the church, her place in the society, and her influence on the life of the

orphans. Therefore, the literature review in this research was intentionally restricted to

general information on the topic of the care of the church to orphans in Bunia in the postwar situation between 2005 and 2006.

Methodological Literature Review

In this qualitative study, the researcher used unstructured interview and open-ended interviews. The interview was used to acquiesce the qualitative information and was helpful for discovering some insights about the church leaders' role in initiating assistance to the orphans. The interview provided what was in the mind of the participants (Best and Kahn 1989, 254 – 5).

A grounded theory is one that is inductively resulting from the study of the phenomenon it displays. "The intention of a grounded theory is to study a phenomenon that relates to a particular situation" (Creswell 1998, 55 – 56). In other word, it discovers, develops, and provisionally verifies throughout systematic data collection and analysis of data related to that phenomenon. So, data collection, analysis and theory are interconnected. A well grounded theory needs to meet four basic criteria. First of all, if with awareness induced from the derived data, it will fit that substantive area. Second, it has to be pertinent or appreciated by the participants. Third, it has to be adequately all-purpose in order to be useful to a range of situations analogous to the one under study. Last, it remains adjustable when new information is exposed. Due to the insufficiency of preceding data, the "grounded theory" method was utilized in handling the spawned data.

In this research about the care of church given to orphans in the postwar situation of the DRC, in Bunia between 2005 and 2006, the literature review had focused on three area: background of war in Bunia which is an occurrence that has led to the sprout of orphans in the town, orphans with a biblical understanding of the

reality, and the church that is expected to play a role to respond to the struggle of orphans.

Background of War in Bunia

War is an organized conflict that opposes one or more groups of people to another or other groups of people violently. Victims of war are not only fighters, but civil citizens including their belongings. This section is concerned about a brief background of war in Bunia and its effects on children.

Setting

Since 1999 war broke out in villages that are situated in the north eastern part of the DRC. Within a very short period of time, this calamity moved to the town of Bunia because many people were fleeing to find refuge in that town. Bunia is a small, but very busy, town situated in the Oriental Province of Ituri, in the north eastern part of the DRC). About 230,625 people live in Bunia (Brinkhoff 2004). It is a city in the Democratic Republic of the Congo known for the horrific ethnic clashes, destruction, and displacement since 1999.

Several localities were invaded by savage ethnic fights in the north eastern part of the DRC, among them Blukwa, Katoto, Lonyo, Dheu, Kparngaza, Fataki, Iga-Barrière, Kasenyi, Tchomia, Bogoro, Mandro, Lipri, Kobu, and Mongwalu (cf. Appendix C, Map of Ituri Region), to mention but these few. The population was affected by economic and social disabilities. In a very limited period of time, these localities were immersed in war. People moved into areas that were not yet affected, but shortly had to flee again as the conflict rapidly moved throughout the region. The immediate consequences of this war were the numerous loss of lives and a rapid

increase of parentless children. As it is believed universally, "war has a host of devastating effects on children that can forever change the normal development of their childhood" (Kilbourn 1995, 7), so the risk on parentless kids became unavoidable.

Genesis of War in Bunia

The war in Bunia did not start from a vacuum; it has a historical background. The crisis in DRC cannot be understood as an event in isolation, it is the result of a series of postcolonial catastrophes that aggravated the legacies of a cruel colonialism and an underestimated independence (Clark 2002, 33). The Congolese people were not well prepared enough to lead their country upon independence in 1960. The dictatorial regime that followed the independence crippled the population to the extent that people survive with a lot of hardship. As Theodore Trefon complains on the inhuman situation of DRC, he brings to attention that "there is order in the disorder. This applies to all social and political levels, ranging from neighbourhood, professional or ethnic associations and networks to the level where political decisions are made" (Trefon 2004, 2).

Under collapsing political government, the country became unstable and vulnerable to many rebel eruptions. As we narrow the problem to Ituri, the province in which Bunia is located, ethnic clash started and was supported by armed rebel groups. It was a conflict that at first started between two ethnic groups, but which took a multiform to an extent that it grew more political and took an international feature. Some neighboring countries, such as Uganda and Rwanda, have been reported to have played significant roles in amplifying people's sorrows in the eastern part of the DRC (Clark 2002, 110).

In August 1999, a month after the Lusaka ceasefire treaty, a new dynamic of conflict emerged in Kisangani (a town in the north east of the DRC). A major battle took place between the Ugandan People's Defense Forces (UPDF) and the Rwandan Patriotic Army (RPA) resulting in the death of 600 troops and civilians (Clark 2002, 119). After this conflict, these nations started supporting armed groups in DRC. Rwanda supported groups in the south east whereas Uganda took the north east. They provided weapons and the population of those parts continued to die on a daily basis. "Uganda was like the United States in the Vietnam War", says Clark (Clark 2002, 161).

In 1999 the conflict turned to an open savage killing by machetes, spears, arrows, and knives. It moved beyond ethnic aggressions to a national and, even, international connotation. The HRW argues on this hypothesis by mentioning that the war in Congo has been insufficiently described as only a local ethnic rivalry when in fact it represents an ongoing struggle for power at the national and international level (HRW 2004).

Social and community consequences of the conflict may be addressed by humanitarian organizations today in their attempts to assist victims by providing them shelter, bread, water, and medical care, however, beyond appearance lay emotional damages, bad souvenirs, and resentments of anger that are not easy to sort out from mere human effort. Something more and better needs to be done if a durable solution is to be pursued, otherwise this conflict will remain chronic and will be passed from generation to generation, crippling more and more.

Effect of War on Children

War affects children in various ways. Scholars argue that the impact of war on children is primarily death and remarkable loss. Kilbourn says:

> Their war-related losses form a total experience, not just a series of isolated experiences, and involve all aspects of their lives: emotional, spiritual, physical, and developmental. War often damages or destroys the structures that in normal times provide the framework for their healthy development. (1995, 8)

These effects are the summary of all impacts that war can have on children. In details, they are: loss of family and home, loss of friends, loss of childhood, loss of physical safety, loss of moral development, loss of innocence and belief, loss of schooling, loss of basic necessities, loss of identity and loss of security (Ibid., 11 – *26)*. As a consequence of all this, children become beggars, street children, and many of them die. Mwiti says that they have to learn to survive and some of the things they are exposed to are prostitution and drug (1997, 37).

However, Kilbourn emphasizes that the most crucial loss for children is that of their family and home. This particularly refers to young ones. The loss of home is the loss of many things such as "love, security, trust, belonging, acceptance and care". In this sense, a child losing his/her home has lost something very big, and as consequence they end up living on the street or in refugee camps. "Separation from or loss of family members, especially parents, is the worst possible outcome of war for children" (Ibid., 11). They become orphans in their extreme anxiety.

Orphans

This section deals with the understanding of the "orphans", their relation to the poor, their worldview and God's remedy to their situation.

Understanding "Orphans"

A child is said to be an orphan because of the death or disappearance, abandonment, desertion, separation, or loss of both parents. Sometimes people consider an orphan a child whose living parent is unable to offer the care that is proper for that child, but this is not our area of concern. The death of parents is at the basis of rendering a child an orphan. Orphans that we are dealing with are those whose parents died during the war. For Merriam-Webster, an orphan is a child who is underprivileged by death of one or generally both parents (Merriam-Webster 2001, Electronic source). These children are very vulnerable.

