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ABSTRACT

WANTED, FIDELITY NOT TEARS:

AN ASSESSMENT OF GAPS IN THE U.S. “ORPHAN CARE MOVEMENT”

by

Kimberly R. Pope-Seiberling

The Old Testament mandate to care for the orphan has been a long-standing tradition in throughout scripture as well as a ministry in churches. Historically, churches expressed their care for needy children in the form of soup kitchens and children’s homes. A recent trend of adoption swept the United States and the Christian community. Christians began adopting children in response to the Old Testament mandate. Unfortunately, domestically, many children remain in need of permanent families. Children age out of the foster care system and others are unadoptable because of physical disabilities, race, gender, mental health issues, or being part of a sibling couple.

The study identified a select set of churches and organizations who appeared to be responding in a faithful way to the domestic orphan care gaps. I applied three questions using a semi structured interview process. I recorded and transcribed responses. These organizations and churches referred others who they felt should be included in the study. Next, I coded the responses looking for common themes and relationships, graphed the church or organization according to the fidelity model and grouped according to commonality. I made comparisons between the groupings to draw conclusions.

Utilization of the fidelity model, conclusions about more faithful responses were drawn. Individual churches and organizations can identify deficits and potentials using the fidelity

model. The model also helps churches outline a potential path for obtaining a faithful response while avoiding doing harm to those the children organizations and churches are trying to help. Collaborative movements and theological approaches are common among faithful organizations and churches. The future of the orphan care movement amongst Christians depends upon the successful expansion into other churches. The specific issue of finding solutions to gaps in orphan care depend upon the local churches ability to partner successfully with government of agencies and the agencies abilities to specialize in gaps.

DISSERTATION APPROVAL

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AN ASSESSMENT OF GAPS IN THE U.S. "ORPHAN CARE MOVEMENT"

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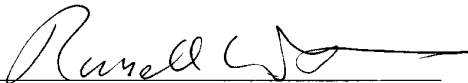
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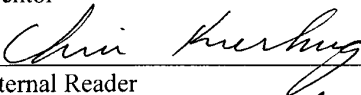
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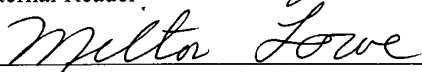
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A Dissertation
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In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Ministry

by
Kimberly R. Pope-Seiberling

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CHAPTER 1

PROBLEM

Introduction

When I was about six months old, I arrived in Washington, DC from Chuncheon, Korea. I received the only parents I have ever known. In my family, I was merely one in a long line of adopted children; 4 of the five children came into my family through adoption (two domestically and two internationally). My father's side of the family has six married children. Three of those six children have adopted children. Adoption was a natural way to expand one's family when I was growing up. The little, rural United Methodist Church our families attended regularly extended the same love and hospitality to each child, regardless of their narrative. International and domestic; teenagers and infants; disabled and gifted; African-American, Hispanic, Asian, Caucasian, Native American and bi-racial we lived in a faith community that had a rich culture of adoption. Serving the orphan was part of the cultural identity of that congregation. They were living their faith in a radical and biblical way. As an adult, now ordained as an elder in the United Methodist Church, I look at that tiny congregation with wonder and awe. This ability to love so deeply and completely amazes me. The people in that church were special, and I did not realize how blessed I was to be given such an example of a faith community who took the mandate of caring for the orphan so seriously. The church has always had the biblical mandate to care for the orphan, and the church has answered the call both domestically and internationally. The establishment of soup kitchens and the operation of orphanages have been long-standing Christian traditions, but as the world changes, so do views as to how to best care for children with an orphan status.

One recently popular trend has been the call of individual churches and families to choose adoption as a means of expanding their families even though they are capable of having biological children. Adoption seems to have reached new heights of popularity (Hybels 46) in the form of international adoption. In 1992, when China passed laws allowing international adoption (Onstad 43-55), a United States adoption boom occurred. In 2005, international adoptions from China reached an all-time high with 7,906 adoptions being finalized (Onstad 43-55).

These statistics made China the number one country of choice for international adoption. In 2009, the United States Census Bureau reported 12,782 immigrant-orphan adoptions (Adoption Statistics) with 3,001 of them from China, making China the most popular source for international adoption. Adoption became mainstream in Hollywood in 2002 (Yeats 65). Notable celebrities such as Madonna, Meg Ryan, Angelina Jolie, and Michelle Pfeiffer have chosen to adopt internationally (Celebrity Moms who have Adopted). When Madonna was asked why she and husband Guy Ritchie were adopting internationally, her response sounded surprisingly selfless and shockingly Christian: "After learning that there were over one million orphans in Malawi, it was my wish to open up our home and help one child escape an extreme life of hardship, poverty and in many cases death, as well as expand our family" (Ritchie). A recent issue of *Christianity Today* cites several major leadership conferences including Saddleback Church's Civil Forum, Catalyst, and Q, which tote the virtues of the protection of the orphan (Olsen, 5). Notable Christians have followed the trend as well. Prominent Christian celebrities such as television and movie star Kirk Cameron, (Grace) musical artist Dove Award winner Steven Curtis Chapman (Chapman), and K-LOVE Christian Radio morning music hosts John and Sherri Rivers (Mueller) have responded to the church's mandate by adopting internationally.

Highview Baptist Church in Louisville, Kentucky, has taken the mandate to new heights. In 2009, former lead pastor Russell Moore called the Southern Baptist Church to become involved with adoption (Moore 19). Moore's congregation alone included 140 adopted children over a five-year period (Joyce 11). The international adoption phase has brought attention to the need for adoptive families domestically. Orphan care has become a national trend in the American church. While I am pleased that many religious entities have been making efforts in the area of orphan care, experience and observation leaves me questioning the labors. Even though the people involved are, well meaning and well intended, I wonder if the responses emerging are adequate, permanent, comprehensive, effective, and faithful.

Society needs both foster families and those willing to consider domestic adoption. Despite the church's recent involvement with orphan care, gaps remain. Many children remain unserved and go without a permanent solution to their situation. Reports show children are less likely to secure a forever family (both domestically and internationally) when children have a physical or mental disability, are older, are male, are of African-American, Hispanic, or Biracial ethnicity, or are part of a sibling group. In the same vein, those children are also less likely to find foster homes. Thousands of children who fit into these categories age out of the foster care system before becoming part of a forever family. Currently, churches and organizations are finding innovative solutions to caring for children who fall through these gaps. This dissertation desires to uncover and highlight those organizations within the United States that have found ways of removing barriers for orphan care.

Purpose

The purpose of this study was to discover how the church is participating in orphan care, with attention to any gap in service to orphans through a qualitative semi-structured interview process with select organizations.

Research Questions

I proposed three main research questions for the interviewee to assess the status and nature of orphan care. The questions will help gain an understanding of the current state of engagement churches are involved in covering service gaps.

Research Question #1

What does each participating organization/church do to address gaps in orphan care?

Research Question #2

What role can the church play in covering this (these) gap(s) in orphan care?

Research Question #3

What does each participating organization/church foresee in the future of orphan care ministry?

Definition of Terms

Defined below are several key terms. They will assist us in setting the parameters of this study.

Orphan

An orphan is “a child who, because of the death of parent(s), poverty, disease, or some other circumstance, is seeking to fend or care for himself whether through roaming and surviving on the streets or finding care and support through an orphanage”. (Defining Orphan)

Orphan Care Ministry

Orphan care ministry describes any program that seeks to care for “a child who, because of the death of parent(s), poverty, disease, or some other circumstance, is seeking to fend or care for themselves whether through roaming and surviving on the streets or finding care and support through an orphanage” (Christian Adoption) that flows out of their commitment to Christian outreaching love. (*Book of Discipline* for the United Methodist Church, 89).

Parachurch Organization

A Christian faith-based organization, which carries out its mission usually independent of church oversight. (Melton, *Encyclopedia of Protestantism*)

Fidelity

James E. Gilman author of *fidelity of the Heart* discusses two characteristics of fidelity. The characteristics that define Faithful behavior includes both sympathetic (versus sentimental) to those being served and being obedient to God (versus comfortable for the respondent). This model is significant in assessing the completeness in the responses to orphans (Gilman 41-131).

Ministry Project

There are three phases to this dissertation. The selection phase was first, followed by the interview phase. Finally, we have the phase where information was organized and analyzed.

First was the selection phase. The study was limited to those involved with a select set of people involved with churches and parachurch organizations that displayed significant efforts in covering gaps in orphan care as yielded by the literature survey. I looked for individuals within organizations that represented a broad range of responses in both the gaps and their approaches. I noted during the literature review that a preexisting formal coalition or parties addressing orphan care in a significant way was already formed in the Christian Alliance for Orphans. All initial

interview participants are associated with the Christian Alliance for Orphans as members, attenders, or vendors. In addition, I required the organization be at least five years old for to ensure the organization possessed sufficient experience and observation. The identified organizations were FaithBridge Foster Care, Royal Family Kids, Teen Leadership Foundation, Willow Creek Community Church, and Southeast Christian Church. The interviewee should be a person in the church or parachurch organization, paid pastor, paid layperson, or a key volunteer who was primarily responsible for orphan care ministry. I contacted people within churches or parachurch organizations by letter or e-mail and one week to two weeks later followed up by a telephone call. Those who agreed to participate set up a face-to-face interview, online video conference, or telephone interview with me at a mutually agreeable time.

Second, was the semi-structured interview phase. Participants received a letter with questions two weeks prior to the interview along with a copy of the interviewee demographic collection data form (DCDF) and the orphan gap provision guided interview (OGPGI) the interviewee will complete at the time of the interview. I also included a copy of the fidelity model and the letter of informed consent (the interviewees will mail back to me). Approximately one week before the interview, I sent a reminder postcard with the agreed upon time and date as well as a reminder to review the DCDF. The telephone interview will last approximately one hour. The interviewees answered each question to the best of their ability and with as much detail as possible. The main purpose of the interview was to collect information from the interviewees about how their organizations provided for orphans where normally a gap in services exists. I read the questions from the research developed and followed up with clarification, including but not limited to those found in, the orphan gap provision guided interview, Appendix B (OGPGI). It spoke to the gap the orphan ministry addresses, how the

local church can participate in what they are doing, and what future developments might occur through their orphan care provisions. Responses were video or auditory documented and transcribed. After the initial set of interviews, I applied a snowball convenience sampling method. I conducted at least three round of interviews including the initial interviews. I no longer conducted interviews when data saturation emerged.

Finally, I had the data transcribed then reviewed the information categorized according to themes, common phrases, and other relevant material using the assistance of qualitative analysis software. I used open coding, axial coding and selective coding. This information helped draw conclusions about how churches are responding to the biblical mandate of caring for the orphan. I proposed a fidelity model (Gilman 41-131) as a means of describing the nature and status of orphan care. Faithfulness or fidelity is can be defined along two axis. The first criteria is that the response to orphan care should be empathetic versus sentimental. A total sentimental response would be a response based on a strictly emotional reaction without any forethought or preparedness to handle the complexities of the issue. These efforts may appear well intended, but in reality they are not well prepared for the issue. An empathetic response would be both genuine in feeling and complete in the preparedness and the understanding of the issue and related issues. The second axis given for a faithfulness axis is that the response should be obedient versus comfortable. A fully comfortable response is one that is about the convenience of the respondent and not the needs of the orphan. A comfortable response lacks any type of real sacrifice and is convenient for the respondent. An obedient response takes into full account the biblical mandate. This directive sometimes demands the respondent put the needs of the orphan first and may come at a great cost to the individual. I proposes that a reply that is both empathic and obedient is faithful. I hoped examining responses of faithful churches, it would be possible to help and

encourage other churches to make informed decisions about how they want to respond to the biblical mandate of caring for the orphan. Other churches need to be able to find their own response through the responses of other churches that have already resolved to remedy the cry of the orphan.

Context

The organizations selected for the initial interview process are all associated with the Christian Alliance for Orphans. FaithBridge Foster Care is located in Georgia and offers a community approach to fostering and adoption. Royal Family Kids delivers a therapeutic camp setting for children who have suffered abuse and are in a foster or adoption setting. Teen Leadership Foundation also located in Californian provides aging out youth services designed to successfully transition from the foster system to adulthood, Willow Creek Community Church located in Illinois and Southeast Christian Church in Kentucky have been two notable lead churches that have been leaders in the church movement.

Methodology

I conducted a qualitative, semi-structured, guided interview methodology utilizing grounded theory design. Grounded theory uses a process of theory sampling, coding and analyzing the data. (Crestwell 449-50). The qualitative research design consist of two researcher-applied questionnaire with the selected participants (i.e. the interviewee demographic collection form and the orphan gap provision guided interview). I used a semi-structured interview method to allow both a select set of questions and the ability to probe and ask follow up questions to explore as appropriate in the interview. (Sensing, 107) I coded the data using the three phases of systematic design. The first phase of coding is open coding; general themes and categories

become coded. The second step is axial coding. During axial coding a main open theme emerges and the other coding categories are interrelated to the main theme. Finally, selective coding draws conclusions and formulates a theory. (Creswell, 434-38) Churches can find valuable insights on how other churches are responding to the gaps in care concerning the plight of the orphan.

Participants

The initial participants were a population purposively chosen based on ministries dedicated to covering gaps for the orphans as yielded from the literature review. After the first set of interviews, a snowball convenience sampling method, the organizations chosen must meet specific criteria: (1) they must address a gap and (2) they must have an association with the Christian Alliance for Orphans and (3) They were willing to participate in the study. A variety of gaps and responses is also a consideration. The individual who gives the narrative will be a person in the organization who currently is in charge of the ministry. I asked the interviewees how they covered gaps in orphan care and about the role of the local church.

Instrumentation

The study included two schedules. The first instrument, the “Demographic Collection Data Form” DCDF gathered basic demographic information on the individual pastor, layperson, or volunteer interviewed, including basic demographic information about age, gender, race, religious status, marital status, religious affiliation, and educational background pertaining to the interviewee. Finally, and most importantly, the “Orphan Gap Provision Guided Interview” OGPGI addressed the three questions: “What does this organization do to address gaps in orphan care?” “What role can the local church play in covering this (these) gap(s) in orphan care?” and “What do you foresee for the future of orphan care ministry?”

Data Collection

I collected data in the following manner. In the letter of confirmation for the interview, interviewees viewed the questions from the DCDF and the OGPPI about a week before the interview. Those who agreed to participate in the study answered the questions on the DCDF and the OGPPI. I arranged face-to-face meetings when convenient. If distance or time prohibited this method, the interviewer conducted interviews through Skype or a similar manner. If neither of these procedures were agreeable, I conducted a telephone interview. With the interviewees' permission, I audiotaped the interviews, which took place at mutually agreed-upon times and lasted between thirty and sixty minutes. I provided feedback when asked. Audio recordings became transcribed information.

The general timeline is as follows:

Recruiting interviews–December 2014- February 2014

Conducting interviews–January 2014-March 2015

Transcribing data and analysis–January 2014-April 2015

Completed Manuscript– April 2015

Dissertation defense–April-May 2015

Data Analysis

I conducted data analysis in the following way. The qualitative analysis software looked at transcribed manuscripts. I reviewed the data and made corrections where necessary. I drew further analysis and inferences. A report summarized the findings. I used grounded theory, with calls for a system of open coding, axial coding, and selective coding. The goal of the study was to discover what a select set of church and parachurch establishments do to attend to the gaps in the way the church responds to the biblical command to give to the orphan.

Generalizability

The results were applicable to all churches in the United States with a desire to answer the call to minister to the orphan. Though not all churches will be able to implement large programs, smaller churches could execute smaller, paired--down versions of the discoveries from the interviews. Churches also can implement a single idea and change at least one orphan's life forever. Despite sacrifices, churches should seriously consider submitting to the biblical mandate to care for the orphan.

