



An assessment of Khayelitsha Churches involvement in social justice from 1994 to 2018: a public pastoral study

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Declaration

I, Thembelani Maqajana, hereby declare that the dissertation which I submit for the Degree of MTh in (Pastoral Studies) at the North-West University is my own work and has not been previously submitted by me at this or any other University for a qualification. All sources used have been indicated and duly acknowledged by means of complete references.

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Signature.....

Date.....

Name of Supervisor: Prof. Vhumani Magezi.

Signature.....

Date.....

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List of Abbreviations

ANE: Ancient Near East

C C: Covenant Code

CCMP: Church and Community mobilization process.

CoCT: City of Cape Town.

D.C: Deuteronomic-Code

DMC: Dutch Reformed Mission Church

DoHS: Department of Homeland and Safety

EE: Equal Education

FBO: Faith Based Organization

GPNPT: Global Network for Public Theology.

NEPPBT: Nodal Economic Profiling.

NGO: Non-governmental Organization.

NIV: New International Version

NPC: National Crime Prevention

NPO: Non-Profit Organization

REACH: Reformed Evangelical Anglican Church.

SAPS: South African Police Services.

SEP: Socio-Economic Research

SJC: Social Justice Coalition

SPHCWC: State Provincial Health Care System Western Cape

UMCOSA: United Methodist of Southern Africa

URDR: Unit for Religion and Development Research.

WV: World Vision

YGV: -Young Gang Violence.

Definitions of key terms

Church: The body of Christ of which he is the head and comprises of those who have accepted him as Lord and Saviour.

Development: The process that creates progress or change or growth in the social component.

Ecumenism: The belief that aims for unity among the churches and believers in Jesus Christ. The aim of ecumenism is to share programs such as missions that are helpful to the community.

Holistic: To give support that looks at the whole person. It is to minister to the whole human being.

Integration: This means bringing or incorporating something together.

Social justice: This is the view that everyone deserves economic, political, and social rights and opportunities.

Abstract

The purpose of this study is to assess the involvement of churches in Khayelitsha in matters pertaining to social justice from 1994 to 2018. Throughout this study, the researcher seeks to answer the following questions relating to the involvement of the churches (i) what is happening in Khayelitsha with regard to social justice as evidenced by the descriptive work? (ii) What is the contribution of research into our understanding of the role of the churches in Khayelitsha in matters of social justice, in terms of interpreting work? (iii) What Scriptural principles related to social justice will address the general principles of social justice? (iv) What guidelines indicate the cohesive work that will deal with the work of churches in matters of social justice in answering the above questions? The work of Osmer (2008) has been used in four works of true religious interpretation, namely the task of interpretation, the task of translation, evaluation, and opposition.

Research has shown that the work on the ground suggests that churches have not changed in their participation in social justice and that there is no clear way for churches to participate in social justice. The reason for this state of affairs is that there is no clear way for churches to have a different understanding of the role and responsibility of the church in society.

The research has shown that the church's involvement in social justice requires a thoroughly well thought approach. Churches in Khayelitsha need to discern the scriptural principles that can provide practical guidelines for churches to participate in social justice. The researcher proposes practical guidelines based on evidence obtained from the study. These guidelines address the involvement of churches in Khayelitsha and in the community.

The researcher believes the study will contribute to the public-religious discourse under the care of pastors about church involvement in social justice issues in Khayelitsha, Cape Town.

Key Words: Church, social justice, development holistic, integration, Khayelitsha.

Thesis outline

Chapter 1: Introduction and overview of dissertation

The general introduction as chapter one of the present research covers the problem posed. The main research questions, objectives, and methodology follows.

Chapter 2: The chapter analyses and outlines ways in which the churches in Khayelitsha, Cape Town have been involved in Social Justice within their context. It addresses Osmer`s descriptive task.

Chapter 3: This chapter explores the understanding of social justice among the churches in Khayelitsha. It addresses Osmer`s interpretative task.

Chapter 4: The chapter explores the theological motives that underlie social justice activities and explores how such theological motives encourage and/or discourage meaningful participation.

Chapter 5: Suggestions are made of approaches which could be employed to improve and strengthen the position of churches in engaging in social justice activities.

Chapter 6: This final chapter is presenting the conclusions that can be drawn from the findings of the study while making recommendations for churches` future involvement in social justice activities.

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Chapter 1: Introduction and Overview dissertation

1.1 Background to the Problem.

1.1.1 Holistic Ministry and Social Justice

The terms used to refer to social justice and the full Christian ministry that deal with issues affecting everyone include full mission, holistic ministry, Christian development, compassionate ministry, conversion, and church-run development. According to Woolnough and Ma (2010:4) the Absolute Mission is generally accepted as a way to Christian missions that deal with the body, mind and spirit of the individual. Woolf and Ma (2010:9) rightly stated

The good news of God focuses on the poor. Throughout the Old Testament and throughout the history of the early church in the New Testament, there was a strong message that those in need of care should be, that is, "there shall not be poor among you" (Deut. 11:11).

Concurring with Woolnough and Ma, Kerr and Ross (2010:11) state that "the fight against injustice with its clear 'good' purpose, and the work of helping all to evangelize the whole is a great controversy and politics." They also point out that God discriminates against the poor. Woolnough and Ma (2010:9) show that God loves the poor and the downtrodden throughout His Word. God hates injustice and therefore, a major feature of a ministry that encompasses all church involvement in social justice.

Christians around the world agree that a perfect mission or mission is the right way to carry out the Christian ministry (Bosch 1991:512). The researcher also argues that the true church must play a role in meeting the needs of the people, including the need for social justice. Chester (2004:61-63) summarizes the structure of the holistic approach to services by stating that "social work is the emergence of evangelism, and social work is intertwined in evangelism." Social action then can precede or accompany evangelism.

Here community actions can be followed before, or once, with the gospel. Emerging from the above synoptic discussion, it can be observed that indeed holistic mission and social justice are intertwined.

1.1.2 The voice of the Church in South African social justice

Central to this research is social justice that provides all citizens with equal opportunities, including economic opportunities. According to Cramme and Diamond (2009:6) social

justice means ensuring equitable distribution of resources, rights and opportunities. As far as 1991, Miller (1991:6) described in way that is still relevant today.

Miller (1991:6) sees social justice as referring to the idea that there are some groups and individuals who have more advantages in life than others, which prompts the need to correct the situation. Cram and Diamond (2009:6) further emphasize the resources of social justice, rights, and ensure 'good distribution' and opportunities. Agarthan (2014:13) goes on to say that social justice is not the same as kindness in that charity provides food, shelter and so on, but social justice includes a divisive component that aims to distribute resources, rights and opportunities equally. Barry (2005:76) adds that social justice includes aspects such as employment rights, anti-discrimination laws, and many other related issues. Social justice includes, among other things equal treatment of people, working to change the wrong systems and structures and looking after the weak. Social justice is deeply rooted in a 'horizontal' relationship, which means reconciling people to one another and seeking a 'just' society even though this is fundamentally linked to reconciliation with God. The focus on social justice as having a horizontal relationship and vertical relationship with God makes it a thoroughly Christian issue. So social justice can be found within the Christian framework.

Theological discussion on holistic mission under which social justice falls under reached a peak at the Lausanne conference in 1974. At this point a position was agreed by all Christians across the divide that integral mission was the appropriate way of doing Christian ministry (Magezi & Mutowa 2018:124). James and Biedbach (2014:4) summarize the Lausanne agreement focusing on social justice as follows: "Preaching the gospel and engaging in politics are part of our Christian work". The position of the Lausanne agreement is that the proclamation of the gospel and the social obligation go hand in hand. The ensuing discussion regarding full-time work after Lausanne 1974 combined a spiritual position (voice) with actions (social responsibility). For example, other discussions held at subsequent forums included the International Consultation on the Gospel Partnership and Social Development (CRESR) in Grand Rapids Michigan in June 1982 and the 1983 consultation on the Church's response to Man's need in Manila (1989) among others (Stott 1996:16). The nature of the integrated gospel (e.g. name and actions) was reaffirmed in Lausanne 2010 in Cape Town.

However, while there is general agreement among Christians that the gospel is integrated (word and deed) there has been persisting dissenting voices (Stott 1996:17). James and Biedbach (2014:4) noted that a conflict had arisen between the positions of `proclamations

and 'social actions'. While these controversies seem to be out of date, the ideas are still widely held by many Christians and expressed by some churches. Kuperus (2011:278) noted that although the church was expected to participate in social activities, the church's role was not clear and united especially in South Africa. For example, during apartheid some churches such as the Dutch Reformed Church supported the apartheid government (Kgatla 2018a:2) while in a democratic South Africa some churches supported former president Zuma despite allegations of corruption (Mthethwa 2018:1).

According to Goranzon (2011:5), prior to 1994 in South Africa, the focus of the prophetic word of the South African Council of Churches (SACC) was primarily on strengthening unity and thereafter, reconciliation. Goranzon (2011:5) goes on to say that the prophetic word of the churches refers to the voice of the church that arose during apartheid in South Africa and speaks to the world's problems of that time. As it were this voice was unwavering and continued until the fall of apartheid in 1994 when South Africa gained independence. The South African Council of Churches' (SACC) prophetic voice includes church leaders, who spoke in unison about reconciliation, peace, unity and a prosperous South Africa. Moreover, the prophetic word to the SACC in the years leading up to 1994 South Africa was a controversial, strong and true voice (Kgatla 2018a:1). Sadly, the SACC's prophetic word has weakened in democratic South Africa (Kgatla 2018a:2). One could not help but agree with Kgatla (2018a:1) when he lamented the lack of a sound prophetic voice in this post-apartheid country. Cilliers (2015:379) questions: "What is the prophetic word?" Cilliers (2015:379) believes that this is a valid question that may arise in view of the post-apartheid South African situation. Kgatla (2018a:2) states that "people like Desmond Tutu no longer preach actively, and it seems to have had an effect". Khumalo (2007:2) acknowledges that the absence of a prophetic word is a legal problem as people feel that the church can benefit, sometimes helping with problems associated with social and moral decline. Some social actors as the business sector are frustrated by the growing crime and corruption, which is why they ask the same questions about social behaviour in which the church can play a role (Kgatla 2018b:2). Resane (2016:16) and (Kgatla 2018b:2) agree that the sentiments of an inactive and weak church are strong in South Africa.

1.1.3 Social Ministry and Justice within Cape Town.

According to Black (2009:142), at the dawn of democracy in 1994 many churches abandoned their lukewarm stance towards oppression and marginalisation of black people and sought to actively participate in interventions that addressed the situation of the poor. Some church activities are being done through Faith Based Organisations (FBO) of

churches while others are just linked to churches due to their Christian foundations. For example, in the year 2000, the Pinelands Methodist Church began a project called “Phambili Ngethemba”, which in Xhosa means “Going forward with hope”. This was done as a response to a massive shack fire in the informal settlements in Langa Black (2009:142).

The organization is now registered as a non-profit organization with the department of social development. The Methodist Church in Pinelands was heavily involved in emergency services and quickly recognized the minimum needs for development in the nearby Joe Slovo community. The majority of these people were illiterate, unemployed and living in extreme poverty (Black 2009:143).

Bowers-Du Toit and Nkomo (2014:4) recorded the response from their discussions to the ongoing challenge of restorative justice in democratic South Africa. The purpose of these discussions was to examine how wealthy local congregations react to poverty and inequality. An Anglican Church pastor interviewed said that “Building a long-term relationship that acknowledges adversity and that recognizes poverty as the answer to God’s justice is important,” (Bowers-Du Toit & Nkomo 2014:4). Black (2009:145) also records that a Christian organisation in Khayelitsha, a non-profit organization known as Learn to Earn is involved in holistic development among the unemployed people. Indeed, as Black (2009:145) reports FBOs view their role as access to the poor and marginalized and to bring about justice where there is injustice.

The examples above in the Cape Town region illustrate what is happening and yet much remains to be learned.

1.1.4 The Gaps in holistic mission and social justice.

Despite the sporadic church involvement activities in social justice and general holistic mission activities, the picture of how churches are involved in social justice is not very clear. The lack of systematic documentation or scholarly analysis of the role of the churches in social justice across South Africa and in Cape Town indicates a gap in holistic mission understanding particularly at praxis level. Magezi and Mutowa (2018:124-126) argues that Meyers who has been engaged in integral (holistic) mission for over four decades together with other theologians such as Rene Padilla, John Stott, Vinay Samuel, Chris Sudgen and many others, observed that the current vacuum in holistic mission is characterised by two aspects. First, holistic mission (evangelism and social action) is now being viewed as a historical footnote. Second, people and organisations are just getting on

with Christian development (integral mission) with little or no reflection (Meyers 2010:120-122). Thus, Myers (2010:120-122) rightly asked the question: what does it mean to say, 'get on with the holistic mission' both conceptually and operationally? He (Myers 2010:121) explained that it seems once Christians agreed on the gospel validity of both evangelism and social action (i.e. at Lausanne 1974 and in brief succeeding periods), they stopped working conceptually and theologically. Meyers (2010:121) laments the deplorable state of holistic mission from 2010 onwards by stating what has not happened. He asserts:

There are very few new books on transformational development. There are very few serious programme evaluations that are genuinely holistic. There is a very little if any, serious research by Christian practitioners-very few PhD studies, almost no academic research into transformational development. There is very little new theological reflection; we are resting on the excellent work done in the 1980s. There is no new ecclesiology, and yet the question of the relationship between the Christian relief and development agency and local churches remains unclear. The bottom line is this; for the last twenty years, evangelistic holistic mission activists have acted. They've got out and done transformational development. Doing is good. But there is more doing than just acting (Meyers 2010:121).

Drawing from Meyers' observation above, Magezi and Mutowa (2018:124-126) identified the gap in holistic mission of death in serious theological reflection and shelving of serious theological reflection as no new research is being done. Second, there is some kind of integral mission operational 'black box', a vacuum on operational understanding. Further to the above gaps noted by Meyers (2010:121), within South Africa, some churches face unique challenges due to their historical association with oppression whereby they were complicit with apartheid. At the same time, in post-Apartheid South Africa, some churches associate and endorse socially unacceptable practices such as the example highlighted above of supporting President Zuma in his corruption. Thus, it is critical to examine the role that churches have played in addressing social injustice issues. To develop insight on how changes and practices are occurring, it is important to focus on a particular area such as Khayelitsha, Cape Town.

1.2 The Problem Statement

The advent of democracy in South Africa in 1994 brought a myriad of promises to citizens. Since then, national development and social justice blue prints and regulatory frameworks such as the National Development Plan and the Kairos Document have been designed to improve the situation of the poor. There is, however, a limited understanding of what the churches have been doing since 1994 to address the full mission especially in matters

relating to social injustices. Magezi and Mutowa (2018:1-5) and Mati (2013) express the view that the churches are the most prominent symbols of African society and in other parts of the world involved in social justice matters. Despite this recognition as the most important social player, scholars have identified a lack of social science analysis to understand what the churches are doing (see for example Magezi and Mutowa 2018:1-5; Mati 2013:2). There is a small systematic text and analysis of church interventions. Within South Africa and Cape Town in particular, it is noteworthy that the churches participate in various social justice programmes, but it is unclear how they did so. Worse still, sometimes the foundation of supported theology is not established. In this regard, Du Toit (2005:31) advises that the church still has to work for peace in the “superior legacy” and take appropriate and both theologically and practically in order to make the leap required for her work to be truly empowering. This step requires critical analysis.

At both the functional and religious levels in South Africa, the specific ways in which churches have engaged in social justice issues remain largely unknown, segregated and unexplained. Westfall and Dyer (2015: xvii) argue that our understanding of biblical social justice is a recurring cry of divine justice in all texts, aimed at the situation and morals of the biblical author's day but at the morals, values and oppression that characterize our current domestic and global context. They also state that social justice is not defined by words, but by action; helping the poor, caring for the marginalized and giving a voice to the oppressed (Westfall and Dyer 2015: xvii). One cannot help unless you agree with Westfall and Dyer assertions.

The church must get into social trouble as part of the proclamation of the gospel. Jesus called His Church to join Him in transforming society and becoming the voice of the voiceless (Luke 4:18-19). This study therefore contributes to understanding the existing ministers' effective methods aimed at social justice and the practical scientific and religious perspective of the churches in public life. The study also aims to develop knowledge that motivates the church to raise awareness of its responsibility to eradicate social injustice, and in doing so promoting efforts to promote social justice. The study will also contribute to encouraging the church to have biblical support in its call for unity or full mission by making churches realize their responsibility to increase God's role in its public sphere.

1.3. Research questions

Having provided the background and motivated the statement of the problem in the preceding sections, this next section presents the research that guides this study.

1.3.1 Main Research Questions

The following research question is asked to guide the study:

The overarching research question that guided this study is:

How did the churches in Khayelitsha (Cape Town) participate in social justice issues and what was established in the churches to promote social justice in the period between 1994 and 2018?

1.3.2 Sub-Research Question

To answer the above questions, the following sub-question arises:

What can we learn from the literature study on how the churches in Khayelitsha understood and promoted social justice from 1994 to 2018?

1.4. Research Aim and Objectives

1.4.1 Research Aim

The aim of this study is to assess the involvement of Khayelitsha Churches in social justice issues from 1994 to 2018 in order to understand the theology that emphasizes social justice activities.

1.4.2 Objectives

In order to respond to the research question and achieve the aim of the study, following objectives were formulated:

- (i) To explore the magnitude of Khayelitsha churches involvement in community justice activities.
- (ii) To assess the understanding of social justice in the churches, Cape Town.
- (iii) To identify the ways in which the churches in Khayelitsha, Cape Town have participated in Social Justice in their own right
- (iv) To evaluate the theological motives that underlie this participation.
- (v) To make recommendations on ways that promote and strengthen the status of churches in performing social justice activities.

1.5 Theological and Theoretical positioning of the study.

This research is underpinned by community-based education under community care. It is important to develop a conceptual framework for public employment that will lead to the

study. Social charity care is considered a theological effort in the integration of community theology, practical theology and charitable care.

Juma (2015:3) explains that public theology is about interpreting and living religious beliefs and teachings in a public place. As such public theology is also about ensuring that theology deals with problems within public spaces and not just within the church. Koopman (2012:1) has described prophetic human theology as a theological doctrine that should include the idea of a redeemed society and a new (local) human being, with new (local) habits, who engage in the social problems of their time. Miller-McLemore (2012:20) described practical theology as:

Discipline among scholars and an activity of faith among believers. And it has two other common uses: it is a method for studying theology in practice and it is a curricular area of sub disciplines in the seminary. Practical theology refers to an activity of believers seeking to sustain a life of reflective faith in the everyday life, a method or way of analysing theology in practice used by religious leaders and by teachers and students across the theological curriculum, a curricular area in theological education focused on ministerial practice and subspecialties, and, finally, an academic discipline pursued by a smaller subset of scholars to support and sustain these first three enterprises.