The word "orphan" comes about once only in the OT (Lamentations 5:3, where it translates in the Hebrew word *yathom,* and in another place made "fatherless" (Exodus 22:24; Deuteronomy 10:18; 14:29; 16:11; Job 6:27; 22:9; 24:9; Psalms 10:14; 68:5; 109:12; Proverbs 23:10; Isaiah 1:17,23;10:2; Jeremiah 22:3; Ezekiel 22:7; Malachi 3:5). There is no apparent situation where it explicitly means the loss of both parents. However, the Word of God pays substantial attention to the widow and orphan (James 1:27), and the focus is on the fact that the child is fatherless (Edwards 1996).

The consideration that the Scriptures devote to the fatherless is an appeal to the Christian community. The orphan is frequently linked to the widow in appeals to the charity of men (Deuteronomy 14:24, Isaiah 9:17), in demands for the cruelty of those who look for benefits of these unprotected persons (Isaiah 10:2; Job 22:9, 24:48) instead of becoming a support to them (Grant & H.H. 1963, 715). If the world is indifferent to the reality of this category of people, the church should become and remain the hope to carry the responsibility with an evangelistic vision.

Orphan as Poor

Although the understanding of the word *poor* is relative and ambiguous, the reality about war orphans of Bunia leaves no doubt that they are poor. In relation to this, Stegman (1984, 13) suggests that the concept of *poverty* indicates a place in society that can be identified by social and marital criterion. That place does not appear accidentally, but it is determined by the social structure (Boerm 1978, 3). In other words, to better comprehend the concept of *poverty*, one needs to know the social and natural realities that shape the relation of an individual and their environment. The case that we are dealing with concerns a war-torn environment whereby hundreds of children were left without parents. They are poor and indigents due to the corruption of the social system. The values and structures of this world are opposed by the realities of the Kingdom of God; new structures and new order, are at hand, and all are invited to benefit (Christian Witness to the Poor 1980) by means of the Church's ministry in the world.

It is thus important to understand the relation that exists between orphans and the poor. Orphans are both people who are marginalized in the society and deprived of many rights. In the Israelites society, the orphans and the widows were people without lands or economic supports. God instructed his people, the Israelites, in the pentateuchal law to offer a number of specific protections to this category of people. One of them was protection against injustice (Alexander & David 2003, 32 – 3). The church lives today in a world of oppression and injustice. Orphans of war are the poor that man's greed and animosity has produced. The church has to respond to their cry as a community of faith and hope. In this part, we essentially need to understand the poor in God's worldview. God's intention for the poor is holistic intervention and an

opportunity for gospel receptivity. These elements will directly be referred to the orphan.

Worldview of the Poor

Poor people have their own worldview. Their assumptions and expectations are very much influenced by the miserable life that they live. To some extent, poverty has crippled their personal ability to fight for everyday life. They cannot see beyond themselves. We are here particularly pointing at material poverty. Why is Africa remaining static in generational poverty? This is an issue that needs our attention as Christians. The increasing number of orphans contributes to the alarming existence of disabled people in our African communities. Rounter says that poverty cripples the reasoning capacity of man. He argues that the human brain reaches 90 % of its normal developmental structure during the first four years of life. During this important period of growth, the brain is exposed to a high risk of damage. It is very vulnerable to nutritional deficiency, a deficiency that certainly has a negative impact on the mental capacity of a child. Once the brain has received such damage, a curative treatment is practically impossible unless there is a paranormal intervention from God. The most fearful danger of brain damage is that the consequence can be observable in the adult age of the person; this becoming thus a hereditary problem (Rounter 1970, 28). The church has the responsibility to address this problem, and this is possible through prayer and practical involvements that will break the continuation of such a problem. However, it is not the only solution Education of the mind must follow, and the plan of God for man must be taught.

Famine and hunger, of which the causes are multiple, have rendered the lives of many people in Africa useless. Children whose parents died have no solid

protection and no better future envisioned for them. They are not capable of profoundly reflecting on their critical condition. In the Democratic Republic of the Congo, where war and chronic ethnic conflicts have devastated people, the need to establish an efficient program to assuage the misery of children, if we are to save the next coming generation, is an urgent necessity. Mwiti, for that reason, states:

> The little ones often suffer in silence, accepting their lot as inevitable. Picture taken in war-torn nations depict dejected, starving and sick children, often dressed in rags, seated amid debris and starving with unseeing eyes into a world that is forever against them. These children have forgotten how to smile. Peals of laughter are a thing of the past, spontaneous play is alien because the very fibre of security has been torn from their little world. (1997, 146)

This is one of the causes that is obstructing development in Africa. The expectations of the poor are constantly orientated to meet their practical needs and offer them hope for a future. Where social structures fail to save lives, the church must succeed. The church should not communicate the Gospel with promises that all their troubles of the poor will be sorted out. The Gospel has to liberate the poor from their mental bondage. It is that liberation which will empower the poor person to open his mind to perceive God's *shalom.* Although poverty has a negative connotation, Van Der Meer says that it contributes to open people's heart to Christ (Van Der Meer 2000, 154—5). This does not mean that calamities, social injustice, oppression, etc. which give birth to poverty must be justified to be good things. Poverty in the in the Third-World underlies positive and great spiritual values. Van Der Meer's opinion is appreciable as she summarizes those values in terms of African solidarity and hospitality. To reveal love and salvation that are in Christ Jesus to the poor will result in personal and deep transformation.

Shalom of God as a Remedy to the Poor

A person who lives in God's *shalom* is the one who, practically speaking, is physically and psychologically healthy; it is a person who gets his daily bread (Psalm 23:1). It is a person who is in a redemptive relationship with God; a person who lives in freedom and is a slave of none. To live in God's *shalom* is to live in happiness—happiness that flows from the enjoyment of the manifestation of God's divine grace (Mpindi 2003, 41).

The contrary of the above is also true. A sick person, a hungry, a slave, or someone who is not a member of the community of God's covenant lives outside *shalom*, because living in God's *shalom* also means living in God's plenitude – plenitude of life (Ibid.). God has, since the fall of man, intended to offer abundant life to man (John 10:10), but sin and its consequences obstructs God's plan for man. Life outside God's divine grace is in contradiction with divine plenitude of life. In sharing the Gospel to the poor orphans, the Church must attain at restoring God's redemptive plan which is explained by his divine *shalom*.

Many people do not experience peace and the divine will of God because of the oppression that surrounds them. In the town of Bunia, the situation of orphan children is a new phenomenon that gives a new picture to the town. Every city has its own exceptional history of forces and counter forces that have fashioned the city and all of her environments. Successful urban ministry necessitates an all-inclusive perception of the city and neighborhoods to which God has called his people (Fuder 1999, 55). Children who have no parents are vulnerable and their poverty rings out loud, but no one pays attention to their sorrow. However, the church has the social responsibility to know what is going on around her. One of the phenomena to be aware of is the enrolment of children in the army. Those children are easily influenced

by the demagogy of rebels who force them to join the militia groups. Child soldiers are well known in Bunia. The church should intervene to recuperate them before they join the army. The large-scale of drama of a city affects its neighborhoods and should confront the congregations with ministry opportunities, says Fuder (Ibid.). Thus, living as an orphan has led many children to miss education and proper care, and as a result they are well exposed to do activities that are not noble because of the social disability.