The research has implication for all local churches in the United States. Every church and each Christian fall under the Old Testament commandment to care for the orphan because the orphans are unable to fend for themselves, but not each church and not every Christian follows biblical law. The study showed how the church can cover gaps in orphan care and describes something each church can do to minister to the orphan.

The study also has implications for churches and parachurch organizations with similar demographics as the organizations researched. These institutions can most closely relate to the process collaborating church went through including the theology, inception, development, and future of orphan care ministry. Theoretically speaking, the closer the demographics, the more easily the church will be able to transfer that specific program. Although I realize each church will have their unique passions and ways of responding to the gaps in orphan care, the road already traveled by a similar organization can be a helpful guide.

The research has deepest implication for the selected churches and parachurch organizations that participated in the study. Naturally, the results will directly reflect what happened, what is happening, and what might happen in the future. These churches and

parachurch organizations find commonality among the institution in the study between their church and the other churches researched helpful and insightful.

Theological Foundation

Adoption as defined by Roland de Vaux and John McHugh, is “an act by which a man or woman acknowledges a person of different blood as his or her son or daughter, with the rights and duties of a true child.” (de Vaux and McHugh, 51). As previously defined, adoption was practiced in the Ancient Mesopotamia “from a very early time” (de Vaux and McHugh 51). In many cases, adoption existed to provide a future for childless couples by creating kinship, and thereby generating the privileges and obligations related to it (de Vaux and McHugh 51). There is scholarly debate as to the existence of adoption as a Jewish practice. Scholars de Vaux and McHugh argues according to the strictest definition, adoption does not exist in the historical scriptural Old Testament (de Vaux and McHugh 51). In support of the argument that ancient Jews did not practice adoption, scholars argue that the Greek word for *adoption* found in the Pauline texts, υἱοθεσι, literally translated as womb love (Neesan 220) does not have a Hebrew equivalent. Trevor J. Burke contends that *huiiothesia* is missing in any Hebrew texts of its era. He also points out the earliest known writings documenting adoption came from Diodorus, the historian. Burke further argues that other Jewish customs, such as the levirate laws, polygamy, and gifting of concubines, would have provided heirs for childless couples. Familial or tribal ties would also absorb the average Jewish orphan (Burke 22).

The care of the widow and orphan is a much less debated existence of adoption in the ancient near east. Though Old Testament law does not command adoption (de Vaux and McHugh 51), the text undeniably commands charitable acts toward the widow, the orphan, the

stranger, and the poor. The orphan, a child without a parent, was someone in society in need and marginalized by his or her agrarian society because the orphan was without an adult male protector (Bennett 132). These groups, existing at a sustenance level were particularly susceptible to exploitation. Basic needs such as food and shelter were difficult to maintain. Manipulation of such people who were without the most basic of needs did not have the ability to advocate for themselves. Within scripture, there are forty-two instances of “orphan” in its various forms and five occurrences of the word “adopt” (although I do not find the word adopt as significant for our purposes) in the Old Testament. The most prominent themes of the orphan in the Old Testament are as follows:

1. God cares for the widow and the orphan.
2. Those who care for the widow and the orphan are pleasing to God and following God’s law.
3. Those who oppress the widow and the orphan are wicked in God’s eyes.

The sentiment of caring for the orphan or the fatherless is particularly strong in the Old Testament.

Adoption is utilized always and primarily as a soteriological metaphor (Burke 37). In other words, adoption is a comparison to bring about a deeper or enhanced meaning of relationship with Jesus as the Savior, particularly in the expression of redemption and justification. Paul uses *huiiothesia* as a means of expressing God’s relationship to the believer. Thomas C. Oden affirms this status stating, “Adoption and assurance are so closely joined as to be virtually a single teaching” (Oden 2675-76). The Pauline letters are the most dominate part of Scriptures using adoption language. Within the Bible there are two references in Romans, one in

Galatians, and one in Ephesians: Romans 8:14-17, Romans 8:22-23, Galatians 4:3-7, and Ephesians 1:4-5.

According to the evidence found, we might conclude adoption was not an accepted or regularly practiced among ancient Jews, though support for adoption is in Paul's writing and within his culture. Paul was a Jew, a Pharisaic Jew at that, fluent in Greek and Aramaic and a Roman citizen (Burke, *Adopted into God's Family: Exploring a Pauline Metaphor*. 22). When Paul uses *adoption*, he not only uses it as a soteriological term but also as a sociological term (Gianoulis, 14-17). One can hardly use the word adoption without stirring some notion of familial ties. A discussion of Roman adoption and family may prove fruitful as Paul was a Roman citizen and the epistles in which he uses the term *adopt* are either from Romans or from a place under some sort of Roman rule (e.g. Ephesus and Galatia). Adoption was very different from the current construct. Adoption practices in Roman culture were primarily among the aristocratic class, most notably Julius Caesar's adoption of his grandnephew Octavian. Often, adoption would remain in the family, but not always. Only free adult men could legally adopt, which excluded women and slaves. The process was highly structured and ritualistic, very much administered and affirmed by legal and political institutions. Grown men were the most likely adoption candidates because they had avoided the risks of childhood death and would likely turn into productive adults. These men received special cultic rights, and, in some cases, adoption rights trumped biological sons' legal inheritance rights (Levin 426). This Roman understanding of adoption contrast to any Old Testament discussion where adoption did not legally exist and, if practiced, would have been a means of securing a future in old age. In Roman culture, each family had an ancestral deity. The lack of male heirs prevented the continuation of the family god and, therefore, adoption was an accepted method of continuing the cult (Burke *Adopted into*

God's Family: Exploring a Pauline Metaphor 60-71). With this understanding of adoption, the connection between familial and religious ties is not so far reaching. Likely, Paul and his readers shared an understanding: Adoption gave not only familial ties but religious ones as well. Since the practice of adoption existed mainly among the wealthiest of Romans, speculatively, in many cases, the adopted male would experience a class elevation. Adoption gave him a special aristocratic privilege that he had not previously had. Paul suggests *adoption* by God is specifically religious in nature and elevates to a new higher status. Adoption was an honor (Burke Adopted into God's Family: Exploring a Pauline Metaphor 60-71).

Overview

The dissertation includes a more in-depth literary review, methodology, results, and discussion. Chapter 2 covers the literature reviewed, including theological research, societal gaps currently existing in the way children receive services, and gaps that currently exist within the church's provision for the orphan. The third Chapter 3 covers a comprehensive description of the methodology followed, and the fourth Chapter 4 reports the results. Finally, the fifth Chapter 5 will discuss the results of the response of churches to the gap in the biblical mandate to serve the orphan.

CHAPTER 2

LITERATURE

Introduction

Scriptures holds an undeniable mandate to care for orphaned children. Christians find the biblical commandment to care for the orphan predominately in the Old Testament through the laws and the cultic Jewish feasts. In the New Testament, Paul is the main user of adoption language. These examples point to a scriptural basis for orphan-related ministries.

Adoption has become one viable solution to the commandment. Churches are involved in a variety of ways, including the response to children in foreign countries as well as addressing parentless children within the United States; however, gaps remain.

The gaps that emerge in servicing children today in the United States. Disabled children, minorities, older children, and those part of a sibling group have a harder time finding permanent families. Government policies and laws also complicate the process.

If the church truly has a mandate to care for all orphans, they must identify gaps in orphan care as well as solutions to fill those gaps. The purpose of this study was to identify and document a select set of churches and parachurch organizations that fill gaps in the way the church responds to the biblical mandate to provide for the orphan.

Theological Framework

Christians look toward scripture to understand their faith. The Bible is foundational to how Christians understand God. The way followers of Jesus and churches function directly relates to their understanding and interpretation of scripture. The discussion of the church response to the orphan must involve a theological component.

Old Testament Occurrences – the case for the orphan

The Bible includes twelve occurrences of various forms of *orphan* in the Pentateuch, with ten in the Deuteronomist law. The Old Testament specifies laws regarding orphans that generally fall under the categories of hospitality and social justice (Yeats 131). Incidents call those who do not care for the orphan wicked. These texts also warn that there awaits condemnation for those who oppress the orphan (Yeats, 131). Such examples of these passages are as follows:

You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt. You shall not abuse any widow or orphan. If you do abuse them, when they cry out to me, I will surely heed their cry; my wrath will burn, and I will kill you with the sword, and your wives shall become widows and your children orphans. (Exodus 22:21-24, New Revised Standard)

The Levites, because they have no allotment or inheritance with you, as well as the resident aliens, the orphans, and the widows in your towns, may come and eat their fill so that the Lord your God may bless you in all the work that you undertake. (Deuteronomy 14:29, New Revised Standard)

When you have finished paying all the tithes of your produce in the third year (which is the year of the tithe), giving it to the Levites, the aliens, the orphans, and the widows, so that they may eat their fill within your towns. (Deuteronomy 26:12, New Revised Standard)

(Please see Appendix F for a full document of occurrences)

In the law, special provisions exist for the orphan. Crops in the fields remain for them, and they are included in the distribution of the tithe. These laws apply to the entire community (Yeats 133). Found in 2 Samuel there is an additional incident of orphan addressed later because it is part of a larger New Testament debate.

Despite the insistence from Old Testament scholars that adoption did not exist in ancient Israel, other academics repeatedly attempt to define the Davidic kinship with God as adoption (Levin, 439). Second Samuel 7:12-14 New Revised Standard hints at such a relationship by stating:

When your days are fulfilled and you lie down with your ancestors, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be a father to him, and he shall be a son to me. When he commits iniquity, I will punish him with a rod such as mortals use, with blows inflicted by human beings.

Theologian James Scott cited the above biblical passage as a unique covenant between God and David, where God ensures David a royal dynasty. Scott emphasizes the covenant as more important than the formula of the covenant. He further states that the entire nation of Israel benefited from the covenant. In support of this concept, Hosea 11:3 states, “Yet it was I who taught Ephraim to walk, I took them up in my arms; but they did not know that I healed them.” (Hosea 11:3, New Revised Standard) This text seems to infer some type of care or parental role. Both of these passages serve as a metaphor for God’s kinship and the claiming of the Davidic line and, therefore, Israel. The use of familial language is also utilized but not as a literal adoption. The image is again metaphorical. Levin notes the closest practice to adoption in the cultic order would be the practice of *halakhah*. *Halakhah* is a method for establishing heirship for someone with no genetic ties. It would also obligate the heir to complete the ritual of mourning upon death. It is important to note *halakhah* did not negate the biological parental rights (Levin 427). From this historic insight, conclusions are drawn that the language denotes inheritance without indicating a sever of genetic ties. The analogy applied indicates sonship, as in inheritance and not genetics. Indeed, the idea of sonship is much stronger throughout Scripture (Burke Adopted into God’s Family: Exploring a Pauline Metaphor 87). The understanding of sonship in scripture is particularly important as analysis continues to the New Testament.

The theme of caring for the orphan continues, even stronger, throughout the wisdom literature, including the books of Lamentations, Job, Psalms, and Proverbs. It is most remarkably present eight times in Job and the Psalms. In Job, the care of the orphan exists in an argument for

the righteousness of Job: in Job 29:11-12, which states When the ear heard, it commended me, and when the eye saw, it approved; because I delivered the poor who cried, and the orphan who had no helper (Job 29:11-12, New Revised Standard). In the book of Job, refusing to care for orphans is a quality of the wicked. Job 24:2-3 states, “The wicked remove landmarks; they seize flocks and pasture them. They drive away the donkey of the orphan; they take the widow’s ox for a pledge.” The previous passages reinforces the care of orphan in the biblical text. The book of Psalms is also significant and includes eight incidents with a concentrated theme of God’s concern for the orphan, as well as other oppressed social groups. For example, Psalms 126:9 states, “The Lord watches over the strangers; he upholds the orphan and the widow, but the way of the wicked he brings to ruin,” and Psalm 68:5 says, “Father of orphans and protector of widows is God in his holy habitation.” The occurrences of *orphan* in Job and the Psalms indicate God cares for orphans.

Psalm 68 seems to be the strongest Old Testament argument for adoption. Jeremiah 49:11 says, “Leave your orphans, I will keep them alive; and let your widows trust in me,” and Hosea 14:3 notes, “Assyria shall not save us; we will not ride upon horses; we will say no more, ‘Our God,’ to the work of our hands. In you the orphan finds mercy.” This passage also supports the theory that God claims fatherhood over those who have no earthly father. Not only does God command others to care for the orphan, but God also claims the orphan as his children, making the orphan an adopted child of God. Even if no Old Testament commandment exists to adopt orphans, adoption does occur through God’s claiming of the orphan, which explains the command to care for the orphan found in the Pentateuch. God commands Jewish people to care for the orphan because the orphan is kin to Yahweh. A modern day metaphor would be like a father who had to leave his child while he away on business. He would not leave his most

valuable possession (the child) home alone to fend for him or herself. The father would entrust the child to people who had pledged to fulfill his wishes and wanted to please him, in this case, his chosen people. Similarly, someone who claimed to pledge allegiance to the father and yet refused to care for his precious child, and perhaps even took advantage of the child's precarious situation (being without a father protector), would be wicked and evil. The question becomes what the father would have the caretaker do if he were unable to return home. A loving parent would desire the child's every need to be supplied for by the caretaker. This provision is the same type of care arranged through adoption. When Christians speak of the Psalms, also look at the Psalms in the larger context of the Davidic covenant.

Prophetic literature found in the Old Testament also speaks on behalf of the orphan, including Isaiah, Jeremiah, Ezekiel, Hosea, Zechariah, and Malachi. In general, mention of the orphan is similarly as found in the Pentateuch. The good receive commandments to care for the orphan and recognize those who use the orphan's plight to their advantage as evil. One example lies in the book of Jeremiah.

Thus says the Lord: Act with justice and righteousness, and deliver from the hand of the oppressor anyone who has been robbed. And do no wrong or violence to the alien, the orphan, and the widow, or shed innocent blood in this place. (Jeremiah 23:3, New Revised Standard)

The prophet Isaiah echoes Jeremiah.

Ah, you who make iniquitous decrees, who write oppressive statutes, to turn aside the needy from justice and to rob the poor of my people of their right, that widows may be your spoil, and that you may make the orphans your prey! What will you do on the day of punishment, in the calamity that will come from far away? To whom will you flee for help, and where will you leave your wealth? (Isaiah 10:1-3, New Revised Standard)

These themes echo what is already in the biblical text.

A strong theme that literal orphans in the world are to be cared for exists. Those who care for the widow are pleasing to God because they do his will and are obedient to the law. Those who ignore or exploit the situation of the orphan are wicked. Other passages may support an argument that the kinship of the orphan belongs to God. Even though the prophets do not mention adoption, a close reading of prophetic texts reveal the prophets had a clear understanding of the orphans' plight. Socially speaking, adoption, orphans, and orphanages lack systemization, but the prophets and the other Old Testament texts command provisions for the orphans. (Yeats 149). One cannot doubt the priority orphans have in the Old Testament. Scholars cannot unequivocally prove adoption was part of Old Testament culture, but we can say caring for the orphan was a priority.

New Testament Occurrences

Galatians 4:3-7 is the first time Paul uses the term *adoption* chronologically speaking. It says,

So with us; while we were minors, we were enslaved to the elemental spirits of the world. But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children. And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So you are no longer a slave but a child, and if a child then also an heir, through God. (Galatians 4:3-7, New Revised Standard)

Important details lie within this passage. First, in verses three and 4, Paul wants Christians to know who they were before adoption into the family of God. Believers were minors and slaves. Neither then minor or the slave was in a position to advocate for themselves, much like the Old Testament plight of the orphans. Later in this passage, Paul specifies again that adoption is the reception of a child.

