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**Exploring the perceptions of Church of England in South Africa (CESA)
pastors about the nature and extent of Social Development projects in the
Western Cape region.**

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RXXMIC008

Masters Dissertation submitted in fulfilment of the requirements for the degree
MSocSc (Masters) in Social Work



University of Cape Town
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2008

DECLARATION

This work has not been previously submitted in whole, or in part, for the award of any degree. It is my own work. Each significant contribution to, and quotation in, this dissertation from the work, or works, of other people has been attributed, and has been cited and referenced.

Signed by candidate

SIGNATURE: signature removed

DATE: 09.11.2008

Abstract

Research was undertaken into the perceptions of Church of England in South Africa (CESA) pastors about the nature and extent of Social Development projects in the Western Cape region. This was a qualitative, exploratory study that sought to gain the meanings/perceptions that pastors had about social development. Face-to-face interviews were carried out with a random sample of 16 pastors. Data was analysed using an adaptation of Tesch's (1990; cited in De Vos 2002) approach to qualitative data analysis.

The main findings were: as a result of values which differ to secular values, CESA's approach to social development was found to necessitate a verbal proclamation of the gospel; and that while CESA's current involvement in social outreach programmes was found to be increasing due to an integration between Christian word and deed, CESA has not yet considered social involvement on a national strategic level.

The key recommendations of this study were: that the leadership of CESA formulate a denominational strategy outlining the stance to be adopted by CESA pastors when considering involvement in social development; that the faculty of George Whitefield College, together with the leadership of CESA, consider the value of providing students with a brief overview of social development issues according to a gospel-centred approach; and that churches analyse their current outreach projects in the light of social development principles and practices.

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Chapter 1 – Introduction to the Research Problem

1.1. Introduction

This research report records the genesis, process, findings and conclusions of an exploratory study: “Exploring the perceptions of Church of England in South Africa (CESA) pastors about the nature and extent of Social Development projects in the Western Cape region”.

This chapter seeks to orientate the reader to: the research problem and the motivation for conducting the study; the main research questions and objectives and the main concepts referred to throughout the study. Ethical considerations, as well as the researcher’s reflexivity are also addressed. The chapter is concluded with an outline depicting the structure of the research report.

1.2. Research Problem and Motivation for Research

For several decades South Africa has experienced rising levels of unemployment, poverty and inequality. Each of these is a form of marginalisation as they exclude people from decision making, ownership of land and access to basic services (Triegaardt, 2007:3; Mubangizi, 2008:174). During the Apartheid era, poverty was aggravated by a welfare system that allocated resources in a racially skewed manner (Dutschke, 2006:1). The democratic government elected in 1994 was tasked with the responsibility of addressing repressive Apartheid policies and legislation (Gray, 2006:4; Triegaardt, 2007:3). The formal impetus for development efforts by the African National Congress was found in the new Constitution (Lombard, 2008:124). The Bill of Rights formalised the right of access to: adequate housing, health care services, sufficient food and water, and to social security (Van Donk, Swilling, Pieterse, & Parnell, 2008:223).

Government launched the Reconstruction and Development Programme (RDP) in 1994, which promoted people-centred development and outlined a vision for the total transformation of South African society. In 1996, the focus on the application of RDP principles was somewhat sidelined by the Growth, Employment and Redistribution Programme (GEAR), a macro-economic policy. The greater focus on the economy rather

than on the reconstruction of society slowed down the RDP impetus. The GEAR programme is heavily influenced by neo-liberalism, and outlines an integrated macro-economic strategy for development (United Nations Development Programme [UNDP], 2003:57).

Therefore, it is evident that the dominant neo-liberal thinking of the West has affected even the strategies of development used in South Africa. Caution has been advised, however, when dealing with definitions of development that focus solely on economic growth. This is because an increase in economic growth has not necessarily resulted in the improvement in the quality of people's lives, especially for those at grassroots level. This has been evidenced in South Africa, where the income of the poorest 80% of Black South African households has declined substantially while the income of the top 20% has noticeably increased (Terreblanche, 2002:414). Decreasing incomes resulting from rising unemployment coupled with the rising incomes of skilled workers, entrepreneurs and professionals has resulted in a drastic increase in the level of inequality in African household income (Gray, 2006:17). Thus attention must be given to the broader definitions of development which include aspects such as the social, political and environmental implications (Leftwich, 2001:21-22; Chang & Grabel, 2004:2). This is important to keep in mind, particularly within the South African context.

Given South Africa's past legacy and government's enormous task, it is proposed that more development partnerships are needed. After a decade of democracy, South Africa faces: widespread poverty and many poverty-related problems, HIV/Aids, unemployment, homelessness and inequality (Erasmus, & Mans, 2004:36). Development initiatives in South Africa should thus remain focused on addressing the causes and consequences of poverty and inequality (Graaff, 2003:11; Mubangizi, 2008:174). Government cannot address these issues on its own. Partnerships and collaboration with labour, the private sector, religious and NGO sectors are essential. It is necessary for these various role players to work together in order to ensure that attainable, sustainable and measurable strategies are put in place to eradicate poverty in South Africa (Koegelenberg, 2005:1; Lombard, 2008:130). Social development partnerships refer to a voluntary collaborative agreement between parties who agree to work together to enhance the delivery of developmental welfare services. Such collaboration prevents duplication and fragmentation

in service delivery, thereby allowing people's needs to be met and services to be delivered more effectively and efficiently (Patel, 2005:283).

Much attention has been drawn to the potential role that the religious sector can play in social development partnerships which aim to alleviate poverty and meet the needs of people (Erasmus & Mans, 2004:36). This research project is particularly concerned with the reaction that the Christian church has with regard to this evaluation calling for its involvement in social development.

One of the church denominations within the Christian community having to consider its role in social development is the Church of England in South Africa (CESA). Before accepting social development as part of its mandate, CESA would need to take into consideration a number of factors in order to establish its motivation for being involved. Critical to this deliberation would be an adequate understanding of what social development entails, if it is to be adopted as the church's strategy of community involvement. It is proposed that CESA churches could become more effective in addressing needs within their communities if principles of social development were understood and applied (Louw & Koegelenberg, 2003:8). Thus it is the goal of this study is to examine how pastors in the Western Cape CESA churches understand social development, and how it is implemented.

The following topic will therefore be adopted for the proposed research study:

**Exploring the perceptions of Church of England in South Africa (CESA)
pastors about the nature and extent of Social Development projects in the
Western Cape region.**

The outcome of this research could assist pastors in future strategies concerning social development initiatives in their churches.

1.3. Research Questions and Objectives

1.3.1. Main Research Questions

The following questions will be raised in this study:

1. What do CESA pastors understand by the term ‘Social Development’?
2. Why would CESA as a denomination get involved in social development?
 - a) What is the history of CESA’s involvement in social development activities?
 - b) What gospel values underpin CESA’s involvement?
 - c) What significant issues have been encountered when engaging in social development activities?
3. What is the actual nature and extent of social development projects being run in CESA churches?
 - a) What is the mission of the project?
 - b) What are the goals of the project?
 - c) Who are the church members that drive the project?
 - d) What understanding do these church members have of social development?
 - e) Who are the beneficiaries of the projects that are run?
 - f) What is the extent of the services that are conducted through these projects?
 - g) How are the costs of the project financed?
 - h) What difficulties and challenges are faced in relation to this particular project?
4. What is the vision that CESA pastors and their members have for future engagement in social development projects?
 - a) What methods do CESA leaders and their members use in order to identify social development needs within their communities?
 - b) What plans do they have for future projects?
 - c) Do they feel that social development would be an appropriate approach to adopt in implementing these ideas?
 - d) What difficulties do they foresee with regard to implementing these future projects?
 - e) Do they think that they have the capacity to become more involved in future social development projects?

1.3.2. Research Objectives

In an attempt to address the research topic, the following objectives have been adopted for this study:

1. To explore what CESA pastors understand by the term ‘Social Development’.
2. To investigate why CESA as a denomination would get involved in social development.
 - a) To determine the history of CESA’s involvement in social development activities.
 - b) To explore the gospel values that underpin CESA’s involvement.
 - c) To discover the significant issues that have been encountered by engaging in social development activities.
3. To determine the actual nature and extent of social development projects that are being run in CESA churches.
 - a) To explore the mission of the project.
 - b) To determine the goals of the project.
 - c) To ascertain who the church members are that drive the project.
 - d) To explore the understanding that these church members have of social development.
 - e) To determine who the beneficiaries are of the projects that are run.
 - f) To explore the extent of the services that are conducted through these projects.
 - g) To determine how the costs of the project are financed.
 - h) To identify the difficulties and challenges that are faced in relation to this particular project.
4. To determine the vision that CESA pastors and their members have for further engagement in social development projects.
 - a) To determine the methods that CESA leaders and their members use in order to identify social development needs within their communities.
 - b) To determine if they have plans for future projects.
 - c) To determine whether or not church leaders think that social development would be an appropriate approach to use for implementing future projects.

- d) To determine the difficulties that they foresee with regard to implementing these future projects.
- e) To investigate what they think about their capacity to become more involved in future social development projects.

1.4. Concept Clarification

- **Western Cape:** The boundaries defining the borders of the Western Cape can be viewed in the map shown in Appendix B:115 (Ritztrade International, 2006:1).
- **Church of England in South Africa (CESA):** The Church of England in South Africa is a denomination of churches that are protestant, reformed and evangelical (Cameron, 1996:7). CESA has adopted a federal constitution, and in practice is organised as a single Diocese, with a Bishop and three Area (assistant) Bishops.
- **Gospel Values:** Gospel values are derived directly from the teachings of Jesus, found in the gospels. They reflect the way Jesus taught people to live. Examples of such values include: love, forgiveness, faith, compassion, mercy, service, reconciliation and economic justice (Institute for Progressive Christianity [IPC], 2007:1). These principles are taught through parables, and can also be seen in texts such as Matthew 5:3-12.
- **Development:** Development is concerned with the deep, long-term improvement of the quality of people's lives, involving the procurement and utilisation of resources in new ways (Leftwich, 2001:5; UNDP, 2003:59). Development has been perceived somewhat lopsidedly as the process of planning the mobilisation of resources and technology for the purpose of economic growth (Monaheng, 2000:125; Leftwich, 2001:22). This emphasis on the economy in the discourse and conceptualisation of development can be traced to a neo-liberal influence which promotes the values of a free market economy (Haines, 2000:49; Chang, & Grabel, 2004:15).
- **Social Development:** The social development of people is structured together with economic development (Dutschke, 2006:13). It advocates that social discrimination and social divisions within society be addressed by placing people's needs, aspirations and capabilities at the centre of development efforts (Patel, 2005:49). Thus development is to be supplemented by redistribution through social investments that can be translated into an increase in human and social capital, and result in an improved quality of life for the majority of people (Triegaardt, 2007:9).

- ***Social Development Projects:*** Such projects enable people to become self-reliant participants within the economy (Patel, 2005:50; Dutschke, 2006:15). Social development projects thus include a wide range of activities, aimed at self-determination and empowerment. Projects would be designed according to social development principles, and would therefore be set up to meet the perceived needs that a person or community has, and be holistic in nature. Projects could involve capacity building programmes, such as: vocational training, investments in education, fostering social skills and competencies, and entrepreneurial training (Triegaardt, 2007:10).
- ***Social Development Related Terms:*** A number of terms have been adopted within the Christian community to refer to acts involved with meeting people's needs. Such terms include: social concern, social involvement, social responsibility, social action, mercy ministries and social service. While there may be some distinctions between these terms, they are used interchangeably. These terms are used to express a range of activities, from simply relieving a person's immediate needs to challenging economic or political structures of society (Chester, 2005:11). A distinction is drawn between these terms and social development, with social development referring to particular principles which guide one's involvement in meeting people's needs.
- ***Evangelism:*** Communicating the message about Jesus Christ through written or spoken word (Woodhouse, 1988:5).

1.5. Ethical Considerations

While preparing for, and conducting this research some key ethical considerations were taken into account.

1.5.1. Informed Consent

Adequate information regarding the research should be given to all participants, in order that they may make reasoned decisions concerning involvement in the study (De Vos, 2002:65). The researcher approached the Presiding Bishop of CESA as well as the Cape Area Bishop of CESA, as they had the authority to grant permission to carry out the study within CESA churches. A brief outline of the proposed research was conveyed to them. Permission was granted by both of these Bishops to carry out the proposed research in CESA churches within the Western Cape region (see Appendix C: 116). The consent of the

pastors was also respected by asking their permission to make use of a tape recorder during the interviewing process.

1.5.2. Confidentiality

In this instance, the researcher should consider two elements: the personal privacy of participants and handling information in a confidential manner (De Vos, 2002:67). The identity and privacy of participants has been respected by ensuring the anonymity of church pastors. Numbers have also been randomly allocated to each church, which have been used when referring to a particular church. Secondly, information obtained was handled in a confidential manner. This means that access to information during the study was controlled and restricted.

1.5.3. Publication of Findings

The results of the study will be made available to the Bishops, participants, and those involved in appraising this document. Findings may be published in a journal article. Participants were informed of this fact before they become involved in the study. Both Bishops were aware of the fact that the researcher was undertaking this research in pursuit of her Masters Degree.

1.6. Reflexivity

1.6.1. Before the Study

I was anxious that my proposed research would not be readily accepted by CESA. Once permission was granted to conduct this study I was relieved. I felt apprehensive when beginning to contact pastors, being aware of the fact that they are very busy. There was also the uncertainty of whether or not pastors would agree to participate in the research. Despite my previous research experience at Honours level, I did not yet feel confident to carry out research at Masters level. However, I felt secure in the knowledge that supervision would guide me on my research journey.

1.6.2. During the Study

The first interviews proved to be difficult in terms of making headway in the study. As I gained confidence, the interviewing process became enjoyable. The willingness of pastors to share freely was much appreciated. As I became aware of the potential usefulness of this research, I was strengthened to persevere.

1.6.3. After the Study

After completing the interviews required for the study, I was overwhelmed by the amount of data they presented. Supervision contained me, and I gradually made sense of the wealth of information through the process of data analysis. I feel that this research has been beneficial both for myself and for CESA. I have matured through this research journey; while I feel that CESA has been challenged to articulate its stance on the relation between word and deed ministries.

1.7. Chapter Outline

The research report will be structured as follows:

Chapter 1: Introduction

Chapter 2: Literature Review

Chapter 3: Methodology

Chapter 4: Presentation of Findings

Chapter 5: Conclusions and Recommendations

Chapter 6: References

Appendices

1.8. Conclusion

This chapter has introduced the reader to the research problem and the motivation for conducting the study. The main research questions and objectives were outlined and an overview of the main concepts was presented. Ethical considerations as well as the researcher's reflexivity were also discussed. The following chapter presents the literature review.

Chapter 2 – Literature Review

2.1. Introduction

This chapter seeks to provide the conceptual framework for the study. Key themes considered in this chapter are:

- Poverty in South Africa
- South African government's response to poverty
- Development
- Social development
- Role-players in social development
- The Church of England in South Africa
- The purpose and priorities of the church
- The value base of the church
- Other strategic considerations

2.2. Poverty in South Africa

For several decades South Africa has experienced rising levels of unemployment, poverty and inequality. Each of these is a form of marginalisation as they exclude people from decision-making, ownership of land and access to basic services (Triegaardt, 2007:3).

Poverty has been defined as the inability of individuals, households or communities to secure a sufficient amount of resources needed to sustain a socially accepted minimum standard of living (Mubangizi, 2008:175). According to the poor themselves, however, poverty entails much more than the inability to command a large enough salary. Poverty, in their eyes, includes aspects such as being alienated from a community; living in crowded homes; food insecurity; lack of adequately paid and secure jobs; no basic form of energy and the fragmentation of the family. The poverty deprivation trap explains the complexities involved in addressing poverty, as the causes and effects of poverty are seen to interact and perpetuate one another (May, 1998:44). Aspects such as powerlessness, vulnerability, isolation and physical weakness are examples of issues both causing and resulting from poverty. This highlights the need to combat poverty at multiple levels.

During the Apartheid era, resources of the welfare system were allocated in a racially skewed manner following apartheid policies. The welfare system therefore did not exist to alleviate social problems, but rather to maintain the status quo. The introduction of a democratic government and the new South African Constitution marked a break from this apartheid system which legally sanctioned inequality and discrimination (Dutschke, 2006:1; Gray & Lombard, 2008:132).

The South African Constitution now provides the state with a progressive framework to bring to fruition the socio-economic and political rights outlined in the Bill of Rights of 1996. Although the government is constitutionally obligated to realise these rights, in its own review of its first decade in power (Towards a Ten Year Review), the African National Congress (ANC) admits that, although progress has been made, the challenge of addressing issues such as poverty and inequality remains daunting (Erasmus, 2006:1). Attempts made by the ANC since its inauguration into power to combat poverty and inequality will now be considered.

2.3. South African Government's Response to Poverty

The continuing impact of poverty, inequality and underdevelopment emphasized the need for government to address issues of social development (Van Donk, Swilling, Pieterse & Parnell, 2008:223).

The formal impetus for social development in local government was found in the legislative framework that governed the newly elected power. The drafters of the new Constitution were influenced by the problems of poverty and inequality, and committed the state to bringing about far-reaching socio-economic reforms (Lombard, 2008:124). The Bill of Rights therefore promoted the right of access to adequate housing, health care services, sufficient food and water, and to social security. These socio-economic rights were to be implemented as resources became available. South Africa also committed itself to the United Nation's Millennium Development Goals (Dutschke, 2006:1; Van Donk, Swilling, Pieterse & Parnell, 2008:223). It is clear that the improvement of the quality of life of the poorest and marginalized people was signaled as government's first priority

(Triegaardt, 2007:3). Thus the Reconstruction and Development Programme (RDP) was launched in 1994.

2.3.1. Reconstruction and Development Programme (RDP)

The RDP served as the ANC's election manifesto in the first democratic elections of South Africa in 1994. It was a document encompassing a people-centred philosophy of development, and put forward a vision for the total transformation of South African society (Swart, 2004:23-24; Gray & Lombard, 2008:133). The RDP outlined six principles: a people driven development process; the provision of peace and security for all; the importance of nation building; the need to link reconstruction and development; to promote integrated and sustainable programmes; and to democratise South Africa (UNDP, 2003:60).

The RDP focused on a people centred process of development, viewing people and not capital or profit as the most important resource to be utilised in alleviating poverty. The RDP also provided the principles and values required for the process of transforming social welfare into a developmental welfare system. While many countries experienced welfare reform in the way of government curtailment in welfare spending, South Africa was developing an inclusive welfare system grounded on the theory of social development (Gray, 2006:4-5).

The creation of a non-racial, democratic welfare system in South Africa culminated in the White Paper for Social Welfare (1997). It identified poverty as its major focus, and recognised development through participation and partnership as the primary means of alleviating poverty, rather than social service provision (Gray, 2006:10-11; Mubangizi, 2008:176). The state was recognised as being responsible for achieving greater social equality and for meeting people's basic human needs. Mass participation was invited in the process of policy development, and people were to have greater control over the distribution of social resources. Through these provisos, welfare was to become the impetus for previously disadvantaged people to articulate their interests and rights (Gray, 2006:13).

By the time this new welfare policy was disseminated, however, changes in economic policy were underway. The RDP, a people-centred development strategy, was being

replaced by one which promoted economic growth first, in order that redistribution would be feasible or successful (UNDP, 2003:57; Gray & Lombard, 2008:133).

2.3.2. Growth, Employment and Redistribution Programme (GEAR)

The Growth, Employment and Redistribution Programme (GEAR) was the new economic strategy adopted by the ANC government in 1996. GEAR, focussing attention on economic development by outlining an integrated macro-economic strategy for development, was formulated by the Reserve Bank and academic economists. GEAR is based on principles that are intended to grow the country's economy and Gross Domestic Product (GDP). GEAR recommended financial regulation, strategies to augment public and private investment, and the pursuit of a steady exchange rate, including reduced tariffs and export-led growth (Gray, 2006:16). According to GEAR, these would result in accelerated economic growth, providing the necessary capital and resources for addressing poverty (UNDP, 2003:57).

Thus it is evident that GEAR represented a stark contradiction to the participatory, people-centred approach of the RDP and White Paper for Social Welfare (1997). Adopting the growth based economic policy of GEAR resulted in a reduction of state social expenditure as well as subsidies to private welfare institutions (Lombard, 2008:125).

One of the aims of GEAR was to redress imbalances in job creation for the unemployed. Instead of job opportunities increasing to accommodate a growing workforce of between two and three hundred thousand workers a year, more than one million jobs were lost. Therefore by 2000 the formal economy only employed 13% of the Black South African population, and approximately 55% of the Black South African labour force was unable to secure jobs in the formal economic sector (Terreblanche, 2002:433; Gray, 2006:16).

2.3.3. Black Economic Empowerment and Social Security

Black Economic Empowerment (BEE)

This led to an ideological shift towards Black Nationalism concerned with equal opportunity, affirmative action and the upliftment of Black communities. Rather than through job creation, however, Black Economic Empowerment has to a large extent been achieved through the provision of business incentives in terms of the Broad-Based Black Economic Empowerment Bill (South African Institute for Race Relations [SAIRR],

2004:210-213). Contrary to the desire to uplift black communities and improve the quality of life of poor people, a different scenario has occurred. The income of the poorest 80% of Black South African households has declined substantially while the income of the top 20% has noticeably increased (Terreblanche, 2002:414). Decreasing incomes resulting from rising unemployment and the rising incomes of skilled workers, entrepreneurs and professionals has resulted in a vast increase in the level of inequality in African household income (Gray & Lombard, 2008:135).

Social Security

In addressing these pervasive levels of poverty and inequality, the social security system has been considered the most powerful poverty alleviation mechanism, having contributed to the alleviation of poverty particularly in rural households (Triegaardt, 2007:5; Lombard, 2008:125). Since 2001, social security has been the category of government expenditure which has increased the most. Over 10 million South Africans were recorded as recipients of social grants in 2006. These grants account for more than half of the income of the poorest 20% of households in South Africa, who utilise the grants for basic needs such as food, fuel or housing (Triegaardt, 2007: 6).

It was proposed by the Taylor Committee that the safety net be extended by introducing a Basic Income Grant (BIG). This was opposed by government, who maintained that it would create dependency. The Basic Income Grant according to the Taylor Committee would assist people who are not currently receiving social assistance, thereby moving approximately 6.3 million people out of poverty. Concerns have been raised however that due to fiscal constraints the social grant system will soon reach its limits of being able to sustain its contribution to poverty alleviation (Triegaardt, 2007:7; Lombard, 2008:126).

The trajectory that South African economic policy has followed can be described thus as moving from being development focused (RDP), to economic growth-oriented (GEAR), and then later to redistribution through social security and Black Economic Empowerment (Gray, 2006:1,27). The Black middle and upper classes have been witnessed to be the greatest beneficiaries of democracy, constituting only a small percentage of the total population, while the majority of the Black population remains impoverished (SAIRR, 2004:37; Gray, 2006:27). Different theories of development are evident in the South

African economic policies (Mubangizi, 2008:176). The following sections will address these theories of development.

2.4. Development

Although development as a concept has been used for a variety of purposes, it is a widely contested concept (Monaheng, 2000:124). It has been declared that a precise definition for development is unlikely to be conceded (Allen & Thomas, 2000:1,10; Leftwich, 2001:12). However, it is important to have an awareness of what development entails, as this insight shapes the strategic objectives and goals of developmental policies and practices.

The understanding of development has generally been located within one or more of the following broad approaches: development as a historical process; the exploitation of natural resources; economic growth; structural change; modernization; or progress (Leftwich, 2001:17). Over time these approaches have traditionally been applied to either the economic, social or political areas of a country's functioning (African National Congress, 2002:81). Development in any of these areas is often concerned with the deep, long-term improvement of the quality of people's lives – be this in material terms; human freedom; equality or autonomy (Leftwich, 2001:18-19; UNDP, 2003:59).

Regardless of the definition of development adopted, the process of development will always involve the “organisation, mobilisation, combination, use and distribution of resources in new ways” (Leftwich, 2001:5). Resources may refer to capital, human beings, land or a combination of these. Due to the fact that resources, and the way in which they are utilised, is the main question at hand with regard to development; disputes will inevitably occur between people or groups of people over access to and the use of pivotal resources. This is because one party is bound to benefit more than others through the reconfiguration of such. Therefore development has political ramifications, and is not merely a managerial or administrative activity (Allen & Thomas, 2000:20; Leftwich, 2001:5).

Particularly during the period 1965-1995, development was perceived somewhat lopsidedly as the process of planning the mobilisation of resources and technology for the purpose of economic growth (Monaheng, 2000:125; Leftwich, 2001:22).

2.4.1. Neo-Liberal Discourse of Development

The emphasis on the economy in the discourse and conceptualisation of development can be traced to a neo-liberal influence (Chang & Grabel, 2004:15). The neo-liberal approach to development views the state's role as having to create the conditions required for economic growth. The state is seen to have no role in the market systems, as the private sector is considered more able to produce economic development in a country. Neo-liberalism thus promotes the values of a free market economy (Haines, 2000:49).