There is need for our society to take care of orphans. Their sorrow should attract the attention of adult people. Children are of great value in African society. They are expected to be useful members of the society, now and in the future (Mugambi and Magesa 1998, 72). Children therefore do not only belong to the nuclear family, but they are active members of the extended family. Within the context of extended family, children of deceased parents find security. There is someone to consult when in need, "provision and care for non-productive members of the society" (*Ibid.*), such as orphans must be the priority in this case. This practice is relevant, and the desire to take care of orphaned children can still be encouraged instead of leaving them to wander in the street. Moreover, we should not only care for our relatives, but for any orphan in need.

The Church and her Role

It is important to know the nature and purpose of the church and then reflect on her role in society as a community that lives to do God's will. The definition of the church and her mission regarding the crisis of orphans in Bunia is the concern in this section.

Understanding the Church

The English term "Church" for Greek is "*kuriakos*" bearing the meaning of "belonging to". From it derives another Greek word *ekklesia* which means "assembly" (Unger 1998). Etymologically, it is the combination of two Greek terms: *ek* (from, out from) and *kaleo* (to call). Therefore, "the word *ekklesia*, which always has a positive implication, refers to an assembly of people who are related to God and obey God, rather than a negative conception of those called away from the world" (Peters 1972, 200). Thus, the church is called out from the world but is still to have influence on the world as this is the purpose of its vocation (John 17: 15, 16). It explains the relationship that exists between the church and its master, Jesus. The master calls the church to be united to him. Adding to this, its members form a unity of believers, and they must have a positive impact on the world (Matthew 5:13, 14). Comblin says:

> Like Christ, the church is called upon to make the journey from God to human beings, to tread the narrow and arduous roads that lead to human beings. Even when the physical distance is short, the journey itself may be long and difficult; but it is the journey, which conditions the church and defines its purpose. It cannot rest content within its own boundaries, lost in self-contemplation. It was established to go out towards human beings. (1977, 32)

A local church may be understood as an arranged body of declaring baptized believers who congregate together in conformity to the word of God, and disregard other accountabilities as they determine their obligation before God and man (Peters, 1992, 202). Jesus used the term "church" for the very first time in Matthew 16: 18, since then it has been frequently used in the New Testament. However, we need to notice that the "church" does not mean a building in essence, but it is the body of all redeemed people in Jesus (Hebrew 12: 22-23). Marshall *et al.* put it clearly by saying that the Greek *ekklesia* designates a local congregation of the Christians, and does not mean building *per se* (p. 199). Moreover, the church is known as "the church

invisible" in that its members enjoy the invisible grace of the indwelling Spirit (1 Corinthians 12:4f) who animates them to Christ the head (Ephesians 4:15; 5:27). This unity in Christ makes the church a community of saints (Douglas 1975, 226).

Jesus' intention for the church is that it would grow and continue to expand in the world as the Kingdom of God. "The church is all about Jesus, and if it begins to be about something else, then it stops to being the church as Jesus intended it to be" (Cole 1999, 217). So, the church has to be committed to the Great Commission of Jesus, i.e. to reach people out in the world (Matthew 28: 19-20). It is this notion which the church must play in taking care of the oppressed in this world. This is doing the will of God.

Mission of the Church to Orphans

There are four views under the mission of the church to orphans. First of all we shall consider the social dimension. Our second observation is about a holistic message in regard to the orphan. The third point is about the mandate minded mission.

Social dimension

The mission of the church is expected to be extended to a social dimension as well as to spiritual one. Both should be interwoven. David J. Bosch supports that after 1900, the social gospel stressed social concern in an "exclusivistic" way, which seemed to undercut the relevance of the message of eternal salvation (Bosch 1991, 402). The mission today must not favor one side and leave the other one. There is need to exert a holistic mission. Moreover, as we associate orphans with the poor, the church that is the brotherhood of the poor is God's first response to the problem of poverty. It is a disgrace if the church does not expect the height of the Kingdom of

God by filling the needs of those who are defenseless (Hanks 1983, 46). A lot is expected of the true disciples of Jesus who himself constantly instructed his disciples to not neglect the social environment.

According to William A. Dyrness (1983, 165 – 6), by recurrent allusions to feasts and parties (Matt. 8:11), the Lord Jesus mentioned that the missionary vocation of his followers would comprise welcoming the "lonely and hungry to the fellowship with God's people." In Luke 14:12 – 24, the underprivileged and the outsider are viewed as God's privileged guests. It is a reminder about the need to express a natural generosity towards the needy to mirror God's own provision of man's needs. The church therefore, has to watch over her responsibility to be a sign of the Kingdom of God and a *milieu par excellence* whereby it makes a difference. Such dimension is not only limited to the community of believers but it is extended to any humankind who is in need.

Sometimes the social responsibility of the church is not viewed beyond the denominational or confessional boundaries, and the very needy people are cast out. Sometimes assistances are offered to the needy according to ethnic selection, and this jeopardizes the legitimacy of the Church as the family of God under Christ. All these boundaries should be overcome so as to act according to the expectations of God for the marginalized.

Delivery of a holistic message

On an individual basis, holism is often expressed as the balance of spirit, mind and body. It is therefore true that "[h]unger, disease and demonic oppression are all a violation of God's promise for creation and are dealt with in the ministry of Christ" (Dyrness 1983, 134). Applying holism therefore does not only benefit one aspect to the detriment of the other. According to Greenway, "the Gospel of the Kingdom

embraces everything. It calls for the transformation of the heart and all of life. It governs how we live as individuals, families, and communities. It teaches us to show mercy to the poor, defend the oppressed, and seek reconciliation between hostile sides" (1999, 127). In view of this, holism brings about transformation that starts within an individual and causes the latter to expand the influence on others according to a felt need. In relating holism to the Christian ministry, it "starts from a reconciliation understanding of salvation: to love God with all your heart and love your neighbor as yourself (Luke 10:25 – 37)" (Fuder 1999, 67). In this passage of Luke, the idea of "neighbor" appeared in a context of suffering. There was a connection with somebody suffering physically and emotionally. Holism therefore combines both the spiritual and the physical needs of a person. Fuder again simply states: "… wholistic [sic] ministry is applying the whole gospel into a context of need" (Ibid., 1999, 65). Thus a holistic ministry finds its implementation better in meeting the need of the poor by not only emphasizing on the spiritual need. Poverty can alienate a person and lead to a destructive survival behavior that in turn is likely to become a dangerous and negative lifestyle (Ibid., 67). This statement describes how abandoned children are able to create troubles in the community, street children are known for such behavior. Orphans that are left on their own may become a real threat within society. There huge need for Christian based education to rescue their lives. For this reason, holistic ministry is of great importance and has to be the walking-stick of the church.

The church, through discipleship, should be able to orientate the poor orphan into a sustainable life. Greenway says that the challenge to missions (evangelism inclusive) is to show Christian compassion in ways that will help the poor escape from poverty, while at the same revealing Jesus Christ to them (Greenway 1999, 8).

The suffering is not the will of God, so we must preach the message of salvation while understanding that we are not going to do a partial work.