Following Paul's logic, he uses traditional Roman adoption as a model. Paul points out that unlike someone who chooses an adopted child based on adult qualities and the final product and benefit, God is willing to choose us as children. God is willing to adopt Christians while they are still underdeveloped and their future is uncertain, thus, emphasizing the sacrifice God is making. In other words, Paul wants to clarify God is not choosing Christians because of our fine qualities, as was Roman tradition, but because of God's desire to be in familial relationship with humankind.

In verse four, God initiates the bond with humanity. God *sent* his Son, when he was under no obligation to do so. The adoption analogy comes into play. During adoption, clearly the person who initiates the relationship with the adoptee is the adoptive parent. Humankind is unable to initiate and elevate humanity's status by their own doing. In order to reach people God must begin a relationship and invite human beings into an adoptive status. God the Father had a plan. At the right time, he sent his Son for our salvation. Burke states, "He predestined us to be his adopted son." (Burke Adopted into God's Family 74) Like in adoption, the father figure must initiate the relationship.

Verses four and five contain legalese, with terms such as "under the law" and "redeem." language is unique to the passage in Galatians. Adoption was a legitimate legal process, giving someone of no stature the same rights as a biological heir. One might interpret these legal references to indicate to the Jew that Jews, as well as Gentiles, receive adoption. Jesus came under the law, so both Jew and Gentile could receive adoption. Burke eloquently states, "Adoption is a unifying metaphor and the razing of the barriers of hostility between Jews and Gentiles now means that 'both have access to the father by the one spirit'" (Burke Adopted into God's Family 84). Paul's *huiiothesia* expression functions inclusively, because "adoption stands

at the heart of what makes us kin to one another” (Burke Adopted into God’s Family 84).

Adoption gives Christians metaphorical legal status as children of God.

Next, Paul tells the reader, “God has sent the “spirit of his son” in our hearts crying, “Abba! Father!” (Galatians 4:6, New Revised Standard). Naturally, Trinitarian themes at work here. God the Father sent the Spirit of the Son to Earth, so that the adopted child can address the Godhead, “Abba! Father!” In this passage, theologically speaking, separation cannot occur between the adopted child and the triune God. The Trinitarian God is working in self-cooperation to establish a relationship with humanity. In other words, the inner community of the Trinitarian nature of God extends to the adoptee. The Father has great hopes individuals will receive Christ, through the Holy Spirit and not just receive it, but that the Spirit of Jesus actually be present in people. Paul is saying that the adopted child embodies Christ. Whether physically or metaphorically, the Holy Spirit is still powerful. The adoption language used infers that believer in Jesus are then able to refer to God as Jesus did in the garden of Gethsemane: “Abba.”

The translation of Abba, which is Aramaic, not Greek, is of great debate. Dr. Ben Witherington, III submits that the most accurate translation is “Dearest Father.” The utilization of the paternal address elsewhere in Scripture is extremely important. Scripture notes “Abba! Father!” is not merely stated but cried out. Witherington points to David Wenham who astutely points out “in use of the accompanying ‘krazo,’ which, in the majority of occasions in scripture, is used for an individual crying out or calling out to God in national emergency” (Witherington 132). Combining a cry of need with an affectionate familial term could indicate a deep awareness of humanity’s need for God. Christians understand “Abba! Father!” does not need humanity, he chooses people. Believers in Christ become closer to the triune God by communicating with the Godhead in the same manner as Christ because Christians have been made children of God (a

right previously only held by Jesus), made possible through the prompting of the Spirit. How humankind, wretched sinners as we are, be elevated to this status is indeed a holy mystery. I would suggest, as does Burke, the Father part of the Trinity is particularly important because during the time of writing of this passage, the father was the one to initiate adoption. God the Father is the only part of the Trinity who has paternal rights, as the Spirit is feminine and the son is not old enough to claim parental rights.

God choosing humanity is humbling but Paul further expands the remarks to remind us adoption by God carries with it inheritance rights. He reminds his readers they were once slaves to the world, but now claim heirship to God. Heir, or *kleronomoi*, further fleshes out the analogy of adoption. Moo points out that God is not the object of the heir but rather, the other way around (Moo, 267). In other words, Paul is stating that Christians will actually inherit a parental relationship with God, making the Father all the more incredible.

Moving onto Romans 8:4-17 both writer and reader would have commonly understood the Roman practice of adoption, as outlined:

For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

Immediately, the reader notices the similarities between this passage and the one passage in Galatians. Both Romans and Galatians use Trinitarian language. Both refer to believers in the Good News as slaves before adoption and children at the time of adoption. Another similarity is the specific use of “Abba! Father!” language. Romans and Galatians also both talk about Christians in terms of becoming heirs of God. Despite these remarkable similarities, there are several key differences. (see table 2.1)

Table 2.1. Differences between Galatians and Romans

Characteristic	Galatians 4:3-7	Romans 8:14-17
Father	-God sent his Son -God has sent the Spirit of his Son into hearts, -crying, "Abba! Father!" -through God.	-When crying, "Abba! Father!" -Heirs of God and joint heirs with Christ
Trinitarian presence	-God sent his Son, born of a woman, born under the law -God has sent the Spirit of his Son into hearts,	-Heirs of God and joint heirs with Christ -Christians suffer with him so that Christians may also be glorified with him.
Holy Spirit	-God has sent the Spirit of his Son into hearts,	-For all who are led by the Spirit of God -For Christians did not receive a spirit of slavery -But Christians have received a spirit of adoption -It is that very Spirit bearing witness with Christians' spirit
Slaves before adoption	-Christians were enslaved to the elemental spirits of the world -So Christians are no longer a slave	-For you did not receive a spirit of slavery
Children when adopted	-While we were minors -So that Christians might receive adoption as children -And because Christians are children -If a child then also an heir, through God.	-For all who are led by the Spirit of God are children of God. -Christians are children of God, -And if children, then heirs,
Use of "Abba Father" language	-Crying, "Abba! Father!"	-When we cry, "Abba! Father!"
Heirs of God	-If a child then also an heir, through God.	-And if children, then heirs,

Another obvious contrast between these two passages is the mention of suffering and glorification with Christ, here an unusual pairing exists. Suffering and being glorified are rarely commonly associated with one another. Romans 8:17 notes, if believers in the Gospel suffer with Christ, they will receive glory with Christ. This contrast makes more sense when applied to the Christian tradition. Christians know Jesus suffered during the time of his crucifixion. The gospels accounts the excruciating physical, mental anguish, and spiritual suffering of Jesus' death. Paul puts a condition on adoption between God and His believers. Christian disciples suffering with Jesus is an identifying marker of adopted status. This suffering also allows

Christ's followers to be glorified (Burke Adopted into God's Family: Exploring a Pauline

Metaphor Trevor, 142). Robert Peterson, in *Adopted by God*, powerfully states:

They are in union with Christ in his Death and resurrection, and that union manifests itself as believers suffer with him now. That union will also manifest itself in the future, as believers share in his glory. Here Paul regards union with the crucified and risen Son as undergirding the adoption of God's genuine sons and daughters. (Peterson, 132)

Paul's book of Romans further associates groaning with adoption.

We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. (Romans 8:22-23)

This passage stands in contrast with the other two adoption paragraphs (i.e., Romans 8:14; Galatians 4:3-7) discussed previously. For example, the Romans 8:22-23 passages contain no Trinitarian language. The Galatians 4:3-7 and the Romans 8:14-17 passage mentions the slave before adoption and the young person adoption language is present. The general theme of adoption is still appears, but it makes a completely different point. Romans 8:22-23 contains a clear eschatological theme emphasizing the whole creation in labor. The world is in great pain created by sinful human nature, dating back to the Garden of Eden. The labor metaphor extends hope. At the end of this tremendous pain is not emptiness and suffering but something long awaited, which relates clearly to Romans 8:14-17 (Burke Pauline Adoption: A Sociological Approach 142). In both passages, the concept of suffering and glory are openly interrelated. Paul conveys "we" as referring to himself and the church in Rome, as the early Christian believers demonstrate suffering by their groaning. This groaning is not external groaning but expressed internally, suggesting the labor pains are a metaphor and internal. They groan while waiting for a metaphorical adoption and redemption of their physical, bodies. The metaphoric adoption paired with the redemption of our human flesh indicates points to an eschatological interpretation. In

other words, our humanity, bound to sin and death, awaits the climax of the events, the adoption and redemption of their bodies. In the analogy, the process of adoption is complete when physical resurrection occurs:

Just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will. (Ephesians 1:4-5, New Revised Standard)

Whereas Galatians 4:3-7 emphasizes the role of the father and Romans 8:14-17 emphasizes the role of the Holy Spirit, Ephesians 1:4-5 looks at the role of the Son, Jesus Christ. The Romans' usage of heirship is important. Although becoming a child includes new duties to perform, the adopted child also benefits. In the traditional Roman sense, the adopted child would gain the right to inherit the belongings and property of the deceased parents, equal to, and in some exceptions greater than, the biological child. As new children of God, Christians also stand to inherit. Paul takes the concept of heirship further in Romans than in Galatians. In Romans, Paul says we are *joint heirs* with Jesus. This denotes Christians will be joining Jesus, the Son of God. Burke points out other places in the Epistles where Paul is clear that Jesus is the only Son of God (Burke, *Adopted into God's Family: Exploring a Pauline Metaphor* 183). This unique sonship makes Jesus the appropriate vessel through which adoption is established. It is important believers remember, "The language of incarnation belongs to him [Jesus] and the language of adoption to us,... and if we try to reverse them confusion will result" (Burke *Adopted into God's Family* 144). Burke further concludes that Jesus provides us the model of the father-son relationship. The Son, Jesus, was perfect in all things and submissive to the Father's will, even unto death. This same obedience allows Christians to call themselves adopted children of God.

Wesley and the Spirit of Adoption

In John Wesley's sermon, "The Spirit of Bondage and of Adoption," he outlines three stages of humanity (Outler 28-34). First, Human beings are in a natural state; people are ignorant about God. In the beginning, the idea of law is non-existent, so no one is worrying about breaking the law. The term *ignorant bliss* applies here. In the second stage, humanity comes to the realization they are under the law. People become awake and aware of God and the law. The knowledge of God and sin terrifies the person. Human beings realize they have no hope to save themselves and lose the peace of the previous stage. In the third stage, the "grace or liberty state," God's grace is "received" and Galatians 4 and Romans 8 come into play. Wesley states:

Here end both the guilt and the power of sin. He looks upon God no more as an angry judge, but a loving father. And so there is liberty from fear and guilt and sin...we have received the spirit of adoption whereby we cry, 'Abba, Father.'
(Wesley 88)

Wesley, like Paul, sees adoption as a metaphor for God saving us by grace.

Thomas C. Oden, in *Classic Christianity*, points out how adoption language personalizes grace more so than images of canceling debt or a judge excusing someone for a crime. Adoption uniquely acquaints Christians with God, making believers His sons and daughters. Oden explains how justifying grace, regeneration grace, and adoption grace are all related (Oden 2695). Believers are justified when they are no longer slaves but adopted children. Disciples of Christ experience regeneration when they inherit the Spirit of God and become more like Jesus. The concepts of salvation and regeneration exist throughout the understanding of adoption. As Wesley suggests, they are simply different stages in the process of adoption. The Westminster confession affirms Wesley's view of spiritual adoption by stating the following:

Enjoy the liberties and privileges of the children of god;
have his mercy put upon them;
receive the Spirit of Adoption;

have access to the throne of grace with boldness;
 are enabled to cry, Abba, Father;
 are pitied, protected provided for,
 are chastened by him as by a father;
 yet never cast off, but sealed on the day of redemption,
 and inherit the promise, as heirs of everlasting salvation. (qtd. In Oden 2680)

Application of Adoption

Although biblical scholars have difficulty tracing the practice of adoption in the Old Testament, academics say Jewish laws made provisions for childless couples or children whose parents have died. Throughout the Old Testament, Christians can see consistent commands to care for the widow, the orphan and the foreigner. The care for the marginalized person, particularly the orphan, is a clear commandment. The faithful people who follow commandments to care for the orphan are pleasing to God, but those who do not care for the orphan and exploit them are evil in the sight of God. Within the Old Testament, some passages infer a metaphorical fatherhood God has to the orphan.

In the New Testament, adoption is a metaphor that communicates to Christians they are adopted sons and daughters of God. The metaphorical analogies using adoption also communicate salvation language, Trinitarian or familial language, and the theme of eschatology are present. The analogy, based on the Roman model of adoption, attempts to create an image of a loving father adopting Christian believers through His perfect son, who gives Jesus' disciples the spirit of adoption. The analogy recognizes nothing can be done by the individual to force the father to adopt them. Adoption is a loving choice initiated by God. It is a willing act on God's part. Here, the heavy familial language used is not necessarily to emphasize family, which was important in Roman culture, or to communicate the adoptees elevation in society but to emphasize God's great love for humanity. The Roman analogy is almost more powerful than the American twenty-first century application. Often, today, couples adopt because they cannot bear

a child. In the Roman application, infertility is not the case. Adoptees become children because the adopted father loves them. Wesley and other Wesleyan theologians seem to support the notion that the adoption has both strong themes of family and salvation. (Oden 2695)

As I reflect on adoption in its current state and based on my personal experiences, I believe adoptive children, like all children; need to know their adopted families loves them. Throughout my childhood, I often thought I was my parents' second choice. Had they been able to bear children, I believed they would not have adopted me. In the Christian analogy, adoption is about something more than filling the need to bear a child. It is about the heavenly Father seeking people out because he wants to be in a personal relationship with humanity. He wants individuals to go to him with their problems and for them to cry out to him, "Abba! Father!" God wants Christians to understand that he has elevated them from slave to child. God chooses adoption, not because Christian believers are worthy but because he cares about and loves them. A disciples identity as adoptees does not lie with their biological parents or even with who their adoptive parents. Christian identity, for everyone (adopted or not), lies within their ability to understand and relate to their true adopted father, God. How twenty-first century churches live into this theology in assisting families who have chosen to adopt is yet to be determined. The theology affects the modern understanding of their relationship to God.

Orphans, a Historic National Concern

Various movements in American history have affected the view of orphan care and contributed to the services and gaps that exist for orphans today, including the early Christian evangelical movement, which existed since the earliest records of American history and continues today. Historically speaking, evidence of orphan care is in the *Code of Hammurabi*, which dates back to the Babylonians in 2285 BC. Globally practiced, adoption and orphan care

existed then, though the systems met the needs of adults rather than the needs of the children (Askeland 7). Early adoption in the United States was no different addressing adults' needs within a community, concerning lineage, and as a means of labor (Askeland 4). During Colonial times, adoption care took the form of apprenticeships and child indentured servants. Note African-Americans, many of which were enslaved, tended to focus on *fictive* kinship (Askeland 11). Establishing *fictive* kinship is equal to blood kinship and honored in the same way. A flexible view of kinship allowed the survival of African-Americans during the tumultuous times of slavery and post-Civil War America (Askeland 13).

The 1850s brought with it *orphan trains*. These trains transported poor urban children to rural homes, arguing they would have a better chance of becoming productive members of society (Askeland 17). This practice brought attention and criticism regarding practices including lack of pre- and post-placement services, poor record keeping, child placement without consent of the parent, and placement of children with special needs, both physical and mental, with families expecting children without disabilities (Askeland 24-25). In addition, organizations such as the Children's Aid Society formed orphanages, took urban children, and re-placed them under the auspices of child rescue and Christian charity. Personal reports indicate these orphanages were sparse, regimented, and lacked the love and attention needed for young children (Smith 120). The unintended result of the orphan trains and aid societies was legislation and advocacy. As time passed, the needy widows and dependent children of the Civil War, coupled with the demands of immigration and economic depression, increased the number of those in need (Askeland 18).