It is a way of doing theology in daily life that is fundamental to Christian faith. It is a theological approach that takes people's context seriously and bring it into conversation with the biblical text and theological traditions to inform praxis. Pastoral care (*cura animarum*) describes care for the whole person from a specifically Christian spiritual perspective (Lartey 1997; Mills 1990; Louw 2008).

Public practical theology is distinguished from broader practical theology based on its focus. Public practical theology focuses its examination on non-ecclesial audience, namely the public. Dreyer (2004:919) clarified that "not all practical theology is public theology, in other words aimed at a non-ecclesial general audience. Practical theology is also theology for the church, which is for a Christian audience, and is theology for an academic audience". Notably, Osmer and Schweitzer (2003:215) advised that practical theology includes a public dimension in its work. Osmer and Schweitzer (2003:218) explained that the task of public practical theology is discerned in three ways: firstly, it is about ensuring that the public is one of the audiences of practical theology. Secondly, it is to ensure that practical theology includes everyday concerns and issues in its reflection. Thirdly, practical theology should facilitate a dialogue between theology and contemporary culture. In linking public theology and pastoral care, Koppel (2015:151) maintained that:

Practicing public theology asks that pastoral care practitioners and theologians take seriously and engage mindfully with issues that concern groups of people and whole populations, rather than individual persons in isolation. Framing pastoral care ministries, education, and institutions through this larger social lens helps theorists and practitioners to refine methods and purposes for our common work.

Thus public theology acts as a larger social lens that, in the process, should lead to framing pastoral care ministries (Koppel 2015:151). Public pastoral care entails that the pastor should be 'involved with people in and for the community' (Vanhoozer & Strachan 2015:17). The pastor is a public figure in the community. Thus public pastoral care focuses on the role of religion and faith in the public square.

This study focuses on the missional perspective of church in public life. It focuses on social justice within the urban congregations in Khayelitsha, Cape Town. As such it is a public practical theology study under the sub-discipline of pastoral care with a particular focus on public pastoral care as defined above. A practical theological study approach is described by Osmer (2008:4-6) as one that is guided by four critical tasks, namely descriptive-empirical task (what is going on?), an interpretive task (why is it going on?), a normative task (what ought to be going on?) and a pragmatic task (how might we respond?). The study will, therefore be guided by the Osmer framework in relation to the four critical functions.

1.6. Research Method

1.6.1 Literature study

The study will be a literature study. This will entail analysing theological works and in the public domain. This methodology is suitable for this study as it will allow exploration and engagement on extant of literature already available both in academic and grey literature thereby allowing for critical insight and understanding.

1.6.2 Approach to gathering of literature for analysis

Literature searching: Themes for research topic such as substance and social justice in South Africa; churches and social justice in Cape Town; and many more will be used to search for books in the library and online.

Educational books and Journals: This will be accessed through the NWU library, network and other libraries in South Africa.

Internet resources: These will be found by using search engines such as Google scholar using search themes as shown above.

Snowball followed by references / sources: Sources cited in the literature will be tracked to obtain information from the main source.

Chapter 2: History and Context of Khayelitsha

2.1 Introduction

This chapter discusses the ways in which the church in Khayelitsha participates in social justice. It does so by analysing the activities carried out that were aimed at social justice by Khayelitsha churches within their context. In doing so the chapter addresses Osmer's descriptive task, which addresses the question of what is going on? The descriptive task entails gathering information to better understand the situation or context (Osmer, 2008:32).

Descriptive task is related, with the spirituality of the presence. According to Osmer (2008:33-34) it focuses on what is going on to individuals, families and churches. He was referring to the obedience of the priesthood. It is important to point out that obedience as priests, first and foremost, is the responsibility of the whole Christian community, not just leaders (Osmer 2008:35). In the case of an assembly or a community, the obedience of the priests may be informal, or formal.

The problem with this study was that the churches in Khayelitsha, Cape Town, were not involved in social justice. It is still among the poorest in Khayelitsha. This is the reason why the researcher asked this question, what happened? (Osmer 2008:4).

2.2 History and contextual situation of Khayelitsha.

Khayelitsha is one of the fastest growing townships in South Africa. It was established to evict black people from the Cape Flats and to provide residents of the more populated Gugulethu and Nyanga Township with new settlements (Ndingaye 2005; Zonke 2006; Sawyer 2007). The Department of Provisional and Local Government and Business Trust (DPLG & BT) (2007) compiled a document called *Nodal Economic Profiling Project – Khayelitsha* which highlighted several developments that had taken place in Khayelitsha. According to the DPLG & BT (2007:7), Khayelitsha was the result of the cabinet decision in 1979. In the 1980s, the apartheid government designated the Western Cape as the "Colour Labour Preferential Area" which strictly controlled and promoted development. The African townships are Sun, Moon and Gugulethu. The DPLG & BT (2007) document further indicated that Khayelitsha Advertising, a Coloured Labour Preferential policy, combined with the rapid growth of the African population in the early 1980s, caused a housing crisis in the Western Cape. In addition, the government saw the need to control the movement of African men who flocked to the city in search of work. As a result, it was

decided that in the new township, land on the old Drift Sands farm near Cape Town International Airport; Khayelitsha township (meaning "new home") be established in 1983 (DLPG & BT, 2007:7) In the years before the first settlement in Khayelitsha political violence and bloodshed became evident, largely due to the government's decision to control the movement of Africans by focusing the group on areas where it could be monitored and permanently controlled (DLPG & BT, 2007:7). Dublin and Jaglin (2014:1) argue that Khayelitsha is characterized by racial diversity and deep economic inequality with a structure that reflects the apartheid era. Located on the Cape Flats, Khayelitsha is home to more than a third of Africa's population in the city's metropolitan area, with a population of about 450,000. Khayelitsha has a variety of challenges to do with resources, housing and social problems. Each subdivision also has formal and informal housing structures (Netshikuwe, Premaan; and Lamb, 2007:6).

2.3 Demographics of Khayelitsha

According to City of Cape Town (CoCT 2011) the exact population of Khayelitsha is unclear; the average is close to 350,000 to 600,000. A Census of the City of Cape Town (CoCT 2011) conducted in 2011, put the population of Khayelitsha at 391,749, with the average house size reaching 3,30 in 2011. CoCT (2011) describes the key results of this census as follows: the number of people is predominantly Black African (99%) and 36% of those aged 20 and older have completed grade 12 or higher. It also states that 62% of the labour force (Aged 15 to 64) is employed. Again CoCT (2011) reported that 74% of households receive a monthly income of R32000 or less. Forty-five percent of households live in illegal housing while 62% of households have access to piped water when they live in or inside their backyard. 72% of households litter at least once a week (CoCT 2011). 81% of households use electricity to light their living space. According to a study conducted by Socio-economic Profile (SEP) (2017:4), the population of Khayelitsha had reached more than four million in 2016. The matric pass rate is, Matric 92.4%, while the teacher ratio is 44.7% and Grade 12 dropout is 31.7%.

2.4 Social and Economic conditions.

Khayelitsha is plagued by many social and economic conditions such as poverty, crime, violence, unemployment and poor service delivery. Here Seeking (2014:353-354) notes that the socio-economic challenges of Khayelitsha, despite the fact that the whole picture is a poor community, Khayelitsha is better understood to have a wide variety of areas, some of which have close ties to the state in a combination of social housing, employment

and social grants. Seeking (2014:353-354) also pointed out that more than half of the 11800 households in Khayelitsha live in illegal housing, although an average of almost 3000 households a year were handed over to the state in the late 1990s and 2000s. This is evidence that Khayelitsha residents were not treated very and there was a problem of injustices that was going on. This process saw many in Khayelitsha having their own homes.

2.4.1 Poverty

One of the social and economic conditions in Khayelitsha is poverty. Nissen (2019:39-40) noted that poverty in the Western Cape region as a whole is due to high levels of unemployment and lack of education among other things. SEP (2016) also reported that poverty is rampant in Khayelitsha. According to the Social Justice Coalition SJC, (2016:16) poverty is associated with the fact that many people in Khayelitsha suffer from poverty experience and this has caused a great deal of damage. Many people live in slums. De Swart (2005:102) pointed out people survive by clinging to employment edges of the formal labour market, substituting on insufficient picking that circulates through the informal economy and still relies heavily on the shock deal with uncertainty.

2.4.2 Crime in Khayelitsha

Khayelitsha is one of the crime-ridden townships; is considered one of the most dangerous townships in South Africa. According to the Department of Homeland Security (DoHS) report released in 2015 Khayelitsha was ranked second highest in the province in terms crime in black townships. The South African Police Service (SAPS) crime statistics say the same (DoHS 2015) on crime in the Khayelitsha. SAPS reported 100 000 crimes per year for 2011 and 2012. Manaliyo (2012:38) pointed out that due to the high level of poverty in Khayelitsha there are no places to go, due to the high crime rate and violence. Following an interview with a member of the Khayelitsha Road Committee, Manaliyo (2012:38) points out that "Site B residents have acknowledged that crime is real in this township and that women are at greater risk. The interviewee said they often heard women screaming for their bags and being caught in the morning when they were on the train to work or back from work in the evening". This robbery happens when the residents are going to work early in the morning and in the evening when they come back from work.

Netshikuwe, Preeman, and Lamb (2017:15) also acknowledge that even ambulances and Eskom vehicles are attacked if they are not accompanied by police or by members of the neighbourhood watch. They also observed that criminal activities were carried out by

people believed to be from other Townships such as Nyanga and Gugulethu. Locals were afraid to report them to the police. Pikoli (2014:14) emphasized that children and youth are the main victims in Khayelitsha because they are on the streets almost every day.

2.4.3 Violence in Khayelitsha

Barolsky (2014:8) emphasizes that Khayelitsha is a violent region with extremely high murder rates. Seekings (2013) agree with Barolsky and says that murder rates are the most reliable criminal measures and can be used as a "proxy" for contact crime. Many murders and crime rates are more frequently reported in Khayelitsha. seven every weekend is killed according to SAPS stats (2012/2013) The leading cause of violence is Young Gang Violence (YGV) (2014). In this regard Cutting Edge (Feb 2014) also finds that young people engage in criminals and violence strives to kill with pangas, knives, and using their hands, without a care.

Elsewhere, the National Prevention Council (NPC: n.d) says there are various reasons why young people get involved in criminal violence. They first become involved in it for personal reasons such as power, drugs, recognition and peer pressure, and friends who are members of a gang. Second, they do it in the sense of membership and thirdly they establish visibility with the group (Graham, Bruce & Period 2010). The tragedy of YGV in Khayelitsha sparked protests. People in the community protested violently. Cape Town activists protested against the Grand Parade and challenged the government to take immediate action against the violence in Khayelitsha and across the country. According to Washinyira (2019:2), the organizations that have joined the protest are United Behind, St Clare Anglican Church, Right to Know, Social Justice Coalition (SJC), Sonke Gender, Equal Education (EE), Occupying the City and Ndifun' Ukwazi.

Another activist from United Behind said, "We call upon the government to take decisive and strategic action to stop violence against women, violence against foreign nationals and gang violence by addressing structural problems around violence in our society" Washinyira (2019:2) asserts that the organizations said these forms of violence are interlinked. "We need to take decisive and strategic action to stop violence against women, violence against foreign nationals and gang violence by addressing the structural problems around violence in our society". Mancu & Haber (2013:1) mentioned that these incidents underline the extent of violence and crime, we experience in our communities, which generally impacts negatively on education and what happens in the schools. The YGV became so significant problem in Khayelitsha. The second form of violence identified in Khayelitsha is known as intimate partner violence (HRC: n.d).

2.4.4 Lack of Service Delivery

Service refers to the actual delivery of services and products to a customer or customers (Lovelock & Wright, 2002). Goldstein and Johnston (2002:12), describe service delivery as the "how" and "what" of service design and help mediate between customer and needs and the purpose of the organization's mission. Mabitsela (2012:4) adds it is an extent to which services have been delivered accordingly. It is a set of principles, standards, policies, and constraints used to guide the design, deployment operation and retirement of service delivered. According to SEP (2013:3) of the socio-economic right like service delivery in the constitution of South Africa service delivery just like housing, water, sanitation, and electricity are for everyone, especially at a local level. It is not like that when it comes to most of the residents of Khayelitsha. Many people in this Town of Khayelitsha are living in worst conditions and they are frustrated because of poor or lack of service delivery. Khayelitsha faces inadequate sanitation, inadequate waste and management, and waterlogging draining issues and it is situated on slope close garbage to the garbage dump.

Nleya (2011:12) indicated that one of the areas in Khayelitsha called Site C lack on formal education, achievement on employment indicators, and the service delivery of housing, water, sanitation and electricity among others. The effects of apartheid are still evident in Khayelitsha. Black people in Khayelitsha still suffer from many forms of injustice. Thompson (2008) pointed out that Endlovini is another area in Khayelitsha that is most affected by poor service delivery. This area has a high crime rate and has not received service delivery like other slums. The government is looking at services in Khayelitsha including illegal areas that already have basic service delivery (Thompson, 2008). The State Provincial Health Care System Western Cape (SPHCSWC: 2018) reported that the province is failing those who are relying on it in terms of the health system. People wake up early in the morning to go to health facilities and will wait for hours or days even while in labour, causing long term health complications or death of their babies. Pregnant women are harassed and ill-treated by health officials when in labour. This is causing long term health complications or death of their babies (SPHCSWC: 2018). The state of the art of the hospitals looks impressive on the outside yet inside patients are without dignity on the floor. This is the clear evidence of the injustice of poor service delivery in Khayelitsha.

2.4.5 Poverty and education in Khayelitsha.

Khayelitsha is one of the poorest townships in the country. We fight hard when it comes to quality and higher education, because most people are illiterate and poor. The Unit for

Religion and Development Research URDR (2017:14) puts at 7% the percentage of adults (20 years and older) who did not have the opportunity to complete any school in Khayelitsha. This compares favourably with the provincial percentage of 5.8%. Manaliyo (2018:13) adds that although access to education may seem to be improving significantly since 1995, this has not led to job creation in Khayelitsha because the low levels of public schools serve as a trap for poverty. Ideally, good education enhances the income available to the poor, promotes both job creation and income generation besides being a source of growth and employment (Van der Berg 2002:1). Blacks (2009:30) argue that better education provides opportunities for better incomes for a better society in that better education leads to higher national and economic growth.

2.4.6 Poverty and unemployment

Statistics South Africa (StatsSA 2014a) states that there are two definitions of inefficiency, a strong understanding and a broad definition. The strict definition is used by the South African government to compute official unemployment rates and this excludes the individual who has not searched for employment within certain period from being counted as unemployed; hence the removal of discouraged workers from the definition (StatsSA 2014a). This broad definition does not exclude employees concerned from the definition of unemployment. The result of a government that uses critical definitions is that the actual figures for unemployment in South Africa are much higher than the "official" collections. This is very troubling because the local pattern in Khayelitsha and the Western Cape confirms what is seen throughout the country. Many people in South Africa and Cape Town, the townships of Khayelitsha are suffering from extreme poverty. The URDR (2017:17) records that Khayelitsha has a 36% chance of unemployment and has grown since the 1996 census from 27% to 35.7%. This area with the highest percentage was the southernmost point of TV-v2b (46%). According to Manaliyo (2014:599), poverty and unemployment are the main causes of crime in Khayelitsha society. Crime is perpetrated by the poorest and most unemployed in Khayelitsha, those who are seeking employment, those who will be seeking to buy food and other basic needs. Manaliyo (2014:599) also asserted that most Khayelitsha residents, especially the youth, see crime as a way to earn money so that they can put food on the table in their homes.

2.5 Work done by churches related to Faith Based Organizations (FBOs) in Khayelitsha

This section will consider the church's performance in Khayelitsha in terms of social justice and its positive impact on the social and economic challenges common in Khayelitsha Township. The church is part of the community and connected with the community (Emedi, 2010:1). Even Jesus Christ understood that there was a connection between the church and the world, and they were constantly at odds. Jesus said, "You are in the world, but you are not of the world" (John 17:6). Mangayi (2018:1) describes the township churches as the potential transformers for local economic development.

2.5.1 Warehouse.

Bowers-Du Toit (2014a:83) asserts that the repository is a religious-based organization (FBO) and the church action of St. John's which is an Anglican church organization in the Southern Province of Cape Town. Initially, the FBO operated from a small office and one church garage and was a separate non-profit organization (NPO) by the end of 2003. Later it went into operation of existing buildings in Wetton (Steward 2005; Clark 2013). The warehouse is located in Wetton, part of Cape Town. It's between Lansdowne and Philip. It is between the rich and the poor (Bowers-Du Toit 2014:84).

Bower-Du Toit (2014:84) believes that the location of the Warehouse is set in order because it is accessible to all. After all, it is also an industrial area. The organization works for change in previously disadvantaged communities such as Khayelitsha and is working on a project that aims to transform communities like Khayelitsha. It seeks to preserve history by highlighting and equipping and connecting churches to be transformative and dynamic institutions in their communities and townships that directly address poverty, injustice and segregation (Warehouse 2013). This organization practiced what Emedi (2010:1) rightly called society and developed a biblical and theological doctrine. The organization also understands that social action and evangelism are equally important but completely different aspects of the overall work of the church. It is understood that the full mission of the church is part of the good news-gospel as it is raised by Emedi (2010:3). The Warehouse's vision statement states, that "We look forward to seeing societies of justice and transformation in which poor people are cared for because the church is in the process of transformation" (Warehouse, 2013). Arthur (2013:34) argues that even though the store is mostly Anglican and the rest of the stuff is done by Pentecostals, charismatic, and Roman Catholics, the staff at Warehouse is a true example of what the church of Jesus Christ should be like in the world. Van Der Merwe and Swart (2010:79) show that

the Warehouse was founded and established for religious purposes while still connected with the religious community when it was established and unlike faith permeated organization that does not demand participation in religious exercise. The warehouse has a positive contribution to the social transformation of Khayelitsha and their activities of certain revolutionary movements, through their social interaction in the religious sphere. The repository said it was contributing to the well-being of the community. For example, the repository holds church leaders in the creation of opportunities for religious expression, training and development funding as they seek to lead their churches to participate in social change (Warehouse, 2013). The organization does this by facilitating interaction with working areas such as restaurants, social media, and experience, learning lesson, events, time, opportunities and conferences. These events are designed to share the hearts of the participants, the action and to connect with the diversity of our city and churches (Warehouse 2013). This organization fully understands its role in society as defined by Bosch (1991:390) who speaks of being involved in the flow of God's love for mankind, because God is the source of sending love.