Mandate minded mission

It is not simply authenticity of individual faith, but the church's very legitimacy that is at risk in this activity. It suits the church to react to the request, but more prominently, to take the initiative in searching out needy persons, orphans being obvious ones (Hanks 1983, 46). In the OT "the orphan and widows with foreigners or immigrants became the prototypes of the oppressed classes. Similarly, the church's authenticity depends on its commitment to the oppressed" (Ibid.). The oppressed can benefit from the church as a ministerial opportunity offered to exert love of God. In this light, Wadet T. Coggins argues:

> Manifesting the love of Jesus is a goal that leads the missionary enterprise into an ultimated variety of service, such as: education, medical work, and training, in addition to direct evangelistic efforts. All of these should be integrated into the goal of establishing living, expanding churches. (175, 13)

The mandate of the church is thus not only limited to conversion, but it has to reach social and biological needs of people as well as giving particular attention to the marginalized ones.

Rationale for the church's ministry to orphans

The sensitivity of the church towards a community's problems must be viewed with reference to God's plan for the church in connection to human beings. God's plan for human beings is also viewed in the lives of his people. By their good deeds, Christians reveal how people should be expected to live in their communities and in all the relationships of life (O'Donovan 1996, 163). Orphans are an integral part of the community that needs the attention of the church for ministry opportunity. To succeed

in this task, the church needs to be mission minded with a Kingdom of God viewpoint. Van Engen's challenging reflection on this states:

> But we may discover that our perspective of the kingdom of God is best worked out through covenantal relationships that pick up the famine images of God's care: giving birth, embracing, loving, self-giving, providing, and protecting. Thus in developing a biblical hermeneutic of the church's participation in God's mission a covenant/kingdom mission theology would take seriously the situation of refugees, women, the poor, the marginalized, the weak, and the foolish. (1996, 259)

The church today seems to respond to this issue, and if it does, it is less effective. Many people need love, but they are left behind in this pitiless society. Taking this issue for serious consideration becomes the practice of God's will because "the poor" says Bosch, "are the first, though not the only ones, on which God's attention focuses and that, therefore, the church has no choice but to demonstrate solidarity with the poor." (Bosch 1991, 436). For Hauerwas and Willimon, quoted by Van Engen, "[w]hat is needed is a missiological theology that arises from and speaks to the entire community" (1996, 38) and in this sense the church intervenes to help the hopeless, the defenseless. The orphan, being our target, here falls in these categories. The role of the church is thus defined as the "church for" these indigent people (Bosch 1991, 436).

As a matter of fact, the church has to respond to the problem of orphans because such a response is its mandate. The church is called to make a difference amidst its community, and must not fail to act significantly. In a war setting, where chaos and loss affect almost everyone, to maintain a sense of stability and honesty for the child is vital to offer expected care and nurture (Kilbourn 1996, 131). The church can engage itself to assist in various ways: by providing shelter, education, spiritual nurture, medical care, trauma healing, and so forth., to the orphans.

Summary of Literature Review

As usual, where there is war people die; so I directed my observation to the consequence of war on children - they lost their parents and became orphans. The loss of "home" was therefore considered as the biggest loss from which other losses resulted. Second, the literature referred to orphans and defined them in relation to poverty and their worldview. They are marginalized people that the church needs to minister to in a holistic way. Lastly, I reflected on the church and the role she is expected to play in society. She has to be a role model of the Kingdom of God, thus her responsibility to care for orphans is a Biblical mandate.

The challenge is so great that it is time for the church to enter into action and respond realistically to the voice that is coming from the Scriptures:

> This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers. If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth. This then is how we know that we belong to the truth, and how we set our hearts at rest in his presence whenever our hearts condemn us. For God is greater than our hearts, and he knows everything. (1 John 3: 16-20, NIV)

CHAPTER THREE

RESEARCH METHOD AND PROCEDURE

This chapter is intended to describe the steps and activities that were undertook to collect data, analyze and report. Three steps were the identification of the population, the instrument and procedure for data collection, and analysis.

The two approaches, quantitative and qualitative, are extensively utilized in social science studies. The first leads to outcomes that are statistically based and the second, qualitative research, is much more about an investigation of understanding a social or human quandary, based on the building of a complex, holistic, representation and formed with words, reporting detailed observations of respondents, and carried out in a natural setting (Creswell 1998, 1 – 2). Researches such as ethnographies, grounded theory, case studies, phenomenological and narrative relate to and are components of the qualitative approach. The provision of valuable data about the subject at hand, in this research, has focused on the grounded theory (Strauss and Corbin 1998, 10 – 11).

The Grounded Theory

The researcher chose to use the grounded theory approach because it led him to the deduction of a theory gotten from data which, and led to meaningful understanding of the phenomenon on ground. According to Creswell, grounded theory approach is a study in "which the researcher attempts to derive a general, abstract theory of a process, action, or

interaction grounded in the views of participants in a study" (Creswell 2003, 14). The main focus of this approach was based in a systematic set of procedures to develop a desired theory related to a given phenomenon. Thus, theory was helpful as it has permitted the researcher to explore and understand the perception and involvement of the church leaders toward the orphan experience in the town of Bunia. To collect detailed information, the participants described their understanding of the involvement of the church to the care of orphans.

Rationale for Choice of Qualitative Research Method

The researcher chose to use the qualitative research method because it allowed him to investigate the understanding of a social difficulty pertained to the care of orphans. With this method, it was possible to obtain detailed observations of participants in Bunia, and the researcher was able to thoroughly interact with participants for a better understanding of the phenomenon under study.

In qualitative research, the method used to collect data included direct observation and interview. One of the characteristics mentioned by Borg and Gall (1989, 240) is that in this approach, the researcher "plays a more central role in the education and interpretation of behaviors observed."

Mugenda and Mugenda (1999, 202) also assert that qualitative researchers are concerned in gathering in-depth data and will consequently carry out intensive interviews. Generally, a qualitative researcher will interview a respondent a number of times to get in depth information about the observable fact.

The researcher thus embarked in person to person interviews with church leaders in the anticipated research region. The exercise focused on the participants' leadership position in the church and their capability to provide appropriate and

consistent information. Thus, researcher had chosen respondents based on their position as leaders in the church. The information gleaned was used to develop an interview channel of unrestricted questions to draw out views and opinions from the participants. The researcher took notes throughout the interviews and read them at the end of the exercise for confirmation purposes. Each interview approximately lasted forty minutes each or more depending on the accessibility of the participant and the exercise to both the researcher and the participants.

Moreover, the researcher experienced the following theory that Mugenda and Mugenda (1999, 197 – 200) stipulate as advantages of qualitative research methodology offers. Firstly, the method assisted the researcher to provide opportunities for the participants to state their problems, their perception of those problems, and how they intended to solve the problem. Secondly, the qualitative method helped the researcher to explore the topic. Lastly, this method allowed the researcher to study a real situation on in a way that it raised questions to interpret the situation.

Entry

A letter of introduction from the Academic Dean at the Nairobi Evangelical Graduate School of Theology (NEGST) was issued to introduce the researcher to the selected church leaders to facilitate the research.

Population

In this study, the general population covered was the Protestant Christian communities in the town of Bunia. In the Democratic Republic of the Congo, the majority of Protestant churches operate under a high commission, *"Eglise du Christ*

au Congo, ECC" that represents them to the Government. ECC has provincial divisions, and Bunia is located in the Ituri Province where protestant churches under ECC are operating. The population of Bunia is 230,625. The average number of Christians in protestant churches in Bunia is 900 per church. Specifically, the researcher selected one leader as respondent to give their perception of the care of the church to orphans.