This neo-liberal view of development, focussing on economic growth and privatisation, has influenced the policies of mainstream institutions such as the International Monetary Fund (IMF) and the World Bank (Swart, 2004:23). The World Bank, for example, considered development to be the process of encouraging an increase in the productive facilities and resources in less developed countries. This emphasis on the improvement of a country's economy obscured any wider considerations or statements regarding the social or political objectives of development (Leftwich, 2001:20). Instead of assisting the holistic growth of countries, this economic approach has legitimised and deepened inequality. This is reflected by the phenomenon that poverty continues to persist even in areas experiencing economic affluence. In many parts of the world economic development has not been accompanied by the same degree of social progress. Therefore the need has become apparent to address the bifurcation existing between economic and social goals of development through a dynamic process of social development (Midgley, 1995:7).

2.5. Social Development

The 1990's witnessed a renewed international concern for the achievement of human well-being as a goal of development (Patel, 2005:49). The narrow conception of development focusing only on economic development was overcome by the concept of social development, which sought to combine the social development of people with the economic development of the state (Dutschke, 2006:13). Social development thus resisted market-oriented approaches to development and the truncation of governments' welfare expenditure. Social development advocated that social discrimination and social divisions within society be addressed by placing people's needs, aspirations and capabilities at the centre of development efforts (Patel, 2005:49). International events such as the 1995 World

Summit on Social Development popularised social development, bringing it to the forefront of development discourse (Dutschke, 2006:13).

2.5.1. Social Development Defined

Social development requires the integration of economic and social policies, to form equal aspects of the development process in order to enhance the welfare of all people in a society. By linking social welfare and economic development policies and programmes in this way, social development transcends the residual and institutional approaches which have dominated social welfare in the past (Midgley, 1995:23,26). Social development cautions that creating a dichotomy between economic and social development will result in distorted development (Triegaardt, 2007:9).

In order to prevent this from taking place, it is proposed that development must be supplemented by redistribution through social investments that can be translated into an increase in human and social capital, and result in an improved quality of life for the majority of people (Triegaardt, 2007:9). To ensure that economic growth is converted into concrete improvements in people's lives, strategic public policies are needed and where necessary, economic and political power needs to be restructured (Patel, 2005:50; Dutschke, 2006:14). The desire that people have to participate as members in productive economy, thereby promoting economic independence and self-reliance is acknowledged by social development (Dutschke, 2006:15; Triegaardt, 2007:9).

2.5.2. Examples of Social Development

Enabling people to become self-reliant participants within the economy synthesises social and economic development. Removing factors which impede an individual's involvement in economic activity contributes to their individual development. As a consequence of having access to an income, people are able to lead more fulfilling lives, and procure resources necessary to improve their standard of living (Patel, 2005:50; Dutschke, 2006:15). Social development thus includes a range of activities, which would prevent people becoming dependent on public resources, by assisting them to engage in productive activities. The following serve as examples of how this could be achieved:

- Capacity building programmes such as: vocational training, investments in education, fostering social skills and competencies, and entrepreneurial training (Triegaardt, 2007:10).
- Programmes aimed at effecting improvements in health (Patel, 2005:50).

- Services such as day-care centres, which allow parents to remain employed. This would also have positive benefits for the child and increase their likelihood of active participation in economic activities later in life, as their current nutritional, health and educational needs are catered for (Dutschke, 2006:14).
- Services aimed at addressing indicators of distorted development such as crime, drug abuse, violence or the abuse of women and children. Not only would combating these social ills make it possible for more people to engage in economic activity, it also makes economic sense to deal with such problems as a result of the future implications they may have (Dutschke, 2006:15).
- With regard to people having disabilities, social development could take the form of skills training in vocational and related subjects (Dutschke, 2006:15).
- On a policy level, social development would advocate for macro-economic policies that promote employment and create employment and self-employment opportunities (Triegaardt, 2007:9).

By creating opportunities such as these for people to broaden their human capability and functioning, their range of choices expands enabling people to enjoy longer, healthier and more productive lives (Patel, 2005:50). Throughout the process of ensuring that such improvements take place, a number of principles are upheld in social development. Some of these include:

- Allowing people to be creative and productive, to have dignity and self respect.
 - Being a bottom-up or people-centred approach of empowering people by placing people's needs and aspirations and capabilities at the centre of development efforts.
 - Affording people the opportunity to determine for themselves what their needs are.
 - Empowering people through skills transfer and improving their capacity to make their own decisions and to set goals that are attainable.
 - Enabling participation at all levels so that projects remain sustainable.
 - Development taking place holistically, including social, economic, political, cultural, environmental and spiritual dimensions.
- (Patel, 2005:50; Corney, 2003:49-50).

2.5.3. Measuring Social Development/Human Development

There are a number of ways in which social development/human development is measured (Patel, 2005:50). The human development framework of the United Nations Development Programme, provides standardised indicators to be used in the measurement and assessment of human development. The Human Development Index (HDI) incorporates the following three criteria to gauge social progress: longevity, education levels, and income per head. An additional three indices are used to supplement the HDI by highlighting particular aspects of human development, namely: the Human Poverty Index (HPI), the Gender-Related Development Index (GDI), and the Gender Empowerment Measure (GEM) (Patel, 2005:50).

The Millennium Development Goals and targets have also been used as measures to assess progress in human development and to identify factors impeding future development action. While this approach has been considered valuable in monitoring changes in global trends and may inspire action by governments and NGOs, a number of criticisms have been levelled against it, namely:

- The goals are not sufficient to address the structural causes of many social situations in some countries (Patel, 2005:50).
- The Millennium Development Goals offer no strategies which may be utilised to achieve them (Natsios, 2006:133).
- It is cautioned that parity between a social and economic focus in development be maintained. By overemphasising these goals, the risk exists of sidelining the important aspects of equitable economic growth, good governance and democracy (Natsios, 2006:133).

Such measures of social development are taken with the aim of influencing policy and to mobilise governments and other role-players to development action (Patel, 2005:50).

2.5.4. Criticisms of Social Development

When defining and assessing various social situations, a number of different terms have been used to define the same concept. For example, the United Nations Economic and Social Council uses ‘social development’, while the United Nations Development Programme has adopted the term ‘human development’. The use of different terms such as these has resulted in conceptual confusion (Patel, 2005:49). In addition to this, social

development as a field is theoretically underdeveloped and literature is fragmented, creating confusion regarding what social development entails at a pragmatic level (Midgley, 1995:67).

Social development is also criticised for its assumptions and values, claiming that it is idealistic and technically unsustainable. Despite these criticisms, however, social development's strength lies in its being flexible, practical, seeking to gain consensus among role-players, and in its applying wide-ranging solutions to social problems (Midgley, 1995:175).

An approach such as social development, which mobilises and organises people to improve their own social condition, has been recognised as a more effective approach than adopting remedial principles (Dutschke, 2006:13). Social development ensures that people's capabilities are enhanced, it facilitates economic development and contributes to people's well-being. This highlights an emphasis in social development that moves away from the traditional consumption-based and maintenance-oriented conceptualisation of social services (Triegaardt, 2007:12).

More recently the value has been acknowledged in mobilising civil society as partners in promoting social development. Many partners of social development may now be found outside the sphere of government, in civil society, religious institutions and NGOs (Natsios, 2006:135; Lombard, 2008:130). The role-players involved in social development will now be discussed.

2.6. Role-players/Partnerships in Social Development

Depending on one's ideological perspective, some argue that the state has a central role to play in development. The neo-liberal position is one where the state plays a minimalist role in the provision of welfare, and communities are urged to be self-sufficient. Given South Africa's past legacy and government's enormous task, it is proposed that more partnerships are needed to address the development issues of South Africa (Lombard, 2008:130).

It is acknowledged that success in development in South Africa requires partnerships and collaboration between government, civil society, the labour and the private sectors. These

various role players should work together to ensure that attainable, sustainable and measurable strategies are put in place to eradicate poverty in South Africa (Lombard, 2008:130). In this regard the Minister of Social Development stated: “we can only succeed to eradicate poverty in our country if we can build effective partnerships between the state, various sectors and other institutions of civil society” (Koegelenberg, 2005:1). The NGO sector and religious sector of civil society are recognised as crucial role players in facilitating social development initiatives. Swilling (2002) recorded over 12 000 organisations and institutions that were identified in the non-profit sector between 1998 and 2000. The church in particular has developed its organisational capacity and structures to deliver services reasonably effectively. The importance of civil society organisations has been noted by the fact that they are located close to the grass roots and have developed structures to reach the poor in need. They are also able to hold government accountable by giving a voice to the poor and marginalised (Swart, 2004:33-34). The Department of Social Development has strengthened its partnerships with churches and other Faith Based Organisations, the business sector, volunteer organisations as well as with individuals (Burger, 2007:513).

Social development partnerships refer to a voluntary collaborative agreement between parties who agree to work together toward a common purpose or to undertake a specific task. The characteristic of such partnerships is such that they entail sharing “risks, responsibilities, resources, competencies and benefits” (Patel, 2005:283). The aim of social development partnerships is to enhance the delivery of developmental welfare services, which is achieved as resources are combined to create a synergy between partner activities. This addresses the problems of duplication and fragmentation in service delivery, thereby allowing needs to be met and services to be delivered more effectively and efficiently. Partnerships promote the pooling of knowledge and best practice models, in order to solve complex social problems (Patel, 2005:283).

Social development partnerships do not negate the role that government is to play in social development activities. Allen and Thomas (2000:192), propose that government is to take more deliberate action that should bring about change in society in a desired and specific direction. These actions are to impact broadly on a nation so that: an optimal amount of people have their lives enriched and fulfilled by being empowered; steps can be taken to abolish poverty; wealth can be distributed evenly and people can be mobilized and inspired

into collective action to sustain the changes that are made (Allen & Thomas, 2000:192-193). Here the government is viewed as an enabling structure which allows a number of parties to engage in development activities. Therefore, while government may be responsible for developing appropriate infrastructures; making and implementing policies and programmes; allocating resources and setting up financial budgets – all in efforts to promote development, there remains a wide scope of activities where other role players can become involved to promote development as well. It is proposed that one such role player is the church (Erasmus & Mans, 2004:36). One of the denominations within the South African Christian community is the Church of England in South Africa.

2.7. The Church of England in South Africa

The Anglican Communion is an association of churches, which have historically been connected with the Church of England. The basis of the fellowship between these churches has been somewhat unclear, as the Anglican Communion has no written constitution by which denominations are bound (Ive, 1992:1). The Church of England, however, did articulate its doctrinal position in the Thirty Nine Articles of Religion (1563). These assertions remain in force and affirm the essential protestant and reformed character of the Church of England, and consequently of all true Anglicanism (Ive, 1992:7). The influence of theological liberalism and Anglo-Catholicism has distorted this original character. As a result the Church of England, in England, has evolved into an association of churches that differ widely in their theological beliefs, and are held together only by a state connection. The tension caused by embracing differing theologies has been addressed differently overseas. For the most part, monochrome dioceses were formed while in South Africa the tension led to the establishment of two separate denominations, both of the Anglican variety – namely: the Church of England in South Africa, and the Church of the Province of South Africa (Ive, 1992:1; Cameron, 1996:2). **The Church of England in South Africa is the focus of this study.**

The Church of England in South Africa (CESA) is a voluntary association made up of individual congregations who have elected to be part of the denomination. Thereby binding themselves to the doctrines, standards and practices of the denomination, and assert to submit to all the decisions of the annual national Synod, which is the denomination's governing body (Cameron, 2008:12). The various churches that form part of the

denomination are known as constituent churches. Each church is independent, yet they all have a common love for the Word of God, and submit to the same constitution. The constitution of CESA upholds the Thirty Nine Articles of Religion and the Book of Common Prayer of 1662 as the formularies of the church (Cameron, 1996:7). Under this constitution, Synod is the final authority of CESA. Motions of Synod are binding on all CESA churches and their members. The procedures which have been determined over the years by various Synods have been compiled into the Handbook of 2008 (Cameron, 2008:22).

Due to its size, CESA is organised as a single diocese with one senior Bishop referred to as the ‘Presiding Bishop’. Within the diocese there are three Area Councils, namely in the Western Cape, Gauteng and KwaZulu Natal. Each area is appointed an Area Bishop, who is responsible for the spiritual oversight and leadership of the churches in their particular area (Cameron, 2008:12, 22). CESA’s vision will now be discussed.

2.7.1. The Vision of the Church of England in South Africa

The Presiding Bishop, Frank Retief, presented the following vision for CESA at the Synod held in 2000, and it was reaffirmed at the 2007 Synod to be what all churches should be striving towards. The essence of the vision is encapsulated in the following six points (Cameron, 2008:10-11):

1. Exaltation: The gospel will culminate in the worship, adoration and praise of God the Father, Son and Holy Spirit by all believers throughout the ages. This exaltation should be echoed amongst believers on earth, and therefore our belief in the greatness of God and salvation through His Son Jesus should be reflected in our daily walk with God, both privately and corporately.

2. Evangelism: We are to live and speak in such a way that others may be persuaded, in the sovereign will of God, to put their trust in Christ – this is our duty, mandate and calling. This should involve church planting, foreign missions, local evangelism and social action emanating from Christian compassion.

3. Edification: Our purpose is to make the will of God known, which can only happen as we preach His Word and learn to handle it correctly. This is the way we are edified and built up in the faith. Our evangelism will only be effective if our members truly understand the gospel.

4. *Equipping:* It is essential for individual Christians to be ‘discipled’ so that they may grow to their full potential in Christ. Our members need to be ‘discipled’ and trained in various aspects of Christian ministry and to be able to share the gospel with others. The idea that a true disciple is a servant, who serves the Lord by serving others, must be recaptured, nurtured and encouraged throughout our church structures.

5. *Employing:* Teamwork is vital, therefore one of the most important priorities is the equipping and training of lay people for ministry. This will ensure that the gospel endeavour does not become the responsibility of only a few people. The gifts which God has given our members need to be discovered and nurtured.

6. *Exporting:* We should be world Christians with a global vision, as this is our Lord’s commission in Matthew 28. Therefore our vision must extend beyond the borders of our denomination and country; and should permeate all of society, not being limited to missionary work. We should be concerned for the poor, the downtrodden and outcasts. We must respond with compassion to the circumstances producing social need and deprivation, not only to empathise, but also realising that these circumstances provide a platform for the gospel. Motivated by the gospel, with the aim of promoting the Kingdom of God, our members should be encouraged to live as witnesses in all facets of society, including the arenas of politics, media, education, sport, business and art.

CESA affirms that the final source of truth and authority is the Word of God (Morrison, 1991:1). Thus in seeking to achieve these aims, the focus of all activity will be in adhering to and ministering the Word of God, especially to those who do not believe in Jesus Christ (Cameron, 2008:10). This has to be borne in mind when considering CESA’s social involvement.

2.7.2. Strategy for Social Involvement

When considering its approach to social involvement, CESA’s vision contains an appraisal for churches to be “concerned for the poor, the down trodden and outcasts” (Cameron, 2008:11). However, while concern is encouraged, there is no uniform strategy which guides CESA’s social involvement. There are a number of policies which have been adopted by Synod, and thus govern CESA’s response to or actions in the following areas (Cameron, 2008:8):

1. The Charismatic Movement
2. The Church’s position on Homosexuality

3. The Role of women
4. HIV and AIDS Policy Document
5. Peoples Protection Policy

As yet, there is no policy which serves as the impetus behind CESA's rationale on social involvement.

While no strategy has been outlined, reference to social involvement has been made or alluded to in the following instances:

- The CESA Handbook explains that church members are to be encouraged to be involved in Christian activities outside of the local church. However, neither a local church nor the denomination can be held liable for the financial support of members who become involved in para-church organisations (Cameron, 2008:20).
- CESA will only enter into a working relationship with a para-church organisation if the terms and conditions of the partnership are clearly defined. Even so, this is done with caution and on a case-by-case analysis of the situation which may suggest cooperation (Cameron, 2008:21).
- In adhering to the Thirty Nine Articles CESA would assent that good works are the result and evidence of faith, and cannot be done in order to procure God's favour (Hughes, 1988:3-4).
- The reports compiled for Synod contain a section entitled "Ministry to the Poor". This section highlights six projects:
 - Lily of the Valley and Makaphutu Children's Villages: two orphanages in KwaZulu Natal
 - Christ Church Care Centre: provides care for 41 children in Hillbrow
 - Hands of Compassion: provides counselling, testing and support groups for HIV/AIDS infected people, as well as ARV programmes in Westrich.
 - Uturn: work with homeless adult people in the Claremont area of Cape Town.
 - Arise: a community outreach to vulnerable babies and children in Heideveld, Cape Town.
 - Bantabami is based run in the outlying areas of Pietermaritzburg. It channels a network of support to organisations through CESA projects in its area. These include the support of child-headed and granny-headed homes, supporting a children's home and the maternity wards of Northdale Hospital and the Jenny Greyling Home.

The Bishop affirms that much work is being done by local churches, but that these works are too numerous and varied to be listed (Retief, 2007:8). Local churches have the opportunity to report on their initiatives in the individual reports submitted to Synod.

While CESA is ‘socially involved’ and has various initiatives which have been undertaken by local congregations, not much reflection on the nature of work has occurred. Pastors have not asked: how should we be involved?; to what extent should we be involved?; why should we be involved?; with whom should we become involved?; what networking or support would be available from other churches should we choose to become involved?.

The Presiding Bishop has recognized that responses need to be formulated on a number of issues which appear regularly in the news, including: housing for the poor; the abuse of women and children; and corruption in society. This should be done through the through the establishment of think-tanks and sub-committees. Another matter which was highlighted in this regard was the need for consultation amongst all people engaged in social involvement, in order for strategies to be compared (Retief, 2006:29,31). However, the proposals for such working groups were made as suggestions, in the hope that Area Councils and churches would respond and become involved in these initiatives. Thus, it appears as if there is a desire for such deliberation to be taking place within CESA, however no steps to establish forums have been taken. Due to the difficulties presented by distance and the differences of each region with regards to needs, it has been suggested that each region establish its own strategy in any area of ministry (Retief, 2007:15). However, a national approach is needed when considering the underlying principles and challenges related to social involvement. One of the most obvious challenges is related to the tensions between the central purpose/goal of the church on the one hand and its social responsiveness on the other.

2.8. The Purpose and Priorities of the Church

While government would welcome the input of the Christian community in social development activities, denominations such as CESA, would need to consider a number of factors in order to establish whether or not the church would accept this invitation as part of their mandate. Such thinking would require an evaluation of the purpose and priorities of the church.

2.8.1. The Purpose of the Church

Faith communities are diverse in their purposes and manner of organising themselves (Bacon, 2001:2). For this reason it is necessary to clarify the purpose of the church. The question concerning the church's role in social involvement requires a theological consideration of the calling and role of the church in society (Landman, Borat, van der Berg & van Aardt, 2003:2; Chester, 2005:10), since this question is concerned with the kind of witness the church is to have to that society. Determining the reason for which the church exists is important as it reflects its values, beliefs and the functions which should be performed.

The word 'church', *the ecclesia*, means 'gathering'. Church is not a synonym for 'people of God'; rather it is an *activity* of the 'people of God' (Marshall, Millard, Packer & Wiseman, 1996:200). It is further explained that in the New Testament one does not find the *church* with a mission. This is due to the fact that the New Testament concept of 'church' is used to denote those who have been called and meet together by the gospel – it is not a concept of an institution (Woodhouse, 1988:22). The 'church' therefore is not the means to some other goal; it has the gathering of God's people by the gospel as its goal. Consequently Christianity, or the preaching of the gospel, will lead to gatherings of people (Jensen, 2007:3).

Christians who gather believe that God created the world to be under His decree and authority. However, as a result of sin, man's rebellion against God, the universe has fallen into a state of disarray. Christ came to reconcile man to God by His death on the cross, thus bringing the kingdom of God back to earth. The world is therefore being renewed as things are brought back under Christ's rule (Keller, 1997:52-53). Coming under the Lordship of Christ has implications, not only individually, but also relationally. One's relationship with Christ results in being made implicitly part of the Christian community the church

(Corney, 2003:10-11). The significance of this idea of community is highlighted when one considers Paul's warning against disunity, self-centredness and an appeal for a concern for those in need (1 Corinthians 11:17-34). However, God's work of gathering people into His church is not done only for the salvation of those included, but also for the salvation of the rest of the world (Corney, 2003:10-11). The purpose of God's people gathering is to hear the Word of God – the gospel – so that they might know how to live as God's people (Timmis & Chester, 2005:41). Living as God's people, means that Christians fulfil the task of continuing Christ's mission in the world, as they have been commanded (Matthew 28:18-20, Acts 1:6-11). This means bearing witness to Jesus by telling others the gospel (Timmis & Chester, 2005:9-10). Therefore the Christian community exists not for itself, its existence includes a commitment to those outside of it (John 20:21).

Therefore it is evident that the purpose of the church includes both the nurturing and growth of Christians into the likeness of Christ; as well as a longing to see the salvation of those who do not belong to the church.

2.8.2. The Gospel

With regard to being devoted to reaching those outside the church, Retief (2006) stresses that it should be a top priority. A lack of concern becomes a sign of a dying church. In the endeavour to reach those who are not Christian, some have grappled with the notion of what the essence of the gospel is (Lewis, 1994:3). When reflecting upon this subject, some would reply that the gospel is the preaching of God's Word and His message of salvation. This is considered the core fundamental responsibility of the church, through which the Word of God is passed on to members of congregations, and then into the world (Jensen, 2007:2-3). Others, however, would view this as a reductionistic approach to understanding the gospel. According to proponents of this view, the gospel is not to be seen as merely the proclamation of a message, but also includes the pursuit of just relationships (Lewis, 1994:5). That is, the good news about Jesus cannot be presented only in terms of the forgiveness of sin and a restored relationship with God. Especially in a context where people have been oppressed, neglected and dehumanised, the gospel must speak also to that world in which they live, by also transforming the poverty-sustaining circumstances in which people live (Lewis, 1994:5). The gospel is therefore seen to include doing deeds of mercy and seeking justice for people by ordering people's lives, institutions and communities according to God's authority (Keller, 1997:12).

However, the Greek word for gospel is *euangelion*, which means ‘good news’. The word gospel came to be used in a particularly Christian context, to describe the good news that in Jesus Christ God has fulfilled His Old Testament promises, and that a way of salvation has been opened to all. The gospel is the “word of truth” (Ephesians 1:13). This good news is a message that reveals the righteousness of God and leads to the salvation of all who believe (Romans 1:16-17; Marshall, Millard, Packer & Wiseman, 1996:426). It is as a result of believing in this good news that people’s lives are transformed, evidence of which can be witnessed by their deeds. Thus the gospel is a message which impacts the way people live their daily lives. Therefore, the gospel message and the behaviour it produces are distinct. Changes in behaviour will be witnessed such as a natural desire to care for the poor, and the compassion to serve the whole range of their needs be they spiritual, physical or circumstantial (Corney, 2003:14; Retief, 2006:27).

One should acknowledge that people’s contexts are different, resulting in people holding different world views, which impact the way in which they would understand the gospel (Lewis, 1994:5). For example, people who have experienced little justice or mercy in their circumstances, may soften their hearts and actually perceive that the gospel is about the mercy and justice of God reconciled on the cross, when they see us genuinely care for them as people (Stott, 1982:21).

Therefore reconciliation with a person cannot be equated with reconciliation to God; nor can social involvement with evangelism; and neither can political liberation be equated with salvation. The gospel message impacts our behaviour towards the downtrodden and marginalised, but our behaviour cannot replace the message of Jesus’ saving grace. Nevertheless, both evangelism (spreading the gospel) and social involvement are affirmed to be *part* of one’s Christian duty. The salvation that is claimed should transform the totality of our personal and social responsibilities. Faith without deeds is dead (Stott, 1982:7). The distinction between the gospel and social involvement may be seen more clearly when the various ways in which they may relate to one another are considered. Three such relationships will be discussed after a brief overview of the history of differing positions has been outlined.

2.8.3. Relationships Between Word and Deed Ministries

There is consensus among evangelicals that Christians should be involved socially within their communities. There has however, been much debate concerning *how* and *why* they are to be involved. The history of such debate is long standing, and has produced two different perspectives on recent evangelical history. These two views will be presented in order to highlight the main viewpoints which characterise the evangelism/social action debate (Woodhouse, 1988:5).

2.8.3.1. Evangelical History

The Recovery of a Social Conscience

The first view of evangelical history commences with a perusal of evangelical's involvement in social issues during the nineteenth and early twentieth-century. It is noted that they were significantly involved in issues such as the abolition of slavery, prison reform, and improved the treatment of the mentally ill. Great evangelical leaders such as Finney and Spurgeon were themselves deeply involved in acting on behalf of the underprivileged of society in order to bear witness to Christ in a society which marginalised, ignored and mistreated them (Woodhouse, 1988:6).

During a period from 1910 into the 1930s, referred to as the "Great Reversal", evangelicals were observed to become less concerned with and involved in social issues. Besides becoming disillusioned by World War One and being overwhelmed by the enormity of social problems, the social gospel is sited as the main cause for this decline in social activity among evangelicals (Woodhouse, 1988:6,7). The term *social gospel* was coined for the stance that liberal theologians had begun to adopt. They emphasised the meeting of physical and social needs of people as being not only a Christian obligation, but priority. In response to this, theological fundamentalists voiced an emphasis on meeting spiritual needs as the priority of the church (Lewis, 1994:1). Consequently, a period of approximately fifty years followed the Great Reversal in which evangelicals focused on personal morality and evangelism, and were only reactionary on social issues, not being committed to helping the poor and needy of society (Woodhouse, 1988:7).