2.5.2 A Great Commission Ministers Network.

The Great Commission Ministers' Network (GCMN) is another non-profit organization made up of more than 500 pastors from various churches and denominations of Khayelitsha and adjoining townships (Young 2009:2). The main purpose of this organization is to work with the Western Cape Government and other sectors of society to improve the quality for life of their communities (Young 2009:2).

Young (2009:2) again states that GCMN has a number of community-based projects including vegetable gardens, soup kitchens, and skills development for the unemployed, spiritual support, and marriage counselling (Young 2009:2). GCMN is there to address the current socio-economic challenge of poverty, crime, and unemployment in Khayelitsha (Encane, 2009:2). When GCMN was formed in 2008 the aim was to address the problem of xenophobic attacks in Khayelitsha and elsewhere in South Africa (Young 2009:3). According to the Article of GCMN (2008), the organization began as a means of reconciling and assisting victims of Xenophobia. It was established to help people who were not experiencing economic development promised by post-1994 government leaders (GCM, Article 2008). The 2008 GCMN article also stated that GCMN operates under the nine pillars of development and this is a development that aims to bring about tangible upliftment from what has been destroyed (GCMN 2008). Emedi (2010:98) said that the 21st century church faces cultural challenges and that the church is called upon to answer

whether it is in poor communities or not. The church is called to “adapt” to these changes. These changes can be in terms of new social problems facing people who do ministry in the 21st century as though one is in 1st century Palestine? Emedi (2010:98) further challenged the church with a series of questions: Where is the relevance? Where is the adaptation? Is the church missional? And community sensitive?

GCMN was responding to the above questions posed against the church. GCMN understands the church has to get involved in the problem of social injustice and it has to be the part of its biblical mission (Luke 4:18).

2.5.3 Thina Sidumis’uYesu Ministries.

Thina Sidumisa uYesu (We praise Jesus) is a church located in Kuyasa, Khayelitsha. According to Maseko (2017), this is an independent church with a programme known as “Church keeps young people occupied”. According to the pastor of the church, Mr P. Fudumele, the purpose of the program is to ensure that children are safe during the holidays. The church does not want children to roam around the streets exposing them to murder and rape (Maseko, 2017).

To this end, Thina Sidumisa uYesu Church conducts workshops on human rights and research (Maseko 2017). The church wants young people to know and understand their rights, and also to keep them busy as a way of protecting them from being recruited into local gang groups, crime, drugs, and violence. Maseko (2017) pointed out that the church had been out of pocket for many years because there was no funding and it was the desire of the church to get support from business people so that they could continue with the social justice system.

The children in this programme spend a whole week in the church doing various activities such as poetry, traditional dance, music and speeches. On the last day they are out walking the streets warning people about safety. They run safety awareness programmes in collaboration with the Department of Security (Maseko 2017).

2.5.4 Assemblies of God

The Assemblies of God (AOG) were born of the outpouring of the Holy Spirit on Azusa Street California, Los Angeles, in 1940 (Lephoko, 2005:24). The South African Assemblies of God was founded in 1932 by missionaries (Lephoko 2005:24). Nicholas Bhengu joined AOG with two of his friends Alfred Gumede and Gideon Buthelezi in 1983 (Lephoko 2005:24).

In the 1940's, Bhengu started a movement called The Return of God, which led to the salvation of many people. As a black man he was not allowed to start his own church, so he had to join forces with other existing churches (Lephoko 2005:32). The Back to God crusade is known among its people as the 'birth' of a person who gives birth to hundreds of churches in South Africa, Zimbabwe, Eswatini, Lesotho and Namibia. There are more than 5000 congregations (Lephoko 2005:46)

Bhengu's merger with Back to God (BTG) was incorporated into the larger Assemblies of God South Africa. As a result of this change in leadership structure the worship format and many other functions were developed differently from other organizations in the AOG (Mbatha:02 Jan 2020).

In the Assemblies of God (AOG) youth program there is an education fund. It is legally established by the church's education board which is a committee appointed every four years, by the Youth Coordinating Committee and the Regional Committee (RCC). According to (Mbatha:02 Jan 2020), it is the source of the education fund. Youth committees are the drivers of all these fundraising activities. Each meeting is chaired by a committee appointed to work for a year.

Some of the challenges the church faces are:

Unemployment: With so many unemployed people, the church cannot raise as much money as it would like. As a result, money does not grow as fast as one would like. In some years, the church raises less money than previous or the next year, with the result being that the fund does not benefit as many people as anticipated (Mbatha:02 January 2020). He also pointed out that finding sponsors has been a challenge. The church relies solely on what its youth has brought up.

Non-payment: There is a growing number of people who get help from the fund, but do not return the money. Some are working but are unwilling to repay the money (Mbatha:02 January 2020).

As mentioned earlier, the goal is to make education accessible to as many young people as possible. Our conviction that education is essential to the challenges facing our country. The more people learn, the more likely they are to survive and improve their employment prospects. There are also opportunities for entrepreneurial development (Mbatha:02 Jan. 2020).

2.5.5 United Methodist Church of Southern Africa.

The United Methodist Church of Southern Africa (UMCOSA) has a long history of concern for social justice. Wesley and the Methodists have expressed their opposition to social issues such as slavery, human trafficking, humanity, prison conditions, alcohol abuse and child abuse. (UMCOSA 2014). In the Discipline of UMCOSA, it is stated:

We believe that salvation includes the renewal of the individual and the world. Our faithful response to God's saving voice has greater personal and social significance as we grow in "holiness of heart and life." By engaging in spiritual activities — such as "godly work" such as prayer, Bible study, participation in worship, and fellowship — we grow and mature in our love for God. By engaging in acts of compassion and justice - "works of mercy" such as visiting the sick and those in prison, feeding the hungry, representing the poor and uncircumcised - we live our love for God by serving our neighbour. "The love of God is always connected with love of neighbour, love of law and renewal in worldly life" (Book of Discipline 2012:51).

The above statement from the discipline of UMCOSA clearly reveals that UMCOSA understands the challenges of the people of the community and they are dedicated in supporting them. They understand the mission of the church is to be holistic rather than solely spiritual.

The Book of Discipline (2012:51) further states, "Just as our discipleship is personal, our work in the world goes beyond helping people to change the conditions that create injustice and inequality: it is our conviction that the good news of the kingdom must judge, redeem and repair the sinful structures of our time.". This clearly reveals that it is the responsibility of the church to look after the poor and the marginalized. By doing this the church is being obedient to the Great Commission.

According to one of the ministers of the (UMCOSA), Rev LP Siningwa (2020), it was in 1970 when blacks in the Methodist church in southern Africa felt oppressed by whites. They convened a meeting to discuss issues of concern within the Methodist church in southern Africa. The meeting was held in Bloemfontein and the person in charge at the time was President Stevenson. The critical issue discussed at that meeting was one of racism.

According to Siningwa (2020) black people were seated at the back in that meeting and in 1978 news came to KD Mathanzima the head of state of Transkei, who was also very angry about what they were planning. He called for a meeting which was attended by all ministers and Mathanzima led the meeting himself. He promised to block the Methodist

church in Transkei because he saw it as an insult to the provinces. It was at that meeting that a proposal by the Transkei Methodist came up.

Siningwa also indicated that President Hendricks wanted to come and speak to them. They wanted to discourage him from coming; they were forced to hand over to the President of the Methodist church in southern Africa. It was then that they decided to change their name to the United Methodist Church of Southern Africa (UMCOSA) (Siningwa2020). The challenge that UMCOSA faced was for members to stop meeting. Second challenge was the high levels of unemployment and poverty. What is UMCOSA doing that is not enough to end the problem of poverty and unemployment in their communities? There is still much to be done. There is still a lot that needs to be done. What approaches to social justice are employed, meaning what UMCOSA is trying to achieve by the activities. UMCOSA has always been believing in the full service of the church. In their social document (2009-2012) it is alleged that the UMCOSA reiterated their opposition to the slave trade in trafficking and cruel treatment of prisoners (social norms for 2009-2012).

2.6 Reformed Evangelical Anglican Church of Southern Africa (REACH-SA).

According to the Interviewees, Rev. Makapela and Nocwaka (02 Jan 2020) Reformed Evangelical Anglican Church of Southern Africa (REACH, SA), until 2013 church was known as the Church of England in South Africa (CESA). This church is a Christian denomination in South Africa. The church was established in 1938 as a federation of churches and it is appointed its first bishop in 1995 the interviewees (Rev. Makapela & Nocwaka 02 Jan 2020) further informs that REACH, SA is an Anglican communion and it relates closely to Sydney Dioceses of the Anglican Church of Australia to which it is similar in that it sees as a bastion of the reformation and particularly of reformed doctrine. REACH, SA call their churches Christ church, in a letter Nocwaka and Makapela dated (02 January 2020) stated that Khayelitsha others like the one in Strand they call it Christ Church in Strand.

2.6.1 What are the activities does the Christ Church, in Khayelitsha doing in Khayelitsha?

Christ Church in Khayelitsha runs a soup kitchen to feed the poor in the community. Christ Church also has a sewing project. Local people benefit from these projects. The project runs on Tuesdays, Wednesdays, and Thursdays (Nocwaka & Makapela: 02 Jan). The church also runs the Khayelitsha Christian academy running an Early Childhood

Development (ECD) Programme. The purpose of ECD is to educate children and develop them to become a Christ like character (Nocwaka & Makapela, January 2020).

2.6.2 Who is supporting this church towards this programme?

The church relies on donations from people at the local church, and throughout the REACH, SA organization. The church also encourages members of the local church to contribute to these activities. From the local church, everyone brings what they have such as vegetables, rice, soup, or other resources (Nocwaka & Makapela: 02 Jan 2020). At the academy, every child is expected to pay a reasonable amount because the children come from a disadvantaged background.

2.7 An integrated understanding of the work of the church in Khayelitsha to address the level of social justice

Smith (2008:100-106) has shown that it is very important to investigate what the churches are doing and to learn from each other when it comes to what middle-class people do. Nürnberger (2007:44) points out that most churches and denominations have a spiritual perspective on what it means to belong to this church. They have never moved beyond preaching, worship and praying. This is what happened in Khayelitsha only a few weeks ago to understand the unified understanding of the work of this church is doing in the communities. This is what is taking place in Khayelitsha only a few churches that understands an integrated understanding of the work of the church in their communities. Schoeman (2012:1) argues:

It is clear that churches are operating in a cultural and socio-economic environment very different contexts are having far-reaching consequences, for the role and involvement of the church in society.

The playing field has changed and therefore the critical question is how is this impacting the church due to the historical context of Khayelitsha. The researcher found out only a few churches who understand their role in the community. Many churches lack understanding of what it means to be the missional church. Kameeta (2007:3) stated that the church's greatest responsibility is to have the poor and the oppressed in society as Jesus taught, "I tell you the truth, whatever you did not do in one of these little things; you did not do it for me" (Matt. 25:45). In Khayelitsha, much remains to be done about social justice. Most work in this township is done by FBOs. (FBO's) do an important job because they proclaim and show the gospel to the community of Khayelitsha and various intervention programmes as part of community care.

Nissen (2019:61) pointed out that since the church is part of the community it must play a major role in society. The aforementioned churches and pro-religious groups had stepped up their fight against injustice in Khayelitsha. They are important to society. Here Bowers-Du Toit (2005:21) observes that the social development of this church is not an arm of evangelism and is not a major missiological activity. As mentioned earlier in the historical context of Khayelitsha these churches and FBOs are good examples of what Bowers-Du Toit said above. They respond to the problems of social injustice that occur in society. They are unlike other churches in the community who sees the churches who are involved in the welfares of the community as liberals and they shy away from their calling to be the presence of Christ in the world (Harold 2018:33). The church is, however, campaigner for social change and plays a key role in responding to issues of social injustice. The fact is that poverty is a global phenomenon according to Mashau (2012:1). Here Van Der Walt (2003:40) points out that poverty includes manifestations and consequences such as hunger, low incomes, diseases and isolation, and injustice is actually a major problem in Africa. This is where the church should come in and be salt and light according to Matthew (5:13-16). Chester (2009:19) writes, "The Mission of God is the proclamation and manifestation of the gospel. It must be done next to each other".

2.8. The Biblical motivation for Khayelitsha church involvement in Social Justice.

As mentioned earlier social injustice, poverty, unemployment as described above are major challenges facing Khayelitsha township. The study has so far found that in many communities in Khayelitsha there are high levels of injustice, poverty, crime, violence, lack of service delivery, poor education and unemployment. The city itself was founded under the influence of apartheid and social injustice. This section will consider the roles and responsibilities of churches in Khayelitsha. This section will show how churches and FBOs are inspired by the scriptures to get involved in social justice activities in Khayelitsha communities ensuring social development.

The churches and faith-based organizations mentioned above have done this work of social justice by promoting justice and peace. These churches understand the biblical principles of social justice. Buys (2013:75) explains that in seeking to understand the basics of social justice it is important to see how the goal of doing justice reaches a state of peace. He also says that, "At the same time, peace with God and with our neighbour results in justice. As stated in Psalm 85:10, "righteousness *and peace kiss each other*". Part and parcel of doing justice is to achieve peace for the poor and the hungry and deprived (Buys 2013:78). For instance, the Warehouse, FBO seeks to realize its vision by

promoting, equipping, and connecting churches to other transformative and transformative activities in their communities in order to deal directly with poverty, injustice and segregation (Warehouse 2013). The organization played a vital role in the downfall of the Apartheid and now it needs to rise and bring about a more just society together. And to equip the church in many different ways (Warehouse 2013). The Warehouse stands in the gap linking communities, crossing divides, breaking down walls creating safe spaces for conversations that lead to change and shaping resources, (www.warehouse.co.za). Kamu (2017:3) writes that the church is called to serve God and neighbours and cannot exercise its authority for its own selfish gain nor can it dominate others. Hancke (2012:90) also states that the solution to the irrational nature of God's people (society) and the solution to illuminate the burden of human suffering during the epidemic exist within the church. The Warehouse is well aware of this. Another FBO or religious organization affiliated with the churches regarding social justice is Great Commission Ministers Network (GCMN). GCMN aims to improve the situation of poor communities in Khayelitsha (Young 2009:2). The organization achieved this goal by undertaking community projects such as a vegetable garden, soup kitchen, and skills development for the unemployed (Young 2009:2). GCMN understands the holistic mission of the church. It understands what it means to be a missional church

Wright (2008:280) describes the Missionary Church as follows:

We believe that salvation includes the renewal of the individual and the world. Our faithful response to God's saving voice has greater personal and social significance as we grow in "holiness of heart and life." By engaging in spiritual activities — such as "godly work" such as prayer, Bible study, participation in worship, and fellowship — we grow and mature in our love for God. By engaging in acts of compassion and justice - "works of mercy" such as visiting the sick and those in prison, feeding the hungry, representing the poor and uncircumcised - we live our love for God by serving our neighbour. "The love of God is always connected with love of neighbour, love of law and renewal in worldly life" (Book of Discipline 2012:51).

Hancke (2012:95) adds a very good observation when he says that in general communities, including faith communities perceive poor people as a burden on society or the vision. GCMN is a good example of what Wright and Hancke (2012:95) describe. It answers the problem of social justice in Khayelitsha. Pillay (2017:1) commented favourably on the fact that the church's involvement in social justice is not new in that the church was involved in social justice at its inception. The researcher believes the GCMN followed this excellent path. According to Regina (2004), these churches understand that

they were sent by God through his work to establish his kingdom. The main purpose of these activities is to show the gospel of the Lord Jesus Christ to the community. The above religious organizations show that the church is part of the community and is called to serve the community. James (2:17) says "Faith without works is dead". This poses a challenge to the Khayelitsha church to do something about community misconduct and evils. such as corruption, poor service delivery, crime, and unemployment. Bowers-Du Toit (2012:206) argues that the church has been at the forefront of social justice and promoting this is nothing new given that social welfare was associated with Christian activity. This is one of the great tasks of the church and will lead to cooperation with the government in improving the condition of the poor.

Caring for the poor and seeking justice is the prerogative of this church, Bosch (1991:376) was referring to these kinds of churches when he noted that the church today emphasizes and believes in the role of the church as an advocate for change and transformation. This is the true context of what the church is. They show what Jesus Christ did to show love for mankind by giving his life for them. These churches and FBOs understand that the development of change begins with defining a better future for society. They understood that the purpose of development included transformed people restored to their original identity and work as well as peaceful and personal relationships (Myers 2013:215). The church is called to hear the Great Commission of the Lord Jesus Christ. This is done through programs that can also transform society. Buys (2013:76) sums it up well when he says that:

God declares people righteous when they put their trust in His Son (Ro 8:33-34; 2Co 3:18; 11:15). God forgives sins, makes atonement for sinners, and gives them peace (Ro 5:1, 9-11; Eph 2:14-17). Those who have been declared righteous and accepted Christ by faith enjoy a new relationship with God. They are 'sons of God' by birth.

The quality of a person's relationship with God is reflected in his relationship with other people and with all creation. Justice applies to all levels of society and is appropriate in all spheres of life. Opposition to righteousness is "evil", or "unrighteousness" (. Ps. 1:6; Zep 3:5).

Worship of Yahweh includes respect for the rights of others (cf. Ex. 20:2ff. Am 5:14ff. Isa 1:1 6:6ff, etc.). Biblical principles are designed to help especially those who are at risk of injustice, such as widows, orphans, and foreigners (cf. Ex. 22:21ff. Lv. 19:15,33f; Deut. 24:1ff.).

Ntshumayelo (2005:98) writes that, "The justice of the Kingdom, which was expressed from the election of Israel to the sending of the Son of God to the world, was always in need, a church, unpleasant and unfortunate. It is God's act to correct the injustices of the rich and powerful. The writings of James can be considered, and then serve as a lesson to the faithful in the kind of warnings and guidelines intended to warn and guidelines to encourage Christians to live and practice respect".

2.9 Summary and conclusion

This chapter, has revealed the issues of social injustice that are prevalent in Khayelitsha Township. Khayelitsha is plagued by a lack of human resources, violence, crime unemployment, and poor educational infrastructure. Some churches do not see it as their responsibility to deal with these problems. Some, as those mentioned above, seem to understand their responsibilities as bringing about a just society and therefore are actively involved in reversing the bad situation. Churches and FBOs like Warehouse serve the community in transformational development matters. They serve their community in Khayelitsha as places of engagement with the community towards solving the problem they face. These churches and FBOs partner with them in developing the township by making a difference as they follow in the footsteps of Jesus Christ. The chapter challenges the church worldwide to become a church that understands its responsibility to society to be a church that knows that it is the voice of the voiceless.