Sampling

Sampling takes place when a small group of people are chosen as representatives of the population to conduct the research. In this process a subgroup of population who are willing to represent the entire population, the researcher deliberated the choice based on leadership position. Creswell says that it needs wisdom to choose participants on the basis of their experience and ability to contribute to an evolving theory (Creswell 1998, 118). In this exercise, the researcher chose practical leaders of the Church. A sample of about 8 participants was drawn according to the dispersion level (Strauss and Corbin 1989, 158). In this context, saturation occurred when, having interviewed leaders from the selected churches, the information being collected became repetitive, thus the researcher no longer found new information that could add to his understanding category (Creswell 1998, 242).

Qualitative Interview

There was the combination of unrestricted questions and unstructured in confronting each other interview to collect in detail information (Weiss 1994, 3). Mugenda and Mugenda (1999, 156) utter that unrestricted questions are, as a rule, used to get in-depth information correlated to human behavior that could otherwise

not be confined by conventional statistical methods that direct the quantitative research method.

Role of the Researcher

In qualitative research, the researcher is the leading instrument for collecting information in the field. Given that the research was carried out in a natural setting, the researcher also collected information from the participants and attempted phenomena in terms of meanings people brought to the researcher (Creswell 1998, 14). The researcher as the primary instrument was cooperative because the interview questions were merely a guide. The researcher was able to adapt the question depending on the direction of the interviews. The researcher therefore systematically considered and interrelated with the data collected in the content of the research so as to acquire more wide-ranging appreciation about the attitude of the leaders of the church to the phenomena of orphans in the town of Bunia.

Method of Verification and Validity

Verification in grounded theory research is an active part of the process of research and becomes part of the standards that should be used to validate the quality of the study (Creswell 1998, 209). The procedure for examining lies in different stages while conducting research. The researcher therefore developed open coding categories and then, through axial coding, he inter-related these categories. The researcher posed questions that relate to the categories and then turned to the data to look for evidence, incidences and events that supported or refuted the question by means of the data verification.

Henceforth, the researcher described the theory found on basis of the data analysis for what Creswell (1998, 209) calls "supplemental validation", signifying the act of referring to literature in order to give rationale for what the researcher has found. The goal of this process was to compare how the findings bear a resemblance to what the previous researchers have found.

Data Analysis Procedure

For Strauss and Cobin (1990, 169), data analysis should be related to structure such as the arrangement of action to conditions, the way these changes occur from one stage to another, disparity within a phrase, and how the result of interaction interconnects with the framework in order to exhibit the conditions influencing the next set of actions. Mugenda and Mugenda (1999, 177) say that in qualitative analysis, the researcher is concerned about analyzing data in a systematic way. They affirm that in qualitative research, data analysis looks for general statements on how categories or themes are related (Ibid., 203).

In grounded theory, the process of data analysis included open, axial and selective coding. Open coding is the analytical process through which concepts are identified, with their properties and dimensions discovered in data. Axial coding is the process of relating categories to their subcategories, termed axial because coding occur around the axis of a category, linking categories at the level of properties and dimensions. Selective coding is the process of integrating and refining the theory.

First, in the open coding the researcher identified and developed categories of information about the phenomenon found in data collected. Then with each category, the researcher discovered properties or subcategories. The researcher established

dimensions of the properties to see the extreme possibilities on a continuum of each property.

The researcher identified a single category as the central phenomenon and began to explore the interrelationship between categories. The researcher then looked for an underlying stipulation that influenced the central phenomenon; he identified strategies for addressing the phenomenon and also identified the context and intervening conditions that shaped the strategies and described the consequences for this phenomenon (Creswell 1999, 57). Third, selective coding is the last stage of data analysis, which is built upon the basis of the previous open and axial coding attempt. The researcher thus selected the central or core category, and thoroughly related it to other categories, validating those relationships and filling in categories that needed further alteration and development (Strauss and Corbin 1990, 116).

Strauss and Corbin (1998, 146) agree that the central or core strategy should have the analytical power to "pull other to form an explanatory whole" and "should be able to account for considerable variation with categories." During this level of coding, the researcher reached data collection. This is mainly recognized with the researcher's memos. Writing memos was built on the first element of analysis and continued to the final writing.

Thus, data analysis involved grouping ideas of the same concept at every level of informants and the connection of theme for each group of ideas. The idea of coding has to do with linking what the participants said during the interviews to the concepts and categories that would appear in the report (Weiss 1994, 154). Data analysis then focused on research questions and the feedback from the interviews as directed by Strauss and Corbin (1998, 101).

CHAPTER FOUR

RESEARCH FINDINGS AND INTERPRETATION

The purpose pursued in this research was to understand the perception of Church leaders in Bunia on the church's care to the children that were orphaned due to war. It explored the church's ministry to orphans, as well as factors that hindered addressing the issue. The collection of data was aimed to eight church denominations whereby one leader was interviewed from each church. Research questions on which data collection were based are:

1. What are the perceptions of the Church leaders on the orphans in Bunia after the war?

2. In what ways has the Church addressed the felt needs of orphans in Bunia after war?

3. To what extent has the involvement of the Church affected the orphans' lives?

The method used in this study was based on a grounded theory. The analysis of 8 in-depth interviews of the church leaders in Bunia led to the discovery of 27 codes which were directly related to the above research questions. The researcher then identified and analyzed the information, and then grouped them in 5 categories of which each is related to a central phenomenon. The five categories are: Discipleship, Biblical lessons about orphans, basic needs, vulnerable life, and exposure to risk. The central phenomenon was the inactivity of the church to take care of orphans that constituted a factual theory. The aim of data analysis by using grounded theory was to arrive at a theory. Thus the theory discovered was: The church in Bunia is