In stark contrast to the evangelical persuasion, liberation theology, which had taken root, elected to emphasise the need to reform the structures of society, resulting in a moratorium on preaching (Woodhouse, 1988:7). Thus, in their opinion it was changing the structures of

society, and not evangelism, which should be the true responsibility of evangelicals. This is because many of them confused the kingdom of God with social democracy; and by maintaining a priority of social concern imagined that through their human effort and social programmes they could build God's kingdom on earth (Stott, 1982:8; Lewis, 1994:1).

In 1974, at the Lausanne Congress of World Evangelisation, a number of evangelicals met, and affirmed their commitment to both evangelistic and social responsibilities, determining also to become more practical and dedicated in their action (Stott, 1982:2; Chester, 1993:59). This event was considered to be evangelicals recovering their social conscience. Social action and evangelism were brought together theologically as both being part of Christian duty (Donaldson & Carlson-Thies, 2003:22).

In contrast to those who consider this event as the evangelical correction to half a century of neglect, the advocates of a second view of evangelical history warn against the consequential acts and thoughts it produces. They find the theological synchronization, which brings evangelism and social action together as being equal elements of Christian duty, incompatible with the concept of evangelism as outlined in God's Word. By outlining their version of evangelical history, it will become apparent how they arrive at this conclusion, and will also highlight the nature of the disagreement between the two sides of this debate (Woodhouse, 1988:10).

The Evangelical Compromise

Issues grappled with at an international missionary conference at the beginning of the nineteenth-century include: the most effective evangelistic methods, strategies, training and recruitment approaches and the support required for evangelism (Woodhouse, 1988:11). When challenged as to how these concerns related to the influence of Christians on society and the significant involvement of evangelicals in social action as noted by proponents of the previous view on evangelical history, this view draws a distinction between the *aim* and *results* of Christian missions. A new life in Christ was understood to produce new ways of people relating to one another. Thus while social change was achieved, it was not an explicit aim that missions sought to accomplish (Woodhouse, 1988:11). The religious needs and cries of people were seen to take precedence over social crises – acknowledging that the church had neither the time nor energy to pursue both

directions. Even if the desire was there, the church was considered to lack the required knowledge to make a significant impact in social services. Therefore it was argued that the more severe social dilemmas became, the more the church was to emphasise its unique mission of evangelism (Woodhouse, 1988:12).

A change in leadership between 1900 and 1910 saw the youth missionary movement come under the influence of theological liberalism and its notions of the social gospel. It is important to note that in promoting the social gospel, liberal theologians were not introducing social action as a new element of Christian witness. It did, however, move social action theologically and practically into the centre of Christian duty (Woodhouse, 1988:12). The contention caused by these differences in opinion resulted in the divergence of two groups. The ecumenical movement convened as the World Council of Churches, and gradually embraced theological positions which were removed from historical evangelicalism. Evangelicals on the other hand developed the 'International Congress on Evangelism'. Significant congresses where evangelicals have assembled include: Wheaton 1966; Berlin 1966; Lausanne 1974 and Lausanne 2004 (Woodhouse, 1988:13; Raiter, 2005:20). The positions adopted at each congress will be highlighted in order to trace the trajectory that the evangelical movement has followed:

- **Wheaton 1966:** a clear distinction between evangelism and social action was maintained. Mission was evangelism and social action, while considered important, was not understood in the same terms. Social action was to point people to Jesus and to help them recognise their spiritual needs as being greater than their physical state. A nonverbal witness to Jesus was considered inadequate and incomplete; a verbal witness was also required alongside physical aid (Woodhouse, 1988:13). A desire to do good was not to lead churches into wasteful competition with secular agencies performing the same social services. Instead churches were to be willing to abandon social actions which have lost their witnessing character. It is clear that evangelicals were unwilling to place evangelism and social action on equal platforms (Woodhouse, 1988:14).

- **Berlin 1966:** the primary commission of the church was affirmed to be the preaching of the gospel. Individual Christians who have been transformed by the gospel were to influence the society in which they lived and worked by serving and loving others. Their primary task though was to be bearers of the gospel and not to be social reformers (Woodhouse, 1988:15). Therefore, in keeping with the definition of the gospel, the *message* of the gospel was distinct from the life it produced.

• **Lausanne 1974:** this perspective on evangelical history saw this event not as evangelicals reclaiming their social conscience, but as the dethroning of evangelism as *the* aim of mission (Woodhouse, 1988:16). The concern for social issues was not disputed, but rather the way in which such concern was understood and the way in which such understanding impinged upon evangelism. By equalising social action and evangelism in importance, evangelism was blunted as it forfeited its unique status as the primary Christian responsibility (Woodhouse, 1988:17).

• **Lausanne 2004:** while topics were discussed which were considered to encroach upon world evangelism, the actual summons to world evangelism was muted. It was eclipsed by the focus on the problems and human need confronting our world (Raiter, 2005:21). When challenged on where the focus was to proclaim the gospel of the forgiveness of sins as hope for a hopeless world, the response was that it is implied. This disturbed some people, because a message proclaimed by a generation, and then implied by the next, is forgotten by the third generation (Raiter, 2005:21).

This view on evangelical history concludes with a note of caution for the evangelical movement. If it is not to follow the path of the ecumenical movement, it is imperative that an uncompromising focus on the primacy of world evangelisation be maintained (Raiter, 2005:21). Throughout the years that the debate has continued between evangelism and social action, suggestions have been offered to illustrate how these two responsibilities may relate to one another. The following relationships have emerged as the common themes.

2.8.3.2. Relationships Between Evangelism and Social Action

As has been noted, the debate is not concerned with whether Christians should be involved in social action, but with how word and deed ministries actually relate to one another. This raises questions such as: “Must they always go together? Does one have to precede the other? Is one more important than the other?” (Keller, 1997:108). Three relationships between evangelism and social action have been suggested in an attempt to answer some of these questions. Proponents of either side of the evangelical history debate will not necessarily support each relationship that has been proposed.

Social Action is a Consequence of Evangelism

In this relationship evangelism is acknowledged as the means by which people are saved, while social responsibility (seen in the service of others and good works) is seen as indispensable evidence of salvation (Galatians 5:6; James 2:18; 1 John 3:16-18; Titus 2:14; Ephesians 2:10) (Stott, 1982:9). Thus our love for others comes as a response of gratitude to God's grace in one's life. Therefore, guilt producing motives will not suffice as plausible motives for good deeds (Keller, 1997:62; Corney, 2003:9).

Good deeds, then, are works of love done in service to both God and men. As expressions of love to God, good deeds are manifested in acts of personal devotion, no matter how costly they may be (Marshall, Millard, Packer & Wiseman, 1996:425). Thus the aim of good deeds is to bring glory to God, as people's whole lives are lived in worship to God (Hebrews 13:15-16) (Corney, 2003:22).

With regards to fellow men, love is expressed by: "doing them 'good', laying out one's own resources to relieve their need, and seeking their welfare in every possible way" (Marshall, Millard, Packer & Wiseman, 1996:425). An example of such love is found in the way the early Jerusalem church responded to the needs of those in their midst. Acts 2:44-45 explains that "selling possessions and goods, they gave to everyone as he had need". Therefore doing good deeds for others can be expensive and cause one to forfeit his or her own possessions or comfort – yet the willingness to carry them out is a sign of one's submission to the Lordship of Christ (Keller, 1997:37). However, good deeds are not professed to be an automatic consequence of conversion. Just as evangelism needs to be taught, so too does social responsibility, and it should therefore be included in the teaching ministry of the church (Stott, 1982:9).

Considering good deeds in such terms of loving others may lead to less confusion in the afore-mentioned debate on evangelism and social action. The debate has been centred on discerning the mission of the church. However, it has been noted that in the New Testament one does not find the *church* with a mission, since the concept of 'church' is used to describe the gathering of God's people by the gospel as its goal. Thus the discussion of social responsibility would perhaps become more lucid if it were referred to simply as the duty to love our neighbour, rather than in terms of the 'mission of the church' (Woodhouse, 1988: 23).

Social Action as a Bridge to Evangelism

People respond to a sense of being loved and cared for, and as a result, meeting their physical needs may serve as a means to breaking down prejudices that they may have; thereby gaining a hearing for the gospel. Unbelievers may not be moved by seeing Christians serving the spiritual needs of others. Often this is because they do not recognise their own spiritual need. However, unbelievers feel physical needs acutely. Therefore when they witness Christians feeding the hungry, comforting those who suffer, supporting the physically weak, or performing other acts of service, they notice Christian actions. When the gospel message of Jesus is then heard from the midst of such gracious Christians – a community of believers who live out and proclaim the Word of God – the message has a powerful impact (Corney, 2003:21-22). Therefore by serving people's felt needs it is possible to alert them to their greater spiritual need – a relationship with God (Stott, 1982:9; Retief, 2006:25).

A concern has been raised in using evangelism and social action together in such a manner. Reference is made to the danger that such an approach will create “rice Christians” – that is people who make professions of faith only to continue receiving the physical benefits offered by Christians. Some suggest only providing assistance to people once they have accepted or at least show an interest in the gospel as a way of overcoming this problem. However, this approach would be more likely to produce nominal Christians (Stott, 1982:10; Keller, 1997:110-111). Rather it is advised to approach deeds of service from a genuine motive of love, having no ulterior motive. Thus deeds would remain a bridge to reaching people with the gospel of Christ, and will not become a bribe to accept Him as Lord (Stott, 1982:10).

While integrity may be maintained through sincere motives, some oppose this relationship between evangelism and social action completely. It is argued that social action should not be done with the hope of gaining an opportunity to speak to people about Christ. People should be helped because they need help. When help is offered in order to gain a gospel opportunity, this is considered to undermine one's integrity (Jensen, 2007:2). However, it is irrefutable that outreach to a community will lead to the establishment of relationships with people, and in acquiring their trust. Once genuine, caring relationships have been established with people, it is maintained that the natural Christian longing is to share the

gospel of salvation with them out of love and a concern for their eternal well-being (Bethea, 2004:10). Maintaining a motivation of love ensures that acts of service are not viewed simply as a means to validate the church's preaching and evangelism (Keller, 1997:86). However, evangelism is to be carried out no matter what the social consequences of it may be. Even if a church does acts of service within their community, this will not guarantee unanimous acceptance of the Word of God. Opposition to evangelism may still be experienced (Woodhouse, 1988:23).

Social Action Accompanies Evangelism as its Partner

This relationship sees evangelism and social action as being in an equal partnership, since both emanate from the commands of Jesus, as He sent us into the world to both preach and serve. The statement is made that both cannot be identified with each other, for evangelism is not social action, and vice-versa. Yet they are said to involve each other and overlap. This point is illustrated in the following: "to proclaim Jesus as Lord and Saviour (evangelism) has social implications, since it summons people to repent of social as well as personal sins, and to live a new life of righteousness and peace in the new society which challenges the old. To give food to the hungry (social responsibility) has evangelistic implications, since good works of love, if done in the name of Christ, are a demonstration and commendation of the gospel" (Stott, 1982:10). This view, however, negates the belief that evangelism requires a verbal component. An act of compassion, even though done in the name of Jesus, does not suffice as an actual explanation of the gospel, if the gospel is not verbally explained (Woodhouse, 1988:21).

In answer to this, proponents of this relationship acknowledge again that word and deed are not to be confused; and that they are to be seen as distinct but not separate. They are to be considered equal ministries, which are both means to the end of spreading God's kingdom (Keller, 1997:111). However this appears to distort the way in which the New Testament describes the kingdom of God. The kingdom of God is synonymous with the Lordship of Christ. As such the kingdom of God is spread where Christ is acknowledged as Lord, which can only be done through the proclamation of the gospel (Woodhouse, 1988:21).

2.8.3.3. Primacy of the Gospel

This brings us to the question of whether or not evangelism and social action are of equal importance, or whether one takes precedence over the other. While it is accepted that there are various manners in which social action and evangelism relate to one another, it has to be said that evangelism is the primary of the two tasks. Firstly, because it is a logical priority. Christian social action presupposes socially conscious Christians – and only evangelism produces Christians. Secondly, evangelism relates to people's eternal destiny. There is no greater tragedy than a person's separation from their creator and the terrifying reality of eternal death if they refuse to repent and believe. Therefore their ultimate need is the saving grace of Jesus Christ, which draws the conclusion that a person's eternal, spiritual salvation is of greater importance than his temporal physical wellbeing (2 Corinthians 4:16-18) (Stott, 1982:10; Keller, 1997:115).

Prioritising evangelism reflects Luke 10:10, where Jesus is seen to have come to seek and save the lost. Christian social responsibility is not to be neglected, but neither should it be permitted to impede efforts of evangelism (Lewis, 1994:7).

2.8.3.4. Legitimate Situations to Separate Social Action and Evangelism

It is clear that evangelism has precedence over social action, which suggests that evangelism may be done on its own. What about social action? Are there any circumstances which warrant deeds being done on their own? It is affirmed that there will be occasions where it will be legitimate to concentrate on only one or the other (Stott, 1982:8). This is because it would be challenging for a group of Christians to focus equally on both activities at all times. Also to be taken into consideration, is what would be appropriate in a given situation. The nature of needs, problems and the available resources within the church's context will determine the aspect of ministry focused on (Keller, 1997:116). However, whenever engaging in social outreach activities, it is always remembered that they are done with the motivation of the gospel (Bethea, 2004:10).

In addition to these deliberations, the individual gifting of Christians must not be ignored. Christians are members of the Body of Christ, and to each a gift is conferred by the Holy Spirit in order to perform different forms of ministry. Gifting includes, for example, those who are called: to be evangelists (Ephesians 4:11); to serve (Romans 12:7; 1 Peter 4:11); or to acts of mercy (Romans 12:8) (Stott, 1982:8).

2.8.4. Deeds Responsibility

Evaluating who the beneficiaries of Christian acts of service will be pertains to the theological orientation of a particular church. This determines whether or not services are provided before or after a person joins the church (Betha, 2004:23). It is often stated that a Christian's first responsibility is to care for those with whom he or she is in closest agreement, that is fellow believers (Galatians 6:10). However, this does not excuse a neglect to show generosity towards unbelievers (Morrison, 1991:9; Keller, 1997:82). When services are offered to the unbeliever, they are however, not done out of mere sentiment. Instead our love desires to bring about healing and change in their lives under the lordship of Jesus Christ (Keller, 1997:102).

The question has been raised whether or not it is legitimate to set limitations on acts of service if they are to be done out of a motive of love. Are Christians then expected to assist people regardless of their circumstances? Are no distinctions to be made among the needy? In response, it is said that aid may be curtailed once it becomes unmerciful to continue providing it. That is, aid is offered freely with a call to submit to Christ's authority. In doing so there is no room for self-righteous suspicion and disdain, yet it is accompanied by loving firmness and limits. Therefore aid is offered even to people who are in circumstances of poverty as a result of their own folly. However, obligation to such a person ceases once they continue in their vices without showing evidence of change (Keller, 1997:60,98,99).

In conclusion, both social action and evangelism are acknowledged as responsibilities of Christians. However, the primacy of evangelism has been made explicit. Thus an approach to social action is needed that is shaped by the gospel – one which will urge conservatives not to marginalise those who do uphold the cause of the oppressed; and where social activists do not go blindly down the alley of theological liberalism, and neglect the proclamation of the gospel (Chester, 2005:12). Having considered the church's social responsiveness, an overview of its value base will now be presented.

2.9. The Value Base of the Church

A response to specific needs and problems within a community is indicative of moral convictions being held by participants (Koegelenberg 2005:3). Many participants in social development derive their impetus from a humanistic philosophy of life. As a result of a commitment to the quest for a good life on earth now, they seek to minimize the discrepancies of circumstances and ability, and encourage a just distribution of resources in order to ensure that as many people as possible can enjoy a good life (American Humanist Association [AHA], 2007:2; Edwords, 2008:14). The values underpinning a humanist's actions in human welfare are shaped by human circumstances, interest and concern. Thus action is not compelled because God commands it, but because an individual's ethical reflection suggests that the action is good or appropriate (AHA, 2007:2; Kurtz, 2008:22,23). Humanism articulates a set of ethics which were formulated without reference to God, affirming their belief that life is intrinsically good (Edwards, 2008:16,19). Humanists are thus devoted to improving the human condition and contributing to human happiness by enhancing life (Kurtz, 2008:25). The focus of life is the here-and-now, and ensuring that physical human needs are fulfilled in order that life can be enjoyed to its fullest (AHA, 2007:1).

The dichotomy between a humanist's reasons for involvement in social development and the church's is stark. While humanists view this life as good, Christians find that it is the corruption of human nature by sin, which results in social problems, that necessitates their involvement. Social problems are thus considered to be the result of mankind's alienation from God, and as such mercy is shown to people in need not as mere sentiment or to bring an improved quality of life, but to bring healing and change in people's lives under the Lordship of Jesus Christ as the gospel is also proclaimed (Keller, 1997:12,102). Lewis (1994:21) explains that it is easy for Christians to become involved in community development where only physical needs are addressed, but asserts that alongside changes in material standards of living there needs to be an announcement of the gospel – reflecting the priority of the church being the Word of God. This is fitting as it is a religious body seeking to address the spiritual needs of people (Morrison, 1991:9; Chester, 2005:176; Retief, 2006:18).

Thus it is clear that the goals and values of social development as understood by a secular state are different to the goals and values of the church. Secular development is designed to

improve living conditions and the quality of people's lives through the intentional effort of meeting physical and social needs. Social development undertaken by the church, however, is characterised by being God-centred. Activities are embarked upon in order to honour God. The efforts of man are not excluded, but the Word of God remains the guiding factor in all that is done (Morrison, 1991:1-2; Lewis, 1994:27). Thus even quality of life is defined and determined by what the Bible speaks of, therefore necessitating that a person's spiritual needs be addressed as well. This importance and priority of addressing the spiritual needs of people reverts back to the role and purpose of the church being connected to the Word of God. Therefore the definition of social development within the context of the church needs to include the criteria of the gospel being proclaimed (Lewis, 1994:21).

While similarities may exist on a programme level between the church and the government in how social development principles are implemented, it is clear that each party's involvement is motivated by unique values and beliefs. The importance of the church in the formation of traditional values within society such as honesty, compassion, and responsibility has been noted (Koegelenberg, 2001:102). However, the government needs also to respect the unique identity of the church and its specific convictions and beliefs which shape its involvement in social development (Louw & Koegelenberg, 2003:9; Landman, Bhorat, van der Berg & van Aardt, 2003:2).

2.9.1. Terms of Involvement

This is an important question to consider. The main objection to co-operation between government and the religious sector is the danger that religious communities will lose their independence (Koegelenberg, 2001:106). Interfaith partnerships and co-operation can also include diverse value systems. Discussions on partnerships and co-operation should take these differences/diversities into account. Bringing differing values into the foreground of discussions on development processes and interventions avoids a superficial analysis of these interventions (Philpott, 2001:41). The value of interfaith dialogue has been linked to its ability to create "mutual trust and respect based on awareness and appreciation of the common values among religions...and an acceptance of their basic differences" (Office of the Vice President Republic of the Phillippines, 2007:2). However, little mention is made of the way in which different beliefs are dealt with. Even less has been said about the differing values between government and the religious sector.

Open discourse on the matter of differing values allows the church an opportunity to distinguish itself from other NGOs and other role-players in social development. The church's commitment to and involvement in social development, can ultimately only be understood on the basis of its religious beliefs (Koegelenberg, 2001:102). The church is encouraged to maintain these beliefs, whilst being a valued participant in social development. Similarly to other participants, it has unique contributions, values and skills, and should not apologise for them (Corney, 2003:50).

It is suggested that formal agreements, allowing for structured co-operation is a crucial means of ensuring that the independence of religious communities is not compromised as they choose to engage in social development in a specific way (Koegelenberg, 2001:106).

2.9.2. Need for Formal Partnerships

The South African government has made several overtures to the religious sector to get involved in building up society:

- Dr Skweyiya, Minister for Social Development, on 9 October 2000: speaking of the strategic vision of mobilising for a caring society, said that the religious network plays a key role in the value formation in society and thus their co-operation in the vision was imperative (Koegelenberg, 2001:108).
- G. Fraser-Moleketi, the former Minister of Welfare, in 1997 challenged the religious sector to create a platform to engage with government (Koegelenberg, 2001:106). The religious sector formed the National Religious Association for Social Development in response to this challenge.

In order to facilitate co-operation between the religious sector and government, specific commitments have to be outlined. Thus far, Faith Based Organisations are referred to only in the Non-profit Organisations Act 71 of 1991. The Act stipulates that Faith Based Organisations are eligible to apply for Non-profit Organisation (NPO) status (Department of Social Development, 2006:1). The level of commitment by the South African government to securing working relations with the religious sector, can be contrasted with efforts made by the United States government. In the United States of America, in order to encourage the involvement of Faith Based Organisations in development, legislative changes to federal welfare law were adopted in 1996. These changes ensured that federal

funding would be provided to participants. In addition to this, however, the ‘charitable choice provision’ was designed in order to ensure that the religious character of these FBOs would be protected. This illustrates proactive foresight on the part of the US government, in disarming the religious sector’s suspicion of co-operating with state structures (Koegelenberg, 2001:101; Ragan, 2003:1). As yet, no such commitment has been forthcoming from the South African government.

It appears that more efforts are being made from the religious sector to ensure that partnerships with the state are established and maintained. A number of groups, such as the National Religious Association for Social Development (NRASD) and the EFSA Institute for Theological and Interdisciplinary Research, have investigated models and mechanisms which would produce optimal co-operation between government and the religious sector (Koegelenberg, 2001:98,104). The following factors have emerged as important guidelines for co-operation (Koegelenberg, 2001:101):

1. Government funds should not be used to advance a specific religion or denomination.
2. All religious and civil society institutions should have fair access to public funds.
3. The identity of different religious communities should be respected and accepted in order for them to play an effective role.
4. The state could never shift its own responsibility to provide social services to other sectors, but it must find a balance between its own role and the utilisation of religious and other service providers.

The EFSA Institute has promoted a religion-state partnership, based on the benefits offered by utilising religious networks. Such benefits include the financial capacity said to exist within these networks, and the capacity for fundraising to take place in a structured, accountable way. The range of services offered on a voluntary basis has also been expounded. However, instead of promoting a partnership on the basis of what the religious sector is able to offer in terms of resources, the religious sector is being challenged to take up a more comprehensive and critical role in development. The religious sector should become a stronger moral and critical voice against the injustices accruing within society, especially regarding the ever increasing disparity between rich and poor. It is proposed that the religious sector in South Africa will only gain credibility by becoming a rigorous exponent itself in implementing social development and empowerment (Swart, 2004:30,33,34).

2.10. Other Strategic Considerations

Should a church choose to become involved in its community, there are a number of factors that should be taken into consideration. Such factors include: having a strategy for social development, considering the value of networking, and obtaining information.

2.10.1. A Strategy for Social Development

When considering the approach that will be adopted for a church's outreach activities, it is crucial that it is understood that there are two main approaches which could be utilised. Approaches used to address social issues can be broadly categorised as being either social welfare or social development in nature. It is important to understand each of these approaches, since each impacts differently on resources and recipients. Social welfare is traditionally regarded as a philanthropic approach, where relief is provided to individuals in need. Social development on the other hand strives to assist recipients in becoming self-reliant (Koegelenberg, 2001:98). Social development then, as discussed earlier in this chapter, is a strategy which can assist local churches in tackling the issues in their community. It involves a process of empowering or enabling people to articulate their needs, and then working to increase their capacity to meet these needs through self-reliant action (Corney, 2003:49; Erasmus & Mans, 2004:36-37).

Adopting an approach such as social development would ensure that a church's outreach activities become focused on certain priorities and do not occur on an ad-hoc basis (Koegelenberg, 2005:3). This results in programmes that are beneficial to recipients, and also ensures that resources are utilised in a manner which is not wasteful (Bethea, 2004:27). The interaction produced between the church and recipients of social development projects is of such a nature that rapport is developed, resulting in lasting working relationships as both parties contribute to the development process. Becoming genuinely involved in each others lives provides a platform from which the church is able to bring the gospel to bear on participants' lives in a practical way.

Social development requires that time is taken to get to know participants and research the needs which exist. This makes the process of social development more organic and holistic than social welfare. It is an approach which can neither be hurried nor forced into a

stringent formula – the process of social development will be distinct among different participants and situations (Corney, 2003:45, 50).

Such a process requires strong leadership to facilitate initiatives, and to mobilise and secure the commitment of members within the congregation, in order to ensure that social development programmes are sustainable and to maintain a relationship with participants (Koegelenberg, 2005:3). Churches have been considered as ideal social development agents, having a great pool of volunteers, who are connected to the grassroots and who can relate personally with people (Koegelenberg, 2001:100). This notion of having a ready corps of volunteers from which to draw has, however, been argued to be a fallacy. Due to people's busy lifestyles, people have become less able and willing to give of their time, energy and commitment to church services; let alone to a process such as social development. Thus the church's ability to secure leadership and volunteers for social development activities is greatly affected (Corney, 2003:2,8).