By the late 1920s, many states developed their own legal processes, and standards for adoption and charities could no longer keep up with the legal and financial obligations. Orphan

care had evolved, and programs empowering mothers to keep their children, foster care, and adoption were preferred methods for serving orphans rather than orphanages. However, the Great Depression revived the need for orphanages (Smith 119). By the 1930s, the orphanage population had grown to 144,000 children, a record high, and paid foster care was under similar stress. Many people used orphanages as a means of housing and feeding their children until things improved and the family unit could be reunited (Askeland 33). During this time, many childless couples sought to adopt infants through homes run by Christians for unwed mothers. Society viewed these women as mentally ill and unfit to raise children. In addition, the system hoped to cure the women so they could reemerge back into society without any social stigma. Couples seeking children preferred infants while older children were much less desirable (35). Black, unwed mothers suffered particular stigmatization. Society labeled them as “sexually deviant and incurable”, and many homes refused to admit black women (36). This stigmatization was justified on two basic premises. The first being the *fictive* kinship adopted by the African-American culture had always provided for their own people; and therefore, it was unnecessary to serve these women. Secondly, a lack of qualified African-American couples willing to adopt was a harsh reality. While the Urban League tried to address the deep-seated issue of racism in relation to adoption and the unwed mother, these campaigns remained blatantly rejected (36). According to the US Children’s Bureau, approximately 17,000 adoptions occurred in 1937. By 1945, that figure nearly tripled to 50,000, and only twelve years later improved survey methods revised the total upwards to 91,000 annually (Melosh).

As adoption grew in popularity, birth control became more accessible to women, standards for adoptive parents became more stringent, bureaucracy increased, and adoption was reformed. The change in supply and demand was having its impact on adoption. Parents looking

for children suddenly outnumbered children without homes. The 1950s and 60s brought with them the emergence of *black market* babies, a broader acceptance of cross-racial adoption, and international adoption.

A broad, historic look at orphan care reveals that churches have always been concerned for the well-being of orphans. The earliest systemic efforts to address the plight of the orphans permanently took the form of aid societies and relocation of the child. As time progressed, the church and concerned Christians also established orphanages, homes for unwed mothers, and international adoption agencies. The church continues to contribute and be part of the conversation regarding high quality, holistic orphan care.

A historic review also reveals gaps in the orphan care system, which have existed for centuries. Since the beginning, in the 1850s, children with physical ailments or mental health issues were undesirable. The rejection of older children and African-American children came with the 1920s. Many might argue such gaps in orphan care still exist today.

National Child Welfare Gaps

National statistics reflect underserved children gaps exist. Children in welfare gaps include maltreated children, health care gaps, mental health care gaps, and minority children. These children are underserved. National child welfare gaps are important as we look at gaps in the churches response to orphans.

Maltreated Children

National statistics show the percentage of American children who suffered maltreatment, as well as the types of abuse they suffered. Statistics also show African-Americans and Hispanics as having higher rates of maltreatment as compared to their Caucasian counterparts.

The most common form of childhood maltreatment is neglect. This data points to potential gaps found in orphan care.

The US Health and Human Services reported an estimated 3.3 million referrals of abuse nationally in 2010. The most common reporting sources were professionals such as teachers, law enforcement personnel, and social service staff; all required by federal law to report abuse and neglect. Of those referrals investigated, 436,321 proved substantiated with 24,976 of these cases indicted, however, a large majority of reported cases referred, 1,262,118 reports, have been unsubstantiated. For comparison purposes, 2010 data reports 74,181,467 children residing in the US for the 2010 national census (US Department of Health and Human Services).

The highest rate of victimization occurred with children from birth to one-year-old. Unequally represented in child victim statistics are minority groups with 44.8 percent of the child victims classified as white while the census data for 2010 shows about 75 percent of the general population in the United States as white. Hispanic victims totaled 21.4 percent while only 10 percent of the population was Hispanic. Finally, 21.9 percent of the reported children victimized were African-American while African-Americans represented 14 percent of the population (Child Maltreatment 2010).

The most common form of maltreatment was neglect. The Child Welfare Information Gateway, produced by the US Department of Health and Human Services Administration for children and families defines neglect as

The failure of a parent or other person with responsibility for the child to provide needed food, clothing, shelter, medical care, or supervision to the degree that the child's health, safety, and well-being are threatened with harm. (Child Maltreatment 2010)

In 2010, 17.6 percent of the cases reported represented children who suffered from physical abuse. The definition of physical abuse is “any non-accidental physical injury to the child” and can include “striking, kicking, burning, or biting the child, or any action that results in a physical impairment of the child.”(Child Maltreatment 2010, vii) Finally, 9.2 percent of the reported cases represented children who suffered from sexual abuse.

All states include sexual abuse in their definitions of child abuse. Some states refer in general terms to sexual abuse, while others specify various acts as sexual abuse. Sexual exploitation is an element of the definition of sexual abuse in most jurisdictions. Sexual exploitation includes allowing the child to engage in prostitution or in the production of child pornography. (US Department of Health and Human Services, ix)

The presence of maltreated children points to a clear gap in children services in the United States.

Health Care--A National Crisis

The issues regarding health care are complex and include complicated issues such as rising costs, federal policies and spending, family and individual lack of coverage, access to healthcare, and health care disparities in quality. Each of these issues contributes to the national health care crisis that concerns individuals, families, hospitals, and our nation. If things remain unchanged, our present system will bankrupt our nation in the year 2040 (Hill, 265).

In 2014, 17.2 percent of all full-time working adults between the ages of 18-64 do not have health insurance. Minorities including African-Americans, American Indians, Alaskan natives, Asian-Americans, Hispanic Americans, and American native Hawaiians represented 54 percent of the staggering 46.3 million Americans without health insurance in 2008 (Liegh 193). In 2011, a “National Healthcare Disparities Report” produced by the Department of Health and Human Services. This report was a comprehensive assessment of all health care and noted gaps

and disparities. One significant document was “Health Care Quality and Access Are Suboptimal, Especially for Minority and Low-Income Groups.” The highlights include the following:

- Adults 65 years old and over received poorer care than adults ages 18-44 for 39 percent of quality considerations.
- Blacks obtained inferior care compared to whites for 41 percent of quality gauges.
- Asians, American Indians, and Alaska Natives (AI/ANs) got inferior care than whites for about 30 percent of quality measures.
- Hispanics care was of inferior when compared with non-Hispanic Whites for 39 percent of evaluation.
- Poor people received inferior care than wealthy people for 47 percent of measures.

Access to health care is also a concern among these exact same minority groups mentioned above.

Disparities in access are also common, especially among AI/ANs, Hispanics, and poor people. Adults age 65 and over rarely had worse access to care than adults’ ages 18-44 had. Blacks had worse access to care than Whites did for 32 percent of access measures. Asians had worse access to care than Whites did for 17 percent of access measures. AI/ANs (American Indian and Alaskan Native) had worse access to care than Whites did for 62 percent of access measures Hispanics had worse access to care than non-Hispanic Whites for 63 percent of measures. Poor people had worse access to care than high-income people for 89 percent of measures. (US Department of Health and Human Services)

National statistics document health care is a gap in children’s services.

Mental Health Care

The 2010 *Health and Service Review* records a disproportionate need for mental health services among disadvantaged children. Statistics estimate over one-fifth have mental health needs in low-income households because low-income children suffer more exposure to issues of violence, parental distress and depression, and issues of substance abuse. The stressors of

poverty can drain the parent of energy, leaving the child with one or more parents unable to provide basic, social, emotional, and physical needs. At the earliest level of interaction, a parent's unavailability can cause detachment disorders. In early childhood and adolescence, the exhausted parent is more likely to experience marital issues, use punitive discipline, or neglect the child (Bringewatt 1292). The previously mentioned factors can negatively contribute to the child's mental health status. The most common way of caring for children is through schools. Schools are a particularly important venue for mental health services due to the potential for reaching children of all classes and races. 87percent of schools report providing some mental health or behavioral services. The juvenile justice system is also another important source of mental health care; sadly, some parents perceive this as the only means available for their child.

Note medical systems that services sprained ankles and heart attacks is the same system that bears the burden of taking care of mental health needs (Snowden 526). Medicaid and the state-run Children Health Insurance Program, more commonly known as CHIP, are ways low-income families and children receive mental health services. While low-income households are eligible for either Medicaid or CHIP, various barriers to accessing mental health services exist. Many parents are simply unaware their children are eligible for services or the parents do not know their child is in need of these services. In other cases, providers can be limited and difficult to locate. In addition to these barriers, many parents hesitate to get their child help because of the negative stigma it may put on the child, which increases among children of color who already suffer from discrimination (Bringewatt 1297). Issues regarding scheduling and transportation may also be a factor. Finally, those parents with private insurance are unable to afford the co-pays.

Minority Care and Those in Poverty—an Overarching Theme

In general, gaps and discrepancies across two general groups: minorities and the poor. Care gaps among minorities and the poor have been true throughout history, in terms of physical health care, mental health care, access to care, and child susceptibility to abuse and neglect. In each gap, a minority group is more likely to experience the gap, and in some cases more severely.

Adoption and Foster Care Gaps

Adoption agencies throughout the United States have been asking parents seeking to adopt to consider certain types of children who have difficulty finding *forever families*, recognizing the gaps in an adult's hesitation to take on particular challenges. For example, Holt Adoption Agency's 2012 "Orphan Month" literature has urged seeking parents to consider four types of children: Week 1—Cleft lip/palate, Week 2—Older children, Week 3—Boys, Week 4—Heart conditions. Special weeks highlight the painful fact that some children are more *adoptable* than others are. Seeking parents find themselves in difficult yet honest discussions concerning their ability to meet the anticipated needs of a child they could potentially adopt. Children with disabilities, children considered for cross-racial placement, most notably Hispanic and African-American children, older children, sibling groups, and male children wait longer and have more difficulty finding permanent families. Governmental agencies also struggle to find quality, safe, and appropriate homes for children who have a higher level of needs and to provide appropriate and sufficient post-placement services.

Children with Disabilities

Children with physical and mental health disabilities can provide special challenges to finding permanent placement. For some children with minor disabilities, a family who has

sufficient health care coverage can address concerns that are correctable through surgery or regular medical care, but other disabilities can mean a lifelong financial, medical, and personal commitment from the family. Families who have children with special needs have increased financial obligations. They can experience significant social isolation and have increased caregiver demands. The daily stresses of therapy, doctors' appointments, and anxiety while facing decreasing governmental support are all serious considerations before a family chooses to adopt a child with special needs (Cottle 38-42).

Minority Children

Race can be a significant factor in placement of an orphan, particularly African-American orphans. Although similar issues surround all transracial placements, black children wait three times longer for adoption placement than their non-African-American peers (Kinchen 24). Advocates previously argued for an emphasis on ethnic racial matching that created a barrier in the placement of children. In response to this criticism, changes in the system became necessary. In an attempt to reduce waiting times for African-American children and to do what was in the best interest of the child, the 1994 National Howard M. Metzemaum Multiethnic Placement Act (MPA) passed and was revised in 1996 (Howe 465-79). This revision allowed placement without consideration of race. Naturally, this legislation meant cross-racial adoptions. Prior to this change, racially matched placements were ideal (Brooks, 167). The MPA stated that no one could "delay or deny the placement of a child for adoption or into foster care, or otherwise discriminate in making a placement decision, solely on the basis of the race, color or national origin of the adoptive parent, or the child involved" (42 USC. §5115 a(a)(1)(B)). Others argued with the legislation, pointing out same-race placement provide intangible benefits for the child, such as guidance for functioning in the world as a racial minority. The enactment has improved

placement of African-American children, raising the percentage from 17.2 percent in 1996 to 20.1 percent in 2003 (Evan B. Donaldson Adoption Institute 5). These statistics do not achieve equity with Caucasian orphans; significant gaps still exist in this area.

Older Children

In 2011, the National AFCARS reported the mean age of the adopted child is 6.4 years old and the median age of the average adopted child is 5.2 years old. Obviously, as the child passes the mean and median age of adoption, his or her chance of being adopted decreases. People view older children as being less able to break negative patterns of behavior. Of the 500,000 children under foster care, about 20,000 teenagers age out of the foster care system at 18 years of age. Of these children, fifty percent of those children will end up homeless, turn to crime, or depend on the welfare system. In addition, sixty percent of the girls will become unwed teen mothers (MacAllister 71). The aging out child is less likely to have the education and skills necessary to be successful in their adult life. Since 1999, the percentage of aging out youth has increased by 64 percent (Child Maltreatment 2010).

Sibling Groups

Obviously, sibling groups increase the commitment of the adopting or fostering family. Adopting and fostering are serious commitments to children in need of families. While preserving sisters and brothers together can be what is in the best interest of the children, keeping sibling groups enacted make it difficult. It can be problematic to finding a family willing and able to accommodate more than one child who may have unique needs.

Male Children

Just as people perceive younger children as more malleable than older children are, people perceive females as gentler and as less violent than males.

How the System Delivers Services to Orphans

A complex system of not-for-profit and for profit, private and public sector, and religious and secular organizations that deliver varying levels of services to orphans for both temporary and permanent placement exists. Historically, religious and government organizations have been nonprofit and social service providers, in general, were nonprofit. Most recently emerging are not-for-profit secular organizations and religious for-profit establishments. Lines previously applied to service organizations no longer apply (West 28).

The Churches Continued Response, Sometimes Filling Gaps

Churches have long been a historic response to caring for the orphan, as mandated by Scripture. A recent trend has brought the church back into the forefront of the adoption scene. November is national *Orphan Month* and *Orphan Sunday* both fall in November. Though orphan awareness week began in 1976 by then governor of Massachusetts Michael Dukakis, it became a national movement when President Gerald Ford declared a national awareness week. In 1990, the movement became a full month and churches of all denominations celebrate it nationwide.

Formal and informal movements of Christians serving orphans have emerged throughout the United States. Informally, Christian individuals have taken non-biological children in need into their homes long before formal systems of foster care and adoption were in place. These individuals have inspired, and in some cases established, more formal positive impacts on adoptions and foster care. One such example is Father George Clements who gained national attention when he became one of the first Catholic priests to adopt in 1981. His example and leadership led the Baltimore-Washington area to find homes for the 100,000 black children needing homes (Norment 68), maintaining if one church would take on one child, the orphan crisis would be resolved. Not only have prominent Christian leaders adopted, but also core

influential organizations are calling Christians to adopt. No current statistics exist on the impact churches have made on the issue of orphan care, but a wide documentation of faith communities and individuals of faith taking adoption as an expression of their beliefs in a wide variety of ways exists. Recently, the issue of orphan care has received a lot of attention in religious circles. The December 2009 issue of *Christianity Today* placed adoption as number six on the *Top Ten Theological Stories of 2009*: (Hansen 1)The trend focuses beyond the dedicated gatherings; however, nearly every conference we've attended recently devoted attention to orphans, adoption, and the fatherless, and so on" (Olsen1). Churches are becoming increasingly involved with the issue of orphan care.

The Continued Gap–The Churches Response

Despite churches' emphasis on adoption and foster care, a 1 November 2012 radiobroadcast from Focus on the Family featured adoption and foster care, particularly to fill gaps as mentioned above. Even those not called to adopt were encouraged to journey with those who are, emphasizing each Christian's duty to serve orphans. What these gaps have in common is an increased commitment to the child. Whether this increased commitment is real or perceived, it is clearly affecting potential parents with and without a Christian mandate to care for orphans.