Chapter 3: Understanding social justice among churches in Khayelitsha

3.1 Introduction

This section seeks to clarify what issues affect churches in Khayelitsha when it comes to the impact of social justice. Osmer's (2008:4) second task of practical theology is known as interpretative task is asking why this is going on. This section explores the understanding of social justice among the churches in Khayelitsha, Cape Town. This is Osmer's interpretative task. The phenomenon that aims to help the churches in Khayelitsha in ways that entails interpreting the factors influence the church to play a minimal role in social justice in Khayelitsha as has been outline in the previous chapter.

Osmer believes that translation work involves drawing the ideas of artists and science in order to better understand and explain why certain patterns and energies occur in certain contexts (Osmer, 2008:4). Mogoane (2019:23) agrees with Osmer when he states that translation work serves the idea of wise judgment, ingenuity and practicality. Mogoane goes on to say that translation work includes interpreting episodes and context by recognizing the coherence of certain events and situations, identifying ethical values at risk, and finding the most effective ways to achieve the right goals (2019:23).

3.2 Understanding of the Church

The churches in Khayelitsha have different understandings about the term church, and this is one of the factors affecting their involvement in social justice. Manu (2017:1) points out that one can think of a church as a legal entity or organization that sets out to achieve a particular purpose. The word 'church' in the popular sense is closely related to buildings and equipment. When a believer decides to join a church, another building or meeting location is often in mind. Manu (2017:3.) emphasizes that there is however something more to the meaning of that word church. The name church comes from the Greek word *ekklesia*, meaning the called ones (Ryrie,1998:455). Erickson (1998:1041) defines the church as a name from *Kukarios* "belonging to the king". Ryrie (1998:445), however states that the English word for church and (cognate from *Kirk*) is derived from the Greek word *kyriakon*, meaning "belonging to the Lord." Only two of these terms are used in the New Testament, and they occur in 1 Corinthians 11:20 in reference to the Lord's Supper and Revelation 1:10 to refer to the Lord's Day. The term came to be used to refer to other things such as a place or people or a sect or country related to the Lord (Ryrie 1998:445).

The various definitions of the church emphasize that people are called out, not to be isolated or for unexplained purposes but to belong to the Lord. The church is also seen as a matter of being ascribed as an identity based on allegiance (Emedi 2010:17). Manu (2017:3) understands the church as a group of people called by God. He focuses more on ownership than on meeting place. According to Kang (2008:202) the church is about "serving the people". Thus the church is called to serve God and one's neighbour, and people cannot use their authority to gain advantage and to rule over others in the church. Ovbiebo (2013:20) describes the church as an organization that must function in a way that will stabilize and build the community in which it resides. It should be strong and provide critical judgment in the wrong society. Houston (2014:130) adds that the church has two identities, first he mentions that the church is holy people called out of the world to belong to God. Secondly the church is a called out people in a sense of their worldliness and being sent back into the world to witness and serve. A clear understanding of what the church is helps the church to be solid in its social engagement with the community. Mutewa (2013:72) confirms that the community expects the church to be involved in community affairs and have an impact on it.

3.3 The church's work on justice and peace in Khayelitsha

In seeking to understand the biblical foundations of social justice, it is important to see how the goal of justice achieves a state of peace (Buys, 2013:75). Buys also states that simultaneous peace with God and neighbour results in justice. The researcher finds this appropriate because the purpose of justice is to make God's people, communities and the world better by supporting beauty and equality. The researcher agrees with Manu's (2017:12) statement that the church is also focused on the task of promoting peace by ending apartheid and ensuring unity by promoting justice. Buys (2013:78) has shown that only justice can produce Shalom, and justice is based on the nature of God (Psalm 11:7) and the establishment of a proper relationship especially between God and humanity, and human and human; secondly between people themselves and thirdly between people and the whole creation. According to Yiu (2012:96) Hebrew has two important words for justice (*mishpat*) and (*tsedeqah*) and can be translated as "justice" or "right". On the other hand, (*tsedeqah*) means 'freedom' "right" "straight" or "guaranteed" (Burn,1998:15). Many times these words basically have the same meaning and in many cases are used interchangeably (e.g. Isaiah 28:17) in the Old Testament. There is some difference shown in discussing the biblical concept of righteousness. In many cases the *mishpat* is translated as justice and *tsedeqah* as righteousness (Yiu 2012:97). The word *mishpat* is

very common in prophetic books and the context is always associated with violations of justice by oppressors, rulers or slave masters. Those who speak and oppress the orphans of widows, the poor and strangers (Isaiah 1:17; 21; 5:7; 10:2). Buys (2013) agrees with the above authors or Bible verses and writes that biblical law is designed to help especially those who are offended by social injustice such as widows, orphans and foreigners (Ex.22:2; Lev.19:15).

Buys (2013:78) goes on to say that peace is not possible in a world where the system of justice and peace cannot be developed. Peace in the Old Testament is considered shalom and is most prominent in the Old Testament. Manu (2017:5) indicated that peace is more than an absence of war. It is the maintenance of an orderly society. Peace is a sign of God's blessing and is closely related to the grace God established by His covenant (Ex. 34:25). The challenge for peace is to find ways in which communities can resolve conflicts without physical violence (Manu 2017:6).

Churches in Khayelitsha are expected to teach and promote peace and justice in the community while warning people of divine justice.

3.4 Theological influence.

Another obstacle to the church's ability to function effectively in the social justice system of Khayelitsha is its religious influence. Bebbington (2006) explained that much of the evangelical understanding of the church's message is based solely on the work of the crucifixion of Jesus Christ. In this regard Harold (2019) argues that this religious understanding of the evangelical movement has created a limited understanding of the gospel and missio-Dei focused only on the spiritual condition of person. Many churches in Khayelitsha suffer from this limited understanding of the gospel and mission of the church as evidenced by many churches that shun participation in social justice programs. They do not believe that it is part of the church's responsibility to participate in social change. Such a stand is connected with the past because when the church has broadened view of its existence and mission, it will broaden its activities wherever it is located. Harold (2019:1) put it succinctly when he argued that theology must read and understand the signs of the times in response to the challenges that exist and believe in the power of change while staying true to all human content. Pruitt (2009:13) in his commentary on evangelicalism noted, "Interpreting the gospel is a fragrant work as evangelists have to separate rather than unite. One of the great differences of this division was the enlightenment that entered it in the 19th century." Some of the evangelicals have denied the return of Christ and seemed to be in hurry to preach the gospel among those who no longer believe that those

who have not yet received the gospel will suffer in hell. This creates divisions in theological education of students is their understanding of the concept of millennial observations.

According to Bosch (1991:141) there are different opinions regarding the understanding of the millennium. Some are called Premillennialists and their focus is mainly on soteriology (Salvation) while others are called post-millennium with a strong focus more on humanization. Bosch (1991:141) agrees that the revival and the gospel are in line with the sentiments that the emphasis shifted from social inclusion to one another. Pruitt (2009:16) adds that the accusers among the gospels end up being suspicious and this makes it difficult to explain the gospel today because of this historical understanding and various interpretations. According to Pruitt (2009:16) the broader concept is that the gospel is a person who believes in the eternal salvation of the human soul through faith in Jesus Christ alone and proclaims the same message to others. Apart from this there are many explanations.

The word 'evangelic' is derived from the Greek *euangelion* and means good news (Coleman & Hackett 2015). According to Merit (2015), the terms refer to one's commitment to sharing the message of Jesus Christ as the Saviour of the world. The term was used in the early days of Christianity when the early Christians lived under Roman rule. In addition, Hastings, Mason, and Pypers (2009) define evangelicalism as a movement within opposing sects while Butler, Bass, (2012); Choi-Fitzpatrick (2014) and Hasting (2014) view the gospel as a personal relationship with God emphasizing the spiritual salvation that can only come from accepting Jesus Christ's atoning redemption from his death on the cross. Another emphasis on the definition of evangelicalism is biblical as the Word of God for mankind and the main source of authority for Christians (Choi-Fitzpatrick, 2014). Lastly, the elements emphasize the work of missionaries and often try to bring those who have not seen themselves as evangelical (Miller, Rosenberg, & Phillips, 2006). Billy Graham and his religious war ministry are exemplary in this quintessential evangelistic work (Hasting, 2000). Attached to this mission is the importance of the many missionaries showing God's love through practical acts of help, compassion, and mercy. Some churches in Khayelitsha do not believe in this and fall into this category of evangelists who block the gospel only through the proclamation of the gospel. The focus of these evangelical churches is very much on salvation and nothing else (Harold, 2019:2). Harold is correct in his analysis when he says that this understanding of the evangelicals' focus has created a misunderstanding of the gospel of *Missio Dei*. This focuses only on the spiritual condition and leaves the physical condition. Harold (2019:2) also argues that the

soterian (gospel) view creates a misunderstanding of the gospel with *Missio Dei*. This requires that a challenge be thrown to the churches of Khayelitsha to be responsible when it comes to its involvement in social change and is a good thing to do. It is important to repurchase it because it is wrong in its misconceptions in the understanding of religion (Harold, 2019:2). Harold (2019:2) contradicts *Missio Dei*'s teaching on the inclusion of social justice enabling mission to develop a theory based on compassion and justice that sees practical and effective compassion as the issue of faith in Christ (1 Cor. 12:26; Heb.10:34) which is based on *Missio Dei*.

3.5 Evangelicals and *Missio Dei*

Harold (2019:2) explains that the evangelicals while emphasizing mission did not pay much attention to the *Missio Dei*. Engelesviken (2001:447-462) goes on to say that "evangelicals mission understanding is very different from *Missio Dei*". The concept of *Missio Dei* within evangelicalism is firmly entrenched in the Soterian concept rather than seeing God's mission in the world, a view that finds God as the centre (The-Thericric) of the mission and not a church or denomination. Again Chia (2003:538-549) argues that evangelists often use the term *Missio Dei* because it is somehow shaped by liberalism. Evangelicals see a mission in pursuit of salvation, and therefore, not taking *Missio Dei* has a profound effect on social participation in society. This is especially true in many churches in Khayelitsha and that is the main reason why there is no clear way to do social justice. Churches in Khayelitsha do not have a holistic understanding of *Missio Dei*.

Mwambazambi (2012:1) points out that the church's mission is to make disciples, to preach to the people, to bring deep faith, to promote truth, justice, peace, reconciliation and revival. This is a real challenge for the church because it is silent on issues of social justice. The church should be united in doing the acts of social justice in the community. It must act as a place of reconciliation, peace and compassion (Harold:2018:23). All this must be evident as they participate in the community projects. The preceding chapter highlighted the current reality of what is happening in Khayelitsha. The township is deeply affected by injustice. The church needs to be seen in such situations because it must be seen to serve the community as an agent of change. Cochrane (2007:5) wrote this call for the active, caring justice and the common good from identification with the needs and rights of others. This is scriptural and it's something the Church needs to do today.

3.6 The Transformational Hope of Power and Kingdom.

According to Bowers-Du Toit (2005:29) another factor affecting the participation of churches in Khayelitsha in social justice is called the transformation of hope and power with the kingdom of God. Bowers-Du Toit (2005:29) suggests that the churches must engage the community with the activities that will transform those communities. This is the responsibility that is given to the church while it is still waiting for the second coming of the Lord Jesus Christ (Titus 2:3-4). The kingdom of God challenges the Christian not to conform to the status quo, but to influence it with the values of the kingdom which are love, happiness, health, peace, freedom and unity. The church is called to a life-sharing programme based on hope for the future.

3.7 The Pragmatic Debate.

Swartz (2010:243) noted a very interesting phenomenon affecting the unification of the Khayelitsha churches in social justice which he calls this argument a 'pragmatic argument'. The essence of the debate is that churches and FBOs must participate in a variety of community development projects. A heated debate between evangelicals and ecumenism in the 1970's and the forerunner of this debate is Charles Eliot (Swartz 2010:243). Ecumenism is a movement that has been concerned that churches and religious organizations are part of society and that nothing prevents them from engaging in various forms of community projects (Swartz 2010:243). It also is the case that church-related structures have been part of society through social change. Swartz (2010:243) argues that each church should be involved in social affairs.

According to him the book noted that churches respond to developmental challenges and support projects aimed at increasing productivity such as agriculture. They also provide assistance to other farmers and encourage farming in drought-prone areas. All of this was the work of churches and church-related organizations. Swartz (2010:244) also points out that Kurien's book concludes that these projects contribute positively to the cause of social justice in India. While the churches make a significant contribution to their communities, he also believes that these projects are increasingly small compared to the magnitude of the problem of poverty, hunger, and unemployment in high-risk areas. According to Swartz (2010:245) there are many inaccessible areas of development which suggests that, there is still much to be done by churches when it comes to community development.

This debate is still valid in Khayelitsha today. There are still divisions within the church and religious organizations when it comes to social justice. Swartz (2010:243) notes that the

church should play a role in the development of their communities and these projects help to respond to the challenges of social injustice that are so common in many societies. Development projects help the church close the gap between poverty and the disadvantaged. The heart of the church mission of the church is true for Khayelitsha. There are often churches that realize their role in society and there are those churches that are unaware of social change because their townships still face the problem of poverty, crime and unemployment.

3.8 Ecumenism and the promotion of social justice

Pruitt (2009:29) points out that the term ecumenism gained popularity in connection with movement between rival factions in the 1800s. The goal was to bring about Christian unity through international cooperation on matters of concern. Mahokoto (2014:256) help us to understand why there is a great need for ecumenism. He challenged the church through this provocative question: "Why is there so much need for ecumenism that we can do together as churches as part of our calling to witness and minister to the world?" Mahokoto (2014:256) also pointed out that there is a great need for unity of vision and purpose for the churches, especially after the fall of apartheid in South Africa bringing a new dawn of a new democratic South Africa. The democratic South Africa faces enormous challenges to do with the building of national unity, reconciliation and justice. He believes that the unity of the church can help to challenge the moral decay in society (Mahokoto 2014:256). Koopman (2013:256) defines church ecumenism, firstly, as the concept of reaching out to each other to serve one another, to meet one another, to communicate with one another, to cooperate with other conversations with one another, and to move one another. Secondly, ecumenism according to Koopman (2013:256) means a new commitment to the idea of witnessing and preaching the gospel together, seeking the truth together, being a church together, understanding God's will, worship of God, celebrating together, working together and having a life of dignity together. Mahokoto (2014:257) finds this to be a helpful explanation in the current context of South Africa in relation to churches that fight for a meaningful and purposeful purpose. I also found this description relevant to the situation of many churches in Khayelitsha. There is a need for meaningful and cohesive unity in the Churches of Khayelitsha to participate in social justice.

In the Conference called "Ecumenism in the 21st Century," held in Chavannes-de-Bogis, Switzerland from November 30 to December 3, 2004, the interfaith movement is described as an organization that embraces the demand for visible Christian unity, practiced in religious research, for ordinary witnesses, and worldwide work as evidence. In common

witness the worldwide task in common witness in the world-wide task of mission as well as *diakonia* and the promotion of peace and justice. Ecumenism has played a major role in social justice. In this regard Rauch (2017:88) highlights some of the functions performed by ecumenism. Firstly, it brings friendship, mutual respect is found in Christian communities today even though there are some conservative Christians on both sides. Churches work together to look for the poor and the needy. Wacker (2009: 88) pointed out that while evangelists ignore social change and place too much emphasis on gospel proclamation. ecumenism has always encouraged participation in social change.

Mahokoto (2014:269) argues that the church cannot be at peace when humanity and nature encounter injustice. This is because the church is called to witness and serve the world and everything else God has created must run the risk of maintaining order for all to live and enjoy life abundantly (Jn 10:10). The researcher agrees with the statement ecumenism is a step that maintains unity in churches in response to social injustice. Ecumenism must have a holistic approach to mission. That the church must have a perfect mission and it does not call for silence in the face of the tribulation, and suffering of God's people.

3.9 Contribution of Confessions to Social Justice.

In this section the study will examine the contribution made by confessions such as the Belhar confession on the issue of church and social justice. Reference will be made to the consent for the first presentation to the World Alliance for Reformed Churches at the Ottawa National Council meeting in August 1982. This acknowledgment is also known as the Latin confession which refers to the fundamental beliefs and practices of the church (Smit, 1984:187). The name of the treaty, which played a significant role in helping the church to participate in the social justice process, was called Belhar confession and was officially signed with the Dutch Reformed Mission Church (DMC). According to Van Huffel (2013:1) history shows that the Belhar Confession is growing in a broader culture. He believes that this confession is for a week that seeks to be faithful to God amidst the suffering of any speech. Smit (1984:187) defines the purpose of this agreement as a means of preserving the material used in the most important issue and in the most critical case, but in reality what any claim may be, is clear. Smit (1984:187) also states that “the church knew very well that such a serious moment could arise in the life of the church so much that it would feel as if it would need to acknowledge the new light of nature. There has been awareness that such an act of confession has not been made lightly, but given that the heart of the gospel is still threatened with danger”.

In summary the purpose of this agreement was to respond to and challenge the issue of discrimination, racism and social injustice. The majority of South Africans were subjected to racially motivated oppression by the former National Party government which officially authorized the apartheid system which included strong segregation between people of different races and ethnicities (Smit 1984:186). Naude (2017:148) acknowledges that the Belhar Confession had done good and social justice. It created unity among URSA churches in South Africa and other denominations. Naude (2017:148) explains that Belhar confession was addressed in three important issues that existed throughout the churches. Namely the unity of the church, reconciliation and the justice of God. One of the URSA churches stated "We carry this confession on behalf of all converted churches, we do not think of them as our own" (Doman 2013:13). According to Van Huffel Plaatjies (2014:19) Belhar confession was a guide to a discourse on racism, bigotry, and the unity of racially segregated churches. She further explains that Belmar Confession consist of five articles and an accompanying letter. It begins with God and ends with God (Van Huffel Plaatjies 2014:19). Naude noted that the article repeats details from Nicaea and Apostolicism, namely the confession of one, holy, Catholic Church, and emphasis on the unity of the spiritual and physical church. The third sections discuss reconciliation in the church and in society and the four articles discuss how to bring peace and justice to the world.