inactive to take care of orphans because of poverty and lack of biblical teaching about her responsibility to minister to them. These two are major hindrances regarding care of orphans. Because the church does not address the issue, orphans lack education, shelter, health-care, and the word of God. They are subjected to live on their own, cast away from the rest of the community, and most of them find their place in the streets where they are exposed to poverty, premature sexual practices, sexual abuse, drug, theft, insecurity, diseases, HIV/AIDS, premature death, persistent trauma, and dirty words. The following diagram can explain the facts that emerged from the perception of church leaders concerning the involvement of the church to take care of orphans:
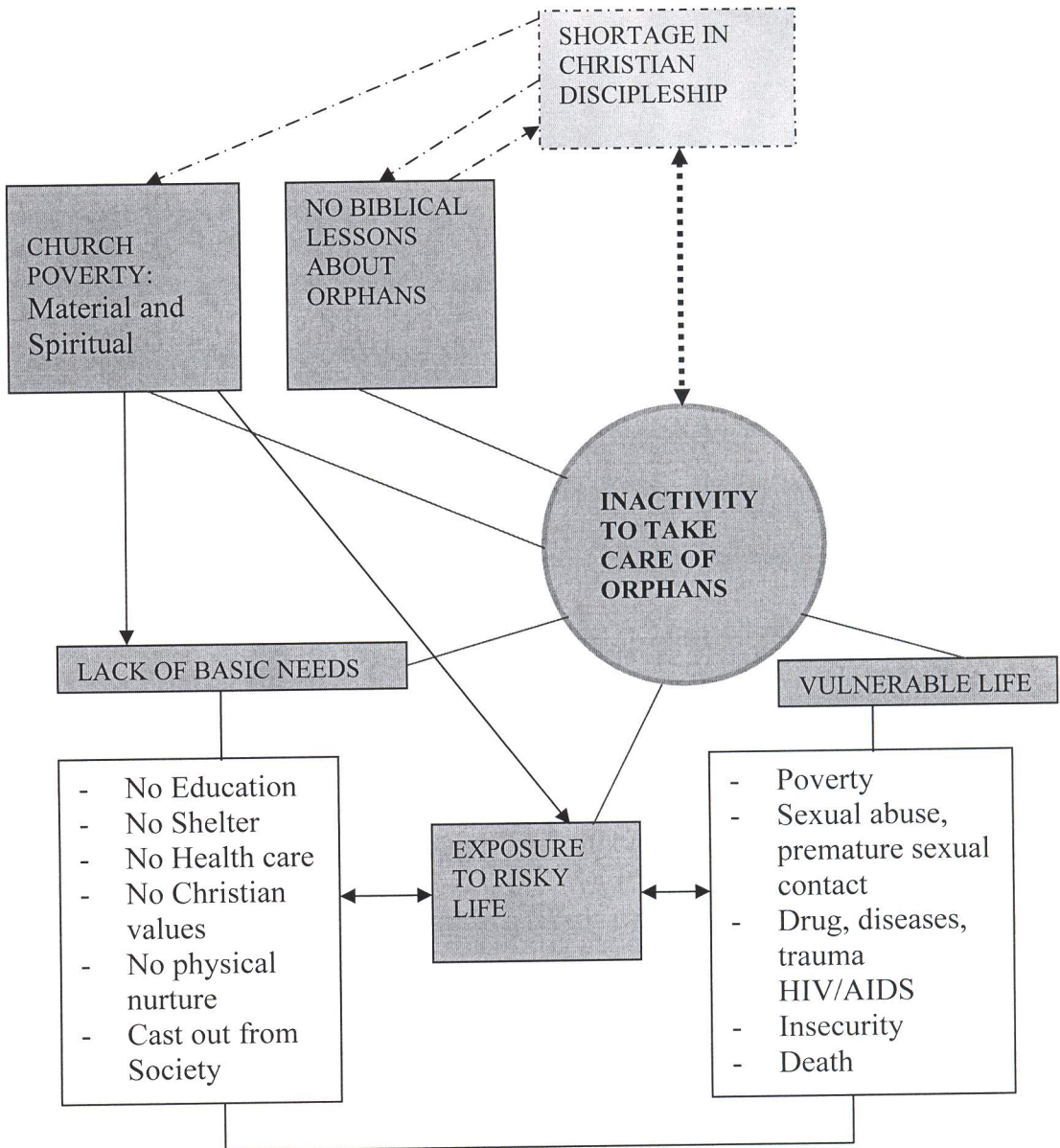
Figure 4.1: Developing facts

Analysis and Interpretation of the Findings

Inactivity of the Church to Take are of Orphans

The above diagram has served to display factors connected to the inactivity of the church to take care of the orphans, which is a central phenomenon that is inter-related to five categories: Poverty, lack of Biblical lesson, vulnerable life, lack of basic needs, and exposure to risky life. According to the participants, two elements are the factors that are considered as hindrances regarding the church's care for orphans: poverty and lack of Biblical teaching about orphans. But prior to the two, there is lack of Christian discipleship operating in an underlying location but having direct influence on the categories. The outcome of inactivity is the exposure of orphans to risky life characterized as lack of basic needs and vulnerable life.

Perception of the Church on Orphans in Bunia after War

The study revealed that churches are aware of the existence of orphans in the town of Bunia after war as a new phenomenon. The answer from one of the respondents for the question "What is your perception about orphans in Bunia Town, and how can you describe the fact and evidence?" was: "Yes, there are many orphans in Bunia. The clear evidence is the phenomenon of street kids which was inexistent before the war." This view was shared by all respondents in general with the only difference that each person stated the case in his own words. They even recognized that HCR knows about the phenomenon. HCR came to Bunia because of people's displacement from war torn villages to Bunia. There was forced rural exodus, and with the concentration of people in Bunia, there was a displacement camp where more than ten thousand people were offered shelter until 2006.

Another respondent said that they were well informed about the phenomenon of orphans in Bunia when they saw what a neighbor church was doing to respond to the crisis. At least only one church took the initiative to address the issue.

These orphans, according to the respondents, live in streets and market places, and very few are taken care of by relatives or compassionate people. A participant confirmed: "Most of them live in the streets and markets, and few live with relatives. I think less than 10% of them are taken care of by churches. I know at least one church denomination and a few individuals who are giving a helping hand to the orphans."

From the above answers, it comes out clear that churches in the town of Bunia are not ignorant about the orphan phenomenon in Bunia. They know where to find those children, and the little that a few individual are doing to assist orphans. None of the churches, except one, placed orphans under the care of the church.

Strategies of the Church to Take Care of Orphans

It was important to ask participant the question "Who should take care of orphans?" This question lead the interviewer to explore the strategies the church should consider or practically utilize to address the problem of orphans. All eight participants responded that the church is the primary agent that needs to take care of orphans, since this is a recommendation in the Scriptures. One participant mentioned the following verses: (1) James 1: 27 (NIV): "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world." (2) Psalms 82:3 (NIV) "Defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed." And (3) in Deuteronomy the Bible says:

> Do not deprive the alien or the fatherless of justice, or take the cloak of the widow as a pledge. Remember you were slaves in Egypt and the Lord your

God redeemed you from there. That is why I command you to this. When you are harvesting in your field and you overlook as sheaf, do not go back to get it. Leave it to the alien, the fatherless and the widow, so that the Lord your God may bless you in all the work of your hand. (Deuteronomy 24: 17 – 19, NIV)

The participant considered these verses as speaking to the church today. The message has to be contextualized, and that is where the strategies can come out for today's church to utilize. All agreed on the following:

1. The church should identify orphans and recruit them to be taken care of

2. The church should offer them food and health care

3. The church should sustain their education in school

4. The church should nurture them with the word of God

5. The church should offer shelter for those who do not have opportunity to live with relatives

The above responsibilities were recognized as what the church should do, but through the interview it clearly came out that these churches are inactive to engage in this ministry except for one church. At least, they know the need of orphans, but remain inactive to address those needs. The church that is attempting to assist orphans has recruited 10 children who benefit from schooling and Christian education.

Outcomes of the Relation of the Church to Orphans

The third research question had the purpose to seek the effectiveness of the ministry of the church to orphans, and was formulated as "In what ways has the involvement of the church has affected the orphans' lives?" All respondents said that the church has not yet been able to address the crisis. One respondent said: "I am not going to lie for the sake of pleasing you; my church has never been able to assist orphans, and this area of ministry is greatly ignored. Anyway, I thank you for being

interested to investigate about the involvement of the church in Bunia vis-à-vis orphans of war. Nevertheless, I would encourage you to consider this to become your vision for ministry and impact lives of orphans for the Lord.

Hindrances

The investigation about the involvement of the church to care for orphans led the researcher to add a question "why is the church in Bunia passive to take care of orphans?" The responses to this question revealed two major problems the church is facing in Bunia: poverty and lack of teaching in the church about orphans.