A Model for Processing the Response to Gaps

Fidelity is a response that is both sympathetic and obedient to God (Gilman 70-75). First, a fidelitous action is sympathetic. Held in contrast to a sentimental response, the sympathetic response bases itself off a genuine, but emotional reaction. These responses fade when the emotions fade. A sympathetic response involves emotions, but it is also rooted in empathy. Unlike an emotional response, the empathetic response reflects a true understanding of the

complexities that belie the problem. Secondly, the action is obedient to God. Regardless of sacrifice, it is fully obedient to the commandments God has given. Often, Christians responses to God's commandments are comfortable rather than fully committed.

A response that is empathetic, but comfortable, results in a response that has limited effectiveness. For example, someone feels truly moved by the plight of the orphan, but his or her lack of obedience results in a low commitment response that does not fully provide a solution to a problem. A specific example might include a church that holds a bake sale for orphans. While the issue genuinely moves them, they are not really concerned about solving the problem. Instead, they are proposing a solution that neither directly interacts with the issue nor requires any real commitment but helps the church believe they have gotten involved.

A response that is disobedient and sentimental usually results in no response at all. In other words, the emotions fade and they are unwilling to respond in a way that honors the commandments God gives. The surface response combined with an unwillingness to self-sacrifice pushes the real issue to the back of people's minds assuming someone else will take care of the problem or excusing the largeness of the issue as a legitimate reason not to respond.

An obedient and sentimental response generally results in unintentional harm. Central to this response is a deep understanding that individuals and churches have a calling to serve the orphan, but mere obligation is insufficient. The sentimental response lacks understanding and knowledge needed to formulate a response that addresses the complicated and deeper issue. In this case, someone's solution could be to adopt a child with special needs without fully understanding the sacrifices required. Sadly, the rates of abuse are far higher than in the general population. One-third of all children report some form of neglect or abuse in the foster home.

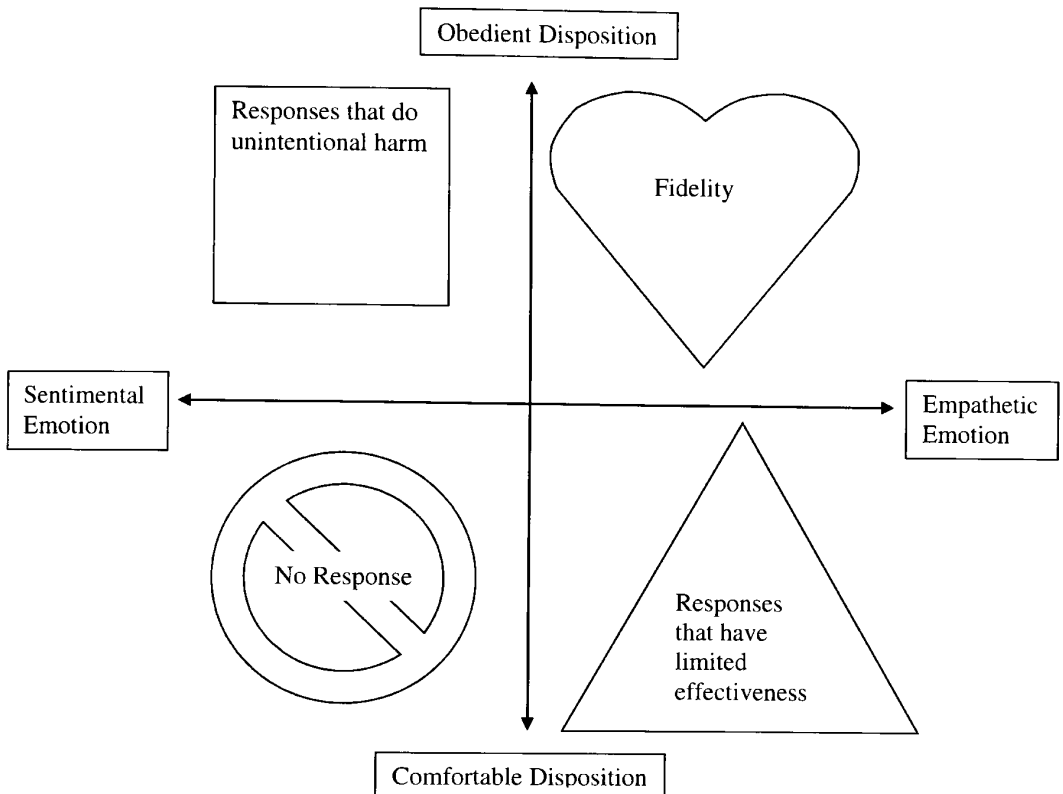


Figure 2.1. Fidelity Model

Maturity Model

The maturity model can also fit the fidelity model. According to the maturity model, three possible responses to a situation exist. The response is well meaning and not intended to harm the recipients of the response, but the problems of the response lie with the level of maturity of the individual responding. An amateur response is one that is underdeveloped, lacks maturity, and is incomplete. Likely, this response is emotionally strong but not about being

obedient. Comparatively the immature response occurs where the person is capable of making a mature response but for one reason or another chooses to respond with something less than the fullness of the mature response required. An immature responder would have full awareness of what a mature response should look like and is capable of producing a response that mimics the obedient response but lacks empathy (see figure 2.2).

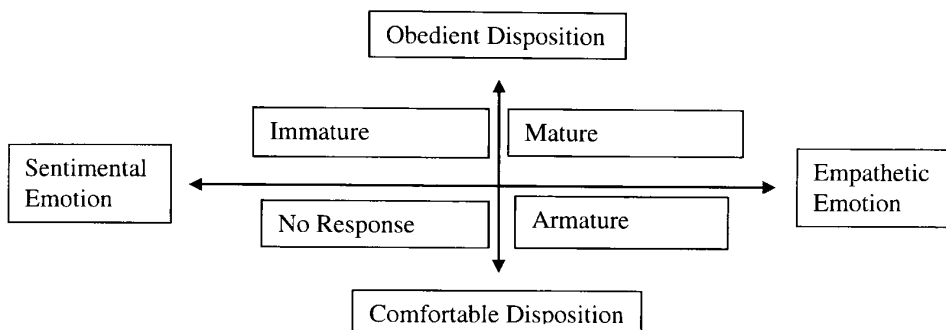


Figure 2.2. Maturity Model

Missional Model

In The missional model has four strategies. The first solution is the *unique solution*. This solution understands how God leads people and that the contextualized approach is best. It is the fidelitous option. The next solution is the *standard solution strategy*. This reply to a problem assumes one strategy fits all situations. It shows a long-term commitment to the issue that can be replicated over and over again. However, it lacks the sacrifices necessary for a faithful response. The response, by its very nature, lacks a deeper commitment. The next solution is *being in the way*. This solution believes when God and humanity work together, human planning is against

the working of the Holy Spirit. The *in the way solution* occurs when more than one person seeks God and they come up with competing and contradicting solutions. Both the *being in the way* or *in the way* solutions seek to be obedient to God, but lack the empathy needed to meet the unique solutions of the complex issue. (Dayton, Edward and David Fraser place marker 3.14)

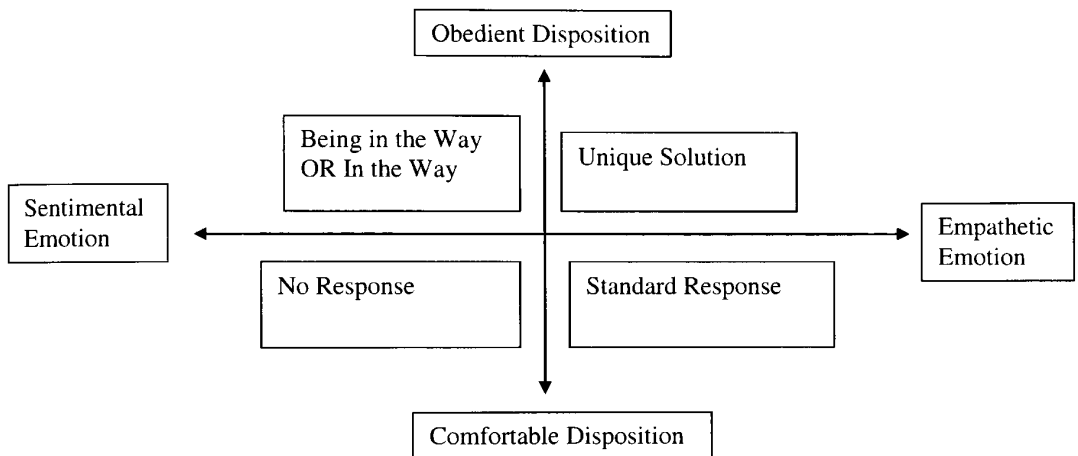


Figure 2.3. Missional Model

Research Design

The study consists of a qualitative research design utilizing Grounded Theory Design. Three main research questions assess the status and nature of orphan care. The first research question is What does each participating organization/church do to address gaps in orphan care? This question is concerned with the nature of orphan care ministry. It seeks to know what they do to address the issue of the gap they are addressing within orphan care. The second question asked what role can the church play in covering this (these) gaps in orphan care.

The final question asked what you foresee for the future of orphan care ministry. In other words, what is next in orphan care? Will the same gaps in orphan care be present in the future or are these orphan care ministries transforming the way children without homes receive services.

Summary

Biblical implications to churches and Christians in reference to orphan and foster care are undeniable. The Old Testament clearly sees the orphan as a group socially disadvantaged. Due to the Biblical mandates, the religious community has a moral obligation to care for those who are not able to defend themselves; orphans are clearly part of this population. In the New Testament, Paul uses adoption language to describe the salvation relationship a Christian believer has with God, the Father. In addition, a Greek understanding of adoption elevates adoption to a religious chosen-ness.

Historically speaking, the church has long been involved with the issue of the orphan. Church funding and administration of food pantries, soup kitchens, and orphanages are part of the Christian religious heritage. The religious community has helped shape today's orphan care system, both positively and negatively. Government and public policy also significantly affect how our society cares for orphans.

Within our existing society, significant gaps in the child welfare system occur. Many children suffer from abuse or neglect. Health care has reached epic proportions, and minorities disproportionately represent the uninsured. The situation becomes even grimmer when looking at the lack of mental health services provided to minorities and the poor.

The general theme of minority and lower class children receiving less than ideal services carries into the adoption and foster care system. Children with disabilities, minority children, older children, sibling groups, and male children all have had a more difficult time finding

permanent home placements. Perceived and real commitment required of the parents who choose to make a tangible difference in these children's lives.

The church has become recently more involved with the continued response to the orphan. A large movement of significant Christian leaders and pastors are moving the cause of the orphan into the spotlight. Churches and pastors are calling Christians to consider making adoption a Christian response to their faith. Despite this recent movement, gaps remain in the system. The Christian understanding of faithfulness can contribute to a response that could eliminate the orphans' plight.

CHAPTER 3

METHODOLOGY

Problem and Purpose

Biblically and historically, Christians have been responding to the Old Testament mandate to make provisions for the orphan. Despite a recent heightened interest in this topic, particularly in regards to adoption, gaps in orphan care still exist, particularly domestically. Interviews with parachurch organizations and churches who have made intentional strides in covering gaps were interviewed either face-to-face or via video teleconference. I hoped to reveal what organizations are doing to fill gaps, how the church could be involved, and what the future of orphan care would look like.

In an attempt to collect data, I utilized two tools. First, I collected demographic information, and, second, I conducted a guided interview process. The purpose of the study was to identify and document a select set of church and parachurch organizations that fill gaps in the way the church responding to the biblical mandate to provide for the orphan.

Part of the church's call is to provide for the orphan as seen in Old Testament law. It is clear that God cares for the orphan, and he commanded his people to leave food behind in the fields and on the trees specifically for the widow, orphan, and the foreigner. Job cites his care of orphans to document his righteousness toward God, and Scripture calls those who refuse to care for the orphan evil. In addition, Paul in the New Testament uses adoption language to describe humanity's relationship to God.

Historically speaking the church's provision for the orphan embodied itself in a variety of ministries to the orphan. The establishment of social justice programs, including soup kitchens, food pantries, and financial aid, is an expression of a religious faith in Jesus. More specifically

the church and parachurch organizations established orphanages, both domestically and abroad. Devoted Christians throughout the ages served orphans in this way.

As society changes, the needs of orphans also change. A shift away from orphanage models has occurred. An adoption and foster care movement appears to be emerging as well as a shift toward international community and economic development. Today, gaps in providing for the orphan still exist. Unwanted children are often part of a marginalized group such as having a disability or being part of a racial minority. Christians ought to entertain how the church should respond to these gaps.

The purpose of this study was to have select organizations participate in a qualitative semi-structured interview process to provide information on the nature and status of how the church is participating in orphan care, with attention to any gap in service to orphans. These interviews underwent analysis for common themes and solutions. In this study, I wanted to investigate how churches or parachurch organizations were serving marginalized orphans. The purpose of the study was to identify and document a select set of church and parachurch organizations that fills gaps in the way the church responds to the biblical mandate to provide for the orphan.

Research Questions

Three key questions guided the inquiry process on the nature and status of domestic orphan care. These questions specifically assessed the role of the church in orphan care gaps. The research questions helped frame the current picture of domestic orphan care as well as the church's participation in the Old Testament mandate to care for the orphan.

Research Question #1

What does each participating organization/church do to address gaps in orphan care?

The answer to this question exposes the current nature and status of how that particular organization responds to domestic orphan care. I further probed to see how their responses differ from past attempts to deal with the gaps in orphan care. The answers to this question will shed light on what specific practices are decreasing the gaps. The answers also show what resources one might need or lack to produce a faithful response to orphan care. The collection method for responses was a semi-structured interview process (see Appendix B).

Research Question #2

What role can the church play in covering this (these) gap(s) in orphan care?

This research question assesses what the role of the larger church as well as the local church might be. The question design highlights places where gaps in orphan care will overlap with the church's response to the Old Testament mandate to care for the orphan. It further probes into churches making informed decisions regarding responses to gaps in orphan care. The collection method for responses was a semi-structured interview process (see Appendix B).

Research Question #3

What does each participating organization/church foresee in the future of orphan care ministry?

The third question seeks what future gaps orphan care will likely still have. In addition, looking forward, might contribute to an elimination or significant reduction of the gap. This question might provide helpful information for building emerging ministries in orphan care. The collection method for responses was a semi-structured interview process (see Appendix B).

Population and Participants

The selections of the interviewees were from a handpicked set of churches and parachurch organizations referred to me from leaders in the field. Those interviewed were related

to the Christian Alliance for Orphan, had to be experienced, knowledgeable, and engaged in ministry toward orphans for at least five years, and they had to address a known gap, as yielded by the literature review. I also took into consideration a variety of approaches. I utilized the corpus of learning that comes from these interviews.

I applied non probability sampling. The sample is selective versus an interview of random people who may or may not have the necessary experience and knowledge to answer the research questions (Trochim and Donnelly). The snowballing convenience sampling method initially begins with an expert sampling group. Expert sampling chooses to interview only those who are experts in the field and who are able to yield the information necessary to answer the sample questions. After the initial expert sampling the snowball convenience sampling method is applied. According to Tim Sensing this method is “where people you interview first give you leads and connections about who to ask next” (84), using a minimum of three cycles. It is a referral system. I secured interviews until the information gathered began demonstrating saturated themes and response (Mason). The snowball convenience sampling method identifies populations that can be difficult to locate. (Trochim and Donnelly). I conducted interviews until saturation occurred. The interviews concluded when the absence of new themes and data happened. I returned to participants of the study to clarify, analyze, and interpret materials from their unique perspective.

Design of the Study

The project entails a select set of interviews with an individual who has an official position within the church or parachurch organization. This person should demonstrate both knowledge and experience. They should have relative firsthand experience with the orphan care ministry investigated.

My study was a qualitative, semi-structured guided interview protocol to collect data. This semi-structured approach utilized specific questions to discover and clarify about the nature and status of orphan care.