3.10 The role of the church in community: Theological reflection.

The church plays a unique role in society. It has a mission to bring hope to broken communities. It must work to reduce poverty and bring about developmental change in society. Ovbiebo (2013:17) argues that the church must reflect the full meaning of the gospel of salvation, and as a result, proclaim that the message is not only intended to change people's lives, but also their relationships and to change structures and ultimately the world. The church plays a unique role in society. It has a mission to bring hope to broken communities. It must work sadly to reduce poverty and bring about developmental change in society. Ovbiebo (2013:17) argues that the church must reflect the full meaning of the gospel of salvation, and as a result, proclaim that the message is not only intended to change people's lives, but also their relationships and to change structures and ultimately the world. De Gruchy (2005:31) says that one of the responsibilities of the church is to participate in missions (Missio Dei). De Gruchy (2005:31) believes that the Missio Dei is also concerned with Shalom's work-peace and justice. The church's responsibility to participate in missions (Missio Dei). De Gruchy believes the Missio Dei family is worried about Shalom's work - peace and justice. What did Jesus call the

abundant life? An all-encompassing vision that includes enjoying a good relationship with God, being created, with all people and doing for yourself. A vision of life in all its fullness. De Gruchy (2005:3) goes on to challenge the church to live up to this call for perfect services - the work of life, healing and restoration in the name of God, who is the creator of heaven and earth and desires everyone to be at peace. One of the reasons for the existence of the church is the challenge of death, injustice, violence, rape, filth, poverty, slavery and racism (De Gruchy, 2005:3). Ovbiebo (2013:18-19) emphasizes that Church has called for a threefold proclamation work. These proclamations are accompanied by a three-fold office. The first is a prophetic function: the church must proclaim a message that saves the kingdom, call all people to repentance and believe the gospel and then become partakers of eternal life. Second, through its priestly service, by word and deed, the church proclaims God's love and reconciliation between man and his fellowship. In his royal service he must proclaim the need for the sanctification of our lives and the justice of God, which must also overcome the injustices and evil forces. The great responsibility of the church is to provide for the poor and vulnerable in society (Kameeta 2007:3).

Bowers-Du Toit (2005:6) made it clear that the church should be the voice of the voiceless. Bowers-Du Toit observes that there is still a high level of inequality, and that there is a problem of social and economic transformation. This is still a challenge. The church should, therefore play a key role in the social and economic development of the community (Bowers-Du Toit 2005:6). To allow the church to do its job well in the community, there must be training to be provided in colleges and universities in Theology. Here the need is to develop a theology that will empower Christian leaders through developmental courses to help the church succeed in carrying out full-time service in their communities (Bowers-Du Toit 2005:6). Van Der Westhuizen (2015:751) also promotes a similar system in which he emphasizes that churches need development that will enable them to function and understand their role in the communities in which they live. As such church leaders need training in leadership skills to lead their church to deal with social problems with their status.

3.11 Summary and conclusion

This chapter has sought to review some of the issues affecting the church's equipment in Khayelitsha. The various critical challenges of the overall church system are highlighted above beginning with an understanding of social justice in Khayelitsha which have to do with poverty, crime, unemployment, poor service delivery etc. Kim (2012:12) is right when she says that the church is full of prosperity and motherhood in it. The church has a

responsibility to preach the gospel to the community and to show the way of Christ, by gracious giving. Churches should know that they have an important role to play in society. Research has shown that the church plays a major role in the administration of social justice mentioned above. The mission of the church included spiritual and social injustice. The church is called to proclaim the full gospel to the public. to make a difference in society by promoting social justice. This can be achieved by faithfully enduring in the authority and footsteps of Jesus Christ. Ultimately social justice is biblical and God is a God of justice, and wants all to be treated fairly.

Chapter 4: Theological Motives that underlie social justice

4.1 Introduction

The purpose of the general work is to support the biblical basis in relation to the detailed work of the churches in Khayelitsha. Osmer (2008:135-161) is based on the general spiritual activities of prophetic wisdom, approaching the three perspectives of theological interpretation, moral excellence, and good practice. In the light of this study, the researcher will explore aspects of the justice system in Khayelitsha. Using Khayelitsha churches, the researcher will explore two biblical references on social inclusion and social justice. The first is found in the Old Testament in Amos 5:1-17, and the second is found in the New Testament in James 1:27. A review of biblical explanations and other theological texts will also be done. In doing the exegesis of this passage, the researcher will be using the historical-grammatical exegesis method. The researcher employs historical grammatical method based on the following reasons: it embraces a high view of scripture. (Christopher, 2016:49). Christopher further explains that historical–grammatical exegesis method takes its eye from the presuppositions related to the attentive nature and importance of scripture. Kaiser (1996a:51) also admits that grammatical-historical hermeneutics is founded in the tradition of the Scriptura and he believes that it is a governing principle of all orthodox hermeneutics. Packer (1992:149) cements this when he concludes that it is a method that is dictated by the doctrine of Inspiration, and it is solidified in the Bible as God breathed (i.e. inspired) book that leads the grammatical interpreter to conclude the Bible presupposes a divine authority of God himself.

4.2 An analysis of Amos 5:1-17.

According to Noble (1995:2010-2011), this passage forms part two of Amos 3:9-6' three divisions, calling it a philanthropic judgement oracle. It is arranged in a chiasmic form. Amos insets the section unto larger units of 5:1-17 where it functions as the central part of the oracle.

Scholars such as Niehaus (1992:413) and Moller (2003:68) agree that Amos 5:1-17 is a lament for Israel and a complete unit known as the “Co Convention Lawsuit” written in the form of a lament. Horrocks (2014:6) states that the pericope that was under examination came from a series of statements concerning the nation of Israel. Amos begins by giving the words of the many cities and nations around Israel but saves his harsh words to the Israelites themselves before the test subject condemns the Israelites for sins such as oppressing their prophets (2:12) oppressing the poor (4:1) and refusing to return to YHWH

Horrocks (2014:6). For the exegesis the researcher will look in this passage in the following outline.

4.2.1 Context

Understanding the purpose of Amos' message to Israel is a major part of his central message. Now the researcher will add a word about this situation, the context of his prophecy. The book of Amos begins with the words: "The words of Amos, who was among the herdsmen of Tekoa, concerning Israel in the days of Uzziah king of Judah and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake." This introductory verse reveals many important facts about the historical context in which this prophecy is set (Horrocks 2014:2). Once again Horrocks (2014:2-3) reiterated the list of key elements that give the context of the book of Amos.

First, it reveals that Amos was active during a period in the early 8th century. Uzziah ruled over the southern kingdom of Judah sometime between 790-740B.C.E. The earthquake mentioned in Amos 1:1 cannot be precisely dated. Horrocks (2014:3) suggested that the records in 1 Kings 14:15 and 2 Chronicles 26 indicate that the reign of both Jeroboam II and Uzziah were relatively prosperous and peaceful as both kings captured cities and expanded their respective borders.

Matthews (2011:67) shows that the abolition of Israel's main economic and military rival gave the rulers of the Northern Kingdom greater freedom to enter into treaties and deal with neighbouring countries. This period of political peace is, however, not indicated by the spiritual state of the land in the North because 2 Kings 14:24 relates that Jeroboam II did evil in the eyes of the Lord and did not repent of all the sins of Jeroboam II son of Nebat, who sinned against Israel (Horrocks 2014:4). Perhaps that is why YHWH had to bring a prophet from the southern kingdom to deliver his message (Horrocks 2014:4)

Secondly, Horrocks (2014:4) mentioned that Amos reveals that he was a shepherd and a dresser of the sycamore-fig tree the Tonon of Tekoa, which was located ten miles (six kilometres) south of Jerusalem in the Southern kingdom of Judah.

This significant reason for two reasons, first Amos was not a professional prophet he did not earn his living serving as prophet, secondly, Amos delivered his prophecy in the Northern kingdom of Israel. In Amos 7:14 the prophet uses these facts to demonstrate that his mission was down but that he had indeed been sent by YHWH, Horrocks (2014:15) states regarding the context Amos follows Joel and precedes Obadiah in the Hebrew bible.

He was one of the contributors to the current situation as Twelve Jones's book (19) explains that the book of the Twelve was developed as a way for Jewish writers to keep short prophetic writings in one volume. He also notes that there is unity among the twelve separate books, although they were produced over many centuries. McConville (2002:136) points out that Amos' focus on justice and righteousness has contributed to the prominent place of literature in the book of the Twelve. As with most other texts in the Hebrew Bible, there is much debate among scholars as to whether this book is authentic and may have been added later. This consideration of the order of the passage is widely regarded as the words of the prophet himself.

Carroll (2015:66) states that Amos establishes the economic and political situation that existed in the middle of the eighth century in Israel. Amos is known for his proclamation of justice as stated in Amos 5:24 "And let justice roll on like rivers, and righteousness like a mighty stream" (Carroll 2015:66).

4.2.2 Call to lament (Amos 5:4-6).

Horrocks (2014:3) is correct in stating that Amos 5 begins with a lament over the house of Israel, which is said to have "fallen, that it might not rise again" and be left in its own land" (5:1-2). Horrock (2014:3) goes on to say that verses 1-17 seem to be a funeral lament for Israel. According to Lessing (2007:292-293), this section discusses the means by which Amos' audience can take precautions. Mamahit (2009:110) pointed out that the focus of these verses is to seek God and live and this is important. This passage begins with the following words, "Thus saith the Lord" and this is a common introduction to prophetic proclamation (Horrock 2014:4). Adam (2010: 85) pointed out that verse 4 began as verse 3 in that the Conjement (for) in verse 4 answers one in verse 3. Motyer (1974:108) noted that verses 4-5 are part of the mourning (verses 1-2) request (v3) the death of Israel will be a military declaration and explanation (v 4, 5). The scene is tense (Bethel, Gilgal, Beer-Sheba, Gilgal, and Bethel).

Constable (n.d. 43) made the following statement in relation to verses 4-5. Yahweh asked the Israelites to seek Him and live (cf. 4:4). Although national judgment and death were inevitable, individuals could still survive. The proclamations of the coming judgement will always allow for the opportunity to repent (cf. Jer.18:1-10). In Isaiah 1 verse 6, Amos concludes this account with a statement about the consequences of Israel's disobedience. He also warns them that disobedience will be met by Yahweh "who will consume the house of Joseph like a fire" that will devour Bethel, and no one will extinguish it" (Horrocks 2014:5). Carroll (2015:75) states that Amos in verses 4-6 urges the people of Israel to

seek God and walk, and explains that according to these verses the search for God and walking is found in chapter 5:14-15 where it says "seek what is good and hate what is evil, love the good". For Carroll (2015:75), these phrases speak or mean the same thing as maintaining justice in the courts. Constable (n.d.:44) adds that Amos is inviting the nation of Israel to seek the Lord by doing good and avoiding evil so that they might live. If they refuse to repent as the Lord had spoken through His mouth, the Lord will punish the whole house of Joseph (e.g. the northern kingdom, whose tribe was Ephraim son of Joseph).

4.2.3 Direct address to the fallen (Amos 5:7-13).

Amos 5:7 reads, "There are those who are turning justice into bitterness and throwing righteousness into the ground".

Mamahit (2009:117) pointed out that in this passage (5:7-13), Amos describes a great appeal to Israel. Constable (n.d.:45) says that the reason why Israel received this painful decision from God is that they were turning sweet justice into something bitter and they were turning righteousness to the ground with disrespect. Carroll (2015:77) suggests that this passage addresses the issue of the abuse of justice in Israel. Justice and righteousness are rich and complex. According to Horrocks (2014:5) verse 7 contains two indictments first they are accused of "turning justice to wormwood". According to Exodus 23:6 the original covenant at Sinai included a command that God's people were not to pervert justice for the poor in their lawsuits. Horrocks (2014:5) finds that the concept of justice was the essence of the covenant between YHWH and Israel. Mamahit (2009:118) notes that although justice and righteousness should have been necessary in the life of the Israelites, they did not pursue it. Carroll (2015:77) also emphasizes that the first thing to note in Amos 5:7 is the negative attitude of removing Israel by expulsion (c.f 6:12). Righteousness was turned into bitterness; it fell to the ground. The record reveals that the Israelites violated their covenant with Jehovah. They had abandoned righteousness and that made the civil justice to be useless (Mamahit (2009:118). Prophets are regarded as the champions of social justice in both the historical and prophetic books, they demonstrate broad social concern, which rooted in the person of God is committed to humanity and deeply moved by injustice and the suffering (Carroll, 2012:185).

Amos 5:8-9

The One who made the Pleiades and Orion, who change from midnight to morning and night, who calls for the waters of the sea which he pours out upon the face of the earth - the Lord, his name. With a lightning bolt, he destroys the castle and destroys the mighty city

These verses indicate that YHWH is concerned by all that includes his own righteousness. Horrocks (2014:6) pointed out that these verses are a demonstration of YHWH's majesty, power and might. Carroll (2015:78) points out that the declarations made in these verses emphasize that justice, ultimately, is based on the man of God. His absolute dominion is propagated by the development of the sky to the practice of day and night in verse 8 in his intervention in the human realm. In other words, YHWH is responsible for turning darkness into tomorrow and day and night. And he is the one who causes the rain to fall on the earth (Stuart 2002:347). These verses also show that Israel sinned not only to its brothers and sisters but also to God, the Maker and Ruler of heaven and earth, on whom people depend for daylight, rain and protection (Horrocks, 2015:6).

In other words, YHWH is the one who is responsible for turning darkness into morning and day back into the night. And He is the one, who causes rain to fall upon the earth (Stuart, 347). These verses also demonstrate that Israel is not just sinning against their brothers and sisters, but against God who is the creator and the controller of the universe the one on whom they depend for daylight and rain and protection (Horrocks, 2015:6).

Amos 5:10-13

Amos 5:10, states

Some hate the one who upholds justice in court and detests the one telling the truth. You trample on the poor and force him to give you grain. Therefore, though you have built stone mansions, you will not live in them; though you have planted lush vineyards, you will not drink their wine. For I know how many are offenses and how great your sins.

You oppress the righteous and take bribes and you deprive the poor of justice in the courts. Therefore, the prudent man keeps quiet in such times, for the times are evil.

In this section, Amos gives a detailed explanation of this concept of perversion of justice. Horrocks (2014:7) states that, according to Amos there are people who 'hate the one reproving at the gate' and hate the one who speaks the truth. Horrock (2014:7) goes on to say that the gate refers to a place in the city where a judicial decision was made and justice was distributed. Osuagwu (2016:93) explains that when ancient Israel spoke of men gathering "at the gate it was a common place where the biblical courts of the cities of Israel were held". Mays (1969:93) it is significant that in ancient Israel, when they speak about men gathering in the 'gate' it is usually for two purposes: firstly, the gate was the regular place in which the local courts of Israel's town and cities were held. Secondly, "at the gate again, men gathered and carried on business". According to Osuagwu (2016:93), this shows that the gate was very important in life and the prophet was making the point

that people refused to let “life be ruled by truth” (Motyer 1974:113). Constable (n.d: asserts 45) commented that in verse 10 again Amos mentions another reason for God's judgment against the Israelites they hated and rejected judges who reprimanded evildoers in the city gate, where the court convened, as well witnesses who spoke the truth. Constable (n.d:45) further comment when the influential people in a society despise the truth there is little hope that it will remain stable and secure.

According to Amos 5:11-12

He leadeth tribute unto the poor, and bringeth tribute unto them; therefore, though you build houses of stone, you shall not dwell in them; though you plant vineyards, you will not drink the wine of them. I know how many your sins are, and how great are your transgressions, and how great are your sins!

Israel sinned against God by oppressing the poor. According to Horrocks (2014:7), those who were rich found comfort behind the poor, so God warned the oppressors that they would not be able to enjoy this “profit” and would not stay in their stone houses or drink from their vineyards. God shows how He will punish those who oppress the poor.

In Verse 12, the Israelites ask God for a great day of confirmation to make them rulers of the earth (see 5:18-20). Amos says that they are about to meet God but not all of them in the way they expect. Constable (nd:45) observes that this aspect of justice and righteousness runs throughout the book of Amos. Similarly, Horrocks (2014:9) acknowledges that this verse is one of those difficult verses and has been interpreted differently by scholars. Constable (n.d.:45) in his remarks also notes that this dual on justice and righteousness runs throughout the book of Amos.

On another view Constable mentions that in verse 13 Amos is not condoning silences in the face of evil; after all he is speaking out forcefully. He describes the evil times, not a description of the right behaviour if a person wants to look out for his interests he keeps silent. Smith and Page (1995:103) state that prudent were people of wisdom whose advice had been rejected and therefore they refrained from speaking. Another option is that the discerning referred to those who believed in tradition and knew that it was their intention to keep their mouths shut and their heads down so that they could speak quickly according to Smith and Page (1995:103).

In Amos 5:13 it is stated,

Therefore, a prudent person keeps silent in such a time, for it is an evil time.

This verse begins with the conjunction “therefore” and this indicates that it is part of the preceding verse (Osuagwu 2016:97). This verse also caused controversy among the Hebrew readers (Osuagwu 2016:97). The controversy over this verse is caused by a different understanding of the word “wisdom” (Osuagwu 2016:97).

Smith and Page (1995:105) highlight different options regarding this word "prudent" as it is used in this verse. Firstly, Smith and Page (1995:105) highlight that this means people of wisdom whose advice had been rejected and therefore they refrained from speaking.

The second option is that "wisdom" refers to those who had a culture of censorship and knew that it was better to keep their mouths shut and their heads down, and finally "wisdom" refers to those who were oppressors who would be silent when God was judged. One scholar Paul (1991:158) translates it as "prudent moan", a thought that is shared by Anderson and Freeman (1989:503) who suggest the same translation.

Amos 5:14-15

Amos calls or pleads with the Israelites a second time to forsake evil and the king who is king will be with them as they claim to be in spite of their justice (Num 23:21; Deut 20:4 & 31). He will be their protector (Constable n.d.: 47).

Osuagwu (2016:98) pointed out that verses 14-15 are almost identical to the expression found in Amos 5:4-6, but there is a slight variation in word choice that seems to introduce a striking difference between verse 14 and verses 4-6. He also notes that the other legacies of both verses have one thing in common. The second part of this verse (14) provides the provision of counsel and protection in times of holy war according to Hubbard (1989:174) Carroll (1992:235) finds that he has used this statement in its entirety here since it has been mentioned before in the context of judgment (3:13; 4:13). Verse 15 is also related to verse 14, where the same exhortation to seek God and not evil (14) is returned to (v15a) hate evil and love the good to deny the true purpose. The next line (15b) "stops justice at the gate" and what is said in verse 7 (June 2016:100).