Poverty

The interviewees remarked that it is financial poverty that has caused the church not to be active in assisting orphans. One of the respondents said this: "in 2006 our church started a school with initiation to educate orphans. We encouraged Christians to support the school, and the church took the charge of paying teachers, but because of financial shortage, this project did not flourish." From other respondents, the same complaint about poverty was articulated. These are the responses received from the seven others:

Respondent 2: "The idea of taking care of orphans is in there but the church is generally poor"

Respondent 3: "The local church does not have financial possibility to assist orphans because Sunday offering target if between 5000 FC and 7000 FC[1] which is even not enough to cover the need of the church and pay salary to the pastor."

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[1] FC is Congo Franc. One US Dollar is 540 FC. So, the average offering of the church each Sunday is between $11 and $15. This is also true for other churches in Bunia in general.

Respondents 4: "The church is financially limited due to war, so she is not able to take responsibility for orphans. It is even very difficult for the church to support widows who are under her responsibility"

Respondent 5: "We used to have many members in our church who were businessman. Most of them have left Bunia, others became poor. Consequently, the income of the church has gone drastically down. This incidence of war has rendered Christians inactive to support church projects"

Respondent 6: "Today there are many NGOs in the town of Bunia. They came because of the crisis of war. They have enough money that the church does not have, so they are at a better position to care for orphans"

Respondent 7: "A major effect of war on the population of Bunia is poverty. This has consequently affected the church"

Respondent 8: "The problem of orphans is also the responsibility of the government which has all means to reintegrate them into society. They are the citizens of DRC, so the country should use his financial resources to respond to the issue. The church is affected by war and became unable to solve the problem although she is willing."

From the above answers, the researcher familiarized himself with the reality of poverty of which one of the causes is war in the region. But the same poverty is linked to mentality. Some people accept the poor state they live in and do not do any effort to get rid of it. There is no war now, and people are working, but the sad reality is that they would hope for financial support from outside the DRC, mainly from the western world. It is in regard to this that the researcher was able to figure a second cause connected to material poverty, i.e. spiritual poverty. The latter is also due to ignorance

of the word of God. Christians needs to be taught the principles of Biblical stewardship.

Lack of biblical teaching about orphans

To the question: "What do you do to inform your church about the need to take care of orphans as mandate from the Bible?" Seven out of eight participants said that they scarcely teach and preach about orphans. One participant said: "Our church is trying to raise awareness concerning orphans."

In general, Christians are not mobilized by the leaders to consider the area of taking care of the orphan and the widow as Biblical requirement. This becomes a hindrance to the involvement of the church to the ministry to the orphans, and to the poor in general. There is a need of discipleship that will lead Christians to maturity and become people that can fully contribute toward expanding the Kingdom of God.

Exposure to Risky Life

Because orphans are not taken care of after war in Bunia, they lack basic needs. They live a very vulnerable life. These two factors expose them to risky life. The church has recognized the dangers that await these children. The participants agreed on the fact that orphans' lives are endangered in Bunia. They lack proper place to live and the public places such as market, streets, abandoned buildings, are not safe for their lives. In such locations, the exposure to drug, diseases, poverty, death, insecurity, and sexual abuses is more amplified. The category "Exposure to risky life" can be diagrammed as follow as it relates to the subcategories:
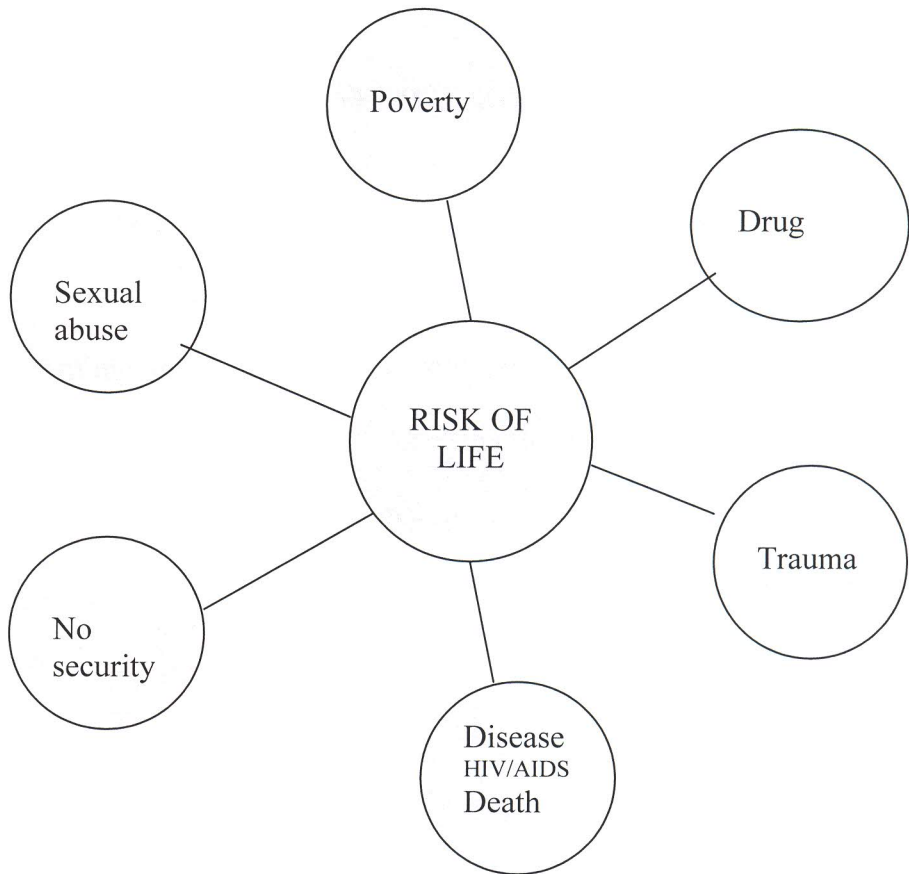
Figure 4.2: Subcategories of risky life

The risk of life to which orphans are exposed is obvious because they lack basic needs: spiritual nurture, physical nurture, education and shelter. These should be the area of consideration of the church to holistically rescue the orphans in the town of Bunia. But the church is not involved in this ministry. Thus, the ministry of the church to orphans in the town of Bunia after war between 2005 and 2006 is in general not attested. As a consequence, orphans are abandoned to live in streets, and are exposed to all kinds of risks.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

A grounded theory was used in this study to understand and explore the care of the church in Bunia to orphans after war. Three questions guided the researcher: (1) what is the perception of the church on the orphans in Bunia after war? (2) What are the possible strategies of the church for addressing the felt needs of orphans? (3) In what ways has the involvement if the church affected the orphans' lives? This chapter is about the summary of the "facts" discovered, the conclusion and recommendations for further studies.

Summary of Findings

Churches that were focus groups in this study were the Protestant churches operating in the town of Bunia. The researcher selected eight churches and a leader from each church was interviewed. From the researcher's data analysis, he discovered that the church is not taking care of war orphans. The church is aware of the situation, but due to poverty and lack of Biblical teaching, orphans are not assisted. As consequence, they end up in streets. The facts also explain an underlying cause that has directly or indirectly affected the church to not react to the struggle of orphans. Lack of discipleship in the church has led to inactivity of the church. The study therefore showed that the church is not playing her role as the community of believers who should expand the Kingdom of God into the society where she lives. To address the problem of orphans and (street children) is one of the urban responsibilities of the

church. Orphans are the oppressed and poor in society, the church does not seem to consider the ministry of evangelism to this category of people. With this in mind, discipleship is the key element and starting point left behind.