The first phase of the project was the selection and data-preparation phase of the study. On 1 December 2014, I sent out letters to the select set, inviting them to participate in the interview. One week later, I contacted the organization via telephone to solicit participation in the study. Those willing to participate were contacted again via telephone or e-mailed within a one-week period of their reply to set up face-to-face interviews at a mutually agreed upon time and place. If distance or time was limited, teleconferencing was a secondary method of interview. Telephone communication was the final method of interview, if necessary. Once interviews were set up, the participant received a consent form as well as a copy of the questions during the interview. I sent a reminder postcard two weeks before the actual interview.

The next phase of the study was the data collection phase. All interviews conducted took place between the dates of December 2014 to March 2015. The interviews were face-to-face, teleconference, or telephone. I audio recorded all interviews.

I conducted a qualitative study by utilizing a semi-structured, guided interview tool. This method allowed participants to elaborate about their specific orphan care ministry with minimal influence from me. At the same time, the case-series format allowed the research to investigate more than one attitude and philosophy regarding orphan care.

Instrumentation

The study was composed of two forms. The first form was a researcher-designed basic demographic data form. It asked the interviewees what organization they represented, their affiliation or official title within that organization or church, age, racial/ethnic background,

religious affiliation, highest level of education completed, and if they had had any formational experience with orphan care. The second instrument was also researcher designed and named the orphan gap provision guided interview (OGPGI). This instrument consisted of three research questions that were open-ended in nature, in order to get a picture of the nature and status of orphan care. Each of the three main research questions included semi-structured interview questions that would possibly apply. Each interview lasted no longer than one hour. I recorded face-to-face interviews with a personal audio digital recorder or personal computer. I recorded online teleconference interviews using services such as Skype or FaceTime with the audio-recorded feature of the internet service. Telephone interviews were audio recorded with a personal audio digital recorder or personal computer. I applied two tools: the basic demographic instrument and the orphan gap provision guided interview.

Expert Review

Four experts with significant experience in the field of orphan care reviewed and provided feedback on the research tools. They reviewed both schedules, offered comments, and made suggestions as to how to improve the schedules. The team was composed of Mary Early, a seasoned social worker and coordinator for Allen County Family and Children First Council; Steve Bennett, district superintendent; Dani Kohler, a therapeutic foster mother who has adopted and; Phillip Metz, a high school principal and foster parent. The panel assessed and provided suggestions that would strengthen and clarify each question on the schedules.

Reliability and Validity

When conducting research, the design of the project as well as the instrumentation should take into consideration issues of reliability and validity. Reliability is the “extent to which a questionnaire, test, observation or any measurement procedure produces the same results on

repeated trials” (Crestwell 169). Validity is the “extent to which the instrument measures what it purports to measure.” (Crestwell 169) The consistency and accuracy of any study is important.

I executed the following precautions to ensure the reliability of the study. I applied the same tools with each interview. In addition, all interviews utilized the same protocol to secure and conduct interviews.

I executed the following precautions to ensure the validity of the study. Three professional experts in qualitative research methods reviewed the questions and provided input on the DCDF and the OGPGI. They participated through the global marketing department of consumer package goods for Dassault Systèmes, a French lifecycle software management company including Rose Grabowsky, Eric Seiberling, and Jen Pertrosky. I recorded interviews to help assure accuracy. I also reserved the right to go back after the initial interview to clarify anything of which the interviewer is not certain.

Data Collection

Because of the subjective nature of the study, I depended on the literature review to guide me toward persons within organizations that appeared to demonstrate faithful responses. People in select organizations received invitations to participate in the study. Two weeks later, I followed up the letter with a telephone call to secure a commitment. If I received a positive response, I scheduled an interview at a mutually convenient time. Determination of method of interview also occurred at this time (i.e., face-to-face, videoconference, or teleconference). I mailed a letter of informed consent with a self-addressed stamped envelope, a copy of the three research questions, the fidelity model, and a copy of the DCDF within a forty-eight-hour period. The cover letter asked the participant to mail back the consent form and be prepared to answer the questions on the DCDF and the OGPGI.

Each interview opened with a review of the confidentiality and security procedures. All electronic data, including audio files and transcripts of the audio files, was stored on my personal computer, which is equipped with passcode protection. A separate back-up file was stored on a password-protected flash drive. When not in use, the flash drive will be stored in a home safe. I then asked the participants to sign the letter of consent found in Appendix A. The letters of consent were be stored in the same home safe as the flash drive.

I ascertained the answers for the DCDF and recorded the responses. I administered the OGPGI using a semi-structured interview process. With permission, recordings were made of all interviews for further analysis. Copies of the informed consent, the DCDF, and OGPGI are located in Appendixes A, B and C.

Data Analysis

I utilized two phases of data analysis. I placed DCDF results into a data chart. I also included the data from the fidelity model, which I assessed after the four interview questions. Organizations self-identified where they belonged on the fidelity model. A confidential and reputable transcription company transcribed the OGPGI. Because the nature of the OGPGI is qualitative, I apply grounded theory. A researcher applies grounded theory when seeking to discover a theory that is not already established. In this dissertation, I tried to establish how churches can fill gaps in orphan care by following the Old Testament mandate to care for orphans.

Grounded theory uses a system of open coding, axial coding, and selective coding. Throughout this process, I used the assistance of NVivo10 software. First, I applied open coding. Open coding is a generalized label highlighting common themes and commonality that emerge out of the semi-structured guided interview process. After several readings of the transcripts, I

analyzed each paragraph and sentence for emergent themes and coded them for further analysis. Specialized software assisted in this process. Next, I applied axial coding. Axial coding identifies relationships of the original codes generated during the open coding process. For example, the axial coding might reveal that the respondents who answered in a particular way to the first research question also answered the second research question in the same way, giving me additional insight into the data. I also utilized specialized software to aid this process. Finally, I applied selective coding. Selective coding identifies a core variable. Upon selection of this core variable, I related all other secondary variables to the core variable in some way. In other words, I provided a singular analytic focus upon which all of the other variables hung. Specialized software aided in this process.

Upon completion of analysis, I shared results and analysis in three sessions with the research reflection team. I solicited feedback and recorded suggestions and comments from the team.

Ethical Procedures

Those interviewed signed a letter of purpose and informed consent before the interview. In addition, each interview began with a review of safety and confidentiality protocol. I followed Institutional Review Board training and recommended procedure. I utilized codes to identify churches, organizations, and an individual (e.g., individual I-1, organization O-1, Church C-1). I documented responses by digital recorder. I had the audio recordings transcribed. The interviews lasted no longer than one hour. Although this study is about orphans, at no time did I interview or have direct contact with children or their families. This study is strictly an organizational analysis. In about three months, after the research was complete, I converted digital files into anonymous data files. I destroyed the digital files following the conclusion of the dissertation

process. Any written or typed information was shredded and converted into electronic anonymous data. I kept all data on a personal computer that is passcode protected. I kept hard copies of data and back-up files on a password-protected flash drive that was be stored in a home safe in a locked room in my residence. I kept the files indefinitely until the dissertation process concluded. I used regulatory guidelines from the science and research section of the Food and Drug Administration, which regulates the institutional review board. I met or exceeded both the general guidelines and guidelines for informed consent. (Guideline to Informed Consent)

CHAPTER 4

FINDINGS

Problem and Purpose

The Old Testament mandate to care for the orphan has existed for thousands of years, and historically the church has responded to the needs of these children. Recently a trend of churches being involved with the foster and adoption scene has occurred. Despite this trend, many children remain without permanent homes. Some of these children have conditions or situations, which make it more difficult to find their forever homes such as a handicapping disability. Others suffer from stigmas of racism and gender bias. Meanwhile, other orphans are more difficult to place because of a desire to keep a sibling grouping intact. Regardless of the reason for not having a placement, the church still has the mandate to care for these children.

The goal of this study was to discover how the church participates in orphan care, with attention to any gap in service to orphans through a qualitative semi-structured interview process with select organizations. The research provided information on the nature and status of how the church participates in orphan care with attention to how the church is serving gap in the domestic orphan care crisis. These interviews underwent analysis for common themes and solutions. In this study, I wanted to investigate how churches and para church organizations were serving marginalized orphans. The objective of the study was to identify and document a select set of churches and para church organizations that fill gaps in the way the church respond to the biblical mandate to provide for the orphan.

Participants

I applied a snowball method using a select set of three organization and two churches. The initial interviewees told me who else should be included in this study. The

research stopped when data saturation occurred. A total of twenty five invitations were extended. Four of the potential interviewees declined the interview because they felt they did not fit the research. Six contacts did not return the correspondence and two contacts said they were interested but never returned follow-up contacts. As a result, I conducted fourteen interviews with leaders in the various organizations and churches in the orphan care movement; nine of the interviews were with organizations, four of the interviews were with churches (see table 4.1) and one interview was with an individual who wrote a book about his experience as an orphan. I conducted the interviews between 1 February 2015 and 31 March 2015.

Table 4.1. Whom They Represent (N=14)

Whom They Represent	n	%
Organization	9	64.29
Church	4	28.57
Individual	1	7.14

One of the interviews included the input of two people, so the total of people interviewed was fifteen. Two-thirds of those interviewed were male and one-third was female. Those interviewed ranged from 33 to 60 years of age, with six of those interviewed being between the ages of 50 to 59. The age bracket from 50 to 59 represents the dominant age range. The interviewees were 85.71 percent Caucasian. Only one interviewee identified himself as Korean and one identified herself as Mexican (see table4.2).

Table 4.2. Basic Demographic Information (N=15)

Basic Demographic Information	n	%
Gender	15	
Male	10	66.67
Female	5	33.33
Age	15	
30-39	4	26.67
40-49	4	26.67
50-59	6	40.00
60-69	1	6.67
Racial/Ethnic Background	15	
Caucasian	13	86.67
Mexican	1	6.67
Korean	1	6.67

I asked the interviewees to identify their organizations' or churches' religious affiliation. Table 4.3 reflects the exact response from the interviewees I did not interpret what exactly the respondents meant. Organization's responses were highly scattered and generally vague classifications. Churches all replied they were non denominational, and only the individual interviewed noted a mainline denomination.

Table 4.3. Religious Affiliation (N=14)

Religious Affiliation	n	%
Organizations	9	64.29
Non denominational	1	7.14
Non denominational Christian	1	7.14
Non denominational Protestant	2	14.29
Protestant	1	7.14
Secular	1	7.14
Does not have a religious affiliation	1	7.14
Christian based	1	7.14
Christ centered	1	7.14
Churches	4	44.44
Non denominational	4	44.44
Individual	1	7.14
United Methodist	1	7.14

Research Question #1

The first question asked was “What does each participating organization/church do to address gaps in orphan care?”. Only one organization actually reported covering a specific gap, as defined, in orphan care. Another group reported working in a gap overlooked previously by me (i.e. working with girls exposed to the sex trafficking industry). After I explained in great detail how to define gaps and when directly asked what they are doing to cover gaps, they redefined the gap in more general terms, ignored the question all together, or simply stated that they were not working in any gaps. A representative sample would be one organization that stated, “We’re solving a capacity problem, which I believe is a nationwide problem”. Another lamented the

same. “There’s just simply not enough homes for the kids that are coming into care.” Those who ignored the question redirected it back to what they do as an organization. Others admitted they’re not filling gaps; “I don’t think we specifically target any of that” Although only two organizations did identify a specific gap they were addressing, several of the organizations who generalized the gap reported progress in specific areas. Of thirteen organizations and churches interviewed eleven reported no specific ministry that addresses gaps. Of these eleven churches and organizations, three of them reported making progress in the areas where I defined gaps, even though the progress was not from a targeted program . Meanwhile, four organizations generalized the gap, four respondents ignored the question, and two churches said they did nothing to fill gaps (see Tables 4.4, 4.5 and 4.6).

Table 4.4. Gap Responses, in Total (N=13)

Total Gap Responses	n	%
Directly addresses a gap	2	15.38
Indirectly addresses a gap	2	15.38
Broadened the definition of gap	4	30.77
Ignored the question	3	23.08
Does nothing	2	15.38

Table 4.5. Organizational Gap Responses Only (N=9)

Organization Gap Responses	n	%
Directly addresses a gap	2	66.67
Indirectly addresses a gap	1	33.33
Broadened the definition of gap	4	44.44
Ignored the question	2	26.67
Does nothing	0	0

Table 4.6. Church Gap Responses Only (N=4)

Church Gap Responses	n	%
Directly addresses a gap	0	0
Indirectly addresses a gap	1	25
Broadened the definition of gap	0	0
Ignored the question	1	25
Does nothing	2	50

Organizations reported serving orphans in four major areas: placement, training, goods and services, and mentoring. All organizations reported having some sort of training and some sort of good or service. Seven of nine agencies reported some sort of recruitment of families and placement of a child in either a safe family home, foster home, or adoptive home. Finally, only four of the organizations reported they provide mentors of some sort. The most common thing agencies specifically reported doing (all of them) is training churches in general information about orphans and orphan care. The training helps churches understand the need and helps dispel stereotypes. Seven organizations recruit safe families, fostering or adopting families. Seven organization who serve in some way to connect churches/government/agencies to some extent. Not all organizations who recruit families place children. Most simply serve as a bridge to

connect churches with placement agencies. Six organizations provide the required government training to become a foster or adoptive family.

I assessed each church and organization, and ranked them on the sentimental emotion versus empathetic emotion. Next, I rated their obedient disposition versus a comfortable disposition. I placed the church or organization in the appropriate quadrant of the fidelity model. C-32, O-31, O-114 and O-1 placed themselves in different quadrants than I did. (see figure 4.1). Of the four churches interviewed, three churches placed themselves in the same quadrant as I did. Seven of the ten organizations self-identified themselves in the same quadrant as I did. (see table 4.7.)

Table 4.7. What Agencies Do (N=9)

What Agencies Do	n	%
Recruitment and placement	7	77.78
Recruit families for safe families/foster/adoption	7	77.78
Safe families	3	33.33
Foster care	3	33.33
Adoption	3	33.33
Training	9	100
Churches (general)	9	100
Support networks for families	4	44.44
To foster and adopt	6	66.67
Create theological based resources	1	11.11
Conferences	2	22.22
Provide reports and feedback	1	11.11
Churches to support biological families	1	11.11
Goods and services	9	100.0
Have a camp for children/youth	2	22.22

Housing to children aging out	1	11.11
Financial support to adopt	1	11.11
Mental health services	2	22.22
Connecting agencies/churches/gov.	7	77.78
Produce inspiring materials	1	11.11
Counseling	2	22.22
Mentoring	4	44.44
Mentoring for biological families	1	11.11
General (2 for children expecting to age out)	3	33.33
Tutoring	1	11.11

Table 4.8. Agreement/Disagreement with Researcher (N=13)

Agreement/Disagreement with Researcher	n	%
Total	13	
Agreed with researcher	9	69.23
Disagreed with researcher	4	30.77
Churches	4	
Agreed with researcher	3	75
Disagreed with researcher	1	25
Organization	9	
Agreed with researcher	6	66.67
Disagreed with researcher	3	33.33

I used several standard criteria to assess the place on the fidelity graph where each organization and church belonged. First, I placed each program as described by the interviewee in a comfortable or obedient response. Criteria for high obedient responses were as follows: The response was relational; the response was long-term; the response directly and

significantly moved the child toward a permanent solution; the response required sacrifice; the response directly addressed a gap; the response was of particularly high quality. The more of the qualities the organization or church possessed, the higher on the obedient axis it fell. Second, I placed each program, as described by the interviewee in a sentimental or empathetic response. Criteria for empathetic responses were as follows: extensive training; appropriate postplacement support; responses directly out of a theological understanding; the response is extremely child-centric approach with no visible and obvious distractions; acceptance of all people to participate at various levels of commitment; highly cooperative responses with churches, organizations, and government. The more qualities an organization or a church had, the more they were empathetic.