Due to limited resources of time, skills and finances, it is essential that churches remember that they cannot address every need which is identified. Each Christian community will respond to needs in a different way at different times, according to their context. When deciding to get involved in some social response, then, the social development approach should be the preferred process (Corney, 2003:47,14). Once a church has selected the activities that it will be engaged in, it is important for them to consider how such activities will be incorporated into the structure of the church's ministries.

Structure

Churches can opt to organise their activities according to either formal or informal designs. Formal arrangements would entail establishing offices or centres from which activities will be operated. Activities which are established informally will still be properly organised, but will include a range of activities which would not require a fixed venue on a church's property from which to operate (Koegelenberg, 2001:103; Louw & Koegelenberg, 2003:4).

There are also various models which may be adopted when structuring social development activities (Corney, 2003:39,42):

- Care projects can be co-ordinated by people who are connected with the church through small group meetings which already exist, such as Bible study groups.

- A list of volunteers could be kept, and these individuals are contacted only when a particular need arises (eg. HIV/AIDS family support).
- Care teams can be established, where needs are identified and dealt with more collectively.
- Para-church organisations can be identified within the community that the church is willing to support. Such support can be financial, in kind, or by serving practically. Individuals within the congregation would then be encouraged to participate in their own time, or in specific events planned for the wider church community to be involved in (Keller, 1997:124).

From these models it is evident that differing numbers of volunteers would be required for each, and that the level of involvement varies. Once it has been confirmed how social development activities would be established within the church, it would be necessary to consider *who* would be responsible for the oversight and implementation of such activities.

Leadership of Social Development Activities

It is important to remember that a pastor leads the congregation. The stance which leadership adopts on certain issues influences the congregation's involvement (Bethea, 2004:26).

While a pastor is able to influence his congregation's involvement in social development activities, he is not to be expected to be the one implementing the projects. Each Christian has been given different ministry gifts and abilities. A pastor has been gifted with the ability to teach and should therefore be engaged in preparation to teach the Word of God in order to be a wise steward of his gifting. Others have been gifted with spiritual gifts such as "mercy", "helps" or "service" (Ephesians 4:11; Romans 12:7-8; 1 Peter 4:11). These are the people who should be identified within the congregation to lead, implement and motivate others to be involved in social development activities adopted by the church. A pastor would maintain his role by teaching on matters pertaining to social development, such as loving one's neighbour, and would oversee leadership of social development ministries to ensure that they remain gospel focused (Keller, 1997:67,75; Corney, 2003:21). The matter of spiritual gifting may not, however, be used to excuse individuals from living lives characterised by sacrificial giving, compassion, and love towards others.

These are to be seen in the lives of all believers. However, it is those who are specifically gifted in this area who will focus their ministry efforts here (Keller, 1997:75).

While people may be identified within the congregation who are gifted and willing to be involved in social development, some additional information or training may be required in order to assist with the conceptualising and implementation of projects.

2.10.2. Information and Training

The importance of obtaining accurate information before commencing a project is vital, as projects fail due to an inadequate understanding of circumstances, resources required and methods of programme implementation; not because of a lack of good intentions (Lewis, 1994:22). Therefore members of a congregation need to be not only encouraged to reach out in love towards those in need, but also equipped to do so effectively. Thus a plan is needed of how to educate and inform people so that they will embrace the biblical approach to social development as outlined earlier in this chapter (Corney, 2003:23,34).

It is maintained that by providing members of a congregation with such knowledge, errors of the past can be corrected. Many believers have been seen to concede their outreach work to “experts” in secular agencies, and as a result have missed opportunities to integrate a spiritual dimension to this work. They have not yet come to grips with the teachings of scripture which compel a Christian’s love and concern for those in need (Keller, 1997:43).

Apart from learning how to think biblically on the issue of reaching out to people in such a way as to ensure that the gospel remains the focal point of activities and how a strategy such as social development may be a more effective approach to use when engaging with people other general information would also be helpful in guiding social outreach programmes.

It is important to understand that strategies for implementing programmes need to be localised according to the needs of the specific area. One strategy for different regions will not be feasible due to the diversity existing amongst communities (Corney, 2003:51). In order to ensure that strategies are relevant, this would require adequate historical and cultural knowledge of a community, its people and their needs. Thus a needs assessment is an imperative (The Warehouse, 2007:31). There are different ways of carrying out a needs

assessment. Training is needed in this area. There is much information regarding one's community (i.e. Community Profile) which would ensure that projects are relevant and address the needs at hand, in a manner which is appropriate for those who will be participating in social development programmes (The Warehouse, 2007:31). Apart from considering the *how* and *who* of social development activities within the church, the issue of networking with role players outside the church is also important.

2.10.3. Networking

There are a number of organisations outside of the church which are able to provide the kind of information and training needed to run social development programmes. Such organisations include:

- The National Religious Association for Social Development (NRASD) – which is a network of religious networks that fosters the role of religious communities in social development (Koegelenberg, 2001:105).
- The EFSA Institute for Theological and Interdisciplinary Research – assists the church with its role in communities by researching its capacity, contribution and effectiveness to implement programmes (Landman, Bhorat, van der Berg & van Aardt, 2003:2).
- The Unit for Religion and Development Research – has undertaken an initiative to research the social development needs of local communities and to equip Faith Based Organisations within those communities to play an active role in meeting those needs. Information is also made available that can be used to plan and evaluate social outreach projects (Erasmus & Mans, 2004:4).
- The Warehouse – runs a course in Christian Social Development and Transformation. The purpose of the course is to equip people with the required skills, knowledge and attitudes for effectively implementing Christian social development principles (The Warehouse, 2007:1).

Pursuing partnerships through networking can be beneficial as it allows the risks, responsibilities, required resources and skills of a project to be shared. Addressing needs can be done more effectively and efficiently as partners are able to pool their knowledge and best practice models (Patel, 2005:283). Besides networking with organisations outside of the church, the value of networking between churches has also been noted. Consultative fora where different churches engaged in outreach ministries are able to compare strategies

can be helpful in assisting these churches to address social needs in keeping with their gospel imperative (Retief, 2006:32).

Thus churches are able to ensure that the gospel remains the centre of their outreach activities, if a more proactive approach is taken. This can be done by ensuring that the appropriate information is obtained before embarking on projects. This will include establishing a strategy to guide projects. Networking with other organisations and churches may also prove to be valuable.

2.11. Conclusion

Social development has been identified as a holistic approach for the alleviation of poverty. It synthesises economic and social elements of development, and promotes a people-centred approach. The church's stance with regards to implementing social development projects is centred around gospel imperatives. In contrast to secular development, which is designed to meet people's physical and social needs, social development undertaken by the church is characterised by being God-centred. Activities are embarked upon in order to honour God, and both social and spiritual needs are considered. Thus, it is recommended that government structure social development partnerships with the Christian community in such a way that its autonomy is respected. As yet, government has no legislation governing its interaction with the religious sector on matters of social development. A number of issues have been identified to assist the church in preserving its gospel focus in social development. Besides having a clear stance on how social development activities should be coordinated with the church's evangelism mandate, practical issues are also to be considered. These would include formulating a social development strategy and earmarking persons responsible for its coordination. Information on social development would ensure that projects are implemented efficiently and effectively. A consideration of appropriate networking would secure the optimum utilisation of scarce resources.

In conclusion, this literature review has provided a conceptual framework for this study. The following chapter will discuss the methodology.

Chapter 3 – Methodology

3.1. Introduction

This chapter seeks to familiarise the reader with the methodology that was adopted in conducting the study. The research design will be discussed, methodological considerations include the sample strategy, data collection strategy and data analysis strategy. Furthermore, the limitations of this research are highlighted.

3.2. Research Design

This study was an exploratory, qualitative study which sought to explore the perceptions that CESA pastors have concerning the nature and extent of social development projects in the Western Cape region. According to Tutty, Rothery & Grinnell (1996) an exploratory, qualitative research approach allows for an inquiry into people's perceptions, experiences, opinions and attitudes towards a certain topic. Thus, adopting this research approach enabled the researcher to gain insight into the meanings, motivations, and values that specific CESA pastors attach to their church's involvement in social development.

3.3. Sample Strategy

1. The participants of this study were obtained through the use of a non-probability sampling method. In particular the availability sampling strategy was used in selecting the Western Cape CESA churches as the target group. An availability sample is selected from people who are (1) easily contactable, (2) in close proximity to the researcher and (3) are willing to be recruited as participants (Dudley, 2005:154). When approached, both the Presiding Bishop and the Cape Area Bishop of CESA agreed to allow CESA churches within the Western Cape region to be the focus of the study (see Appendix C:116 for their letter of agreement).

2. In total, 32 CESA churches were identified as being situated within the Western Cape region (Ritztrade International, 2006:1; Church of England in South Africa, 2005:21-33). The list of these churches is appendix (Appendix A:113). Within this target group a sample of 16 churches was randomly drawn, using the simple-random sampling method. A

table of random numbers was used in order to ensure that these churches were selected in a truly random manner (Babbie, Mouton, Vorster, Prozesky, 2001:576–578).

3. A pastor from each of these 16 churches was approached to participate in an in-depth interview. Of the sixteen selected churches, one pastor refused to participate and four others had logistical problems in securing a pastor since they did not have full-time pastors. Thus as additional 5 churches had to be further sampled from the remaining population. Interviews were secured with 16 pastors. Thus the sample of this study was compiled of 16 CESA churches from the Western Cape region, with the unit of analysis being full-time church pastors.

4. In order to pilot test the interview schedule before conducting the in-depth interviews, two other churches (not part of sample) were selected.

3.4. Data Collection Strategy

The data collection strategy will be discussed as follows:

3.4.1. Qualitative Data Collection Approach

3.4.2. Data Collection Instruments

3.4.3. Apparatus for Capturing Qualitative Data

3.4.4. Steps in Data Collection Strategy

3.4.1. Qualitative Data Collection Strategy

Face-to-face in-depth interviews were conducted with the sample of 16 pastors. In-depth interviews have been defined as a conversation with the purpose of understanding the experiences of other people and the meaning that they attach to these experiences (De Vos, 2002:298). The in-depth interview, making use of a semi-structured interview schedule to guide interviews in the data collection process, encompassed a qualitative approach suitable for obtaining information for this exploratory study (Dudley, 2005:164). See Appendix D:117 for interview schedule.

3.4.2. Data Collection Instruments

A semi-structured interview schedule was developed as a guide for conducting the in-depth interviews in order for a level of consistency to be maintained between interviews (Marshall & Rossman, 1995:80). The interview schedule which was utilized is appended (Appendix D:117). The interview schedule was, however, used as a flexible guide thereby allowing the researcher to explore the individual opinions and explanations of participants (De Vos, 2002:299).

A checklist illustrating both development and welfare projects was included as part of the interview schedule (Appendix D:117). Participants were requested to indicate the items they considered to be social development in practice. This checklist therefore allowed the researcher to gain insight into the way in which participants conceptualised social development, revealing differences which existed between their concrete understanding of social development and their theoretical understanding which was elicited from the rest of the interview schedule.

3.4.3. Apparatus for Capturing Qualitative Data

A tape recorder was used, with the permission of participants, in order to capture their verbatim comments during the in-depth interviews.

3.4.4. Steps in Data Collection Strategy

1. *Permission* was gained from both the Presiding Bishop of CESA, and the Cape Area Bishop of CESA to conduct this study using CESA pastors as the unit of analysis. See Appendix C for the letter granting approval to carry out the study within Western Cape CESA churches (Appendix C:116).

2. *Random Sample Drawn:* A random sample of half of the CESA churches in the Western Cape region was drawn using a table of random numbers. A total number of 16 churches were selected.

3. *Pilot Interview Schedule:* Two churches which were not included in the sample were randomly selected. Interviews were scheduled with the pastors in order to give the researcher an opportunity to test the interview schedule. According to De Vos (2002:337) the purposes of conducting a pilot study include determining the effectiveness of data collection instruments in order to protect against possible errors which may occur while

conducting one's study. Once the pilot interviews had been conducted the wording as well as the ordering of the interview schedule was refined.

4. *Sample Contacted:* Pastors were contacted in order to arrange appointments for in-depth interviews to be conducted at their convenience.

5. *In-depth Interviews Conducted:* The researcher first obtained information about a participant's familiarity with the term 'social development'. Pastors were then asked to complete the checklist before the in-depth interviews were continued. At this point a definition of social development was provided for participants. This ensured that a common understanding of social development guided the remainder of the interview.

3.5. Data Analysis Strategy

Data obtained during the in-depth interviews was analysed according to the qualitative data analysis strategy. Thus the tape recorded interviews were transcribed, and analysed according to categories and themes that emerged. In order to achieve this, cross-sectional or categorical indexing was used to identify categories that were common throughout the different interviews (Mason, 2002:111). This process required the use of an adaptation of Tesch's (1990) eight steps as a guideline for analysing the qualitative data. In summary, this means that the transcriptions were read through a number of times while notes were made. These notes were then used to identify the themes and categories that emerged from the text (De Vos, 2002:343–344). Thus a theme analysis uncovered the common patterns as well as a range of differences in participant's responses (Dudley, 2005: 73).

The checklist was analysed according to the number of times participants ticked certain boxes. Simple bar charts were developed to present these findings graphically.

3.6. Research Limitations

3.6.1. Choice of Research Design

Making use of a research design which was predominantly qualitative in nature, meant that subjective data would be gained, which depended solely on the meaning attached to it by participants. While the purpose of an exploratory study is to gain data of such a nature,

there are limitations associated with such data due to the subjectivity of its nature (De Vos, 2002:79).

3.6.2. Sampling

The non-probability sample used in this study is relatively small, and as a result affects the ability to generalise the data. However, while one may not be able generalise the findings, these findings may still be transferable to other CESA churches within the Western Cape region (Dudley, 2005:28).

3.6.3. Choice of Data Collection Strategies

- **Use of Face-to-face In-depth Interviews:** One of the main limitations related to the use of in-depth interviews as a data collection method, is that of the researcher bias. The researcher is to ensure that questions are not asked in such a way that they evoke a desired response. In-depth interviews are also very time consuming (Marshall & Rossman, 1995:81; De Vos, 2002:305).
- **Checklist:** It is possible that participants may not have fully understood certain items on the checklist. Even though the researcher is available at the time the checklist is completed, her contributions to the completion of the checklist should to be kept to a minimum (De Vos, 2002:173). The checklist may have influenced the participants' subsequent responses.

3.6.4. Qualitative Data Analysis Strategy

Making use of the qualitative data analysis strategy to interpret the data means that data may be open to further interpretation. Therefore the researcher's interpretation could be biased, be affected by her ability to make critical judgments, and be dependent on the knowledge that she has concerning the field of study.

3.6.5. Researcher's Experience

The researcher has not conducted a study of this magnitude before. However she has completed two research studies using qualitative research designs; and has also completed both under-graduate and Honours level research courses covering the relevant research material required to conduct a mixed methodology research study.

3.7. Conclusion

This chapter has presented the research design and methodology that was adopted in the execution of the study. The main limitations which were taken into consideration were also discussed. The following chapter presents the findings of the research study.

University of Cape Town

Chapter 4 – Presentation of Findings

4.1. Introduction

This chapter presents the findings of the research. A profile of respondents will be given before presenting the framework for analysis. Data was analysed deductively. The main findings have been organised into themes related to the research objectives. The findings will be discussed according to these themes.

4.2. Profile of Respondents

Using the *2006/2007 CESA Church Lectionary* (CESA, 2005), the most recent at the time the study commenced, a list was compiled of all CESA churches in the Western cape. This produced a total number of thirty-two churches that are situated within the Western Cape region. Fifty percent of the churches were selected randomly, and their pastors were approached to participate in the study.

Confidentiality was guaranteed to respondents. However, for all sixteen pastors, anonymity was not an issue. Nevertheless the names of pastors and churches have not been mentioned. Instead each church was allocated a number between 1 and 16, and have been referred to using this number. The location of these churches have been specified so as to contextualise the data. The following table reflects the profile of the respondents that participated in the study.

Table 1. Profile of Respondents and Churches

Pastor	Age of Pastor	Number of Years working at the church	Number of pastors at the church	Church "ID" Number	Church Location
A	52	3	1	1	Brackenfell
B	58	3	1	2	Mitchells Plain
C	45	8	1	3	Khayelitsha
D	41	5½ - 6	2	4	Claremont
E	39	±2½	1	5	Somerset West
F	39	4	2	6	Somerset West
G	32	4	1	7	Tygerberg
H	53	1	1	8	Paarl
I	30-35	1	2	9	Gardens
J	39	–	1	10	Hermanus
K	50	12	1	11	Pinelands
L	67	6	1	12	George
M	37	2½	1	13	Blouberg
N	36	5	2	14	Tokai
O	41	4	1	15	Muizenberg
P	46	1½	3	16	Durbanville

This table highlights two significant issues. Firstly, a majority of churches (11 out of 16) only have one pastor. Depending on the size of the congregation, this may have serious implications regarding the pressure on their use of time, and consequently the extent of their social involvement. Secondly, a majority of the pastors have been at their current church for a period of less than three years. There are implications for pastors having to re-orientate themselves in a new church, as it takes a considerable amount of time to become familiar with the congregation and the needs of the community and to set up essential ministries.

4.3. Framework for Analysis

Table 2. Framework for Analysis

Themes	Categories	Sub-Categories
Understanding of Social Development	<ul style="list-style-type: none"> • Familiarity with the term social development • Distinguishing between social welfare and social development 	<ul style="list-style-type: none"> - no formal training - church more involved in welfare activities - defining social development - concerns
Values Underpinning Motivation	<ul style="list-style-type: none"> • Secular values and the church compared • Values which motivate the church 	<ul style="list-style-type: none"> - view basic human needs differently - how gospel impacts church's view of social development - outflow of faith
Nature and Extent of Social Development Projects	<ul style="list-style-type: none"> • Limited in the past • Factors impeding current involvement • Involvement increasing 	<ul style="list-style-type: none"> - social gospel and Apartheid - individual involvement - current social outreach programmes - gospel neutralised - government sidelining - lack of financial resources - affecting involvement - word and deed
Vision for Future Engagement	<ul style="list-style-type: none"> • An overall CESA strategy is required • Ongoing strategies 	<ul style="list-style-type: none"> - uniform approach - equipping and training of pastors - role of local church pastors - information and training - identifying needs - structure - networking - difficulty mobilising congregation

4.4. Understanding of Social Development

The discussion of this theme is related to *Objective 1*, which was to explore what CESA pastors understand by the term ‘social development’.

4.4.1. Familiarity with the Term Social Development

When considering respondents’ familiarity with the term ‘social development’, it is important to bear in mind the fact that their training has been in theology and not development (Corney, 2003:21). Respondents therefore cited varying degrees of understanding of the term ‘social development’, having encountered it through various sources. Both primary and secondary sources were quoted as means through which the term had been heard. The most frequently quoted secondary sources referred to a range of media outlets including newspapers, television or the news. Participants also acknowledged that government has made frequent mention of the term ‘social development’:

“It’s a term being used all the time. you hear it on TV all the time, you read about it in the papers...our George Herald is always referring to it” (*Pastor L*).

“A lot of jargon in the media” (*Pastor O*).

“In the context of South Africa...government trying to uplift certain communities, looking at all the social needs of people” (*Pastor G*).

A number of respondents (7) have however had greater exposure to social development either as a consequence of close contact with individuals involved in social development activities or development training; or through the various fields in which they were involved before entering the pastorate:

“My brother-in-law...he’s involved in social development” (*Pastor F*).

“One of our members of the church has done a course...we send people to be trained on social development” (*Pastor C*).

“Some people in the church are involved in things like that” (*Pastor P*).

“I’ve done some basic sociology and psychology before” (*Pastor N*).

While respondents cited various means through which they have heard the term ‘social development’, many pastors (11) acknowledged that they have never spent time thinking through the definition of social development or its implications.

“I’ve heard it, and I’m not sure I understand fully what it means” (*Pastor H*).

“I don’t know that I’ve got an in-depth understanding as to what’s involved with it...I’ve never really worked through the implications of the term” (*Pastor I*).

“Well I suppose, coming at it completely cold...” (*Pastor J*).

Therefore pastors have never considered how an approach such as social development could be used to shape or improve the social outreach initiatives of their churches (Corney, 2003:49; Erasmus & Mans, 2004:36-37).

4.4.2. Distinguishing Between Social Welfare and Social Development

Despite not having acquainted themselves with the actual meaning and implications of the term ‘social development’, most participants (12) were able to distinguish the main difference between social welfare and social development. That is, respondents recognised that while social welfare is philanthropic in nature, social development is concerned with enabling people to become self-reliant (Dutschke, 2006:15).

“The great need not just to give people stuff, but to empower people to help themselves. You know, so if you can help people to help themselves in terms of shelter and education and skills that would obviously be better than just giving them a house...Rather teach someone how to fish than give him a fish because you feed him a long time” (*Pastor G*).

“Social involvement seems to be more feeding people...and the other one is teaching them to fish for themselves” (*Pastor E*).

“Things which empower society to look after itself rather than hand-outs...involving people...are in some sort of more substantial way than just a hand-out sort of mentality...educating or equipping them with something” (*Pastor J*).

Having distinguished this difference between welfare and development, some pastors (5) expressed a concern that churches tend to be more involved in welfare type activities.

“There are probably a lot of people in the church that still believe that collecting things and giving them hand outs is what’s going to change the world...there needs to be a mind shift in terms of involvement that helps develop and sustain and where you can measure progress” (*Pastor M*).

“The church I think tends to fall into the category of social involvement rather than social development” (*Pastor E*).

Donaldson and Carlson-Thies (2003:25) affirm the perception that pastors have concerning the nature of the church’s social outreach initiatives; explaining that services offered by a church are often characterised as giving people material goods. Yet not all churches can have their outreach efforts categorised in such a manner, as some churches seek to structure their programmes according to the principles of social development (Hope Africa, 2006:1). Justification for the occasions where a church adopts a ‘charity approach’ was linked to need:

“There will be a time when you need to [provide free services to the poor], and perhaps there will be a time when you say ‘no, not anymore’” (*Pastor P*).

“I think there does come a time when one actually sees somebody desperate and you just give them clothes without asking any questions. But whether I would want to support that on a much larger scale would be a different matter” (*Pastor F*).

Thus respondents understood the concept of social welfare as being short-term relief work. A majority of pastors (12) also demonstrated a reasonably good understanding of social development. While participants could not provide theoretical definitions of social development, their understanding reflected certain principles and values which are fundamental to the process of social development, such as: sustainability, capacity building, training, empowerment and enabling participation (Patel, 2005:50; Corney, 2003:49-50).

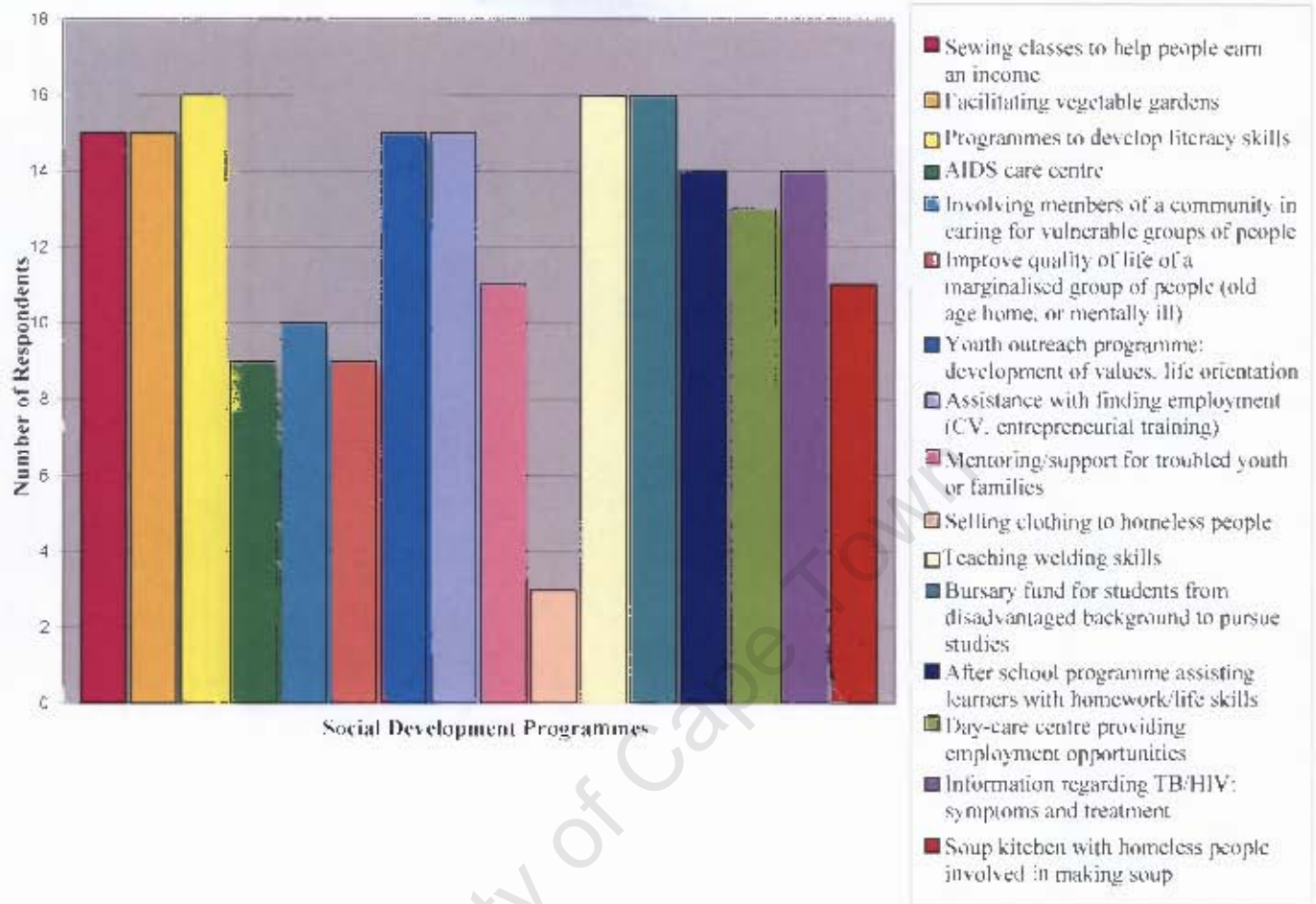
“The helping of people who are underprivileged...to try and bring up their standard of living...they really need to be taught or encouraged I think to...do their own thing towards their own upliftment... to be able to do something, even though it’s very small...it gives them a bit of money in the pocket, but it also gives them that feeling of ‘look I can do this’” (*Pastor L*).