4.2.4 Social Justice in the Old Testament and its implications on the Church today.

Nyirawung (2010:1) noted that the prophetic testimony of Old Testament prophets was made through dialogue between Scripture and real society. The church learns also from the prophetic witness of Amos and he serves as a challenge to the church to re-establish human dignity as ordained by God. Nyirawung (2010:1) goes on to say that the church is the ideal form of public discourse in African societies aimed at liberating the good news of God's salvation which has so far been embedded within the four walls of the church and

directed the church. The church today has some lessons and principles to learn about social justice. Woodbridge and Semelink (2013:84) further assert that the church requires a description of social justice from a biblical perspective. Just as Amos prophesying and focused more on the public interest by prophesying against the societies that trample the heads of the poor as upon the dust of the ground and deny justice to the oppressed (Amos 2:7). In the New Testament Jesus used the parable of the rich man and Lazarus to illustrate the prophetic witnessing against the exploitation of the poor. Nyiawung (2010:793) adds this parable represents a society that is surrounded by injustice and the passive attitude of the rich and the poor. The prophetic witness of this church is Jesus' mouthpiece. The church is called upon to respond to social injustice, even as Jesus Christ did. Just as prophets like Amos, raised their voice to the voiceless in public, the church must do the same today (Woodbridge and Semenlink 2015:84-85). Woodbridge and Semelink (2013:84) state that Micah 6: 8 is the most popular place for social justice for all. These verses throw the church today into doing justice and love for what is right (De Young 2011:159). Loving God and loving their neighbour (Mark 12:28-34) is the church's final goal today. Jesus always challenged His disciples to consider the best way to help the poor and this is illustrated in the parable of the Good Samaritan (Luke 10:29-37; Dominik 2011). Social justice is central to social communication. In the biblical text, (Amos 5:1-17) God commands people to see social justice as a critical way of living in a just and fair environment that reflects the character of God. There is a great need for the church in Khayelitsha to speak out against social ills as Amos did in his day.

4.2.5 Covenant Code in Exodus and social justice

Evans (2015:1) argues that social justice is a matter of great concern to the church and society at large today. Their church roots go back to the books of the Old and New Testaments. The book of Exodus is one of those books that have a profound effect on the biblical theology of social justice. Evans finds that the section is called the Covenant Code (CC) and this is largely based on some of the ancient laws written in biblical books. According to Evans (2015:2), CC is a set of laws that served as part of the actual code of law in which judges sought legal redress in ancient Israel. Evans also points out that the CC is very important in the times of the Ancient Near East (ANE) because it applies to the religious doctrine of social justice even today. It has a great impact on social justice in that the encouragement employed in the CC still applies in the church today. The CC used motivating clues that reflected God's authority, called compassionately reminding Israel of how God had saved them in the past, and encouraged them to imitate God's concern for

the weak in society (Evans, 2015:2). Such waves still challenge and motivate the church today to act in the same way (Evans, 2015:2). The CC's main idea is to come up with ways in which Israel wants to help the weak and the oppressed in society. They try to avoid the unjust act of rehabilitating at least part of the contribution to equalize the status of the rich and the poor. Believers are called to apply the same principles to society (Evans, 2015:2). Similarly, Houston (2006:203) states that Israel understood what social justice stands for, and social injustice meant. In the Covenant Code, we can learn that the most important thing in the Old Testament teaching about justice is the claim that Yahweh is a God of justice and will strengthen you.

The researcher believes the theological application of the covenant code's social vision is relevant to the religious, political, social, and cultural context of the modern-day church. There is a strong connection between ancient Israel's socio-economic challenges and contemporary socio-economic reality. And this makes CC appealing as observed in the course of this study. Individuals, families, and communities are going through the difficult times of various socio-economic realities (Bolojole, 2018:2). Scheffer (2013:5) also stated that in the CC many practical prescriptions can benefit the poor today. He further explained that these practical prescriptions can be embedded in a related context in which they originated and they can be re-interpreted and applied. They are antique examples of situation ethics governed by the over-arching principle of love and justice that cares for the poor (Scheffer, 2013:7). The poverty that was the problem in ancient it is still a problem even today. The church should learn from CC and apply it to its context today. Also, Evans (2015:25) admits that the concern for the slaves as it is stated in the CC has immediate relevance to the modern context. Therefore, the CC encourages the church today to engage in social justice. The modern church has a lot to gain from CC in terms of engagement to social transformation. CC demonstrates to the modern church that responding to human needs is an essential mark of being the church. A life poured in deeds of mercy is a sign of true Christianity.

4.2.6 Deuteronomic code

Another book on the biblical myth of social justice is Deuteronomy. Weinfield (n.d:1) points out that the main purpose of the author of Deuteronomy is to educate people about the wisdom and continuity of this purpose and to change the different writing traditions he had. According to Vogt (2008:1), the human laws written in Deuteronomy are in three major categories.

(i) The Law which emphasizes the importance of human life and human dignity. Examples of these laws include the treatment of runaway slaves (Deut. 23:16) and women prisoners of war (Deut.21:10-14) the law also had restrictions on the use of corporate punishment so that the victim is not harmed. (ii) The law relating to social relations with others. These include helping as aliens, orphans, widows and the poor, as well as advising on a positive attitude toward these vulnerable groups (Deut. 15, etc.), property rights management (Deut. 23:25) and warning about the treatment of a hated woman and her son (Deut. 16). (iii) The Law to deal with the humane treatment of animals. Examples here include the prohibition of taking both the mother and her child out of the rest (Deut. 22:6-7), as well as the requirement to refuse to bind an ox while a cow is trampling on her breasts. Vogt (2008:36) also pointed out that each section of the above-mentioned laws is considered to have the origins of the Ancient reference works near the East (ANE).

Deuteronomy shows a good concern for the dignity of all people, and it represents a different emphasis as compared to the earlier books of the Torah (Vogt, 2008:36). is God is providing men as basis equity. And God was not happy with that situation (Ex: 2:23-25) and delivered his people from that slavery. Therefore, Social Justice is one of the fundamental issues in the Old Testament God created and been in business wanting a just society. And he raised a prophet Amos to be the actor and the voice on behalf of the poor and marginalized.

4.2.7 Hermeneutics of Amos

The researcher finds prophet Amos to be as a helpful guide or resource to help the church to deal with social justice issues today for the following reasons. According to Klingbeil (2017:5) Amos's ministry in Israel is relevant because Amos's judgement message to most nations involve a social justice or physical or moral atrocities. The researcher concurs with the above statement Amos since he vocal and against the social injustices that was taking place in his Era, the church today should raise the voice to defend the powerless downtrodden, the abused and the voiceless. Klingbeil is correct when he states that Amos does not mince words when it comes to pointing out social and religious flaws in YHWH's covenant between religious activities and practical and ethical daily living.

The researcher concurs with Osuagwu (2016:147) when he states that most of the time the meaning arrived by an interpreter is influenced by his context, this implies that the interpretation of the present reader is heavily influenced by his immediate context which compromises of their life and experience, their world view and ideology. This is true even

though the interpreter is dealing with a text that was written in a different cultural experience and within a long period of time (distance) is long.

The above mentioned factors do not prohibit the implications of the book of Amos to be relevant to contemporary context. The issue of justice and righteousness that Amos is addressing in chapter 5, continue to be relevant to today's context. The issue of justice and righteousness forms the backbone of what we have to come to understand as social justice (Klingbeil, 2017:148). Even though the Bible was not written to us, but it was written for us, therefore modern interpreter must be able to engage with the issues of social justice using the book of Amos especially the chapters. It is very impatient for every interpreter to understand that the text was written to an audience that operated in a different context from the contemporary context (Klingbeil, 2017:152-153). But even though it is like that, the meaning of the text of Amos would mean to a present day interpreter, it must be understood that a present day interpreter will relate to the text from his/her present experience.

Christopher (2016:19) asked two important questions regarding the interpretation of any passage or text: "Who reads this text and under what circumstances?" Those are very good observations in dealing with every of scripture.

4.3 Exegesis of James 1:27

4.3.1 The Purpose of Writing

Scherelecher (n.d.:1) states that the purpose of James' letter is to help Christians live a truly Christian life. James' book is also known as commentary on the Sermon on the Mount (Schlerencher, n.d.:1). The purpose of this book is to give comfort, rebuke worldliness, and comfort for the redirection of the Christian lives (Schreleicher n.d.:1). Similarly, Constable (n.d.:44) notes that the purpose of the Epistle of James is to encourage those who were under trials and to warn them of certain doctrinal and practical errors. Additionally, Constable (n.d.:45) notes the letter was written with the aim of encouraging early believers in their Christian maturity and the sanctity of life. As such the book is more about the Christian faith than its precepts.

Schlerencher (n.d.:1) describes the epistle tone as probably one of the most authoritative of all the New Testament Epistles. In its 108 verses, there are 54 imperative verbs. James is never defensive and apologetic or never uncertain this word is from the Lord.

4.3.2 Theme: True-Christianity.

This section will consider James 1:27. In this verse, James is confronted with the challenges of true Christianity, and this is in line with the context of Khayelitsha. In this section the researcher will interrogate and raise concerns about it in the context of the church and list some principles that may apply to the situation in Khayelitsha today. The section will conclude by looking at the concept of social justice in the broader picture.

Conchrum (2015:1) states that James 1:27 is a symbol of true Christian truth. Dei (2015:47) added that Christianity is one of the world's religions, and is not just another form of philosophy, but a system of worship that focuses on the personality of Jesus Christ. Dei (2015:47) went on to say that Christianity is based on James' arguments in these passages. The Bible challenges Christians to follow Jesus Christ in their actions and conduct. Davis (2014:1) describes true Christianity as one who pours out his thoughts, time and energy, and lives to Christ and accepts his leadership. Conchrum (2015:1) pointed out that the recipients of the book were Jewish people who generally understood that Christianity was only about working with rituals and ceremonies. Constable (n.d 58) in this commentary emphasizes that James viewed Christianity as a supreme act of mercy. He shows that without the act of mercy Christianity would not have come.

Davis (2014:1) is right in saying that many urban churches face many social problems such as poverty, unemployment, crime and violence against church members. They are victims of injustice and oppression that seem to have been tolerated by religious leaders. James writes in the same context and challenges Christians by comparing vain religion with pure undefiled religion before God (Davis 2014:1).

4.3.3 Examination of James 1:27

According to James 1:27

The religion that God our Father accepts as pure and blameless is this: to look after orphans and widows in their tribulation and to keep them from being corrupted by the world.

The context of this verse forms part of the larger passage of James 1:19-27. This pericope addresses the issue of hearing and doing the Word. James is trying to demonstrate that true Christians are those who hear the word and put it into practice (Stevenson, 2008). According to Davis (2014:2), verse 27 gives a direct contrast to the vain religion or false Christianity, the repetition of religious or religion (*threskos or threskeia*) provides an immediate relationship for this verse. Davis (2014:2) further argues that the adjective

"vain" *metois* of 26 and pure and undefiled (*kathara* and *amiantos*) of v.27 establish a contrast, which provides an imitate relationship for two verses. Dei (2015:51), on the other hand, states that James in this passage is describing true-Christianity since the noun form of the Greek *threskos* (ritualism), religion, generally meant fearing or worshipping God, and the Greek verb *threskeia* generally means 'fear' or worshipping of gods; religious worship especially external, that which consists in ceremonies. Dei and Davis are sharing common arguments about this passage. They argue that this passage support or encourages and produces positive results that are useless, and it is false. Dei (2015:52) views true Christianity as a belief that is based on genuine devotion to God and is marked by compassionate relationship with one's neighbour. In a similar vein, McKnight (2011:156) states that James connects this work of wonder and prayer to action. Spence and Exell (n.d.:11) summarize the main point of this verse as true Christianity as expressed through personal acts of compassion towards the poor and afflicted "on account of the love" of Jesus Christ.

By imbibing elements of true Christianity, Christians may promote the social, economic and educational welfare of the human family especially for the needy and suffering among them. Davis (2014:5) correctly assumes the action that expresses this preferred position is demonstrated in the expectation to look after the orphans and widows in their distress. These two groups of people are often joined together in the Old Testament and represented two social classes open to exploitation and affliction in Israel. James came to appreciate that God has deep love and concern for the poor. In Deuteronomy 10:18 God protects the cause of orphans and widows. Again in Psalm 68:5 God is revealed as a protector of widows (Davis 2014:5). Salmoiraghi (2019:11) pointed out that James accused Jewish believers of coming to the true and acceptable religion to God to visit orphans and widows in their suffering and keep them hated in the world. Davis (2014:5) agrees with Salmoiraghi (2019:11) James challenges the Jewish believers and he wants them to know that pure religion must reflect in action, the passion and concern for God. Constable (n.d:55) also highlights that in these passages taking care of orphans and widows is the duty that lies in the heart of God (Ex 22:22-24; Deut.10:18 & Isa.1:17). Yet many who love God neglect it (Ps.68:5; Ecc.4:1 & Mark 12:40). James is challenging the church at large to demonstrate their spirituality expressing their devotion by serving the community in terms of social justice.

4.3.4 What does it mean to the church? The Biblical view of Social Justice

Guzik (n.d:34) in his commentary also said that James addressed the people and gave them a consideration of the Word of God, they may be considered biblical scholars, but still, their knowledge does not come from practice. A healthy person looks in the mirror and does something that does not merely delight the image. In the same way with the Christian, they should not look to God's Word and not do what God's Word says. Therefore, James teaches that Christians must extend love and mercy to socially vulnerable believers.

According to Westfall and Dyer (2015:xvii), "Our understanding of biblical justice is this repeated cry for God's justice throughout scripture that targets conditions and behaviour in the biblical writer's day that correspond to conditions and oppression in our current local and global context". Often, though, social justice is defined, not by words, but by actions; helping the poor, caring for the marginalized, and giving a voice to the oppressed. The Micah Network Declaration asserts that in the New Testament he taught that Jesus Christ shows the importance of God's standard of justice, saying, "Woe unto you, Pharisees! For ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God. Jude (2013:106) notes that church history shows that Jesus Christ, the Apostles, and the church fathers by sowing the seeds of the gospel, respected other people's traditions. Jesus was seen again from the beginning of the spread of this church, social anxiety had important links with the preaching of the gospel. it is involved in efforts to bring about justice and peace. Forster (2016:27) noted that in the New Testament psychological justice is always linked to mercy. Indeed, as Matthew 5:7 states, "Blessed are the merciful, for they shall obtain mercy" and Jesus is a good example of showing mercy to a Canaanite woman by healing her daughter (Matthew 15:21-28).

Jesus exercised justice in the land of Canaan. Jesus imitated the application of social justice when he used the words of Isaiah to describe his commitment to social justice in Luke, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor" (Luke 4:18). Jesus was sent to preach the good news to the poor, to proclaim liberation from physical, political, and spiritual bondage. Samuel (2016:135) states that Jesus was more involved and he deliberately engaged political, social, and racial issues on top of what he came to do, which is to save mankind. He was helping the people who were ill-treated in society.

Samuel further argues that some Christians discourage the church from being involved in social justice issues. They believe Jesus Christ and apostles were only committed to

preaching the gospel, which involves salvation and repentance only. They use verses like Galatians 3:28 that states, there is neither Jew nor Gentile, neither slave nor free, nor is there a male and a female for all you in one in Christ (NIV). Samuel's analysis shows that Christians who discourage social justice activities believe that nothing else matters beyond our faith in Christ.

Indeed, scholars like James and Biedbach (2014:9) view social justice and gospel proclamation as an abandonment of the truth of the gospel, to them this is a serious concern. To James and Biedbach (2014:10) the theology of social justice is problematic. Christians are not called to extend the love and mercy to the socially vulnerable unbelievers. They state that the central message of the church must always be focused on the proclamation and His substitutionary death for sinners. James and Biedbach (2014:12) state very clearly that social action efforts are outstripping the gospel proclamation and this is not part of Christianity. They disagree with the proponents of social justice such as Tim Keller's statement that, "Church has a two-fold mission in this world to preach the gospel and to do justice and this involves social-cultural transformation and renewal" (quoted in James and Biedbach 2014:16). Oswald (2015:13) also agrees with James and Biedbach. He wrote, "The 'social gospel' emphasis is often rooted in an errant view of the kingdom". They take "kingdom passages" and wrongly apply them to the mission of the church. We are not in the kingdom today. There is no mystery form of the kingdom. We are praying for the kingdom to come, but it is not here yet (Mat.6:10)" (Oswald 2015: 13). Van Reken and Meulen (1999:1903) wrote, "The primary work of the church of the institutional church is not to promote social justice, it is to warn people of divine justice. Its primary business is to not to call society to be more righteous, but to tell persons about the righteousness of God".

Much to the contrary, World Vision (2012) affirms that social justice is a mandate of faith and a fundamental expression of Christian discipleship, and its biblical roots are in a triune God who always shows his love and compassion to the weak, vulnerable, and marginalized. WV (2012) also quoted the statement by Tim Dearborn he states that "For Christians the pursuit, of social justice for the poor and oppressed is the decisive mark of being people who submit to the will and way of God". WV (2012) states that from a biblical point of view means loving our neighbour as we love ourselves and is rooted in character and nature. As we love ourselves and are rooted in character and nature. God is just and loving, so we are called to do justice and live in love. Keller (2010:2) defines social justice as follows: "social justice is to be concerned about the most vulnerable, poor, and

marginalized members of our society". According to Metzger (2017:1) "biblical justice-making individual communities and the cosmos upholding both goodness and impartially". The above-mentioned authors understand social justice to be the voice for the voiceless.

Chester (2004:12) believes that the mission of the church involves both proclamation which refers to preaching the gospel and demonstration which refers to social action or an act of mercy. By this statement, he encourages the church to be involved in preaching the gospel at the same time to demonstrate it by acts of mercy. Kulkosvy (2008:10) suggests "the prophetic religion that does not manifest itself in action for justice is a false religion. Emedi (2010:22) indicates that the gospel of Jesus Christ includes liberation and transformation therefore churches need to be involved in the social transformation of the society. Kalemba (2012:187) stated that the gospel will make no relevance to human hearts if it falls outside their spiritual and physical care. Bowers-Du Toit (2012:11) noted that caring for the poor and the needy and seeking justice for the oppressed is right at the very heart of the Christian faith. She further noted that in the Scripture there is fundamental solidarity with the poor and a concern to transform the situation of poverty and inequality. When God selected a people who would carry his name and play a central role in his purposes, he gladly picked up slaves in Egypt (Bowers Du Toit, 2012:1).

Vorster (2015:3) stated that the church is the true representation of the kingdom of God and it has the same responsibility to show characteristics of the kingdom of God. Vorster (2013:3) challenged the church to be defined in a broader way to include every aspect of the Christian life because it must be subservient to the kingdom of God. It is a servant in serving the kingdom of God.

The researcher also believes that the gospel should be proclaimed faithfully and at the same time the church members need to have their physical needs met as well, because people are experiencing difficulties in this world as it is stated in 1 Timothy 3:1. In the event that someone has been raped, the offender must be prosecuted. To a person suffering from poverty, the gospel must go with food. Giving the person the gospel only will not combat poverty in his life. Something must take place to relieve the person from poverty. In other words, the preaching of the gospel must be accompanied by acts of mercy. The church must be involved in the problems of the society and this is part of gospel proclamation. Jesus has called His Church to be His partner in transforming the society and to be the voice for the voiceless (Luke 4:18-19 NIV).