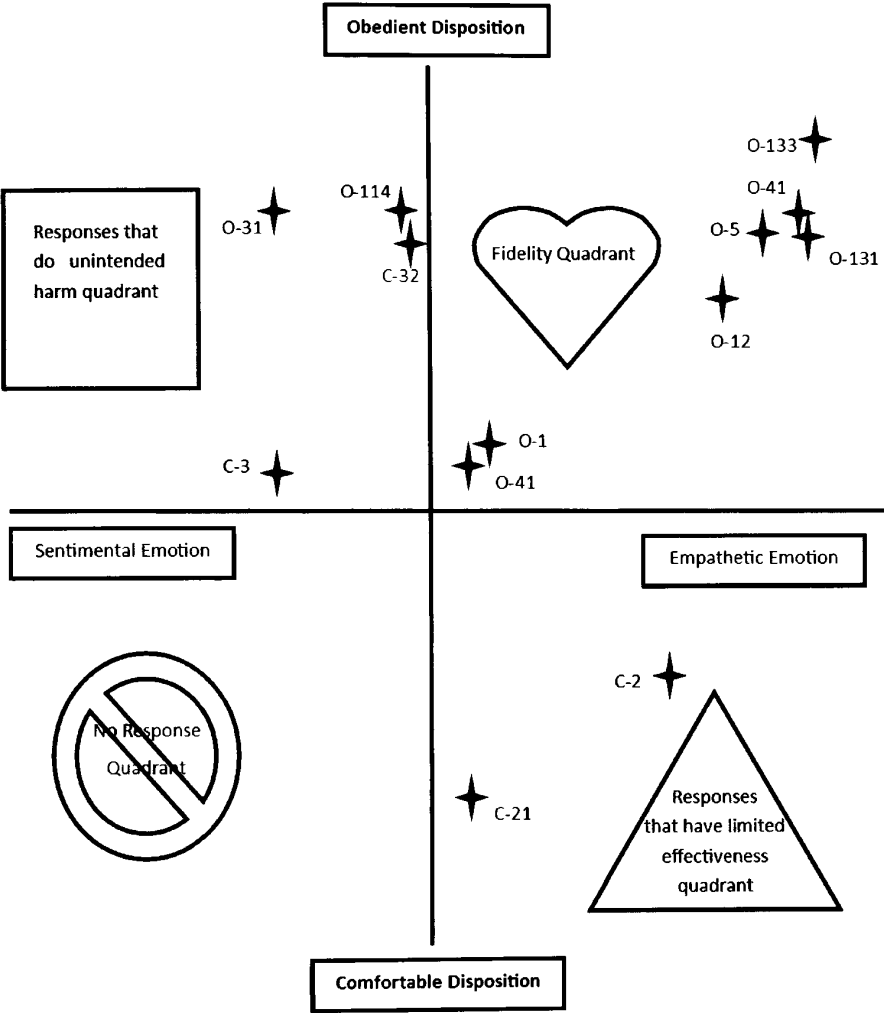


Figure 4.1. Organization and churches on the fidelity graph.

O-1 Responses

O-1 provides a free camp that gives foster children a successful camping experience. It also helps eliminate stigma and stereotypes of foster children. In addition, children in foster care receive provisions for a long-term mentor who meets with them regularly through a club. O-1 asks churches to engage by volunteering as counselors and being mentors at clubs. I determined O-1 has a faithful response to orphan care. O-1 has an obedient disposition because it is relational and asks the mentors to commit to the children long-term. Specially designed camps are empathetic because they meet the needs of the foster child by increasing counselor to campers ratios and by providing a structured environment. Their counselors receive extensive training on what to expect when dealing with children who have suffered abuse and neglect. While they fill a gap, they do not directly engage with the issue of adoption or fostering.

C-2 Responses

C-2 –The church holds events to drive awareness of orphans. They also help families make informed decisions about adoption and foster care. A loose support network meets regularly. They also work cooperatively with county government to raise up court-appointed advocates for children. I placed this large church in the limited effectiveness quadrant. While C-2 is involved with the issue, significant gaps remain unfilled in this ministry. They have a comfortable disposition because organizationally the responses are generally short-term and not churchwide. While some families do choose to adopt and foster, they are generally not in direct response to the specific ministry. The ministry acts as a way for families to connect to other agencies and as a source for processing the families' responses to the orphan care crisis. Their high emphasis on being well informed and working cooperatively and graciously with the government gives them an empathetic emotion.

C-3 Responses

This large church used to have a significant ministry of orphan care. After realizing the expertise required to engage with domestic orphan care and a significant change in leadership, they established a 501c3 with which they work with closely. The formation of the non-profit appears to have reduced the level of engagement. Much of their current significant domestic orphan care ministry focuses on providing emergency material aide and continued financial support to the 501c3. C-3 is in the do unintentional harm category, and they are dangerously close to slipping into the do nothing zone. While they remain in the obedient disposition, they are close to the comfortable disposition. Their ministry consists of a stream of transactional ministry. They stay in the obedient disposition because historically they have remained with the issue since the beginning of the orphan care movement. The issue of orphan care no longer takes central stage in this faith community, but foster and adoptive families are still emerging. The families are not foster and adopting as a direct result of the churches encouragement. C-3 is in the sentimental zone. While they do seem to understand the necessity of working cooperatively with government and verbally expressed an awareness of need for support of adoptive and foster families, they have left the actual implementation of addressing the issue of orphan care up to the 501c3. C-3 also expressed their involvement with orphan care as a response to the lesbian, gay, bisexual, and transgendered community. A political agenda, no matter how compelling, can interfere with the central ministry of serving the child:

Honestly, I see a shift from state government to two other groups, one group being the church, and the other group is the homosexual community. They are adopting children at a greater rate than the church is. This, from my perspective, like I said earlier on, I believe that when a Christian couple adopts a child, husband and wife, the odds of that child knowing the loving Lord grows exponentially. I believe that, in a homosexual couple, there's some other issues there that aren't exactly God-honoring, but the reality is homosexual adoptions are

beating out the church every day of the week. ... I'm not anti-homosexual. I believe that it's not God's plan for people.

The presence of the theological view and political agenda is clearly present.

O-4 Responses

O-4 is a for-profit placement agency that directly works with churches to lift up foster and adoptive families. They separate themselves from other similar agencies due to a highly specific and developed model and implementation, which trains and places support from the church around the foster or adoptive family. The training and support includes but is not limited to respite care, transportation, financial support, meals, and prayer. This model would be ideal when placing children who are within gaps and may need specialized care or extra attention and services. O-4 falls within the faithful quadrant. Their supportive network response indicates an understanding of the many issues that arise when dealing with children who have suffered abuse and neglect as well as foster and adoptive children within the gaps. In addition, O-4's response is obedient, calling everyone within the church to respond to the issue of orphan care with a long-term, relational response.

O-5 Responses

O-5 focuses specifically on the issue of children within the system who are likely to age out. Without help, many of these children will not receive the support and skills they need to function independently as adults at 18. O-5 works with local churches to hold a camp with older children who are in foster care. Once relationships are established, the church has a chance to respond through mentorship, holding special events, providing babysitting, providing housing, holding classes (independent living skills, budgeting, health and wellness), and developing a specialized youth program. In some cases, these relationships lead to foster and adoptive homes. O-5 is a faithful organization. Their call to the collective churches is relational and urges them to

be involved with the child's life for the long-term. These qualities give them an obedient disposition. They have an empathetic emotion because they train and support churches to serve the unique needs of preparing a teenager in the foster care system to age out of the social system.

O-31 Responses

O-31 – They define themselves as a largely connectional model, connecting different churches together for ministry with orphans and connecting different services and organizations with each other and with churches, including pre- and postadoption care and they facilitate the safe families program. They also hold conferences. Because they are a connectional model. They are able to engage in a wide variety of involvement from financial support to long-term relational responses.

O-31 is the 501c3 established by C-3. O-31 facilitates relationships and training with organizations that represent various faithful responses to the orphan care crisis. I placed them in the does unintentional harm quadrant. While they are facilitating faithful responses within churches, I am critically looking at the organization itself. O-31 is highly obedient in its response calling churches to relational and long-term responses. They have been termed as sentimental because their postadoption and current support networks could be stronger. Similarly to C-3, O-31 also expressed their involvement with orphan care as a response to the lesbian, gay, bisexual, and transgendered community.

we can go in-- and we've had these debates and disagreements about homosexuality before. And what I've called on the state to do and some of the others, is look, we've got this one issue, we want to teach it this way, you want us to teach it that way. If we can't agree on how something gets taught, then let's avoid that issue, because there's a greater good of kids-- we're not going to walk away from the kids. There's a greater good to be achieved here than getting caught up in this debate. So we've agreed that we're not going to-- in our trainings, we will train, likely, a homosexual couple if it's for the state foster care. But if it's for one of our own programs, we would not equip that family. So we have taken position where we need to and we have been flexible where we need to. Now, we're not going to alter our belief in what a family is, even though we're teaching in a foster care setting with a possible same-sex couple. But that's part of us.

We're doing the training, we're doing it for free, we're doing it as a service to the state and to help them in their efforts to care for kids. So we're not going to take government money, and therefore, we don't have to abide by everything that you expect on that. So we're not contractually signing in, in terms of taking money and meeting some of the astringency that they expect

The political issue of traditional marriage and rights of homosexual individuals remains an issue.

O-12 Responses

Organization O-12 utilizes churches to prepare home for safe family care, foster care, and adoption. It also trains churches in wraparound care.

The term “wraparound,” coined in the 1980s, refers to helping people who have complex needs via a structured, creative and individualized team planning process. The California Department of Social Services defines wraparound as a planning process that engages a child and his or her family via therapeutic, individualized services to improve their well-being and ensure a safe, stable and permanent family environment. (Zahedi)

It is similar to O-4's model, but it is not as specific and developed as O-4. Like O-4, O-12 recruits churches to provide homes to children and the wraparound support, provided from the church. O-12 is within the faithful quadrant. The wraparound care indicates an understanding of the many issues that arise when dealing with children who have suffered abuse and neglect as well as foster and adoptive children. In addition, their response is obedient, calling everyone within the church to respond to the issue of orphan care with a long-term, relational response.

O-41 Responses

This organization is unique in the sense that it is strictly a connectational agency that inspires, equips, and connects Christians who are involved in orphan care at a national level. They do not directly work with children or with the placement of children. O-41 is highly recognized. They hold a national conference that draws thousands and provides an opportunity to earn Hague credits and continuing education units. The featured speakers are representative of what is happening nationally on the foster care and adoption scene. Many churches look to this

organization and this conference to guide the way of the orphan care agenda. I have placed them in the faithful zone. O-41 focuses on long-term, relational, cooperative, theologically informed responses to orphan care. In addition, they are empathetic because they promote fully informed, educated, cooperative responses. The nature of how their positioning and what they do limits both their response and their disposition.

O-144 Responses

O-114 is not a placement agency but do provide case management. They works with churches to recruit and train homes for children. They encourage placement of children with disabilities, older children, and sibling groups. O-114 points to their highly cooperative relationship with government agencies as one of the keys to their success in reducing the amount of free and waiting children in their state. They engage in responses that do unintentional harm in their organization. They are obedient in their disposition because they do advocate long-term and relational solutions. O-114 is sentimental because they have made significant inroads in placing children into adoptive homes, but the necessary support networks appear weak, have room for improvement, and can further utilize individuals and churches who may not have a call to adopt, but desire to be involved.

O-131 Responses

O-131 is a government agency that has developed a program to train and recruit families for foster and adoption care, and support for both reunification families and foster and adoption families through churches. The program grew out of a single social worker's observation that the most capable families were coming out of churches. The next logical step was specifically to target churches:

So the church during the eight years that we've been working with them, they have really made a huge difference. And even the way our social workers are

viewing the relationships with same faith. Because unfortunately, we do have that have that stigma of, "My gosh, church and state can't work together. There's no way." During the eight years, we've really broken that. And we shifted that paradigm in that we have to work with our church partners because this is the way it's getting done. We're seeing quality families coming through our orientation classes to the point where for some our church families, they understand what it takes to become a foster parent.

This organization, though secular, falls in the fidelity quadrant. O-131 is obedient in their response, calling churches to commit to safe families, fostering, and adoption. They are also empathetic as they provide training, and as a government agency is responsible for providing support frameworks for mental health. They utilize the churches to provide support networks for families. Again, I cannot understate the significance of the government agency initiating and working cooperatively within the faith community in their county.

C-21 Responses

This church has a ministry where they have been trying to lift up foster families and provide financial care for those who choose to adopt. C-21 engages interested parties in discussions about what fostering and adoption are and what God is calling them to; however, areas of specific gaps remain unaddressed. C-21 has a comfortable disposition because they mainly facilitate discussion and provide financial support. C-21 is empathetic because they do desire to serve the orphan population in a humble and gracious way that is cooperative.

O-133 Responses

O-133 provides a vast array of services and care in response to the orphan. They work with churches to provide theological studies, a full range of responses, and a full range of support to churches. They work in a safe family's model, foster model, and adoption model, and, in the case of young women exposed to sex trafficking, as a residential model. Their original model did not include church engagement and is a recent addition:

We have [name struck for confidentiality] Ministries and that is the organization that has a history of twenty five years and that entity has been the provider of services, the provision of services to children in the [name struck for confidentiality] Foster Care system by providing foster care placement, adoptive placement, special education to those kids, as well as specialized programming for young girls that are in child sex trafficking. So we've served 40,000 kids over our history, all of which have been placed into our care. Now, those kids are referred to our entity from the government, from individual state child protective service units. So that's what we have done. In addition to now under the auspices of our foundation, we not only just serve children and families, we are now crossing that bridge and serving churches.

The disposition of O-133 is faithful. They engage the issue at a very high level reaching a gap in the area of women who have been exposed to sex trafficking. They also are highly empathic. They seem to have extensive support systems in place for children, families and churches.

C-32 Responses

C 32 is a large church that responded to a unique calling in the orphan care crisis. The state had begun a gallery of professionally produced portraits of free and waiting children in their state. The church offered to help expand the gallery significantly as well as add videos asking the kids what they would want in a home and in a family and what people should know about them. The church then took responsibility for finding other churches that would host the gallery. Those whose interest in adoption were peaked by the photos call a state-operated 1-800 number. This particular church has many families who have chosen to foster and adopt. They meet on a monthly basis as support. C-32 classification is doing unintentional harm on the border of entering into the fidelity quadrant. They are responding to the orphan crisis with obedience because they are reaching and challenging many churches to consider their response to orphan care. The church has pointed their members towards adoption and fostering; however, significant support that could make the ministry more viable to more people needs to be utilized to serve the families and children better. Thus, their response is also sentimental. Best practices might

suggest churches who receive the display of free and waiting children should also receive follow up training and direct engagement on how to serve free and waiting children best.

Research Question #2

The second research question was “What role can the church play in covering this (these) gap(s) in orphan care?” One hundred percent of the respondents agree that not every person receives a calling to foster adopt or to be a safe family; but everyone can be involved with the issue of orphan care. One hundred percent of the respondents said that every Christian had an obligated by scripture to contribute toward the plight of the orphan. Churches could participate in the four major areas: Providing a loving home, support, advocacy and education and finally, mentorship. Below is a comprehensive list of all interviews responses when asked and how churches can be involved in orphan care.