“I see social development as actually making sure that the resources are properly shared ...that everybody therefore can make a living as they should on this earth – and that means education, and it goes into all sort of things” (*Pastor B*).

“I think primarily in equipping them through training, education, opportunities, employment” (*Pastor H*).

“I would be thinking more in the socio-economic realm. So in other words, because of economic circumstances as well as their environment that they’ve been brought up in...as to what has led to where they are at this point in time” (*Pastor M*).

The results of the checklist echo the fact that the majority of participants were able to identify social development principles as a result of their being reflected in various activities or programmes (See Diagram 1 below).

Diagram 1. Social Development Activities Recognised by Respondents

Certain programmes were readily identified as social development:

- All respondents recognised the following activities as social development: ‘developing literacy skills’; ‘teaching welding skills’ and ‘providing bursaries for people from disadvantaged backgrounds to pursue an education’.
- 15 Pastors included ‘youth outreach programmes’; ‘assisting people to find employment’; ‘sewing skills to help people earn an income’ and ‘facilitating vegetable gardens’ as social development.
- 14 Pastors considered ‘after school homework/life skills programmes’ and ‘health information campaigns (TB/HIV)’ as social development.

Therefore a consensus is evident among participants that particularly capacity building programmes are considered to be social development. These particular programmes which pastors included are examples of programmes providing vocational training, investments/assistance in education, or fostering peoples’ competencies. Such programmes are affirmed to be social development in nature (Triegaardt, 2007:10).

Although participants acknowledged empowerment as a principle of social development, only 3 pastors considered ‘selling clothes to homeless people’ to be social development. Thus respondents did not consider this to be an act which could serve to enable homeless people to contribute towards the meeting of their need for clothing in a dignified way, as opposed to accepting hand-outs (Patel, 2005:50; Corney, 2003:49).

This graph also reflects certain difficulties that some pastors had in conceptualising social development. The following programmes were scored considerably lower as being social development: ‘AIDS care centre’; ‘community care programme for vulnerable groups of people’ and ‘improving the quality of life for people such as the aged or mentally ill’. Particular concerns were raised about whether caring for the elderly, providing for the needs of babies, and medical care could be termed social development.

“I struggle with the concept of social development in the elderly...not that we shouldn’t care for the elderly, but what type of long-term goals can you have for the elderly...is that development or just care” (*Pastor H*).

“It gets tricky when you ask questions about the elderly...because you’re not really developing the elderly, so you know where do you fit them in...it is important that we take care of the elderly – is that development or not? So you know it’s probably more care than development” (*Pastor B*).

“Going there, [caring for the babies]...they’ve been left out in a field and eaten by mice, so in terms of social development – will that fall into the category?” (*Pastor G*).

“But then you’re also providing a service to the community – and it’s not charity, it’s medical care” (*Pastor K*).

Catering for the current nutritional, health and educational needs of children, increases their likelihood of active participation in economic activities later in life (Dutschke, 2006:14). Care of the elderly or sick can also be undertaken from a social development perspective, where the community provides support to their members in need of assistance.

A factor which seemed to confound discussion on social development, was the other terms with which participants are familiar, but not entirely sure of.

“When you talk about social development are you talking about – what’s the difference between that and community development?” (*Pastor P*).

“That was going to be my first question to you – explaining the difference between social development and social responsibility...social responsibility is kind of common in business and now church” (*Pastor J*).

“I guess social development is slightly different from just social involvement” (*Pastor E*).

These quotes reflect a number of the terms which have been adopted within the Christian community to refer to acts involved with meeting people’s needs. These terms include

social concern, social involvement, social responsibility social action or mercy ministries. It is acknowledged that these terms are used in a fluid and interchangeable way (Chester, 2005: 11). However, a clear dichotomy can be made between those terms relating to welfare or development type activities. Therefore, a failure to define these terms contributes to the continuing confusion surrounding Christian social involvement and the result can be misleading (Stott, 1982: 18).

Once the understanding that participants had concerning social development had been explored, pastors were provided with a definition of social development. This was done in order to clarify an understanding of social development that could be referred to throughout the remainder of an interview. The only factor emerging from the definition, which concerned some participants (3) was the question of whether or not people in need have the ability to determine for themselves what their needs are:

“I’m just having a concern, but it’s quite a thing ‘that it gives people the opportunity to determine for themselves what their needs are’ – I just wondered if people are always in a position to determine what their needs are, without being condescending” (*Pastor M*).

“Do you think people are in some of those situations are qualified almost to determine what their needs are...I know it sounds patronising...because they might see their needs as immediate short-term needs or whatever and not as long-term needs” (*Pastor H*).

Yet while concern was raised regarding peoples’ ability to evaluate what their needs are, social development recognises the wisdom in consulting with people regarding programmes to be undertaken. Being an approach which values the participation of people, and which seeks to increase their opportunities for decision making, social development cautions against excluding participants from this process. If participants do not acknowledge a problem, they will not perceive the need for a programme serving as its solution (The Warehouse, 2007:31). A number of respondents (7) were able to discern the wisdom in allowing or assisting beneficiaries of programmes to drive the needs identification process.

“it’s good a bottom-up approach instead of top-down, because normally we think ‘this is what they need’, but we haven’t done our research to find out is it really needed, or are we just going to be wasting money and efforts” (*Pastor O*).

“Instead of us having [our work we should ask] what would you like us to do?...they know the community. As we said, it’s about them. You see again we come, and we tell them ‘Oh, we think you need to do that’. Because we’ve got the power, we’ve got the money, we’ve got the knowledge, and so rather than coming around and say ‘hey, we’re only here just to help you’” (*Pastor E*).

“I really like this definition, because it’s people-centred. And it’s bottom-up. That’s your strength. You might have wonderful ideas, you might have resources, you might

have money, but if you don't get people to buy into that you are in a big mess. But once you get people for themselves to see the need and well look here are the resources how can we meet that need, I think it's wonderful. That's why this is very good as a definition of social development" (*Pastor C*).

Respondents recognised the value in adopting an approach such as social development for social outreach activities. The motivation given for why churches would be involved within their communities will now be explored.

4.5. Motivation for Doing Social Development

The findings of this theme are related to *Objective 2*, which was to *investigate why CESA as a denomination would get involved in social development*.

4.5.1. Secular Values and the Church Compared

When considering motives for being involved, respondents were explicit regarding the fact that the values of the church are in stark contrast to secular values, and that that would affect how the church would approach social development. Secularists and the church were regarded as having different world views, and therefore have adopted different opinions regarding basic human needs. The following quotes reflect the understanding that participants had in terms of the world's focus on physical needs:

"And so the chief end of man in the world's view is to have a happy, fulfilled life – the pursuit of enjoyment and happiness. And so social development would be going in that direction constantly" (*Pastor J*).

"I think in many worldly social development programmes...it is for the betterment of the person in terms of some material, educational or some quantifiable way...so the goal in terms of the world's social development would be limited in terms of earthly perspectives" (*Pastor N*).

Edwards (2008) affirms the world's focus on physical needs when he explains that efforts to reduce suffering and improve society are done in order to improve the human condition. This quote from *Pastor I* sums up that for Christians there is more to life than the physical needs of this world.

"For the church...is the fact that we believe there's something beyond this life, and we want people to get that – so it's not enough to just put food on the table or help somebody get a job" (*Pastor I*).

Participants affirmed the belief that God created the world to be under His decree and authority, but that man has rebelled (sinned) against God. As a consequence of this

rebellion, God's punishment is death. Jesus Christ's death on the cross is acknowledged as the atonement for sin, bringing forgiveness and eternal life (Jensen & Payne, 2003: 2-6). Respondents therefore recognised a person's greatest need as establishing a relationship with God in Jesus Christ. Holding to these beliefs, respondents were emphatic that social development addresses spiritual needs as well as the physical needs of people.

“Certainly I would say that their greatest need is to be reconciled to God and Christ. And that's not to ignore their felt needs – and it's holistic in that sense...so that along with the help that's given – making it clear to them that this might help you to feed yourself and your family in the long term, but in the much longer term there's going to be hell too” (*Pastor F*).

“The church has got a responsibility to the community that it exists within. But it's responsibility is not to help people in physical need primarily, it's job is to help people spiritually. But people are whole beings, they have social as well as spiritual sides to them...So our mandate is not to see people develop themselves economically. If people do that's great, and we rejoice in that...but our mandate is the development of relationships with people in order for them to hear the gospel...so that will include a holistic understanding of people...so these would kind of be subsidiary to the primary goal” (*Pastor D*).

As a consequence of these convictions, the primacy of the gospel is evidenced in the activities of the church (Stott, 1982: 10; Keller, 1997: 115). As such, the church's approach to social development is affected in the following ways:

- Programmes will be favoured where there is an opportunity to share the gospel.

“We would partner and get involved with social development that sees the gospel as a crucial part...I want to make sure that when I'm doing social development of whatever nature I'm getting the maximum opportunity for gospel witness” (*Pastor N*).

“As a minister who is convinced that the gospel is best medicine – not only for people's personal problems, but also for community problems – I would want to see any work that happened to help individuals, as work that is gospel driven” (*Pastor F*).

- Verbal proclamation of the gospel must form part of social development programmes

“Somebody once said: ‘you can give people sanitation and food and teach them how to all of these things, but what the church has got to offer is for these people to be able to look up to heaven and call God Father’ – which all of these things won't do unless there is a verbal aspect to it, you know and a witness, a verbal witness” (*Pastor P*).

This approach is opposed by those who propose that a Christian's social involvement is able to demonstrate and provide a commendation of the gospel, since his/her deeds would be acts done out of a genuine love and concern for others (Stott, 1982:10). However, this would negate the verbal component which defines evangelism (Woodhouse, 1988:21). An act of compassion, even though done in the name of Jesus, therefore, does not suffice as an actual explanation of the gospel, if the gospel is not verbally explained.

This focus on the gospel having to form an integral part of social development reflects the purpose of the church, which is the gathering of God's people to hear the Word of God – the gospel – so that they might know how to live as God's people (Timmis & Chester, 2005:41). Living as God's people, Christians fulfil the task of continuing Christ's mission in the world as they have been commanded (Matthew 28:18-20, Acts 1:6-11). This means being witnesses of Jesus by telling others the gospel (Timmis & Chester, 2005:9-10). Therefore, in social development, the church will be committed to the reconciliation of the poor with God through the gospel. The proclamation of the gospel must be at the heart of social outreach activities.

However, a commitment to gospel proclamation cannot be equated with a commitment to un-contextualised, crass or manipulative gospel proclamation (Chester, 2005:58). Proclaiming the gospel is to be done within the context of relationships and reciprocal conversation (Chapman, 1998:120-121). Therefore in the context of social development, gospel conversations are pursued with people while being sensitive to their desire to proceed with the conversation. Thus integrating the gospel with social development programmes does not mean that the church seeks to badger people into becoming Christians (Stott, 1982:10).

“If you're actually doing development, and you're actually concerned about the person, and the person can see that you are, then it's a little bit easier for them to ask: why are we doing this? And then you can say well: why I'm doing this is because God has changed me. Then the gospel...*be prepared to give a reason for your hope*. But we don't look at the context of it, it actually says *go out and live good lives*. And so it assumes people will ask you because you're living a godly life...Hopefully I'm painting next to another guy, and we chat and he asks me 'so why on earth are you doing this?' And I say 'well, God's grace to me'" (Pastor E).

Thus it is the aspect of integrating the gospel in social development initiatives, which reflects the unique contribution of the church in radically transforming people's lives.

While the role of the church in the formation of traditional values within society is noted, often it is the insistence on including the gospel in its initiatives which is a cause of contention between secular associates (Louw & Koegelenberg, 2003: 9; Landman, Bhorat, van der Berg & van Aardt, 2003: 2). Participants were aware of the tension caused by including the gospel in social development activities:

“And they had a very interesting scenario not so long ago where a reporter from the Washington Post was in and around the area, and he caught somebody at the hospice set up, which they've built there, telling the gospel. And he went and wrote this long fat article in the Washington Post about how Christians are using the desperately needy situations that people are finding themselves in, in order to promote their message" (Pastor F).

Such hostility and opposition to the gospel should not be surprising as a response from people holding to secular beliefs. Since they do not understand or highly appraise gospel values (John 15:18-25) (Chapman, 1998:109). Despite such reactions, the church is encouraged to maintain its beliefs whilst participating in social development. Along with other participants in social development, it has unique contributions, values and skills, and should not apologise for them (Corney, 2003:50). Considering CESA's vision, it is not surprising that such a stance would be adopted in calling for a gospel focus in social development. CESA affirms that the final source of truth and authority is the Word of God (Morrison, 1991:1). Thus in achieving its aim of responding with compassion to people in need, the focus of activity will be in adhering to and ministering the Word of God. Other churches have also professed a desire to maintain a focus on the gospel in their social activities. The Catholic Church abides by its teachings when implementing social development programmes (Catholic Welfare and Development [CWD], 2007:1).

As a result of stating the necessity of the gospel in social development initiatives, certain gospel values were evidenced to motivate the church's involvement in social outreach projects.

4.5.2. Values which Motivate the Church

The over-arching motivation identified for Christians' involvement in social outreach activities was their faith, as good deeds were understood to reflect an outflow of one's faith.

“Because I think theologically there isn't a huge problem – actually it's obvious as to how it should be happening – you know the love that we've experienced in Christ is a love that we are called to share to the world – and that certainly involves proclamation but it also involves presence and participation in the world” (*Pastor F*).

“Well I think the two are supportive...the two for me are synonymous, that's what I'm saying to you. So we're saying that the two are, you know the reason that we are socially involved comes out of the gospel mandate, so the primary reason for doing anything socially is evangelistic – is to reach people for Christ. It is not in and of itself just for the sake of developing people, it has as its purpose that. Now that is a long-term process and takes a long time with people, and is slow, but I think the two are synonymous, or should be synonymous” (*Pastor D*).

“You can not divorce it, it's right through the Bible. If I can just give you one example. What we call the Great Commission – Jesus said to His disciples: “go out and make all nations my followers”. That's the Great Commission, that's a great thing that we Christians are called to. But really we can not divorce that going out to make people God's followers and caring and loving for them. If you don't care, if you don't love them you won't even bother. But because you love them then you'll also take care of...that's including their needs. So for me social development...well we need to be careful as the church not to...it's the gospel – social action is an outflow from that. I don't see a difference. I don't see two things, I see one” (*Pastor C*).

A new life in Christ is therefore understood to produce new ways of people relating to one another (Timmis and Chester, 2005:41). Thus serving others and doing good works can be seen as indispensable evidence of salvation (Gal 5:6; James 2:18; 1John 3:16-18; Titus 2:14; Eph 2:10).

The salience of social involvement is highlighted when it is considered as an expression of Christian godliness which grows as a response to the reign of God and the grace of God in one's life (Chester, 2005b:19). To be a follower of Jesus Christ requires that such a response becomes evident in one's life as the teaching and commands of Christ begin to transform previous patterns of behaviour. This is done as commands such as living in kindness, generosity, love and active concern for one's neighbour are obeyed (Chester, 2005b:19; Corney, 2003:14). Thus the gospel is a message which impacts the way people live in their daily lives, especially in their behaviour towards the downtrodden and marginalised. Social involvement therefore reflects a unity of mind (faith) and action (deeds evidencing faith).

Faith in Jesus Christ can be considered as a catalyst for additional motivations cited as providing impetus for Christian social involvement.

(i) Honouring God

Participants described good deeds as a response of gratitude to God's grace, being done in service to God and having as their aim bringing glory to Him. This is achieved as people's lives are lived in worship to God by structuring their conduct according to His Word. Such conduct includes "[doing] good and [sharing], for with such sacrifices God is pleased" (Hebrews 13:16).

"We are concerned to honour God and look after what He created" (*Pastor J*).

"We don't do it in order to earn favour with God, or to be accepted by Him because we're in all these good works...we do things because we are already accepted, and we do them out of thankfulness for all that God has done for us" (*Pastor F*).

"But you see there is a big difference when the gospel comes to speak to you, and you look at all of these things differently. And so I know from experience that unless that happens, people doing it for the wrong motivations and it will never be lasting I don't think – you know it will last for a couple of years and then that person loses interest and then it all falls flat again. But unless it is a deeply rooted issue and rooted in such an extent that there's a group of people who are doing it because they see that God wants them to do it" (*Pastor B*).

Therefore good deeds are manifested in acts of personal devotion, no matter how costly they may be, since they result in the glory of God (Marshall, Millard, Packer & Wiseman, 1996:425). However, these acts are not merely stoical knowing that they cannot procure God's favour (Hughes, 1998:3-4).

(ii) Love vs. Guilt

A second response illustrating the outflow of one's faith, thus serving as a motivation for social involvement, is selfless love and generosity to others (Keller, 1997:58).

"The gospel mandate calls people to be involved with others. So it by definition is outward looking, and I think those 'others' would depend on the community that one's in. If one's in a community where there's lots of homeless people, then it's an obvious place to be involved...the mandate is not to be insular or inward looking, but to be outward looking. And I think that every church ought to have some sort of social outreach. Particularly in Africa, where poverty is a huge thing" (*Pastor D*).

"Look at the Lord Jesus, look at Isaiah, if you read those two I think it will be enough to tell you about that we need to be other people orientated. God says 'love your neighbour as yourself' ...and that means the gospel itself and sharing of our resources" (*Pastor B*).

It is explained that a Christian's motivation of love stems from a response to the mercy of God which has been received. The knowledge that one is a sinner who has been saved by grace alone will result in love and generosity towards the outcast and the needy (Keller, 1997:58). Keller (1997:62) goes on to explain how guilt has emerged as a motivating factor among Christians.

"Guilt can be a motivation. It's a wrong motivation, but it can be a motivation none the less" (*Pastor I*).

Since love for others comes as a response of gratitude to God's grace, guilt will not suffice as a plausible motive for good deeds (Corney, 2003:19). Why is it then that the motivation for some Christians involved in social development is guilt? Christians often hear that they should assist the needy based on the rationale that they have so much and can therefore spare the resources to do so.

"I think a lot of people in our church are affluent – they're probably all affluent" (*Pastor G*).

"But what I have found though, is that people do respond to appeal – so they will give money. Even just over this period where we had the Bibles for Pollsmoor appeal – it's been a low period, middle of winter, and school holidays and all the rest of it, but ja at this stage over R1000 has come in – and that means 20 Bibles – and R1000 isn't much in the bigger scheme of things, but as I say that's over a very low period of the year, and that money came in over two weeks. And if we push it over another couple of weeks we'll be able to give 40 Bibles" (*Pastor K*).

"Where we have our church, let me put it that way...the area, a kilometre radius around our church is stinking rich people" (*Pastor D*).

However, guilt is limited in its power to motivate Christian social action. This is because emotional conflict arises in the hearts of Christians who hear arguments such as, “How selfish you are to eat steak and drive two cars when the rest of the world is starving!” (Keller, 1997:62). Instead of serving as an impetus for social involvement, such an argument results in the re-action of defence mechanisms as Christians counter, “Can I help I was born in this country? How will it really help anyone if I stop driving two cars? Don’t I have a right to enjoy the fruits of my labour?” (Keller 1997:62). This internal conflict causes many people to turn away from the books or speakers which make them feel guilty about the needy. The grace of God operates differently. It makes Christ so precious that all one’s possessions, resources and faculties become expendable. With a joyful heart they can be offered to those in need, as they are no longer crucial to one’s happiness (Keller 1997:63).

A stark contrast is drawn between the love produced by faith in Christ and guilt as motivations for Christian social involvement; endorsed by the following quote from *Pastor B*:

“But you see there is a big difference when the gospel comes to speak to you, and you look at all of these things differently. And so I know from experience that unless that happens, people doing it for the wrong motivations and it will never be lasting I don’t think – you know it will last for a couple of years and then that person loses interest and then it all falls flat again. But unless it is a deeply rooted issue and rooted in such an extent that there’s a group of people who are doing it because they see that God wants them to do it” (*Pastor B*).

Even though good deeds may result in some personal cost, they should be carried out as an expression of faith.

(iii) Care for the Poor

A willingness to submit to Christ, as evidenced by obedience to scripture describing one’s responsibility to the poor, was also cited as a motivation for social involvement. The following quotes provide examples of Scripture references drawn on by participants:

“Your starting point has to be the Old Testament...the grace that comes through the law – mercy to servants and the less fortunate, and the widows and orphans...other key books would probably be Proverbs...also minor prophets, major prophets – Amos in particular...and when you get to the New Testament – the gospel of Luke...But the most practical New Testament book on this subject is probably James – you know true religion: looking after widows and orphans in their distress” (*Pastor K*).

“In the New Testament there’s a big emphasis on orphans and widows – that is the helpless. And James says true religion is helping the helpless...and also as Christians we must love our neighbours practically...True religion, according to James, is taking care of orphans and widows in their distress. In other words the helpless who can’t help themselves” (*Pastor G*).

However, while Scripture plainly describes a Christian's responsibility towards those less privileged than themselves, it is acknowledged that a knowledge of these verses will not result in the automatic response of Christian social involvement. Just as other Christian disciplines need to be learned, so too does social responsibility, meaning it should therefore be included in the teaching ministry of the church (Stott, 1982:9).

(iv) Impact on Evangelism

The vision of CESA explains (Cameron, 2008:11) how responding with compassion to the poor, downtrodden and outcasts is able to provide a platform for the gospel. Respondents acknowledged the way in which evangelism is impacted by social involvement.

“If the church is involved they see how we walk...then I think it will make an impact. Because people know that this church cares for us, and they will have to ask the reason why are we coming? And we will be able to tell them about Jesus” (*Pastor O*).

“I think it strengthens [the gospel]. It's giving it arms and legs. It's saying 'this glorious God that loves us so much, has come into the world to save us...this is the kind of life it produces'...It will give the love that we have for people arms and legs if we recognise this is part of the way we serve the world is by helping it to grow and develop” (*Pastor E*).

Christians have been criticised for using their good deeds as a means of promoting their beliefs and for procuring converts (Jensen, 2007:2). Concerns of this regard may be legitimate considering the phenomenon of 'rice Christians' which emerged. That is, groups of Christians were noted to make professions of faith only to continue receiving the physical benefits offered by initiating Christians. However, Christians may only be faulted if their aid was expressly provided only to believers, as this approach would be likely to produce nominal Christians (Stott, 1982:10; Keller, 1997:110-111). If however, aid is extended to anyone in need, it is the motives of beneficiaries of the aid that are questionable.

Christians' involvement should rather be based on establishing relationships with people, born out of a genuine motive of love. It is in such a context that a natural Christian longing to share the gospel of salvation out of concern for people's spiritual well-being could be expressed (Bethea, 2004:10).

(v) Christian Maturity

The benefits for Christians which come as a result of engaging in social outreach programmes has also been cited as motivation for involvement.

“People will stop being selfish, especially in rich areas...Social action has lots of spiritual benefits for the church...two Bible study groups are now praying for Rodney and praying for the people...they are thinking about other people and other people that are not as well-off as them and their spiritual life...I think there will be difficulties. I think a lot of people in our church are affluent – they’re probably all affluent and I think it would be a real test of their spirituality to be involved in a poorer area, with poorer people and leave their comfort zone” (*Pastor G*).

“I think there is a blessing involved in charity work – and that blessing has spin-offs, spiritual spin-offs... and spiritual blessings are walking with God and a closer relationship with the Lord” (*Pastor K*).

It is in obedience to God’s Word that Christians grow in their relationship with God and evidence godly behaviour in their lives (Ephesians 4:17-24). Therefore if God’s Word teaches regarding a concern for the poor, then spiritual growth will be experienced by those Christians who seek to glorify Christ through their actions.

These motivations provide clear evidence that pastors consider good deeds as a necessary component of a Christian’s life. Bearing these motivations in mind, the nature and extent of CESA’s involvement in social development will now be considered.

4.6. Nature and Extent of Social Development Projects

The discussion of this theme is related to *Objective 3: To determine the actual nature and extent of social development projects that are being run in CESA churches.*

4.6.1. Limited in the Past

Determining CESA’s current involvement in social development was seen to require a consideration of factors which have impacted both past and current involvement. Respondents acknowledged that CESA’s past involvement in social development has been limited.