4.3.5 James Application to the modern's day church.

Davis (2014:1) points out that many churches, including urban churches, are confronted with social justice issues like poverty, unemployment, violence, suffering against injustice and oppression that seem to be sanctioned by the civil and religious leaders. Scripture is not disconnected from such settings of suffering. The epistle of James was written in similar context and it challenges the followers of Jesus Christ to dismiss vain religion and practise pure religion that is undefiled before God (Davis 2014:1). Davis further explains that such a dedication should garner a position of significance for the current followers of Jesus Christ especially in the wave of unbelief in the modern Christian world that is dying for the church to live in an authentic expression of faith. The church is a religious and social organization driven by moral and social principles as contained in the fundamental teachings and doctrine of Christian faith as it is stated in this epistle of James. He challenges the current church to play an important role in social justice today.

Black (2016:125-126) agrees with Davis's assertion, he asserts that James calls the modern church to have the same impact and intensity as was felt by hearers in the First Century C.E. James' intention in writing this epistle is to challenge the hearers or the audience by offering clues of social engagement. The epistle helps the readers to see how important or crucial it is to be engaged in social justice activities (Black, 2015-126). The book of James, especially James 1:27, has important social implications.

4.3.6 Conclusion of James 1:27

The above passage teaches that the church must sympathize with those whose hearts are burdened with discouragement and grief by dispensing resources, clothes to the naked, feeding the hungry, fulfilling the thirsty, and action that improves the general well-being of the people. The church must proclaim the gospel and at the same time must meet the social needs of the people. It is called for both. This passage advocates for justice vividly. Jesus' mission was equally to the proclamation and social action. The church is called to follow in the footsteps of Jesus Christ. This passage teaches that Christians should be involved in the meaningful demonstration of compassion, looking after the widow, the orphans, and the homeless. Jesus commanded believers to love their neighbour. This means a true Christianity will reflect the actual character of Jesus Christ by loving others. He cared for the people he encountered and his true followers should certainly follow in his footsteps. In this passage, the balance of ministry of word and act of mercy is explored and it is taught for the followers of Jesus Christ. This makes the gospel more appealing in the eyes of the lost. Davis (2014:11) is correct in his statement when he states that the

"Gospel only makes sense if the church lives out the message". Keller (2012:247) also states, "While the mission of the gathered (institutional) church is to proclaim the gospel of individual salvation, to win people to Christ and form disciples, yet the will of God for the church Dispersed-Christian living in the world is to minister in both word and deed, to do justice. If the latter does not minister with both word and deed, no one will listen to the gospel; preached by the former".

4.4 Summary and Conclusion

In this chapter, the researcher dealt with the biblical understanding of social justice in the Bible. The study has focused on the exegesis of the passage from the Old Testament and another passage from the New Testament and the study extended to some other passages to examine what they teach about social justice. The study had demonstrated from both the Old and New Testament that social justice is the concept that exists and is taught in the Bible. Uche (2013:103) notes that one thing that is clear is that for the people of Israel, Jesus Christ's justice was already there and practiced. Even for the community of believers, today justice must continue to be both divine imperative and contemporary challenge. Even today many communities are confronted with too many social ills and social struggles as did the people of the ancient world, whether Israel or Khayelitsha, implementing social justice is still a great challenge. As a result, this chapter endeavoured to look at theological motives that encouraged meaningful participation. The study has also demonstrated that the foundation for participation in social justice is the Bible. It is taught both in the Old and New Testament.

Chapter 5: An approach for improving and strengthening the position of churches in engaging in social justice activities.

5.1 Introduction

At this stage the study will focus on teamwork in developing guidelines that will address the transformational work being done by the church in Khayelitsha. According to Osmer (2008:177), the objective of the pragmatic task is to provide congregational leaders with the guidance of leading the congregation through the process of change. In view of this, an important question to ask here is “How should the church respond”? This is what this chapter will refer to when it comes to showing ways in which we can improve and strengthen the church's position in the administration of social justice. In this chapter, the researcher will provide some important ways to help churches in Khayelitsha get involved in missionary projects to help the poor and needy in their townships.

5.2 A summary of the various church responses to social injustice in Khayelitsha

In Chapter 2 the study focused on what was happening in Khayelitsha with regard to social justice. Churches are often said to exist through Para-church organizations such as the Warehouse. The Warehouse is working for change in previously disadvantaged communities to care for the poor and disadvantaged. The repository is dedicated to holding churches and their leaders to account when it comes to participating in social transformation. The chapter also highlights another NGO called the Great Commission Great Commission Ministers Network (GCMN) which is a partner in local churches, the Western Cape government, and other social justice structures to improve the quality of life in Khayelitsha. GCMN does this by participating in a variety of projects such as the soup kitchen, the vegetable garden, and skills development to help the unemployed in the community, while also doing marriage counselling. All of the steps outlined above aim to address all the social problems that occur in Khayelitsha. It is not just NGOs and people like Laura Haas who have done social justice work in Khayelitsha. Laura was a member of St James Community Church when she started the Project and planted a church in Khayelitsha. Laura`s work in Khayelitsha includes supporting needy and poor students with school uniforms, bursaries, and school travel expenses. She also started a Crèche community to help those who do not pay to go to Crèches. As a result of her ministry in Khayelitsha, many community leaders were formed. It has been highlighted that nothing is clear with regard to how church affiliations churches should engage in social justice matters. In Chapter 3, the study highlighted the fact that there is no clear path to

understanding the church's involvement in social law that the idea of a holistic approach is marred with controversy. From these debates, the study concludes that Ecumenism is a great and necessary part of our call to witness and service in the world. Ecumenism is said to be important because it helps the churches to challenge the witness and preaching of the gospel and to understand the will of God. Chapter 3 has also shown the need for meaningful unity amongst the churches in Khayelitsha so that they can participate in society. It has also been highlighted that Ecumenism promotes a holistic approach to mission and response to social evils. The Belhar confession was also discussed as one of South Africa's social justice efforts. The Belhar confession had a profound effect on matters of social and ecclesiastical justice. The main message after Belhar confession was that churches should focus on the message of reconciliation among their members in the community. This confession holds that reconciliation must come from words and deeds. Belhar confession responds to the social injustice caused by widespread apartheid in South Africa which included strong divisions among South Africans. After discussions with South African churches, it was confirmed that the federation needed to take firm action on the political situation in SA.

Social justice has been perceived as something unscriptural. The reason that churches in Khayelitsha are lukewarm in terms of their involvement in social justice is that there is no clear understanding of their role in the community. This on-going debate about the holistic ministry of the churches makes them to be lazy and confused about their calling and responsibility in their society. This also caused their approach to holistic ministry to be lukewarm on the integration of evangelism and social justice.

In Chapter 4 the importance of biblical social justice was demonstrated by examining various biblical texts that relate to social justice. The finding in this chapter is that the Bible is not silent on the subject of social justice. It has been shown that in order to participate in social justice, it must not be limited to one particular group of people. The chapter challenges the church to speak out against the evils of crime, economic and political injustices of our time. It was also noted that social justice is at the centre of social interaction. God commands people to view social justice as a critical way to live in a good and just manner and to reflect His character. Chapter 5 makes precise recommendations on how churches should perform the function of social justice in society. As such the church must sympathize with the hearts that are burdened with depression and grief in society. The church must follow in the footsteps of the Lord Jesus Christ by showing concern for the needy and the downtrodden in the society.

The chapter also focuses on drawing recommendations on how the church should conduct a social justice service in the community. The study found that the churches were not performing well and effectively. This chapter will emphasize that God loves the poor and considers them to be of the highest importance and he identified with them in his incarnation. The church must be able to develop various service models that can work in the community to serve the poor. This would help the church to be more deliberate and effective in their calling in the community.

In the previous chapter, it was shown why the churches in Khayelitsha failed in their efforts for social justice. This is illustrated by the descriptive function of privacy the churches do not have the skills and other good guidelines and understanding of social justice. The church was involved in what they did not understand (Mutemwa, 2017:161). To be effective requires an understanding of their responsibility to the poor and should begin at the heart of God's work, a heart for the needy in society. Moreover, Mutemwa (2017:161) is correct in stating that this requires the right skills and understanding of the transformation process shows that the purpose of the transformation work is tied to the concrete needs of a particular society

De Beer and Swanepoel (2015:47) maintain that the understanding of the transformation process shows that the purpose of transformation work is tied to the concrete needs of the particular society.

As mentioned in Chapter 2, Khayelitsha is plagued by poor service delivery, violence, poverty and very poor quality of education. Some churches do not consider this to be their responsibility. In the light of these challenges this study has shown that caring for the needy and not discriminating against them is in harmony with the Bible's command. Christians are called to respond to all human needs (Adeyemo, 2006:1164). The sections that follows will discuss some of the guidelines that should be used by churches in Khayelitsha to increase church participation in social justice issues.

5.3 Guide 1: Understanding Social Justice from God's perspective.

Churches need to understand first that God is the God of the poor. The Bible teaches that God provides for the poor, protects the poor, and shows no partiality toward the poor. God will not leave the poor (Buys, 2013:54). And Westerfall and Dyer (2015: xvii) rightly observe that our understanding of biblical social justice is a recurring pattern of divine justice throughout the text. The Bible pictures God as a provider and a deliverer for the poor, and as one who secures justice for the poor, Secondly, in the Bible, the biblical

writers have always revealed God as a deity who intimately concerned oppressed people; therefore, he does not define social justices by words only, but by being practical in assisting the poor (Buys, 2013:54).

In the Bible, God identifies with the poor and helpless. Myers (2004:44) states. "Identity of the poor is marred on the inside". Chester (2004:18) refers to social participation as God's character. Keller (2010:8) emphasizes that most of the people who were trampled on by the power of torture were those who had less power and God gave them special attention and they have a special place in his heart (Proverbs 31:8). In view of this Elmer (2006:63) states that "we should see others as God, (sees them) treating them as they really are". God understood that even the poor were made in His image (Gen.1:26) so as carriers of His image, no one is worthless (Black 2010:89). Elmer (2006:63) pointed out that since everyone is made in the image of God, all people should treat God with respect and dignity, and the image of God is tarnished when people are considered insignificant. People cannot be God`s image and, at the same time, treat another person in a subtle way of disrespect. Mathole (2005:170) points out that to God the poor come first, although it is not the only place where God is focused, so the church has no choice but to show solidarity with the poor.

According to Black (2010:90), God assures the poor. He administers justice to the poor (Deut.10: 8; Job 36:15; Psalm; 35:10). Mathole (2005:170) confirms this when he says that God opposes those people and makes decisions for those who are oppressed. God is not partial; everyone, including widows, is summoned to a house and his or her presence is felt in a state of poverty (Mathole, 2005:170).

Black says that God`s care for the poor is so extreme that He shows he is with them. It is indeed the case that "He that oppressed the poor reproacheth his Maker" (Proverbs 14:31).

5.4 Guideline 2 Christ`s concern for the poor.

God's love for the poor is clearly demonstrated in the case of the oppressed and downtrodden, as evidenced by Christ's concern for the poor. God showed this by his life when he revealed himself in the works of God on earth and knew what a true Christian needed. Concern for the poor is reflected in his nature in that he became human and dwelt among people. Woolnugh and Ma (2010:48-49) show that the birth of Jesus Christ shows that he was willing to give his life and be identified with the poor. The lowly family he was born into, his birth in the stable, and the bad political conditions that took place at the time

of the birth of Jesus all witnessed to this fact because he would be among the poor and despised. Black (2010:119) also asserts that Jesus' mission on earth was the focus of the poor, in fact it was the dominant people of Palestine at that time. He was poor himself as described in the following ways: he was born in a stable, from a poor family, he was a fugitive; he was a stranger in the land of Galilee.

Jesus humbly submitted to the baptism of John the Baptist. He warned that he could be a student of the kind of life he could expect by saying he was homeless. Bowers-Du Toit (2012:1) also describes the installation of Jesus Christ in this way: He was born in a stable, and became a fugitive, traveling from distant Galilee, dying on a cross as a criminal, always in his life with the poor. He never owned any reaches of this world. He sailed across the Sea of Galilee in a canoe. He rode into Jerusalem on a borrowed donkey. He was buried in a tomb he had borrowed. He travelled the world and was identified and in all of this, he was thinking about social issues and because of him, there was a great change in his time in terms of social justice. Chester (2004:22-23) noted that Jesus followed in his Father's footsteps by showing concern for the poor (Matthew 4:23; 9:33-38). He always responded with acts of mercy (Mt 14:14 & Luke 7:3).

5.5.1 The example of the early church community: Guideline 2

The second guide that helps the church intervene to deal with poverty should draw and be informed of the example of the first church community. This section will discuss this guide in more detail.

Black (2010:123) is correct in stating that the early church continued to be a strong economic powerhouse practiced by Jesus Christ. The early church is a good example of a missionary church. It was involved in social change. Milne (2010:34) pointed out that the authority of the gospel was the oldest in the first week and the disciples were proclaimed and served the people. The early church realized that one of their duties was to help the poor and to imitate God in this regard. The first week also experienced as much social justice as the churches in Khayelitsha as shown in the descriptive work of this study. Dyer (2015:117) points out that the early church community fought and lived the teaching of Jesus on social justice and goes on to say that the first church is a good example to follow in how churches can benefit from responding to social injustice. Acts 2:45 states that the church shared what they had and cared for those in need. Constable (nd:34) spoke of this passage: the believers in the early church were willing to sell their property help others who were in need and show true Christian love. This is true of what the church should do as shown in the preceding chapter on common work.

The general message that goes through this chapter and emerges as a whole throughout the text as defined by the common work is that God Desires His people to live together in society in such a way that all people will have no need of resources and those who did not care for them will be provided with grace. God expressed his feelings for those who were weak. This principle is repeated throughout Scripture as opposed to the common practice. The obligation to do justice enables followers to deal with social behaviour in a holistic manner (Black, 2010:128). Black (2010:128) also pointed out that there is a basic need that we (Christians) have to help with our level of ability and opportunity. He emphasizes his argument in harmony (Proverbs 3:27) where the verse says, "Do not withhold good from those to whom it is due, when it is in your power" (Black, 2010:128).

5.4 Guideline 3: Partnership between local churches and Christian organizations

Churches should partner with Christian development organizations to provide services that extend beyond the services that the average church can provide. This is another way that churches in Khayelitsha can be engaged to develop and strengthen the church's commitment to social justice.

Faith Based organizations (FBOs) and churches are part of the community and should work towards the betterment of the community. Theirs is the foundation of faith and to the world, they are related. This makes FBOs like a church because their faith is deeply involved in issues of social justice (Kearney 2008:7).

Bowers-Du Toit (2017:4) pointed out that working with other churches and FBOs is very important because that provides strong support. UNDP (2014) also proves that the interaction between churches and FBOs is important for people and community development. In many parts of the world, FBOs and church leaders are important in all political and social spheres. They also have a high degree of community presence in local communities, which when combined with their ability to deliver critical services, allow them to engage long-term for important. Cooperation between local churches and Christian organizations can make a significant contribution to social justice (UNDP2014). At the 1998 World Council of Churches meeting, it was stated, "As Christians, we are called to participate in God's work of justice, peace, and respect for all creation and to seek for all men the life which God intended." In this regard the responsibility of the churches as the Body of Christ, to work for mutual respect and the exercise of human rights. Morges (1998:39) agrees with the above statement that local churches and FBOs are a manifestation of the church in the local context and should act as God's representative in society. Just as God creates out of nothing, delivers the enslaved, and defends the

vulnerable, strengthens the weak and promises abundant life and peace, and safeguards the integrity of creation so should be the churches and FBOs (Morges 1998:39).

5.5 Guideline 4: Churches should have clarity on intervention imperative and the need to maintain a deep theological grounding: Bipolarity

According to Firet (1977:25) the coming of God takes place through his word. It shows love and concern for your neighbour. Believers must be involved in caring for the needs of others. This is where the goal of the concept of breathing comes from. According to this principle the preaching of the gospel, the teaching of the church and caring for the needy are all intertwined. As such, the church remain the first context in which all three must take place (Louw 2004:52). One of the roles of the churches should be to address the challenges that people face in society.

As already shown in this research is surrounded by many social problems such as poverty, crime, and poor sanitation, and sub-standard for its inhabitants. The church is called upon to intervene in these social issues. Van Wyk (2016:1) is right in his argument that the church or religious leaders-prophets, or pastors are more concerned with tackling these challenges whether they are done with nails and other rituals, pastoral care, proclamation, and interpreting or helping to build communities where they can receive comfort, support and strength in the face of adversity.

Firet (1977:25) proposes three dynamic issues, which he refers to as Building mode:1) Kerygma: which means to resemble the Word, 2) Didache which means to follow the continuation of the Word, and 3) is paraclete, which means tormented within the realities of daily human life.

The proclamation of the gospel must go hand in hand with the care given by the pastors. Heatsink (1997:161) said the care given by pastors means witnessing the gospel in such a way that God is conveyed through His compassion, His care for human suffering, His acts of liberation which are truly revealed through salvation (soteriology) and service (diaconia / social service). The researcher supports the church's claim that it should protect its members from the dangers of pastoral care. As Heitnik (1977:162) states that the care provided by shepherds is the same or can be described in four areas such as compassion, loving care, salvation and service. This approach is effective because it focuses not only on the spiritual side of the person but also on the whole person.

In contrast to the converted kerygma and salvation or forgiveness, the main coordinator of this approach is the Thurneysen Reformed model of pastoral care involving only

evangelism and gospel practice and a healing process that involves forgiveness and the care of souls (Louw, 2000:52). And this view is inadequate or ineffective in addressing issues related to social justice challenges such as poverty points out that this approach allows for the care of pastors to grow into a home event without paying enough attention to the existing and needed personal needs. This method of pastoral care is not fully developed and is therefore criticized (Louw, 2000:52). It also reduces the care of the league completely to the kerygmatic mode of counselling and the style of pastoral care deteriorates in the home event (Louw, 2000:53). In other words, the model does not understand and describe pastoral care in a broad sense.

5.6. Partnership of local churches and the Christian development organizations

The role of the church in the fight against poverty through development activities is ignored. Churches need to work with the community to make development plans. They must participate in the so-called church and community mobilization. According to Magezi (2019:1), there is a great need for this in many communities such as Khayelitsha. This section will emphasize the importance of local church partnerships with the Christian development organization (church community partnerships). The fact is that many townships such as Khayelitsha are likely to face social challenges such as poverty. For the church to show its sincerity and justice in such situations and to reflect the Kingdom of God it must do something for the community and must engage with the community. Alowode (2016) asks the church a thought-provoking question: "Are we personally engaged in the work of economic and social change? Are we making a lasting impact on society? What is the role of the church in the whole issue of spiritual and social change? Green and Goething (2010) find that most of the answers to these questions can only be addressed in terms of social interaction. Green and Goething (2010) states that African societies face many challenges. Churches, like other social institutions, are expected to play a role in addressing other issues. Given what is happening in communities where there is a great need to make full use of departments that will be able to deal with complex social problems.