Recommendations

Recommendations for the Church

One of the major problems identified as cause of inactivity to take care of orphans was lack of biblical teaching. Therefore, leaders of the church should not only teach believers about personal spiritual values, but outgrowing values as well. By outgrowth values the church will be able to impact lives outside her boundaries. Social actions will be part of the vocation of the church. If the church is not taught about ministry opportunities with the suffering world, she will develop an attitude that will not allow an active reaction to the struggle of the needy world. The gospel has to be brought not only in word, but in deeds as well. Thus, discipleship has to be emphasized.

There was problem of poverty identified as hindrance to take care of orphans. The researcher also concluded that poverty is also linked to mentality. Although there was war in Bunia, people are not to accept poverty. The church leaders should fight poverty in the church by informing members, encouraging them to expand their vision of life. Through information, the church should also provide seminars about poverty, and suggest way forward to overcome the issue.

Finally, the church is encouraged to collaborate with other churches. They should discuss with other churches the possible means that can be utilized to minister to orphans. A system of networking to alleviate the struggle is important because one church alone will not be able to meet the need of many children of war in Bunia.

Ministry to orphans requires various levels and qualities of interventions. Shortage that may be encountered by one church will be met by another. It is putting together gifts that God has given to his people. If a church does not need the experience of the other, the Kingdom concept will not be fully implemented. Collaboration is therefore necessary.

Recommendations for Further Studies

The present study is not exhaustive. Many areas of research can be considered. I have come up with three suggestions:

(1) Street life of Children: This is a new phenomenon in the town of Bunia. Before war children did not live in streets of Bunia, and orphans were not left on their own. As a matter of fact, this problem can be considered to examine the germinating nature of street children in the town of Bunia. How do people in Bunia understand these children?

(2) Christians and post-war period in Bunia: It is important to find out the impact of war on the Christian community of Bunia and how they cope with the situation after war. The effects of war on the spiritual life of a Christian may reveal theories about the life of the church today.

(3) Traditional care of Orphans: Prior to war, there certainly orphans living in the Bunia community, but they were absorbed by the traditional and cultural communities. With this in mind, today we are seeing a different phenomenon whereby orphans are abandoned. Therefore, a study can be conducted on determinants of traditional motivation for taking care of orphans, with reference to different ethnic groups living in the town of Bunia.

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APPENDICES

APPENDIX A

LETTER OF ENTRY

NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

P.O. Box 24686 - 00502 Karen, NAIROBI, KENYA

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Website: www. negst.edu

February 14, 2007

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: RESEARCH WORK

The bearer of this letter, Mr. Dino Kile is a student at Nairobi Evangelical Graduate School of Theology (NEGST) and is doing research towards the completion of the Master of Divinity in Missions degree. The research is on **"The Resonsiveness of the Church to Orphan Care: With Reference to Postwar Situation in Bunia/DRC between 2005 and 2006."**

Any assistance that you can give to Mr. Kile will be highly appreciated.
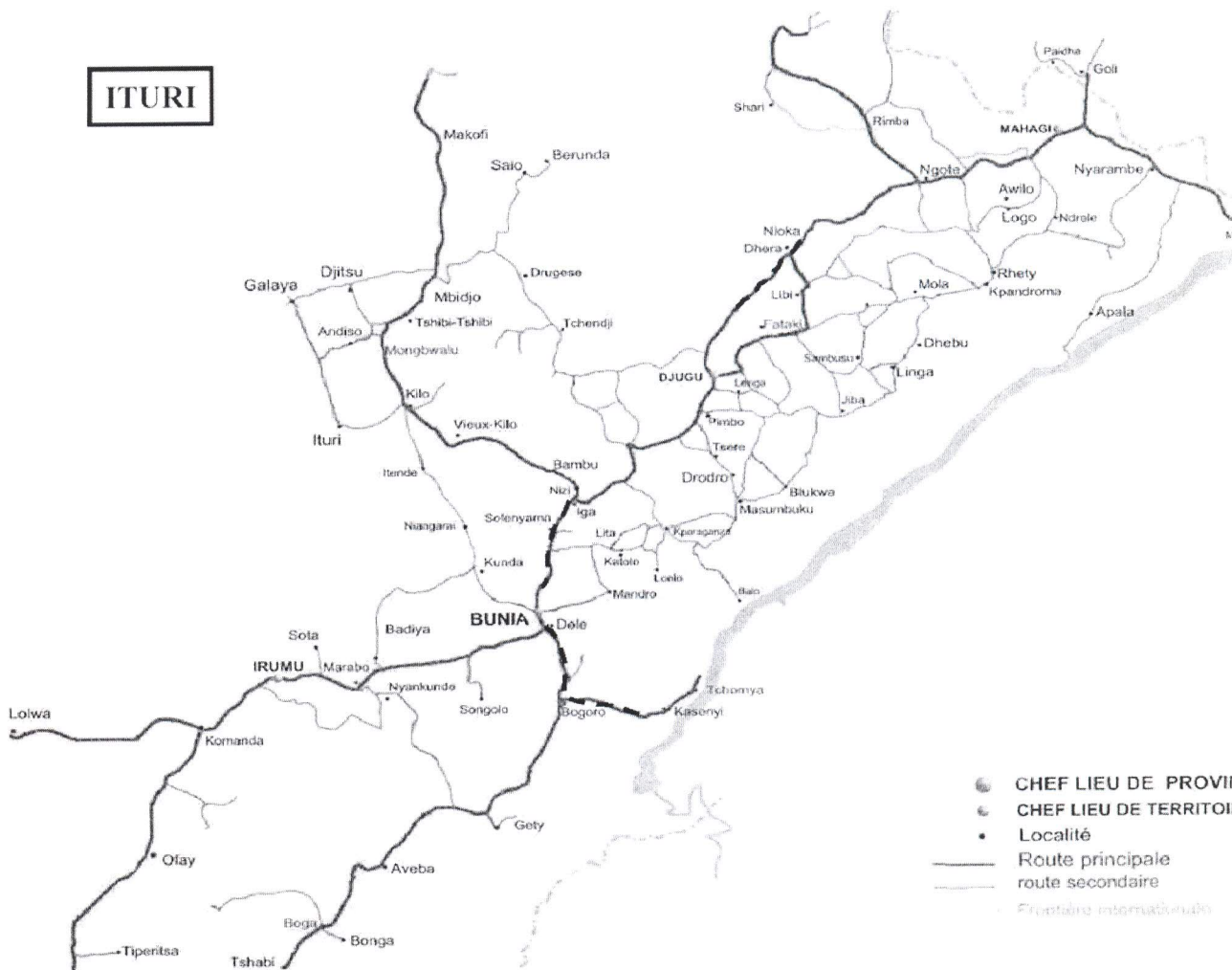
Sincerely,

John Ochola, PhD
Academic Dean

APPENDIX B

INTERVIEW QUESTIONS

1. What is your perception about the orphans in Bunia Town, and how can you describe the fact and evidence?

2. What kind of life are the orphans exposed to?

3. Who do you think should take care of orphans?

4. What could be the main needs amongst these orphans?

5. Does you church take care of orphans? If yes, what could be the positive impact of the involvement of your church in orphans care in Bunia? If not, why?

6. What do you think the church should do to increase her service to the orphans?

Answers obtained from these questions were compared and grouped. A conclusion following data analysis method led to a general explanation of the perception of the church leaders about church care for orphans in the town of Bunia.

APPENDIX C

MAP OF ITURI/DRC