“I think you know traditionally its been extremely weak on that” (*Pastor P*).

“I think there’s been very little that CESA’s been doing in the past really - almost nothing” (*Pastor C*).

“I don’t think it has been involved in the past” (*Pastor G*).

(i) Social Gospel

Respondents suggested that CESA's social development initiatives in the past were stymied by concerns regarding a "social gospel":

"We seem in the Church of England to be very cautious of the 'social gospel' and...because gospel imperatives are the imperatives – the most important items on the agenda, historically we have been very cautious of this 'social gospel'" (*Pastor K*).

"With time we've focused too much on just the Word or probably just protecting God's Word, that we forgot about the involvement to such an extent that there's been a divorce from what it must be in society and the teaching of the Word. I think there's been that spilt to such an extent that when you try and do stuff related to social development, they say 'no, that is the social gospel' – which is a term saying that these people don't believe in God's Word" (*Pastor O*).

"And I think probably going back to the early part of the twentieth century the church tended to resist doing this kind of thing because it was seen as what the liberals were doing" (*Pastor I*).

The term 'social gospel' describes the stance liberal theologians adopted in moving social action into the *centre* of Christian duty. Evangelicals responded by maintaining a clear distinction between evangelism and social action (Woodhouse, 1988:15). By maintaining that their good deeds would result in the transformation of society liberal theologians confused the message of the gospel, which transforms people's lives, with the life that it produces (Corney, 2003:14). However, indifference towards good deeds, demonstrated by the dichotomy between word and deed resulting from the evangelicals' position, reflects a misunderstanding of the reality that faith without deeds is dead (Stott, 1982:7).

(ii) Apartheid

CESA's minimal involvement in social development was also seen as a result of South Africa's political history.

"I think political initially. I think we developed a mentality under the Apartheid years – it's my own perceptions – we've developed a mentality of almost a rival mentality...that we were involved in gospel ministry preaching the gospel and not in politics, and I think social development and that tended to be lumped under the politics" (*Pastor H*).

"So historically we have been very cautious of this 'social gospel' – and I suppose part of the reason for that is the legacy of Apartheid, that you were very hesitant to get involved in social issues because social issues were seen as political issues" (*Pastor K*).

Concerns regarding the political aspect of social development were not unfounded, as development does have political ramifications and is not merely a managerial or administrative activity (Allen & Thomas, 2000:20; Leftwich, 2001:5). This is because one party is bound to benefit more than others through the reconfiguration of pivotal resources.

The Apartheid government recognised this, and therefore manipulated the welfare system in order to maintain the status quo (Dutschke, 2006:1; Gray & Lombard, 2008:132).

However, CESA may need to consider the ways in which their past response to Apartheid may still be impacting the denomination.

“I think the history of our country has made us not to understand each other as people of South Africa. Even within one denomination I think that has caused problems you know, not really knowing how to do things...well from this college [CESA’s theological training college] all students here, now I’m working here, I know that culture has been always a problem. You know as in ‘you know you don’t do that...it’s not culturally correct to do that’. But I think now we’re really coming out of that, we’re coming to...there are still problems in South Africa, but I think we’re coming to acknowledge that we are here as South Africans” (*Pastor C*).

A greater understanding of cultural differences is able to prevent frustrations and misunderstandings which result in conflict (Morrison, 1991:8). While improvements in this area may be forthcoming, the necessity to continue addressing the social ramifications of Apartheid is highlighted. CESA may need to consider additional issues in the area of the interaction between White, Coloured and Black congregations.

“I mean we call them churches, but they’re really mission stations if you like because that’s actually what they are, they’re not really churches – and we’ve got a couple of White guys amongst Coloured people trying to understand what makes them tick and whatever, which is very hard...I think CESA is beginning to recognise it themselves...so they’re learning, they’re growing...and they’ve done that with the right heart – they’ve planted churches everywhere and you know...some churches in the poorer areas and there were some particular ministers in the past that really were driven by that planting churches, but their emphasis has been more on planting churches and then just accepting that those churches are actually turning out to be God’s churches – and unfortunately they’ve really turned out to be...well you preach a sermon on Sunday morning kind of station...and that’s it. And then that’s what those churches have been – no attitude that actually these people, if there are people that have come to Christ, that they’ve got to grow in Christ. And so by and large, therefore although the church has been there for thirty years or whatever, you’ve ended up with churches that are actually not really Christian churches” (*Pastor B*).

When considering that the purpose of the church is to minister the Word of God in such a way that Christians are nurtured, and unbelievers are brought to salvation, CESA may be fulfilling its purpose as the church more effectively in traditionally White areas of the Western Cape. Therefore CESA needs to ask difficult questions relating to the middle class materialism which appears to characterise Western Cape congregations. Congregations need to assess their selflessness and their willingness to adapt in order to facilitate partnerships with Black and Coloured churches in gospel work.

Pastors within CESA have been encouraged to consider the implications of the church existing within an African environment. At both the 1991 and 1998 Synods, papers were presented dealing with how CESA should consider its response to the changes occurring in post-Apartheid South Africa (Morrison, 1991:1; Norman, 1998:1). Churches were made aware of the need to adapt ministries according to the various cultures within South Africa. Examples have been cited where CESA churches in other provinces have been able to achieve a level of integration and partnership between peoples of different racial groups (Morrison, 1991:8; Retief, 2007:7). However, only four participants (whose churches are situated in traditionally White areas) described partnerships existing between their own church and a church in a previously disadvantaged area. Each of these partnerships is at a different level of engagement.

“We also have a partnership with the church in Khayelitsha...And that partnership includes giving the pastors there some kind of help in their skills, but at the same time in September we're planning to partner churches in the Cape together to go and stay down there for three days at the church building and encouraging them to take a good look at their community and to see how we, together with them, could get involved in their community in a way that they would be able to continue afterwards” (*Pastor P*).

“That is a partnership between ourselves and St Thomas' Heideveld which is on the Cape Flats. So the idea is to work in the areas where the children are much more affected by those things, and Heideveld is adjacent to Langa and Nyanga and Guguletu” (*Pastor D*).

“We have an ongoing relationship with St Paul's Lavender Hill...we tend to look at St Paul's Lavender Hill under the same umbrella as two other Mitchell's Plain Churches” (*Pastor N*).

“A church in Nomzamo...it's only been going a couple of months, but the plan at the moment is to employ Peter Mukapela who started that work there...but as from next year to bring him onto the staff” (*Pastor F*).

When a dichotomy exists between social involvement and the gospel, as was apparent in CESA during the Apartheid era, the church tends to be reactionary on social issues (Woodhouse, 1988:7). This is reflected by the fact that CESA's past involvement was characterised by individual and not collective involvement.

(iii) Individual Involvement

While it was admitted that as a denomination CESA had been fairly inactive in social development in the past, participants highlighted the fact that much work was done by individuals within CESA.

“There were however individuals involved within local communities who themselves would not have been recognised necessarily by the denominational authorities. So there would have been individuals involved” (*Pastor D*).

“I would want to say that our folk in our churches have always been concerned, and have always been involved at a level” (*Pastor F*).

It is explained that Christian social involvement does not need to take the form of big projects, which require external funding. This view asserts that since good deeds are an outflow of one's faith in Christ social involvement may be characterised by individuals having a commitment to act in compassion towards those in need (Chester, 2005:133). However, while a personal outworking of one's faith in Christ is necessary, it should not be forgotten that Christians exist in a community as they meet together as the church (Corney, 2003:10-11). Thus there should be a level of collective action in social involvement. While CESA is an association of individual congregations, by aligning itself with the denomination of CESA a church binds itself to CESA's doctrines, standards and Synod decisions (Cameron, 2008: 12). Therefore while each church is independent, it is expected that adherence to the constitution of CESA should result in some unity.

CESA's past involvement in social development has been characterised by the involvement of individual members, since the 'social gospel' and Apartheid impinged on a denominational approach to considering social involvement.

4.6.2. Factors Impeding Current Involvement

While past involvement in social development was deemed negligible, participants acknowledged certain factors which impact on CESA's current involvement. These factors will be explored once an overview of CESA's current involvement is provided.

The following table provides an overview of outreach programmes run by the different churches included in this study. Some are social development projects, while others are social welfare.

Table 3. Current Social Outreach Programmes

Church & Area	Current Social Outreach Programmes
#1 Brackenfell	<ul style="list-style-type: none"> - Wallacedene: soup kitchen on Sunday with Sunday School programme that has started to train young people from Wallacedene as leaders. - Churches in Namibia Project: a lady is studying at George Whitefield College who will go and work with the women in Namibia.
#2 Mitchells Plain	<ul style="list-style-type: none"> - Elderly ladies group do sewing - A soup kitchen, just handing out soup to the poor.
#3 Khayelitsha	<p>Examples of the individual needs that have been identified and met:</p> <ul style="list-style-type: none"> - Help with school fees and tertiary education - People with business skills were identified and assisted to start small businesses - Assisting the elderly in various areas of need - Assisting an elderly woman to care for her grandchildren and mentally disabled son.
#4 Claremont	<ul style="list-style-type: none"> - UTurn: Work with adult homeless, to gospel them, and to rehabilitate them socially - Arise: Work with HIV infected and affected children. Not street children. That is a partnership between ourselves and St Thomas' Heideveld which is on the Cape Flats.
#5 Somerset West	<ul style="list-style-type: none"> - Nothing under the auspices of Cross Word. There are individual people involved in NGO's. - Been involved in Lwandle doing welfare but not development.
#6 Somerset West	<ul style="list-style-type: none"> - There are 5 or 6 ministries being driven by individuals from the church. The church supports, encourages and prays for them. - A church has been planted in Nomzano, and is based at the baby sanctuary. A youth group has also been started there. There has been opportunity to do some welfare work, which will hopefully become more developmental in nature.
#7 Tygerberg	<ul style="list-style-type: none"> - Involved in Ubuntu house for abandoned babies: financial support is given and members of the congregation are encouraged to visit the home and be involved practically.
#8 Paarl	<ul style="list-style-type: none"> - Support the Kula Street Children's Project, which supplies food to people who have taken street children into their homes. - Korean missionaries working in Somondium (a poor farming community) who are teaching computer skills and ministering the gospel. They are supported financially by the church. It is hoped that the congregation will become involved in a hands-on manner by running after-school classes for the children - Financially support children in a school for mentally and physically challenged children, as well as a missionary running a sports outreach there. - A family in the church has started looking after HIV/AIDS babies – the church is starting to get involved with them.
#9 Gardens	<ul style="list-style-type: none"> - Doing more welfare: assisting unemployed and students in the congregation. - Partner with Straatwerk: refer people to them and follow up, helping to support them.
#10 Hermanus	<ul style="list-style-type: none"> - Children's Home in Stanford: quarterly birthday parties are held for the children, and a Christmas fun-fair. - Some ladies are involved with Learn To Earn - A member of the congregation runs a swap-shop in the Zwilihle township. Children get coupons in exchange for recyclable goods. These coupons can be exchanged for food, clothing, or school items - Building a school hall for the Hermanus Christian Academy
#11 Pinelands	<ul style="list-style-type: none"> - Support a minister working at Pollsmoor Prison. - About four members of the congregation are involved in ministry at Pollsmoor Prison. - Involvement in Hope Ministries: Restorative Justice Programme.

Church & Area	Current Social Outreach Programmes
#12 George	<ul style="list-style-type: none"> - Youth For Christ: Options Clinic – Stop Kids: * Working with pregnant teenagers: giving them options besides abortion and helping those deal with trauma who have already had an abortion. * Sex education – schools programmes run in order to prevent teen pregnancies. <p>Some volunteer workers are part of the congregation. Donations in kind are given, and financial support when able to do so.</p>
#13 Blouberg	<ul style="list-style-type: none"> - Been involved with Brooklyn Hospital - Been developing Family Ministry: running parenting courses and preventative work in order to try and prevent divorce. - Outreach is called Mercy Ministry
#14 Tokai	<ul style="list-style-type: none"> - Westlake Park Community: meeting with the United Westlake Church Trust to investigate involvement. - Hope prison Ministry: some members of the congregation go into Pollsmoor Prison, while there are a team of people who pray for the ministry - Partnership with churches in Lavender Hill (St. Paul's) and in Mitchells Plain. Supporting the ministers and investigating how to develop this partnership and involvement with each other.
#15 Muizenberg	<ul style="list-style-type: none"> - Meeting the needs of individuals within the church such as food, and the elderly (eg. of a couple who were being abused by their son). - Individuals within the church are involved in various organisations including: YWAM, Cross Roads (Home for AIDS orphans), Living Hope Ministries, crisis counselling at the police station
#16 Durbanville	<p><u>Individuals</u></p> <ul style="list-style-type: none"> - Prison Ministry - Providing packs for new moms in disadvantaged areas <p><u>Small Groups (Bible Studies)</u></p> <ul style="list-style-type: none"> - Supporting an orphanage in Zimbabwe - AIDS hospice - Supporting a Straatwerk worker <p><u>Small Groups and Church</u></p> <ul style="list-style-type: none"> - Wallacedene: crèche and community profile <p><u>Church</u></p> <ul style="list-style-type: none"> - Forum for disadvantaged schools – investigating how the church can become involved (eg. with life skills and eco-schools project) - Partnership with a church in Khayelitsha - Namibia - Ministry to the Deaf in Cape Town - Partnership with Holy Trinity for Lesotho: Beads of Hope; Leadership training; Medical clinics - Cape Missions Executive – regional missionary focusing on the Cape Flats; Prison Ministry; The Y Student Ministry; and Ministry to the deaf

It is clear that social outreach activities have been initiated by local CESA churches. Only six churches explained that the execution of programmes is guided by a more collective approach rather than by individual involvement. These churches ensure that social involvement is recognised by the whole congregation.

The following factors were identified to curtail the involvement of churches in social outreach programmes.

(i) Fear that the Gospel will be Neutralised

One of the greatest fears cited by respondents, which results in a hesitancy to become involved in social outreach projects, is that they would lead to a loss of gospel focus in the church.

“So as God’s church in the world ideally you’ll be looking at the spiritual social development also alongside the others. I guess you could get distracted in a thousand different projects and then forget what God has called the church to do and to be” (*Pastor G*).

Pastors had misgivings about this due to the fact that liberal churches seemed to have already abandoned the gospel in favour of social outreach projects.

“I think that we as a denomination have just been scared – quite simply because we have seen where other churches, that are so heavily involved in social development, where they’ve ended up. And often it has meant that the gospel’s got lost in it all, or the gospel has been redefined in order to justify the work” (*Pastor F*).

And there are some liberal churches which are still doing wonderfully good humanitarian work – social development projects you could call it – but one doesn’t see much of the gospel that originated that concern. So that is a danger, it is a danger – which is again why it’s got to start with and maintain the gospel. And it must go in that order. If you start...it’s got to...our social responsibility or development has got to stem from the gospel. And we’ve got to work hard at keeping that priority right” (*Pastor J*).

Woodhouse (1988:16) affirms that without maintaining a deliberate focus on the gospel it can be sidelined. Evangelical history records how liberals set aside a gospel focus in favour of an emphasis on meeting spiritual needs (Lewis, 1994:1).

Another factor creating tension between the gospel and the ministering of services, was the realisation of the enormity of need existing in South Africa (Van Donk, Swilling, Pieterse & Parnell, 2008:223).

“I guess if I’m honest, this is probably my big fear when we start talking in terms of social development – is I think when we live in a country like South Africa, where AIDS, poverty, unemployment, poor education are such monsters, it’s easy to be distracted from the gospel because you’re trying to control the beast” (*Pastor N*).

“I think that, except to say perhaps that needs or such, that they are so great that they can swamp us and overwhelm us, and that we can get sucked into them or sidetracked by them in the sense that we become absorbed by them. So ja there possibly is a threat, because the needs especially in South Africa are so great. They’re just overwhelming” (*Pastor H*).

“You have to try and find a balance, but just the fact that needs can get overwhelming and desperate” (*Pastor I*).

The magnitude of needs and the effort required to address them was also considered a threat to the church maintaining a gospel focus due to the possible effect on a pastor’s sermon preparation. As needs become engrossing, pastors would inevitably be called upon for assistance and guidance, encroaching on their teaching preparation. Bethea (2004) acknowledges the possibility of this occurring, as congregations have been noted to rely on a pastor’s impetus for their own involvement. Raiter (2005:21) recognises, too, the moratorium of evangelism which occurs as problems of human need become more apparent.

Assuming that people will recognise the gospel as the church’s motivation for involvement was expressed by participants as a means by which a gospel focus is jeopardised. The reason cited for people beginning to assume the gospel was that projects become too big to be managed by a local church. As a project grows to accommodate ever-increasing needs, the connection between that project and the church widens.

“I think that churches through history have begun social ministries with gospel purposes and then the social ministries have become in and of themselves bigger than the gospel ministries. And church history is littered with organisations that have begun that way and lost their gospel mandate” (*Pastor D*).

“Where the social development work that they’re involved in, it was started by the local church, but just got so big and now is funded by USA and other huge organisations that actually the church has kind of lost control over it and one is asking questions of whether it’s really Christian anymore, or whether it’s really just good works done in the name of Christ that gives very little more to it... It becomes so labour intensive and so money intensive that if the link between the church and the work is too close then the social development work begins to actually drive the ministry of the church” (*Pastor F*).

This issue of starting to assume the gospel as a result of overwhelming need is particularly pertinent, considering the last evangelical congress in Lausanne (2004). Here topics were discussed which were considered to encroach upon world evangelism. However, the actual summons to evangelism was muted. Leaders of the congress maintained that the proclamation of the gospel was implied. This is cause for concern as a message proclaimed

(iii) Lack of Financial Resources

The general perception is that the church has sufficient resources to engage in social development. However, participants expressed the opposite view (Swart, 2004: 30). Respondents expressed the following concerns regarding the financial capacity required for CESA's involvement in social development to make a noticeable impact.

“Listen we're a small denomination, we're marginalized. We have limited resources. I think there's been terrific advances in our vision and outlook over the last generation. So you know, I think we're getting there. I think we're aware of the problem, it's just limitations of resources” (*Pastor K*).

“However, the church has limited resources humanly speaking, and financially and so it must put its resources into its primary goal and primary mandate” (*Pastor D*).

Ministries of mercy are costly requiring a personal investment of time, mental and emotional energy; as well as financial resources (Keller, 1997: 68). The call to undertake social involvement may therefore be synonymous with a call for Christians to radically alter their lifestyles. This is due to the fact that most Christians shape their lifestyles according to cultural values, which idolise affluence and comfort. However, Christians are challenged to live intentional lives, shaped by biblical values, instead of uncritically adopting the secular vision of 'the good life' (Chester, 2005:17-18). The willingness to carry out good deeds despite the cost of having to forfeit one's own possessions or comfort, displays submission to the Lordship of Christ (Keller, 1997:37).

(iv) Beyond Fears to Engagement

Participants were aware that the concerns of (1) the gospel being neutralised, (2) government sidelining and (3) a lack of financial resources, have impacted upon CESA's current involvement in social development. While these fears were acknowledged as valid concerns to have, it was also stated that they should not prevent the church from being involved.

“But just because there's a danger it doesn't mean we shouldn't try. That's my philosophy. You've got to do what God says” (*Pastor E*).

“Does that mean to say that you don't do it? I think it's a question at the end of the day of retaining control... I suppose it's the whole argument – just because something's abused or goes wrong, doesn't mean to say you don't do it” (*Pastor K*).

“But I don't think we should shy away from it, I just think that's where the battle is and we need to engage” (*Pastor M*).

In evangelical history social action was particularly used as an opportunity to demonstrate the change in behaviour produced by the gospel. Therefore the church would not compete with its resources in areas of involvement where secular agencies had established programmes. Instead, the church sought to be a unique witness to the gospel of Christ by engaging in social outreach where a gap in services existed (Woodhouse, 1988:14).

As a result of a funding crisis in the Department of Social Development, many essential non-governmental welfare organisations are having to close down as their funding is curtailed. Such non-governmental, not-for-profit organisations have been providing the bulk of services required to address the following social problems: substance abuse, street children, child sexual exploitation and HIV/AIDS (Lombard, 2008:126). Therefore opportunities will arise for the church to make an impact by providing gospel centred social development solutions to these social ills.

In order to be able to make a gospel impact in this way, CESA churches would need to consider and reconcile the factors creating the current tension existing between the gospel and an increased level of social involvement.

4.6.3. Involvement Increasing

The assertion that fear should not be preventing CESA from engaging in social involvement, reflects an increased awareness towards social action which has been taking place within CESA. The following explanations were provided for this increased awareness.

“I don’t think that we should necessarily separate it out as something which is an add-on to gospel ministry. I think it’s part-and-parcel of it, and flows out of it. I think in the past there’s been a very hard line drawn between evangelism and social action – seen as two completely different and separate things ...the one is part-and-parcel of the other...And I think the reality is, if we draw a line too hard we’ll spend all our time doing evangelism...So I think that the preaching, the grace and the doing of good works actually go hand-in-hand.” (*Pastor F*).

“Obviously if we are serious about gospel ministry then we’ll be serious about social involvement, and uplifting our society and our community. But proportionally – I would say it’s a part of our work. So it’s hard to say proportionally, I would say that we for example would say that perhaps income wise in our church, would be say 10%. Obviously time-wise might be different, because sometimes give more money than time. But I would say it’s significant – it should be a significant part of our ministry is social development” (*Pastor H*).

“But we’re using social development in a more positive way in terms of gospel expansion and proclamation. Whereas before we saw social development and gospel contrary to each other. We now recognise that actually social development is a means by which, through which we can do gospel proclamation. So I think that is changing” (*Pastor N*).

Thus recognising the integration which needs to exist between Christian word and deed, is bringing about an increased awareness regarding social involvement within CESA. This reflects a move towards an understanding of the gospel which, as a message of salvation (word), produces transformed behaviour (deed) (Corney, 2003:14).

As pastors begin to grapple with the different ways in which these ministries relate, the discretion of Woodhouse (1988) should be heeded. The wording used when formulating an acknowledgement that social involvement is indeed a valid Christian ministry, should be careful that it does not claim that word and deed are inseparable, equal ministries. This would negate the belief that evangelism requires a distinct verbal component (Woodhouse, 1988: 21). Advice is given that wording be chosen after careful deliberation, considering possible implications which may be drawn as a conclusion of using certain words. Although speaking on a different issue, Retief (2007:9) acknowledged that small changes within the church can have an end result of veering the church off course. Within the realm of word and deed ministry, it is the subtlety of one's words that must be considered. The following quote reflects wording which expresses the need to be engaged in social ministries, while at the same time keeping the gospel distinct. This echoes CESA's belief in the primacy of the Word of God (Morrison, 1991: 1).

“It should go along with being a Christian. Because if it's a focus we actually – we can actually lose the verbal dimension...but as long as we realise it's like the clothing around the gospel, and the gospel can't go around naked – it's not the focus, it's the clothing of what we're about...like James says you know, faith without works is dead” (*Pastor P*).

When referring to the increased awareness that has taken place, respondents cited various projects, which have been initiated within CESA, as evidence of this fact.

“Lilly of the Valley...Uturn Ministries, the St Jame's educational trust, various AIDS programmes – I know Welkom was very involved AIDS programmes. I know Christ Church Hilbrow, it's got a or a home for displaced people – something like” (*Pastor K*).

“HIV/AIDS...there CESA, especially in KwaZulu Natal and we've got a centre in Welkom, but the two projects in KwaZulu Natal are doing very well. So in HIV/AIDS...I think CESA is responding. But also when we look at St Stephen's they've got two kinds of ministries” (*Pastor C*).

The projects that were named are all well know to CESA pastors, as they are frequently mentioned both at Synod meetings, and Cape Area Council meetings. There are six projects whose reports are profiled at Synod under 'Ministry to the Poor'.

Despite the fact (1) that participants have acknowledged various motivations which should drive Christian social involvement; (2) that evidence can be provided to demonstrate the increased social awareness which has taken place within CESA; and (3) that Table 3 depicts various current social outreach programmes within local congregations of the Western Cape, there are still no formal designs guiding CESA's social involvement. This reflects thinking which has been noted within CESA that is characterised as being "reactive and based on the ongoing pragmatics of local ministry" (Norman, 1998:6).

Such thinking has characterised CESA's approach to social involvement thus far, in spite of the fact that CESA's vision encapsulates the following assertions:

- That evangelism is the duty, mandate and calling of Christians within CESA. It should involve church planting, foreign missions, local evangelism and social action emanating from Christian compassion.
- In reaching out to non-Christians, Christians should permeate all of society and not limit outreach to missionary work. This would include being concerned for the poor, the downtrodden and outcasts. We must respond with compassion to the circumstances producing social need and deprivation, not only to empathise, but also realising that these circumstances provide a platform for the gospel.

By incorporating these directives in the vision of the denomination, CESA should be thinking about social involvement on a national strategic level. Consideration should be given to issues such as: CESA's theological understanding of social involvement; the extent to which involvement should be pursued; the co-ordination of social outreach programmes; and the nature of these programmes.

The Catholic and Anglican churches provide examples of denominations which have conceptualised their stance on social responsibility. The Catholic Church has articulated its social teachings which outline the gospel values driving its social involvement. Since 1972 the Catholic Church has co-ordinated its services to the vulnerable and marginalised people in the Western Cape under the *Catholic Welfare and Development* NGO (CWD, 2007:1). Similarly the Anglican Church also co-ordinates its social action under one structure. Its social development projects are made conspicuous under the structure of *Hope Africa* (Hope Africa, 2006:1).

by a generation and then implied by the next, will be forgotten by the third generation (Raiter, 2005: 21).