Magezi and Mutowa (2018:124) and Chester (2004:63) argue that there is a great need for social change including progress and human development. The church, therefore, refers to human care (e.g. soul-nephesh), the care of Christian ministry that is expressed in terms such as an important mission or ministry of Christian development or church development. Magezi (2019:3) saying that the church does nothing when it comes to perfect services or the full clergy, but there are gaps.

Dudley (1999: xi-xii) provides important reasons for the progress of church and Christian development in social change. He explains that the Christian reason for progress is the motivation behind the greatest commandment to love God with all our heart and to love our neighbour as we love ourselves. He also pointed out that when the side of Christians engage in social work (loving their neighbours the needy is in obedience to Jesus Christ and the desire to know and follow Christ.

World Vision (2013) also noted that following our Lord and Saviour Jesus Christ involves working with the poor and oppressed to promote human reform, to seek justice, and to bear witness to God's kingdom. August (2010:48) pointed out that the promotion of Christianity and all of the above content comes from an understanding of nature, humanity, the fall, redemption and the kingdom of God. Myers (1999:10) observes that development must be perfect because the God who created it also cares about what He has created completely. Similarly, the Christian goal of human development is based on the Bible. Yoms (2015:67) notes that social status is also important as it helps to ensure peaceful and cohesive relationships. Bosch (1991:400-401) suggests that universal concern for God is the only *Missio Dei*, meaning God's mission that affects all people in all areas of existence, such as creation, care, redemption, and destruction.

The researcher also believes that the church and the community should work together on comprehensive services to engage and address community issues. He also strongly believes in and supports the Church and Community mobilization process CCMP's vision. Bowers-Du Toit (2010a:433) is right in her absolute assertion of human beings and, of the institutions that bring the peace that is the peace of God, our fellow human beings, us and all creation. So the Christian commitment of the oppressed and the poor is vital. Here, Bowers-Du Toit (2010a:433) adds that God wants order, economy, and personal compassion, respect, and generosity for the poor and needy to be the main agenda of the church.

Yoms (2015:69) views the issue of social transformation as a state response to powerlessness, a view supported by Myers (2011:168) in emphasizing that the impoverishment of the poor is the result of a systematic socio-economic, political, deceptive, and religious system that demeans the poor. Similarly, Yoms (2015:69) states that empowering the poor and powerless is an important function of the church where the poor are empowered, improving their resources to avoid relying entirely on the rich and powerful. The power gives voice to the uninitiated and allows them to express their interests. It creates adequate and meaningful living conditions. Yoms (2015:69) also

suggests that real development must change the process of division of the kingdom of God. The answer that involves the first three commitments must address the magnitude of the closeness of poverty and, must combat the forces that create and or continue to wield power at all levels.

In applying CCMP, Magezi (2019:14) said that the church must apply public pastoral care within the development. In short Kim (2017:40) defines public pastoral theology as a critical, reflective, and reasoned engagement of theology in society, to bring the kingdom of God, which is for the sake of the poor and marginalized.

According to Kim (2017:40), public theology is a myth based on religious involvement in the political and economic spheres that then spread to communities and other theological institutions and became known through the establishment of the Global Public Theology Network (GNPT) and other developments including the International Journal of Institutions. Social Religions. Magezi (2019:4) considers the concept of social superstition not a new concept; it has been practiced for centuries. It is made in the history of Christianity. Magezi also pointed out that the churches have been meeting with broader social and political structures as minor and as governing bodies. The public theology notion was used during the Augustine`s Reformation, in Catholic teaching of religious development in the 20th century Europe, the USA, and the global South according to Kim (2017:44- 60). He also pointed to the current system of public theology that is relevant to pastoral care. This approach is the connection between theology and practice between theology and the doctrines of the church. The second approach is known as the exploration of specific problems in various social and political contexts to develop methods of social theory. Magezi (2019:4) believes that both approaches apply directly to pastoral care in the community, especially in discussions of church development in Africa. Member Care plays a major role in the CCMP.

Koppel (2015:51) noted that social theologians try to question those who do not care and are personally involved in matters affecting groups of people and the total population, not just one person in isolation. It creates pastoral care ministers, education and institutions. social work assisting medical educators and staff to analyse the methods and objectives of our general work. According to Van Rensburg (2017:3) the paradoxical view of the study of medical myths clearly shows that the existence of a holistic approach to pastoral care is well established despite the wide variety and application of principles. Van Rensburg (2017:3) also agrees that the idea of a new way of looking at things is not new in that applying this principle or concept in the field of care provided by pastors is not only given

to the needy but also very complex. Hendriks, Ploeger-Grotegoed & Waveberg (1998), argue that the care provided by shepherds is a service to the poor. The main purpose of the CCMP is to empower people to change their status using God-given resources in an ongoing manner (Tearfund 2017:3).

Tearfund (2017:8) looks at the implementation of the CCMP in five phases. The first section involves the revival of the church which involves making sure that the local church is aware and understands the biblical authority for full service. This will lead the church to adopt the biblical principles of salt and light in society. The second section focuses on helping the poor to learn their reality and desire to change that reality. The third section focuses on helping the church and the community to have the right information that best describes the situation and the analysis of this information to help them make informed decisions. The fourth section is about having a church and a community that can better understand their situation and are encouraged to change for the better. The last fifth section involve the church and the community making informed decisions that, if applied, will enable their situation to be transformed in a fuller and godly way. Magezi (2019:6) also pointed out that the CCMP incorporates a local church to act as a facilitator in mobilizing the entire community in order to address their needs through their resources.

5.7 Guideline 5: Ministerial designs to intervene in poverty situations.

The researcher concurs with the Bowers-Du Toit (2010:261), the need for the continuing social transformation of South African society remains a challenge for the church and other sectors of civil society. This has been the problem that has been critically discussed in detail in interpretative tasks. One of the major reasons behind this challenge is that the concept called development has been interpreted differently. It has given rise to many different schools of thought (Bowers-Du Toit, 2010:261). Evangelicals and ecumenical define the concept differently.

This researcher support Bowers-Du Toit's thinking about the interpretation of the development. He also believes that social change should be seen as a church's understanding of social responsibility. The researcher believes that the church should be involved in a comprehensive religious service. Mbewe (2002:15) pointed out that the participatory approach plays a role which allows for poor participation in service delivery. Myers (1999:116) adds, "It is a changed man who changes his nature". The church therefore needs to develop some good outreach programmes to show how compassionate they are to community events that take place in the community. The church needs to use methods that can address the challenges of poverty adequately and completely.

In this section, some church models that can be used by the church in response to social justice especially poverty alleviation. Mbewe (2002:171) argues that the social modelling organization focuses on building structures that will work with the management of urban organizations. It also emphasizes the process of empowering ordinary people to take their positions. Mbewe (2002:171) adds that this approach enables those involved in poverty to play a role in addressing and transforming their future. It is thus, duty of the church to support the poor by protecting the plight of the poor and to engage with the poor in dealing with the exploitation of their communities. Mbewe (2002:171) also notes that a holistic approach to development must begin with an understanding of how energy is used in the city and how it produces the poor.

5.7.1 The Church Solidarity model

This model according to Mbewe (2002:188) shows concern for the poor because God loves the elderly, even those who have inherited a bad debt, and those who are born blind, lame or deaf. And Christ showed concern for those who were despised. He served them and proclaimed the gospel to them (Mbewe, 2002:188). The church can use this approach in the first place, first by having good intentions in working with the poor. Secondly by showing the church's marks of solidarity with the poor. Thirdly by justice, by pursuing justice, freedom, and social change for the poor, and lastly by following the possible steps to promote development.

5.7.2 Developing a Holistic Ministry.

De Gruchy (2004:2) made a positive response in the interview by Global Missiology. He describes perfect service as the fullness of the gospel. Jesus' ministry was all-inclusive. De Gruchy (2004:2) believes that the church's agenda must be fully devoted to its ministry. Both the Old and New Testaments support the idea of perfect service. The church has served everyone (Sermon, 2005:2256). Full service should be motivated by a deep love for God and for a neighbour who is socially and culturally inclined without being encouraged to participate in the various services God provides through service to others (Wan, 2004:1). Full service is the perfect gospel for everyone. Churches need to reach out to the community and everyone. In Acts 2 the church is an example of perfect service dedicated to teaching that places a high value on the needs of others and connects words and actions. It is a church that makes a partnership so that all the members of the body are treated as a family. They all share a common sense without their social status.

5.2.3 Ministering to the poor in the community.

Mathole (2005:291) states that poverty is a high priority for the South African church. It affects a large group of people. This is a fact that applies to all communities. Poverty is a problem facing many South Africans. Many people living in many societies are very poor. Special groups that suffer the most are street children, the unemployed, HIV/Aids orphans, and homeless (Ntshumayelo, 2005:274). The needs of the community are great, for example, water, sanitation, housing, schools, health, street lights, land ownership, churches, etc. Public buildings are not easily accessible. These are the social problems that most people find in the community where the church is located. As the church is part of the community it must respond to these challenges. The church must be seen in terms of making social programs to fight poverty and social injustice. Cobert's notes to the community are not the ones that brought Christ to poor communities. God has been supporting the poor since creation and we need to find and appreciate what He has been doing there for so long. We should have a humble attitude when dealing with poor communities as it shows God's hand (Cobert, 2009:57-60). It is a preacher for everybody to see the fruits of preaching to the church. Doing charity work as a service to the poor is a good start because it reflects the Christlike attitude of members of a community church (Petersen, 2017:1). The church should therefore have a community connection by being able to help contribute to healthy communities by reaching out to those in need. Ovbiebo (2013:10) provides a complete and challenging reason for the church to be involved in society. Ovbiebo, 2013:10) gives a succinct and challenging reason for the church to be involved in society. Ovbiebo believes that the church is a community of the regenerated believers who confess that Jesus Christ is Lord apart the church being involved in the spiritual development of the church is to be involved in social welfares of the community (Ovbiebo, 2013:17). The church must respond to the human needs of the poor in society. This is part of the mandate of the church. Failing to do that is failing to be the salt and the light of the world.

5.7.4 Training Skills as a means of Job Creation:

Black (2009:142) suggests that the church should begin making efforts to employ the unemployed in the community. He emphasized that this should be one of the church's efforts to address the challenges of poverty in the community. The church can start projects and skills development focusing on disadvantaged communities. The Pinelands Methodist Church is a good example of this. Pinelands Methodist Church started a project called 'Phambili Ngethemba' (going forward with hope), a non-profit organization and a

community-based organization that still exists today (Black, 2009:142). The project began after the Joe Slovo area was hit by a massive fire. Many affected families were poor and discriminated against (Black, 2009:143). Although emergency assistance was needed and helpful in this difficult situation, it may not address the serious problem of poverty in the community in ways that will enable them to support themselves (Black, 2009:143). The first program of the NPO (Phambili Ngethemba) was to provide some basic training for job opportunities in the sewing or business industry, making clothes, or repairing clothing (Black, 2009:143). The desire of Learn to Earn is to reproduce its training model resulted in the establishment of the Learn to Earn association with Phambili Ngethemba becoming its first member. The main vision of this collaboration was to respond to the challenges that affect the church and the community (Black, 2005:145). The church began to respond to the problem of unemployment in their communities by initiating such efforts in their communities.

5.7.5 The Church and Community Development

The church has a mission to reduce poverty through community development. The church should be influential in many ways; it has an important role to play in society. Communities face challenges such as poverty, disease and despair. This is one of the compelling reasons for the church to start community development. Ottuh (2014:1) argues that this church is not only called to preach the gospel verbally, it must also address the physical and spiritual needs of the people. The church must preach the Gospel while also focusing aside on the physical growth of the community.

5.8 Summary and conclusion

This chapter sought to suggest alternative guidelines after a clear demonstration of a united task of strengthening the functioning of the Khayelitsha churches to participate in social justice. The study has research shown that this is one of the church's responsibilities to meet the needs of the community and that people in the local community should be fully involved in the process of social justice. This research contributes to the study of public pastoral care because it gives an idea of how the church can do social justice in society and the basis for this is the Scriptures. This chapter provides guidelines on how to engage with the community in a responsible and organized process that will empower them to take care of themselves and benefit from God-given services. This research supports the fact that social justice is the basis of social cohesion and is taught in the text. God instructed

humans to view social justice as a critical way to live in harmony with his righteous standards.

Chapter 6: Summary Of Findings, Conclusions And Recommendations.

6.1 Introduction

The main objective of the study was to understand the extent of Khayelitsha churches' involvement in Social justice activities from 1994 to 2018 as well as understand the theology underpinning social justice activities. The study had Osmer's methodology as a theoretical framework. In this theoretical framework, Osmer gives or explores the core tasks of practical theological interpretation. Following Osmer's framework, the study, had assessed churches in Khayelitsha's involvement in social justice from 1994-2018. As, public pastoral study, the work has explored some theological motives that underline social justice activities in order to understand how such theological motives encourage or discourage meaningful participation in social justice activities. This chapter will provide and summarizes the findings, provides the conclusion and makes recommendations that for work that can be undertaken followings this study.

6.2. Summary of Findings

The study reveals that there are many churches in Khayelitsha, but there is no clear way for the church to be involved in terms of social justice matters. The study finds that the reason behind the churches lack of involvement in social justice is the lack of understanding of their role and responsibility in society. As a result of this lack of understanding of the churches' responsibility in the community of Khayelitsha, Cape Town, the community is faced with many social ills. Instead, FBOs are the only ones who are strong in promoting social justice in the community above that Warehouse, GCM, Laura, and her projects are working within the community in poverty alleviation programmes. It is also the case that church ministries in Khayelitsha, Cape Town, are run like NGOs.

The study also reveals that participating in social justice activities is not a new concept. It is biblical and the churches have a role to play in the community when it comes to social justice, social justice is encouraged in the Scriptures and it is influenced by God's love for the poor. It is God's activity through the church to be the voice for the voiceless.

The study had also revealed that the churches are part of this community that is not doing well in social justice even though it is expected to come with solutions for the problems that are facing the community. For example, unemployment has left several young people with no future, as some of them had turned into criminals and this was not created by God.

The churches are called to respond to such situations and make a difference in those lives.

The study had revealed that even the service delivery in Khayelitsha, is not good because of the social injustices in the government. There is no proper service delivery in Khayelitsha people are complaining, life is difficult in Khayelitsha to compare to other areas. Even though the quality of the education in Khayelitsha is not comparable to the Suburban communities in many ways.

I am convinced, that this study assessed the involvement of the churches in Khayelitsha in social justice into the community by being the part of what is going on in the community because they are strategically by God in those poor communities in order to be the salt and the light there. The churches can achieve this goal by applying a holistic ministry approach. In this study a holistic ministry approach. In this study a holistic ministry had been suggested as an approach that can be used by the Churches in Khayelitsha to respond to the problem of social injustice in Khayelitsha. This is a biblical model/approach that was applied by God and Jesus Christ in their time. Jesus himself became one of the people in the incarnation in order to identify with human beings. This approach advocates that when a person is whole, that society is whole, and the world is whole. These aspects cannot be separated, so the church needs to minister to all of them. The mission of the church is to minister to the whole person, the body, soul and their relationships. The church should embrace. The holistic ministry approach because it seeks to follow the foot-steps of Jesus Christ, who loves the church and gave his life for it. Jesus Christ had the compassion for the poor and marginalized. In the same way Jesus had a compassion for the needy and the poor, his church must do the same even today when they meet the poor and the needy in the community. It must feel what Jesus felt.

The study strongly believes that the church is called to proclaim the gospel of the kingdom of God with uncompromising determination by reaching the unreached and by taking care of the various challenges that are faced by the community. The church can minister holistically by developing some outreach plans or strategies. The church has a significant role to play in engaging in social justice in the community. In doing this, the church is continuing the message of God and his Son Jesus Christ's mission that they inaugurated. The church is called to meet the physical needs (mercy ministry) of the of the people as well as spiritual needs (salvation). This is a theological commitment for the church especially in areas like Khayelitsha, Cape Town, where there is poverty, and injustice.

Bosch is correct in his statement when he states that our mission has to be a response of compassion to the needy in our communities.

6.3 Recommendations

The researcher hereby makes no absolute claim that the research is exhaustive. Only data relevant to achieving the research objectives have been presented in this document. There is a need to continue this research in the following areas, based on the findings of the study:

- (i) Understanding the importance of social justice.
- (ii) The role of the church in community transformation.
- (iii) Integration of churches and social justice in the community.
- (iv) Challenges facing the church in incorporating social justice and how to overcome them

6.4 Conclusion

The study was undertaken to assess the involvement of the churches in Khayelitsha in social justice issues. In doing this, a response to series of questions that have their bases on Osmer's methodology was developed. The questions are covered in chapters 2-5 and they became the framework of the discussion.

Chapter 2 answers the question, 'What is happening?' In this question the study examined the history and background of Khayelitsha Township and described the economic conditions of Khayelitsha, Cape Town. The chapter points out that poverty is a daily occurrence in Khayelitsha, with many people sleeping on an empty stomach because of unemployment, and this has led to high crime rates. Young people choose to commit crimes because they do not have jobs, no proper education, and poor service delivery. People are suffering because their lives are not the same as in the suburbs. There is a lot of Young Gang Violence (YGV) because so many young people are on the streets and idle. Some people do not have toilets or running water because of poor service delivery.

The study found that churches are not directly involved in the social justice issues in Khayelitsha because they do not understand their role and in society. In other words, the churches in Khayelitsha were less involved in social justice.

Chapter 3 answers the question, 'Why is this happening?' It answers the question of why things are the way they are in Khayelitsha. The chapter found that the churches were clear about their role in society. They cannot understand that the mission of the church involves

proclaiming the gospel and serving the needs of the people (the perfect way to benefit) because they want to follow it and want to follow in the footsteps of Jesus Christ.

Chapter 4 answers the question 'How can we answer?' This question explores how churches in Khayelitsha can develop a biblical and moral foundation in tackling the problem of poverty in Khayelitsha Township. The most effective tools they can use in dealing with the problem of poverty and the needy are biblical truth and empowering of the Holy Spirit.

Chapter 5 suggested further guidelines for the improvement of the Churches in Khayelitsha for involvement in social justice issues and makes suggestions as to how this research could be expanded

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