It is suggested that to overcome the problem presented by a vast amount of need, a church select one or two areas of involvement. A church has limited financial and human resources and can therefore not impact on every need recognised. However, specific needs can be identified and committed to as a church's area of focus (Corney, 2003:47).

(ii) Partnering with Government Only if the Gospel is not Jeopardised

A second factor impinging upon CESA's current involvement in social development, is related to a hesitancy to partner with government. It was unanimous among respondents that they would only be prepared to partner with government in social development if it would not hinder their right to share the gospel.

“The advantage is that if we pay the bills, we've got the freedom to talk about the gospel. Where if the government pays the bills, you don't always have that freedom. But if there's situations where we could piggy-back, where we could use some of their resources and some of our resources and still have the freedom to do the gospel work that we're wanting to – then no I wouldn't be opposed” (*Pastor N*).

“I'm of the opinion that the government...want to see the problem go away and they recognise churches as one way of helping. So if government can help at certain places then fantastic. But I'm always wary of a situation of being utterly dependent because 'he who pays the piper, calls the tune'. I'm not anti entering into relationships with them and working with them, but you have to state from the beginning... 'we're Christian, we're going to pray, we're going to use the Bible...we're a Christian faith institution, this is what we believe, this is how we're going to do it'” (*Pastor I*).

Freedom to proclaim the gospel is an understandable concern for the church, taking into account that its priorities and beliefs are centred around it (Morrison, 1991:9; Chester, 2005:176). The church is not proposing that only its autonomy be maintained, but that in accordance with the Constitution (1996), that freedom of religion be respected (African National Congress, 2008). As yet, the South African government has not proposed guidelines which would safeguard the autonomy of any members of the religious sector considering partnership with them in social development. This is contrasted by efforts of the United States government to disarm the suspicion of the religious sector when partnering with government. Legislative changes were made in order to ensure that the religious character of Faith Based Organisations would be protected (Koegelenberg, 2001:101; Regan, 2003:1).

These denominations have elected to co-ordinate their responses to social involvement by structuring denominational projects under NGOs run by their churches. CESA would need to evaluate whether such an approach would be suitable to the way in which its denomination is structured. While sources such as the Synod Report particularly highlights various projects and the CESA Year Book and Lectionary lists crèches and care centres; these projects are not co-ordinated under one structure but operate independently from within local congregations. The involvement of local congregations is indicative of CESA's structure:

“That is one of the strengths and weaknesses of CESA. In terms of, we're a very lucid denomination – you know we're an association or federation of churches under the banner of the Church of England. But for all intense and purposes, financially, we are independent churches. So the denomination, although it gets levies, doesn't really employ people or have projects....the tendency is for your churches to be very inward looking. And that has effected areas such as social development or social involvement” *(Pastor K)*.

“My assessment is actually that there's a lot more going on than people think. Because we're a small denomination. characterised by small churches, therefore, with small ministries we're involved in....but always be small compared to the some of the big things that the bigger denominations and the bigger churches are doing” *(Pastor J)*.

“But it's because of how CESA operates. Because CESA we are a denomination, but we're not centrally...I don't know what's the English word...controlled, like other denominations. We're more free, we're more congregational. So I think that's why really it's individual churches. But in our synod, our Bishops they always encourage churches to think about doing these things. So there is encouragement from the leadership, from the top. But it's really the individual churches” *(Pastor C)*.

Despite the structure which will be adopted for co-ordinating the implementation and oversight of social outreach programmes, it is imperative that CESA develop denominational guidelines to inform its involvement. Part of this process would include resolving any tensions which may exist within CESA concerning word and deed ministries.

There are a number of considerations which may be seen to play a role in ensuring that CESA's vision for future engagement in social development remains gospel focused. Those identified by participants will now be discussed.

4.7. Vision for Future Engagement

The findings of this theme are related to *Objective 4*, which was to *determine the vision that CESA pastors and their members have for further engagement in social development projects*.

Strategies mentioned by participants that would assist in future involvement with social development, could be categorised as being either (1) a decisive responsibility of CESA leadership or (2) ongoing strategies to be considered by leadership as well as by local church pastors.

4.7.1. An Overall CESA Strategy is Required

The first strategy discussed pertains to CESA leadership developing clear guidelines for the denomination. It is suggested that such a strategy would need to outline an acceptable approach to conceptualising social development.

“I think there’s a need for a much clearer denominational strategy in terms of social development and the training and equipping of pastors and church councils and leaders in the church as to how they can do these things better, in a more Biblical way without losing the gospel...I think pragmatically we still don’t have a clear strategy which needs to I think be developing” (*Pastor I*).

Such guidelines would not be able to determine exactly how social development could be implemented in different churches (Retief, 2007:15). However, guidelines would be helpful in assisting pastors by: (1) highlighting dangers involved, (2) expelling myths surrounding involvement, and (3) establishing the denomination’s theological position on word/deed ministries, taking into account evangelical history (Woodhouse, 1988:23).

“I think the denomination’s role, the leadership role is to motivate, to highlight the very real dangers but to remove the fears and threats that have perhaps existed in the past [that] people have had, and to remove the myths that surround it...people fear liberation theology...so I think there we need our college to be doing input, and our leadership to be doing input at that level” (*Pastor M*).

Establishing such guidelines would result in a more uniform approach to social development amongst CESA pastors. Adopting an overall approach would also enable action to be taken against persons manifesting a spirit of autonomy that results in actions or decisions that may be contrary to the ethos of CESA (Retief, 2007:8).

The formation of guidelines to inform CESA’s approach to social involvement would require determined effort. Previous *suggestions* have been made that: (1) working groups

be formed within CESA to formulate responses to social issues appearing frequently in the news and (2) people engaging in social involvement meet to compare strategies. However steps to establish such forums have not been taken (Retief, 2006:29,31).

Strategies requiring more continuous evaluation will now be discussed.

4.7.2. Ongoing Strategies

(i) Equipping and Training Pastors

According to respondents, the role of CESA leadership could be extended to include ensuring that pastors be adequately trained and prepared to face the challenges related to the social needs that will be encountered as they endeavour to pastor their local churches. It is suggested that CESA's theological training college, George Whitefield College (GWC), may have a role to play here. It is agreed upon that in keeping with the skill and task of pastors, their primary need will be learning how to adequately handle the Bible (Retief, 2006:9,19). However, a pastor should also be equipped to know how to handle those situations which could distract his attention from this when ministering at a local church:

“I wonder if that doesn't also point to the need for...in training pastors to clearly identify – if you're going to work in Site B in Khayelitsha, you're going to be flooded with needs – how are we going to train people who go there to do Christian social development without losing their imperative to be preaching and teaching faithfully? You know it's no use just dumping a guy there and saying 'just go ahead and do it'...I think the problem that there is, is that people are swamped with needs and often aren't trained to be able to deal with those needs effectively” (*Pastor I*).

“Because we thought that as a church we need to have an impact to this community, but how can we do that – pastors are only trained here at GWC to handle the Bible... For me, and for other young pastors that's working in Khayelitsha we're not trained. We would love to see it happening, but we're not trained” (*Pastor C*).

Morrison (1991:7) agrees that the theological training of pastors within CESA needs to address the issues and problems found in Africa. It is clear that with the needs present in South Africa, training of pastors should then include an understanding of a gospel-centred approach to social development in meeting needs. This would assist pastors to think biblically regarding social development, ensuring that the gospel would remain in focus.

A second issue, critical to the discussion of CESA's future involvement in social development, and pertaining to equipping pastors, was the need to train pastors of all racial groups.

“We’ve got a couple of White guys amongst Coloured people trying to understand what makes them tick...in the ministry too we should really have Coloured ministers”
(*Pastor B*).

Leadership within CESA has recognised this area of need, bringing the issue of transformation to Synod agendas in 2006 and 2007. During 2006 different transformation committees or discussion forums were established (Retief, 2007:3). It is claimed, however, that transformation needs to begin in earnest at the level of the local church as this is where previously disadvantaged people are prepared for future Church leadership by obtaining leadership skills. It is proposed that optimal training would be afforded to such individuals by allowing them to become Rectors or hold some leadership position in a local Church community (Retief, 2007:5). It is probable that should such pastors be successfully trained, their training would occur and subsequently continue within their home communities, amongst a familiar culture (Norman, 1998:2,7). At the 2006 Synod a proposal was given for CESA to consider ways in which poorer churches could be financed (Retief, 2006:31). Since a problem already exists in financing churches and pastors within poor communities, the question is raised regarding how finances would be secured in order to ensure that additional pastors receive training in these communities.

The strategies which follow, are relevant for local churches to consider in relation to formulating a social development strategy suitable for their own context.

(ii) Role of Local Church Pastors

The role that a church pastor would play in the organisation and implementation of the church’s social development activities is the first factor to consider. Respondents asserted that their role and gifting lies in expounding scripture:

“The minister’s primary role is not to be involved in social development, the Bible is clear on that. So the minister’s primary role is to equip the Saints for works of service – that’s Ephesians 4... The social ministries almost always want me to be involved in them, and I am to some measure, but I keep reminding myself that my primary mandate is not to do it. As much as sometimes I would like to do it, but it’s the responsibility of the church, the local church” (*Pastor D*).

It was also acknowledged, however that while their responsibility is not focused on social development, pastors could not prevent it from taking place.

“I just think for a long time maybe there have been people with hearts for social intervention and development, and sometimes we as ministers have been the ones in the way of actually getting there” (*Pastor M*).

“Because if you have pastors who say ‘no, no, forget about that, guys we’ve got social services and all that’ it won’t happen. But I think our pastors, the leaders of our churches, must have a vision as well, if they do not have a vision it’s a problem to the members of the church” (*Pastor C*).

What then is a pastor’s role in social development? The following functions were identified by participants:

- *Teaching*: In teaching Christians what it means to be disciples of Jesus Christ, pastors would need to include in their teaching, the commands to live in kindness, generosity, love and in active concern for others (Chester, 2005b:19).

“I think what we need to do is teach the church that...as much about that as we teach them about actually being able to explain the gospel. I think that’s what the Bible seems to be saying. To encourage each other towards love and good deeds” (*Pastor E*).

“I kind of wonder if the church’s role isn’t to equip Christians and also to preach and teach in such a way that people begin to see that actually this is part and parcel of what it means to love your neighbour” (*Pastor F*).

Therefore, it is in being wise stewards of their own gifting, that of teaching, that pastors are able to encourage members of their congregations to be involved in social development (Corney, 2003: 21; Keller, 1997:67). This occurs as members understand and apply the Word of God which is taught, recognising that good deeds motivated by love are acts of service to both man and God (Marshall, Millard, Packer & Wiseman, 1996:425).

- *Identifying Leadership and Providing Accountability*: Pastors recognised that if they were unwilling to be the ones responsible for initiating social development programmes, they would have to identify those people gifted in this area to do so.

“And so I think people have the head-knowledge, I think they even have the heart, they just don’t always know where the needs are or what to do or how to get involved. And I think that’s my responsibility, is to constantly be talking about it, to be looking out for leadership... and to try and develop them to actually head up and sustain these ministries, so they can be self existent in the long run – so if I die or move on it’s not going to all collapse because I’ve moved out of the picture” (*Pastor M*).

“I think it would become key for me to then identify somebody who’s gifted, who loves this, who wants to do it, and to work with them and not for me to do it – or to have an understanding of what’s happening and to support and to encourage and to motivate” (*Pastor I*).

Corney (2003:21) echoes the wisdom of doing this. It is through people who have been gifted with spiritual gifts such as “mercy”, “helps” or “service” that others within the congregation are led and motivated to become involved. It was acknowledged that once

such persons are identified the need exists to disciple them in order to ensure that outreach work remains gospel focused.

“Say now this guy called Buck got involved with the Somalis – had a passion for it – I would make a thing that I would meet with Buck regularly for discipleship and prayer. And then he would go and do the stuff...I guess if it would have to work I would have to disciple those who do the actual work” (*Pastor G*).

• *Establishing the Church's Vision:* Leadership of a local church determines the congregation's involvement and stance on certain issues (Bethea, 2004:26). Pastors have recognised their ability to influence their congregations in this way:

“A church needs to have within its vision the gospel clearly defined...and I think social development...is the gospel flowing out...We looked at our vision and our focus, and we came to a mission statement. And part of that mission statement was that we need to be caring for our community...Not only to our church members, but to the community in Paarl. And so we created within our structure, a department or a...and it's on council level – we have a councilman in charge of a portfolio called 'outreach'” (*Pastor H*).

“We are busy as a church to look at our vision – and we want to be more outside focused, and reaching out to the community and not expecting the community to come into us” (*Pastor O*).

These quotes reflect the deliberate effort required in establishing gospel-centred social involvement within a church's vision.

(iii) Social Development Information and Training

Even though pastors are to be preachers of the Word and not social developers, participants acknowledged that some information and training is required when considering how to approach social outreach programmes effectively. It was recognised that such training would be necessary for both pastors and their congregation members.

“I also think that we need more professional help from a social development point of view, because I don't think that we are social developers, we are gospel sharers...I would see them as someone who can help us identify real needs in the community...training the people up to do the work – to get involved” (*Pastor A*).

“Part of our dilemma at the moment here...is what, how? The needs are great, they're big they're huge out there, but what do we do that we can make an impact?...what are the needs, how do we investigate the needs?” (*Pastor H*).

“We have sent one of our young guys to go and do social – community development at Corner Stone. Because we thought that as a church we need to have an impact to this community, but how can we do that – pastors are only trained here at GWC to handle the Bible. That's why the church has sent that young man to Corner Stone” (*Pastor C*).

Professional assistance in areas such as identifying needs, and methods of programme implementation have therefore been expressed. Becoming more familiar with an approach such as social development, ensures that a church's outreach activities become focused on

certain priorities and do not occur on an ad-hoc basis. This is because social development utilises models such as the community development process, which clearly outlines specific phases involved in the planning, implementation and evaluation of social outreach programmes. Such a model is also useful in assisting churches to address relevant needs within their community, as community profiles are compiled (The Warehouse, 2007:30-34).

(iv) Identifying Needs

As reflected in the community development model, in order to focus their social development activities, a church would need to consider an approach to adopt in identifying the needs to focus on within its community. The following methods were cited as ones currently being utilised by respondents to identify needs within their local communities:

• ***Formal Methods:***

“From time to time we’ll have a survey through the congregation on various issues”
(*Pastor M*).

“There is a group we call the *mercy ministry* group in the church. They are the ones who use their eyes particularly in those challenges in the church” (*Pastor O*).

“We are part of a very good forum of churches here. And we’re constantly hearing about what they’re doing, and what’s actually happening out there. We took a camera out into Durbanville the other day – just interviewed kids coming out of school and people in the streets about how they feel about what the issues are in Durbanville” (*Pastor P*).

• ***Informal Methods:***

“I’m intuitive...there’s no kind of deep scientific process...We just kind of do things intuitively... observation, notice” (*Pastor D*).

“To be honest the needs always just present themselves. I don’t think we’ve ever – or I’ve never been in a situation where we think to ourselves ‘oh, we’ve got people who’d like to do ministry, let’s go find something worthwhile doing” (*Pastor J*).

It is clear that some churches adopt more proactive, systematic means of identifying needs. The following quote highlights the folly of not taking time to consider the perceived needs of those with whom you would be working

“Because normally we think ‘this is what they need’, but we haven’t done our research to find out is it really needed...are we just going to be wasting money and efforts” (*Pastor O*).

The same caution is expressed by The Warehouse (2007:31), explaining that members of a community will not support a programme which they have not deemed necessary.

Common needs which have recently been identified across the various churches represented in this study, are depicted in the following table:

Table 4. Pastors and Identification of Needs

Needs	Pastors which identified the same need
Refugees and illegal immigrants	<p>Pastor G: A lot of Somali and Zimbabwean refugees in Parrow North, just over the N1.</p> <p>Pastor M: Many illegal immigrants from Nigeria and Zimbabwe</p>
Youth	<p>Pastor B: The need to develop a Community Centre which would offer teenagers an alternative recreation option to drugs and meeting on the streets. Assistance would be offered with school work and literacy skills. Addiction counselling would also be made available. Making sure the particular needs of the community are met.</p> <p>Pastor J: Drugs are a big problem amongst the youth in both the affluent and poor areas. There are no recreation options available to them outside of school, such as a sports centre for example.</p> <p>Pastor P: Greatest need in the area is for young people.</p>
Family problems	<p>Pastor A: General family problems, in particular several incidents of alcoholism.</p> <p>Pastor I: Child neglect in the area – children being left at home alone for long periods of time.</p> <p>Pastor J: Due to the number of problems with children which extend from family problems, the church will run a marriage course, inviting people from the wider community to attend.</p> <p>Pastor M: Divorce rate is high and increasing – experiencing 2nd and 3rd generation - don't know what & how to do 'family'</p> <p>Pastor O: Many street children in the area – many of whom leave home as a result of family problems</p>
Homelessness	<p>Pastor A: An escalation of homeless people in our area.</p> <p>Pastor G: There are always homeless people around.</p> <p>Pastor I: a lot of homeless people in the area.</p>
Education	<p>Pastor C: There are still very few people in the townships that get beyond high school. Within the community there is also a need for people to gain general information about saving and investing.</p> <p>Pastor E: A crèche has been identified in a neighbouring community in need of assistance. There is also a need for literacy training in the same community.</p> <p>Pastor H: A need for Adult Education in a poorer community nearby. The need for skills training and education to assist them to reach the level of Matric.</p>
Financial problems	<p>Pastor A: High unemployment rates</p> <p>Pastor C: Inability to pay for school fees</p> <p>Pastor G: There is a student residence up the road – perhaps it could be helpful to run a <i>good sense budget course</i></p> <p>Pastor I: People not being able to earn enough money to cover expenses – a lot of these people are elderly and cannot get another job. And students from disadvantaged backgrounds – do not have a lot of money, and therefore do not look after themselves very well (good meals).</p> <p>Pastor O: There is a great need for affordable accommodation in the area.</p>

Taking into consideration the fact that many churches experience similar needs within communities, the value of denominational co-operation is identified. While the actual implementation of projects within communities would differ, it would be beneficial for pastors to have the opportunity to collaborate and share ideas (Retief, 2006:29,32).

(v) Structure

Considering how a church will respond to the various needs it becomes aware of, requires that decisions be made regarding how social development activities will be structured within the church. The first decision to be made is who will be responsible for running social development activities? Respondents were unanimous that individuals within the church would have to take on this responsibility. This remains in keeping with the role of pastors already discussed.

“But it’s one person in the pew that gets a vision, and with the support of the church, launches a ministry...I think the crucial thing – is individuals having a vision, as apposed to the church having a vision. Individual Christians having a vision, and mobilising resources, and going forth” (*Pastor K*).

‘It’s leadership...so it’s not the minister’s project, it’s the person in the congregation is the leader of the project, but then they are drawing people into it ...a leader that has the passion and is able to rally other people. I think there are many people who are willing to get their hands dirty, but they want to be led – they want to be told what to do and where to go. It’s finding those people are able/willing to direct that I think is the key” (*Pastor M*).

While individuals within the church would be identified to initiate and monitor the social outreach programmes of a church, they would not be able to operate in isolation. A second consideration, then, is how social development programmes will be organised in order to secure involvement of the rest of the congregation. Corney (2003:38-47) cites various models which may be adopted, including: care within Bible study groups; committees; volunteer systems; and support of para-church organisations. Similar ways of structuring social outreach ministries were reflected by different churches in this study. The following table illustrates the various methods adopted by churches included in this study in their execution of their programmes.

Table 5. Execution of Programmes

Church & Area	Execution of Programmes
#1 Brackenfell	- Wallacedene project started by two individuals who wanted to get involved. Now supported by Bible Study groups with giving and prayer.
#3 Khayelitsha	- Due to context of the church the focus is on developing individuals and not on running projects. - A Forum/Committee of 5 people has been established, responsible for communicating identified needs and for mobilising people to action - A group of ladies: assist with visiting those in need and help with fundraising within the church – no outside funding obtained. - These groups work under the church’s council, and cannot make decisions autonomously.
#4 Claremont	UTurn: Is a registered Non-Profit Organisation. It maintains close links to the church, through a board of overseers. UTurn employs 13 staff members (full and part-time). Large volunteer basis, with many volunteers being members of the church. A lot of funding is received from the church, however corporate and private donations are also utilised.
#8 Paarl	A portfolio “outreach” has been established and been appointed to one of the church’s councilmen to oversee: - the portfolio includes: missions, evangelism and ministry to the community. - a person has been appointed under the council member to head up ministry to the community.
#9 Gardens	Build partnerships with organisations within the area, and use their expertise.
#10 Hermanus	All projects are structured under the umbrella of “Wings of Hope” – projects are invited to give feedback.
#11 Pinelands	Individuals are involved in their own capacity in various projects: - Support is given when able. - People are encouraged to get involved alongside those involved in projects.
#12 George	Support para-church organisations
#14 Tokai	Include social development under the church’s broader Missions Policy.
#15 Muizenberg	- A focus of meeting individual needs of people within the church - Set up a network for individuals involved
#16 Durbanville	- Individuals involved in own capacity - Bible study small groups are encouraged to become responsible for an outreach by adopting a project (this will be the sole responsibility of a particular small group) - Church as a whole responsible for supporting certain projects

It is evident that each church, in adopting a different method in executing its outreach programmes, would be able to comment on the effectiveness of such an approach. This points out the importance of networking.

(vi) Networking Within and Outside of CESA

Networking Within CESA

Participants expressed a desire for networking within their denomination, despite the fact that networking has been somewhat limited. The following reasons were explained to account for the current level of networking between CESA churches:

- Time Constraints:

“I think the problem that there is, is that people are swamped with needs and often aren’t trained to be able to deal with those needs effectively. And churches are often not networking very well – not because of any jealousy or anything, but just time constraints and pressure mean that these things get pushed out of the way” (*Pastor I*).

“We come together maybe three or four times a year at a Cape Area meeting. The ministers meet on a more regular basis. That’s just the ministers or Christian workers. And then once a year you have synod. Time is limited, tensions are limited, and there’s a lot on the agenda besides this kind of thing” (*Pastor K*).

- Location of Church:

“Well being stuck out here in the sticks I don’t have much networking at all. If I get to a Cape Area meeting twice a year then that’s a lot.” (*Pastor J*).

- Focus on Certain Projects:

“Those are the sort of things that are brought to fore when we have these meetings...so I mean there might be others going on that I have no knowledge of whatsoever to be honest” (*Pastor B*).

While networking is time consuming and is limited due to factors such as distance, networking within CESA would be essential to ensure a more co-ordinated approach is adopted in certain areas of social involvement. Creativity may need to be applied in establishing suitable methods of networking between churches. For example on-line data bases may be utilised, where the access to and dissemination of information is not restricted.

Networking Outside of CESA

Besides networking within CESA, some respondents have pursued partnerships with churches or organisations outside of CESA.

“[Work] reasonably closely [with] mainly with the Baptist church, and to a lesser degree with the Dutch Reformed Church” (*Pastor L*).

“We have the *Helderberg Transformation Network*, and there really is a network between the churches trying...so we’re part of the soup kitchen work...and that’s an initiative of a number of churches who have come together in order to do that” (*Pastor F*).

“I’ve started coming in and just building partnerships within the proximity where we are. So you know xxx for example who works with *Straat Werk*...we have just built a relationship and said ‘listen, what do you guys do?, how do you do it?, how can we help you? And if I’ve got somebody that comes, how do I deal with it?’” (*Pastor I*).

The primary benefit recognised as the result of networking with parties outside of CESA was the outcome of shared resources such as expertise and encouragement.

“But maybe then what one could do is, is to say to an NGO that is there, “listen here, we have got 10 people, they are prepared to do something within your structure for that community”...they know the community” (*Pastor E*).

“Look it’s an important thing. Otherwise you get in that situation where you feel that you’re little church are the only Christians in the whole of George you now. So that’s been helpful. And it’s also been encouraging to one. And we get together and pray for each other, so that’s helpful” (*Pastor L*).

Similar benefits of social development partnerships have been noted by Patel (2005). By drawing on the expertise and knowledge of persons already well versed in the implementation of social development principles, churches are able to deliver services more effectively and efficiently.

Participants did however express the following reservations with regard to networking with other role-players within their communities:

“But it’s a work which is not without compromise...But that is often the problem when you’re working inter-denominationally - it’s not everybody’s on the same page. Not everybody really understands the gospel. And actually all the gospel is just simply turned into a helping others programme, at a purely human level which ignores the reality of a relationship with God” (*Pastor F*).

“I mean the honest answer is no I never have a problem with other denominations, but I would want to be selective when I work with them. You know one of the dangers is – if I can be very honest and blunt – I don’t want to have a meeting for the sake of a meeting...You know if there’s a specific project that we can be on the same page – I mean we’ve struggled a bit, because when we’ve gone to meet with the united trust and all of that, and they’re not interested in sharing the gospel” (*Pastor N*).

Maintaining that the gospel remain the impetus of social outreach programmes, even when they are implemented through partnerships, enforces the purpose and priority of the church which is centred around the gospel.

(vii) Difficulty Mobilising Congregations

Participants expressed that perhaps one of the greatest strategies to consider in terms of social development, is how to mobilise the congregation.

“I think to mobilise the people is one of the biggest problems - to mobilise our congregation” (*Pastor A*).

“I think that’s where our difficulty lies. Is to actually get the man power, or get the people motivated...But you tell me how you get some people motivated” (*Pastor L*).

Respondents explained the factors which contribute to the difficulty of securing people’s commitment to being involved in social development:

- *Congregation*: the composition of a congregation was explained to influence a church’s involvement in the following way

“Our limitation is, because of the kind of church we are, we have no one in the after school and student, unmarried category.” (*Pastor J*).

“I think there’s always the challenge of motivating people to be involved. And particularly in church communities which are fluid things, not static things. So in every church community there’s probably a 10% movement every single year of people who join and leave” (*Pastor D*).

Therefore, in considering how to motivate one’s congregation to be involved in social development, a pastor’s strategy would need to consider: the demographics of his congregation; and the amount of new people attending the church, who may be willing to become involved if they were aware of opportunities. Thus a strategy for informing the congregation of social development opportunities would also be required.

- *Busy Lifestyles*:

“And I think some of them, they are incredibly gifted – because of where we are placed, people...the kind of jobs they have are high-flying jobs. So if they have the time to do it, they definitely have the skills...the problem is time...people are too busy because they have these high-flying jobs. So they don’t have time. And then on top of that we want them to come to Bible study, and we want them to come to ladies retreat” (*Pastor I*).

Chester (2005:137) offers advice, which may be helpful in encouraging even those who are busy to consider their own involvement in social development. It is explained that community involvement is not required to involve big projects funded by outside sources. Instead, Chester (2005:107) declares that what counts are ordinary Christians having a commitment to compassion. People are challenged to consider how acts of compassion can be built into their lifestyles.

- *Prejudices*: Considering the following quotes, a church’s strategy of motivating its congregation to be involved in social development, may require teaching in areas such as forgiveness, pride, love and care for those in need, the sacrificial nature of the Christian life, and other gospel values discussed in chapter two.

“I think a lot of people in our church are affluent – they’re probably all affluent and I think it would be a real test of their spirituality to be involved in a poorer area, with poorer people and leave their comfort zone. I think probably there might be some racism, xenophobia – so working with refugees from Africa might be a good thing for a lot of people to overcome certain prejudices because of our past.” (*Pastor G*).

“I’d like to see our involvement in the ministries that I’ve mentioned growing. Particularly the Pollsmoor ministry. But to be honest with you too – there’s a lot of resistance to prison work. Because of the situation in South Africa, and because predominantly White middle-class congregation are effected by crime – a lot of people have the attitude ‘they should be locked up and have the key thrown away; and you’re wasting you’re time – what do you want to do spending your time, any time at all down at Pollsmoor?’ ...But again people are in a comfort zone” (*Pastor K*).

In teaching members of a congregation on the motivations involved in social outreach, many of these issues would be addressed.

4.8. Conclusion

This chapter has presented the findings which emerged from the study. Participants’ understandings of the term social development were explored, bearing in mind that they have been trained theologically. Therefore training and assistance would be needed in implementing social development programmes. Respondents highlighted the differences which exist between secular values and the values of the church. According to the pastors, spiritual needs are primary. Thus the gospel imperative takes priority over development activities. Various gospel values were cited as motivation for the church’s involvement in social development. The past and current levels of CESA’s involvement in social development were discussed, explaining factors which have impinged on their involvement. Respondents also highlighted factors that impede social development. Participants’ vision for future engagement in social development was examined, noting pertinent factors to consider when establishing a strategy to guide this involvement. Factors were related to the role CESA leadership has to play, as well as considerations for local church pastors to grapple with. The following chapter presents the conclusions that could be drawn from these findings as well as future recommendations.

Chapter 5 – Conclusions and Recommendations

5.1. Introduction

This chapter presents the main conclusions based on the findings of this study. Future recommendations are also discussed.

5.2. Conclusions

The conclusions of the study will be discussed in relation to the objectives of the study.

Objective 1: To explore what CESA pastors understand by the term ‘Social Development’.

• *Understanding of Social Development:* Despite not having thought through the implications of the term ‘social development’, respondents were able to recognise that while social welfare is philanthropic in nature; social development is concerned with enabling people to become self-reliant. While respondents were able to identify principles that would then be appraised by social development, pastors expressed concerns regarding social development in the areas of the elderly, infants, and health care.

Objective 2: To investigate why CESA as a denomination would get involved in social development.

• *Secular Values and the Church Compared:* As a result of values which differ to secular values, the CESA’s approach to the use of social development was found to necessitate a verbal proclamation of the gospel. Therefore participants favoured involvement in programmes where an opportunity to share the gospel existed. It was recognised that the insistence to include the gospel in activities would cause contention between secular role-players in social development.

• *Values which Motivate the Church:* The overarching motivation for Christian social involvement was found to be that it reflects an outflow of one’s faith.

Objective 3: To determine the actual nature and extent of social development projects that are being run in CESA churches.

• *CESA's Involvement in Social Development Limited in the Past:* The denomination's level of past involvement was found to have been impinged upon by: (1) the fact that CESA was found to have been concerned with preserving the authority of scripture within the church against notions such as the 'social gospel' and (2) the politicised nature of social involvement during the Apartheid era. Involvement in the past was therefore found to be dominated by work which was done by individuals within CESA.

• *Factors Impeding Current Involvement:* Despite the fact that various outreach programmes were identified within CESA, the following factors were found to be impinging upon CESA's current involvement: (1) The fear that involvement in social development would lead to a loss of the gospel focus within the church. It was explained that such a phenomenon would occur if people were to start assuming the gospel as the church's motivation for involvement. The possibility for this was seen to exist where projects would become too big to be managed by a local church. (2) The fear that autonomy allowing the gospel to be included in social development programmes would be compromised if the church entered into social development partnerships with the government. Participants were therefore found to be willing to consider partnership with government if they could be guaranteed of their right to share the gospel. (3) A lack of financial resources.

• *CESA's Involvement Increasing:* The realisation that an integration between Christian word and deed is necessary, was found to account for an increased awareness on CESA's part to become more involved in social outreach projects. However, it was found that CESA has yet to consider social involvement on a national strategic level.

Objective 4: To determine the vision that CESA pastors and their members have for further engagement in social development projects.

• *An Overall CESA Strategy is Required:* It was found that an overall CESA strategy pertaining to social development is required for the denomination. Such a strategy would contain clear guidelines that would be helpful in assisting pastors by: (1) highlighting dangers involved, (2) expelling myths surrounding involvement, and (3) establishing the denomination's theological position on word/deed ministries, taking into account evangelical history.

• *The Equipping and Training of Pastors:* The need was found for CESA leadership to ensure that pastors be adequately trained and prepared to face the challenges related to the social needs that will be encountered as they endeavour to pastor their local churches. It was suggested that CESA's theological training college, George Whitefield College, may have a role to play here. Considering communities in which social needs abound, it was found that the training of Black and Coloured pastors within CESA is required.

• *The Role of Local Church Pastors:* The following areas of responsibility were found to be the role of local church pastors when considering social development strategies of a congregations: (1) Through teaching that pastors are able to encourage members of their congregation to be involved in social development. (2) To identify people within the congregation who have been gifted with spiritual gifts required to lead and motivate others in social development involvement. The need was found that such persons would require discipleship in order to ensure that outreach work remains gospel focused. (3) Establishing a church's vision and outlining the stance to be adopted regarding social development issues.

• *Social Development Information and Training:* A need was found for professional assistance in the following areas of social development: identifying needs within one's community, and the methods of programme implementation.

• *Identifying Needs:* It was found that only a few pastors adopt proactive means of identifying the needs present within their community. It was found that a number of churches have recently identified common needs existing between their communities. Taking this fact into consideration, the value of denominational co-operation has been identified.

• *Execution of Social Development Programmes:* It was found that individuals within the church, and not pastors themselves, have been identified as the party needing to take responsibility for leading and maintaining the social development activities of a local church. Various models were identified to be suitable methods of co-ordinating activities within the church's ministry structure.

• *Networking within CESA:* Networking between CESA churches was found to be hindered by the following factors: (1) Time constraints due to the fact that all Christian workers of CESA only meet formally three or four times a year. Time is therefore limited at such meetings, where many issues besides social development activities form part of the agenda. (2) The isolation of some churches due to the location of their community in relation to the majority of CESA churches. The distance involved in travelling to denominational meetings hinders their attendance. (3) Networking which currently exists was found to focus on the same projects each time social outreach activities are mentioned.

• *Networking Outside of CESA:* The benefit of sharing resources such as expertise and encouragement was found to be associated with networking efforts outside of CESA. A reservation was noted by respondents concerning networking outside of CESA. That was the possibility of having to compromise one's gospel focus if partners in social development do not recognise it as a priority.

• *Difficulties Mobilising One's Congregation:* It was found that one of the greatest strategies to consider in terms of social development, which pastors need to consider is knowing how to mobilise one's congregation. The following factors were found to be related to the difficulty of securing people's commitment to being involved in social development: (1) The demographics of a congregation, (2) The busy lifestyles which people lead and (3) Prejudices held by members of the congregation.

5.3. Recommendations

Bearing in mind some of the main conclusions, which have emerged from this study, the following recommendations are offered:

- that findings of this research be submitted to pastors as well as to the leadership of CESA.
- that the leadership of CESA formulate a denominational strategy outlining the stance to be adopted by CESA pastors when considering involvement in social development. It would be imperative for such a strategy to include in its guidelines CESA's theological position on the word/deed ministry debate.
- that the faculty of George Whitefield College, together with the leadership of CESA, consider the value of providing students with a brief overview of social development issues according to a gospel-centred approach. This can be done by utilising courses which are already in existence. One such course is the *Training Course in Christian Social Development and Transformation*, facilitated by The Warehouse. This course is flexible, allowing it to be structured according to the time constraints of the college. Therefore while its contents are covered over a two week period, the main learning objectives can be covered in a full day if necessary. Such a course would be helpful in providing future pastors with an understanding of: the community development process; compiling a community profile and doing a needs assessment. Arrangements can be made with NGOs that facilitate social development courses, to run a course at the college.
- that churches analyse their current outreach projects in the light of social development principles and practices. Where projects are identified as being social welfare, creativity should be used in considering how social development principles may be applied. It is suggested that churches do not need to start new areas of work, but be able to transform their current practices.
- that a database be compiled. This report highlights the various social outreach projects that local churches are engaged in. By increasing levels of networking between churches information can be shared and efforts synchronised. It is suggested that a method be sought which could be easily accessed *and* updated by individual churches themselves as information regarding their projects change.

Chapter 5 – Conclusions and Recommendations

- that social development partnerships be investigated on terms agreeable to CESA. The work of a number of organisations could be considered such as the NRASD; the EFSA Institute for Theological and Interdisciplinary Research; the Unit for Religion and Development Research; and The Warehouse. Such organisations have researched, and make available, information pertaining to church involvement in social development. Such information could be obtained and used with discretion.
- that further qualitative research be undertaken to investigate the knowledge that congregation members within CESA have regarding social development. It would be beneficial to assess their level of understanding about social development, since they are the ones who are involved in the actual implementation of programmes.
- that further research be done with the entire CESA denomination to gain an in-depth understanding of the level of involvement in outreach projects. A mixed methodology approach could be used, with quantitative and qualitative research methods.
- that further comparative studies be done with other church denominations regarding the various manners in which social development is conceptualised and implemented.
- that CESA documents be dated when published. While compiling information on CESA, it was observed that many documents are not referenced with a date or author. Thus the use of such documents is limited in terms of academic referencing standards.

5.4. End Note

In light of the findings which have emerged from this study, recommendations have highlighted the need to investigate methods of networking between CESA churches; the benefit of utilising social development courses which have already been established; and the need to investigate whether or not congregation members within CESA require training in the principles of social development. The main recommendation, which would influence strategies adopted by local churches, is the need for a denominational strategy guiding the involvement of CESA churches in social development. Such a strategy would serve as an anchor and reference point for all CESA churches as they seek to implement social development principles within their communities according to gospel principles. Having the assurance that their efforts are aligned to a gospel imperative, would ensure that churches continue boldly in outreach to their communities.

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Appendix A – List of CESA Churches in Western Cape

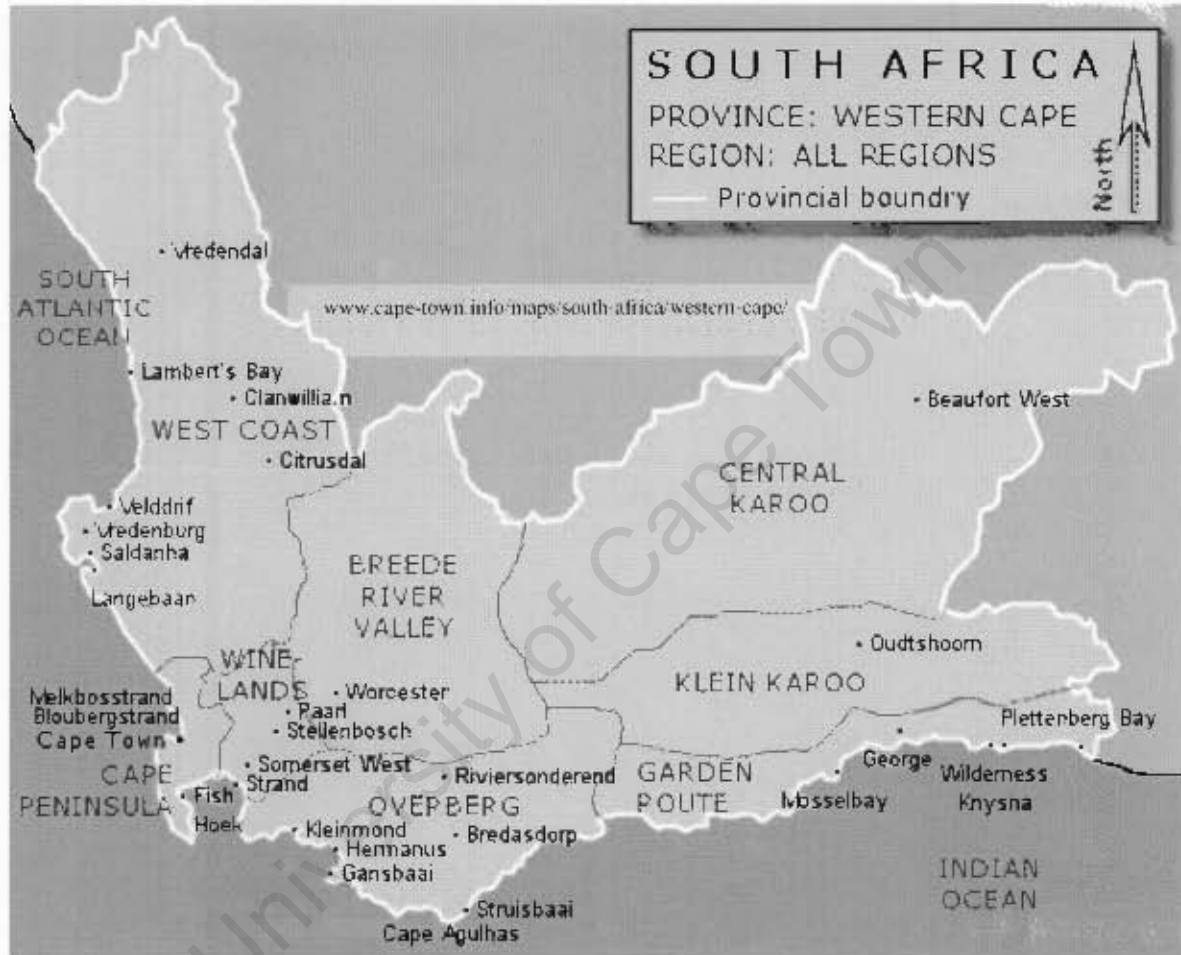
Area *	Church's Name	Tel	Postal Address
Atlantis	St Andrew's Church	5723985	P.O.Box 1418, Dassenberg, 7350
Bellville	Emmanuel Church	9763055	P.O.Box 15, Durbanville, 7551
Blouberg	Christ Church	5540654	P.O.Box 11127, Blouberg, 7443
Brackenfell	Brackenfell Community Church	9750589	P.O.Box 15, Durbanville, 7551
Bothasig	St John's Church	5586241	P.O.Box 28093, Bothasig, 7406
Cathkin	St Thomas Church	6374401	cnr Postren & Heideveld Rds, Cathkin, 7764
Claremont	St Stephen's Church	6834945	86 Belvedere Rd, Claremont, 7708
Durbanville	Durbanville Community Church	9752500	Suite 17, Private Bag X19, Durbanville, 7551
Fish Hoek	St Peter's Church	7856682	P.O.Box 37596, Vallyland, Fish Hoek, 7978
Gardens	Holy Trinity Church	4622532	P.O.Box 12611, Mill Street, 8010
George	St Philip's Church	0448841387	P.O.Box 4547, George East, 6539
Hermanus	Christ Church	0823132049	P.O.Box 169, Hermanus, 7200
Kenilworth	St James Church	6717070	P.O.Box 2180, Clareinch, 7740
Khayelitsha X532 Site B	Khayelitsha Community Church	3625879	P.O.Box 2180, Clareinch, 7740
Khayelitsha Mandela Park	Mandela Park Community Church	3675879	P.O.Box 2180, Clareinch, 7740
Lavender Hill	St Paul's Church	6744466	P.O.Box 136, Retreat, 7965
Mitchells Plain	St Luke's Church	7883272	P.O.Box 668, Caravelle, Rocklands, 7787
Mitchells Plain	Trinity Church	3762089	"Maranatha" 44 Prince's Rd, Harfield Village, Claremont, 7708
Muizenberg	Muizenberg Community Church	7881652	P.O.Box 64, Muizenberg, 7950

Appendix A – List of CESA Churches in Western Cape

Area *	Church's Name	Tel	Postal Address
Paarl	Christ Church	8722560	P.O.Box 2673, Paarl, 7620
Pinelands	St Andrew's Church	5311433	P.O.Box 47, Howard Place, Pinelands, 7450
Plumsread	St Mark's Church	7063272	P.O.Box 286, Plumstead, 7801
Rondebosch	The Message	6866637	86 Belvedere Rd, Claremont, 7708
Somerset West	Christ Church	8553379	P.O.Box 671, Somerset West, 7129
Somerset West	Crossword Evangelical Church	8854340	P.O.Box 97, Somerset Mall, Somerset West, 7137
Stellenbosch	St Paul's Church	8872669	P.O.Box 2187, Dennesig, Stellenbosch, 7601
Sybrand Park	Christ Church	6965316	43 Elgin Rd, Sybrand Park, 7700
Table View	St Matthew's Church	5572712	P.O.Box 11127, Bloubergrant, 7443
Tokai	Tokai Community Church	7151104	P.O.Box 30118, Tokai, 7966
Tygerberg	Christ Church	5598812	5 Generl Lucas Meyer Str, Welgelegen, 7500
Woodlands Park	St Timothy's Church	7038645	P.O.Box 14454, Kenwyn, 7790
Worcester	Christ Church	0233424860	15 Flamingo Str, Worcester, 6850

* Note that all areas fall within the boundaries of the Western Cape according to the Department of Land Affairs (2006)

Appendix B – Map of the Western Cape



Appendix C – Letter of Permission

GENERAL SECRETARY'S OFFICE
REV. BRIAN CAMERON

2006/08/16

TO WHOM IT MAY CONCERN

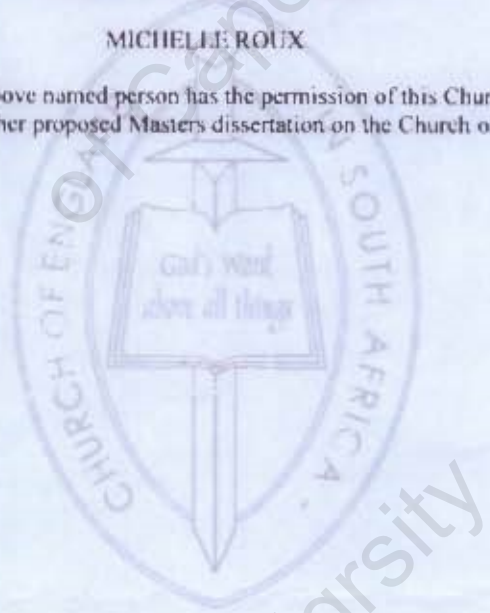
MICHELLE ROUX

This is to confirm that the above named person has the permission of this Church to do research in connection with her proposed Masters dissertation on the Church of England in South Africa

Yours faithfully

signature removed

(Rev. B.D. Cameron
General Secretary



Appendix D – Interview Schedule

1. Your Understanding of Social Development

- a) *i.* Are you familiar with the term ‘social development’?
ii. If so, where/how have you heard the term being used?
- b) *i.* What do you understand the term *social development* to mean?
ii. (**TABLE**) From all of these options, please tick those that you think are social development in action.

Social Development

Is a bottom-up approach of empowering people (people-centred)

- it puts people’s needs and aspirations and capabilities at the centre of development efforts – thus it gives people the opportunity to determine for themselves what their needs are*
- it is empowering people through skills transferral and improving their capacity to make their own decisions*
- it enables participation at all levels so that projects remain sustainable*
- it allows people to set goals that are attainable*
- It should take place holistically, including social, economic, political, cultural, environmental and spiritual dimensions*

We will look at social development which is specifically committed to areas of need and people that are poor and/or marginalised ~ people that are struggling, such as the elderly, poor, vulnerable children, offenders/prisoners, and the unemployed.

- c) *i.* Do you think that there is a difference between the way the world sees social development and the way the church sees/should see it?
ii. If yes, what should this difference be/look like?

2. The Place of Social Development in the Church

- a) *i.* Do you think that there are any gospel values which should motivate the church’s involvement in social development?
ii. In the church, how much emphasis do you think should be placed on involvement in social development activities?
- b) *i.* Do you think that being involved in social development would make a positive contribution to the evangelical gospel ministry of a church?
ii. Do you think that there are any threats to evangelical gospel ministry that exist as a result of a church being involved with social development?

3. Involvement of CESA in Social Development

- a) *i.* To what extent do you think CESA as a denomination has been involved in social development in the past?
 - ii.* Do you think that this involvement was initiated by CESA as a whole, or by individual churches?
 - iii.* Do you think that there is enough networking between churches in CESA to share information about different social development projects that churches are running?
- b) What significant issues do you think CESA has come across by engaging in social development activities?

4. Nature and Extent of Social Development Projects in Your Church

- a) How many social development projects are being run at your church?
- b) Please give a *brief* description of the people that each project aims to serve.
- c) Following questions to be asked in relation to **ONE** social development project run at the church:
 - i. Who are the beneficiaries of this project?
 - ii. What services are offered by this project?
 - iii. What was the motivation for starting this project?
 - iv. What are the mission and goals of the project?
 - v. Who runs the project? How many people are involved in the operation of the project?
 - vi. What understanding do any of these church members have of social development?
 - vii. How are the costs of this project paid for?
 - viii. What challenges/difficulties have you experienced in relation to this project?
- d) If none – What would you say the possible reasons are for this?

5. Your Church's Vision for Future Involvement in Social Development

- a) How do you try to identify areas of need within your church/community?
- b) *i.* Are there any particular needs within your church/community that you have become aware of recently?
 - ii.* Do you have any ideas for projects that your church could become involved in to meet/address any of these needs?
 - iii.* Do you think that social development would be an appropriate approach to use in order to try and do this?
- c) What difficulties do you think could be faced in implementing any of these ideas?
- d) Do you think that you and your church members have the ability to become more involved in future social development projects? Please motivate.

1(b) ii. Table of Social Development and Social Welfare Activities

Sewing classes which help people earn an income	
Providing free services to the poor	
Just handing out clothes to homeless people	
Facilitating vegetable gardens – where people can grow vegetables for themselves and also to sell	
Literacy programmes to help people with their literacy skills	
AIDS care centre which provides caring/counselling networks for HIV/AIDS victims	
Only handing out food parcels	
Community care programmes that are aimed at involving members of a community in the care of vulnerable groups of people – e.g. visiting the elderly	
The renovation/improvement of a building to improve the quality of life of a marginalised group of people – e.g. an old age home for the elderly; a hospital ward for mentally ill patients	
Youth outreach programme for the development of values and life orientation	
Helping people find employment, by doing things such as: teaching them how to write a CV; or training them in entrepreneurial skills	
Mentoring/support programmes to assist troubled youth or families – e.g. divorce mediation group	
Selling clothes to homeless people for R2	
Teaching welding to a group of boys	
Bursary fund to enable students from disadvantaged backgrounds to pursue studies	
Giving money to people who beg (without any other activities)	
After-school programmes where young learners are given assistance with homework and/or other life skills	
Day care centre which provides employment opportunities for people	
Teaching people important information about how to recognise, treat, or prevent getting illnesses such as TB or HIV/AIDS	
Soup kitchens which involve the homeless in the soup making process	

Appendix E – Notification Concerning Transcriptions

A copy of all the transcriptions has been lodged with the Supervisor of this dissertation (Dr. C. O'Brien).

Should the external examiners request these transcriptions they would be duly forwarded by the student.

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