Table 4.9. Responses to Orphans

Providing a loving home	Support	Advocacy & Education	Mentorship
<ul style="list-style-type: none"> -Safe families -Foster care -Adoption 	<ul style="list-style-type: none"> -Transportation -Babysitting -Run errands -Respite care -Financial assistance for adoptions -Providing goods and services such as Orthodontic care, camp, diapers or counseling -Prayer -Being welcoming to the children in your church -Meals -Have a support group 	<ul style="list-style-type: none"> -CASA -Confront Child Abuse -Become educated -Educate others (Classes, dramas, traveling displays, speakers) -Network with other similarly minded groups -Create a 501c3 -Attend conferences -Host conferences -Give to a 501c3 who helps orphans -Make your building available for trainings -Encourage other churches to join the cause 	<ul style="list-style-type: none"> -Mentoring a child/teen -Mentoring a family in crisis -Teaching a class or teaching a skill to aging out teens (budgeting, life skills, health, and wellness) -Camp counselor -Create a youth group for aging out teens -Tutoring -Attend or throw a special event such as a Christmas party for children/youth

Another theme that emerged was the difficult nature of orphan care. Every organization mentioned that the ministry can be hard. If a church wants to enter the orphan care ministry, as C-32, O-41, and O-32 noted, “you need to count the cost.” Many do not realize that every child in the foster care system and available for adoption has suffered some form of abuse or neglect, which is how they came to be foster children. These children respond differently than children who have not suffered brokenness in their homes. As O-133 pointed out, “orphans aren’t excited to be orphans”. Every interview mentioned, in one form or another, the general broken state of the child. O-31 reminds us of the following:

And so they [families] don't get that the highs are higher than any of their kids' highs, and the lows are low and dark and darker than anything they're going to

see, and that their response to a typical discipline of a safe, secure child in a home is not the same, it's not going to work, it's not going to be effective. And they don't understand that, so they don't have a lot of the appreciation they need to get families in.

Churches can also be distinguished by how they perform one or more of the tasks mentioned, to whom the services are being delivered, or by unique approach or philosophy that sets them apart.

For example, some churches have addressed the task in such creative ways and with such excellence that they are notable. The area of advocacy and education is one example. Though

most churches complete some sort of educational event to help their congregations become better informed, some churches have taken being informed to extensive lengths investing significant

time and resources to strengthen the power of the message. One church mentioned by others in interviews (but did not respond to my request for an interview) has a play that follows a young

woman in the nightmares of the foster system. Another ministry has a trailer that moves through different scenes in the girl's life until she is a desperate, homeless adult. Another church

interviewed has a photo and video gallery of free and waiting children in their state, giving the orphan a face and a voice. The population they are addressing can separate out churches or

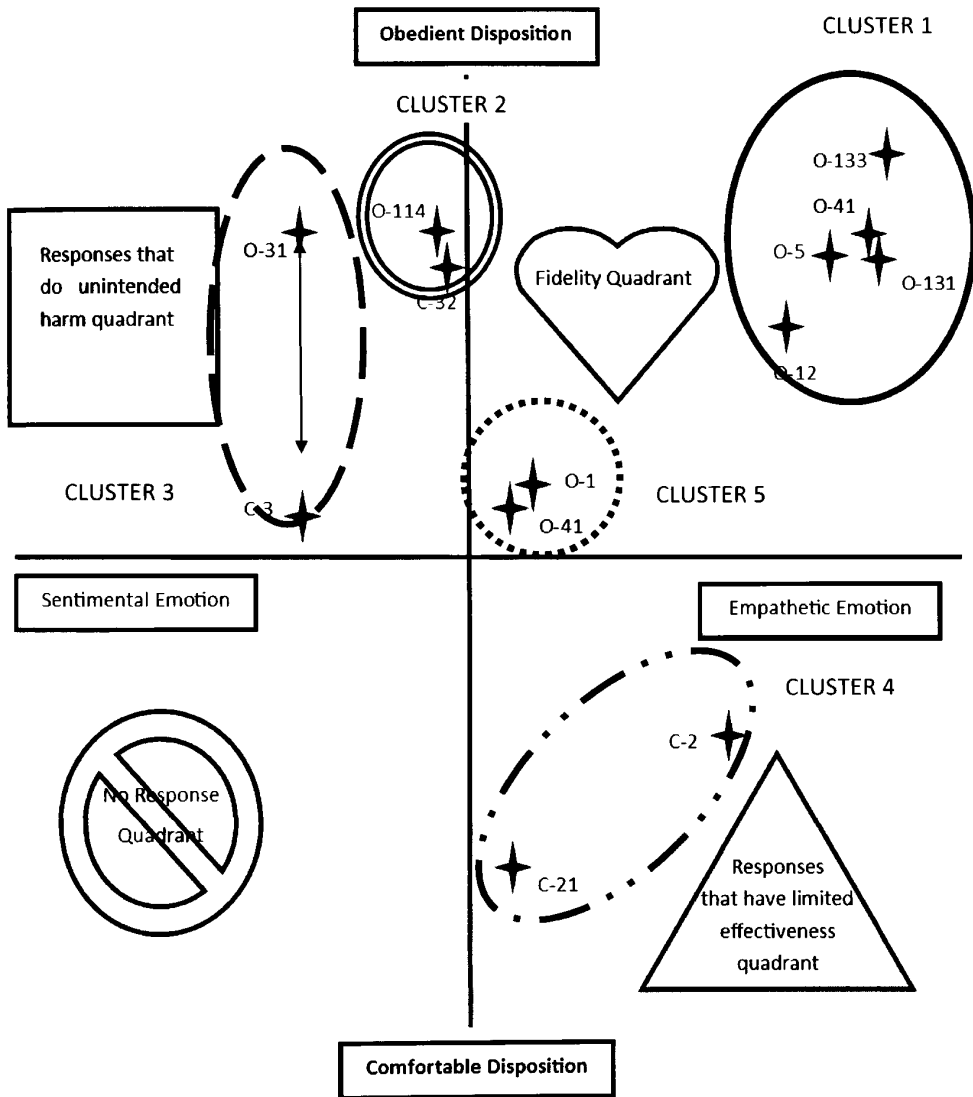
organizations. Churches choosing to get involved with particularly difficult cases or in particularly hard gaps are also of note. For example, one of the interviewed groups has a special

group home for young women who have been involved with the sex trade and another interviewed reported another agency that helps churches provide homes to immigrant children

who are US citizens and whose parents have been deported. Finally, a particular philosophy or approach they have to the orphan care situation can set them apart. For example, one

organization is helping churches by taking a theological approach to orphan care and reports

great success. After interviews and charting organizations and churches, I grouped them together



into cluster according to their comminality (see Figure 4.2).

Figure 4.2 Clustered organization and churches on the fidelity graph.

The Cluster 1, including O-133, O-41, O-5, O-131, and O-12, were all groups with highly obedient dispositions. These organizations had the following characteristics in common: They all work with safe families, foster care with a focus on family reunification, fostering to adopt, and adoption. In their endeavors, they provide the church with the opportunity to respond in a way that is relational versus transactional and long-term versus short-term, placing them into the obedient disposition quadrant. The organizations provide extensive training and education necessary to move a church from the sentimental zone to the empathetic zone. After the church engages, they provide a highly structured and specific support structures. These supports may come from within their own church or be a partnership with another faith community. The expectations of those who are supporting the family or biological family have specific tasks and roles they fill. If the child and family require additional support, the organization holds the knowledge and expertise to work with the church to provide better support to the family. Cluster 1 organizations uniquely positions themselves to equip churches in filling gaps. Green clusters have addressed all needs of the child--mental, physical, emotional and spiritual and not just acquiring a home for the child. Cluster 1 organizations have the following things in common: They represent obedient dispositions who work to attain a holistic placement of orphans.

Another common theme that emerges is the maturing of an organization over time. O-1 reports, "Our approach is [chuckles] not, it's not like we came up with this [chuckles]. Our approach is different because we discovered many, many years into it that, we start with the initial root of the problem, with child abuse." O-133 reports similar thoughts:

That is the organization that has a history of twenty four years and that entity has been the provider of services, the provision of services to children in the [name removed for confidentiality] by providing foster care placement, adoptive placement, special education to those kids, as well as specialized programming

for young girls that are in child sex trafficking. So we've served 40,000 kids over our history, all of which have been placed into our care.

In addition, time allows for churches and organizations to build credibility with government agencies. C-32 notes that even churches must undergo growth that takes time:

[C]hurch [is] becoming more mature about it. This is a natural growth curve, so I'm not being critical of the church. The church started in with lots of enthusiasm and naivety, and I could even say that about myself. As we've been in it for now a decade or so, we're more knowledgeable. Those of us who are still in it, have paid the price. We understand the concern or a lot more of the complexities.

All of these organizations point to experience as being a key factor to figuring out how to be better organizations and serve orphan gaps better.

During the interview, the following respondents commented without prompting about the term orphan. One interviewee noted that legally in the United States orphans do not exist. Either a child is under legal guardianship or the child is a ward of the state. Others noted that the government hates their name that contains a form of the word orphan; yet others also plainly cautioned that the government does not like that word. However, every interviewee used the term “orphan” when referring to churches and their biblical mandate to care for the orphan (see Table 4.10)

Table 4.10. Noted Government Influence on the Term *Orphan* (N=14)

Noted Government Influence on the Term <i>Orphan</i>	n	%
Organizations	9	
	4	44.44
Churches	3	
	2	66.67
Individual	1	
	1	100
Total	14	
	7	50

Another major theme was a general breakdown and lack of unity. One such breakdown sighted was the gap that appears between government agencies and churches. Another breakdown mentioned was the inability of churches to work together with each other in a cooperative relationship. Finally, a breakdown between agencies and churches exist. The research documented the lack of leadership support in churches as a major area of concern. During interviews, a need for church leadership to support the ministries of orphan care is present in ten of the fourteen transcriptions. Eight of the ten of those responses specifically mentioned the support of senior pastors, pastors, or a church board that would work cooperatively with the pastor. Leadership and cooperation within a church body is paramount to the success of the church. Though they appear to partner, a general frustration among the agencies with the churches. All agencies interviewed cite that churches are uneducated and not committed at deep enough levels. The perception formed a natural inclination for organizations to feel sorry for themselves. They continually emphasized that churches are not following the mandate and that if churches would simply do as commanded, the problems with the domestic orphan scene would be resolved. One might observe that organizations feel alone in their quest to serve orphans (see Table 4.11).

Table 4.11. Mentioned the Need for Cooperative Relationship (N=14)

Mentioned the Need for Cooperative Relationship	14	%
Church and state	12	23.5
Agency and church	5	15.6
Church and church	3	62.0
Agency and agency	1	5.9
Agency and state	1	5.9

Cluster 2 includes O-144 and C-32 (see Figure 4.2 on page 79). They are raising up families in their churches, but they lack significant and meaningful support structures. While some support networks may exist, such as a monthly meeting, they are loose and lack standards and articulated expectations. While those in cluster 1 reported that they understood the necessity for a lot of education, understanding, and support necessary to be successful, a majority of these supports ended when adoption was final or once the placement in a home was completed. The responses indicates that their emotion is more sentimental than empathetic.

Cluster 3 is unique (see Figure 4.2 page 79). It represents a church and the 501c3 the church established and still supports. In this case, what unites this cluster together is a common understanding of the practice of safe families, foster care, and adoption. They both agree that gay, lesbian, bisexual, and transgendered people should not receive permission to provide homes for children. O-31 does have a high obedient Disposition.

Cluster 4 including churches C-2 and C-21, are common in their comfortable disposition (see Figure 4.2 page 79). C-2 specifically mentioned infrastructure as a barrier to a full obedient disposition, while C-21 said the movement just somehow faded away. While both of these churches have had families foster and adopt out of their churches, these action were not a direct result of their efforts. Cluster 4 churches function more as a means for helping people discern if the decision is right for them and then provide minimal support to the families after placement is made. Both groups also said they have displays and classes to raise awareness.

Cluster 5 organizations O-1 and O-41 have several interesting things in common (see Figure 4.2 page 79). Both are national organizations. Nationwide organizations are particularly unusual since most orphan care organizations and churches are unable to expand beyond the county and state level. Cluster 5 organizations are able to function at a national level because

they do not directly place children into homes. While this may be a secondary result of their work, it is not what they do directly.

Research Question #3

The third research question was “What does each participating organization/church foresee in the future of orphan care ministry?”

When asking churches and organizations about the future of the orphan care movement, data was scattered, but several important themes emerged. They included:

- Preventative care/reunification emphasis (C-2, O-131, O-144, O-41, O-31, O-5),
- Wraparound church model (O-131),
- Organic church movements (O-131),
- Separation from the government and the homosexual community(O-31, C-3),
- Need for more Christian professionals entering the field (O-4, C-3, C-32),
- Growing maturity (C-32, O-41),
- Increased confusion in the movement (O-4),
- Need for a sustainable movement (O-133, O-41, O-12),
- New name (O-131, O-114),
- Greater collective church engagement (C-21, O-131, O-144), and
- Increased complexity (O-41).

The topic of reunification was a strong theme that is addressed later in the paper. During the interview, 100 percent of the organizations reported a need for churches to be involved with family reunification. Organizations noted that churches are over focused on adoption and

bemoaned the church's lack luster response to supporting family reunification. One respondent spoke passionately about family reunification and support:

Because our work with birth families is tremendous, and we take that very seriously, that reunification and making sure that these families can be reunified, and healed, and restored. It's a very big part of what we do. I would say that that's a big piece of what-- a gap that we try to address within our model of care, is really making sure that-- we say that we recruit churches, not families, to foster, and the reason that we do that is because we see the church as a way to really wraparound the family, and not just the foster family, but also the birth family, and to help create a community that the family can heal, and grow, and have long-term. And so I would say because of our model that we are really focused on the restoration of families and that would be the one of the gaps that I see across the country...

When asked what mistakes the church has made in orphan care in the past another organization made the following statement:

Well, I think just only focusing on adoption. While I think it met a certain need, has in some ways been a mistake because of this problem that people have now with thinking about foster care. And I want to put that down because that's how we started too, and it's been so important and it's really made a difference for so many children. But I think if we would have gone at it by looking at the root need, which was permanence and family, it might have been easier for us in some ways now. I would say also the churches that come in, "This is horrible, a child was hurt. You're doing a horrible job. This isn't working." I think when they go on with this prideful, "We can do it. Here we are, we're the saviors of the world." I think that's a huge mistake. That's just the hugest turn off [laughter] to people in child welfare. And that assumption that they don't care about kids, oh my gosh, how offensive is that?

While 100 percent of the churches were aware of family reunification, in terms of it being part of the foster care system, none of the churches reported programs supporting the biological family of the child.

Summary of Major Findings

Using the fidelity model as a guide, I applied common themes as a method for placing the organization or the church in the fidelity model. The clusters were then determined according to

community in themes and characteristics. By comparing the clusters of churches and organizations, I drew the following conclusions.

1. The fidelity model helps an organization or church identify deficient and potential opportunities.
2. The fidelity model develops a pathway that helps agencies and churches know how to move into a faithful response.
3. The fidelity model guides churches and organizations to approaches that are more effective.
4. The fidelity model addresses gaps in churches' responses, specifically the issue of family reunification.
5. The fidelity model can help the orphan care movement make strategic decisions about the future of orphan care.

CHAPTER 5

DISCUSSION

Major Findings

A deeper analysis and comparison of clusters charted can yield many conclusions that have implications at the organizational level for the parachurch organization, the church, and the domestic orphan care movement. Research shows how organizations and churches can improve upon their current efforts, and how cooperation can improve among the government, para-church organizations and churches. Research also has implications at the national level. Certain organizations seem uniquely positioned to have nationwide influence on the movement. In addition, issues that remain widely underserved by the church, such as family reunification, can better serve through a theological approach. Finally, strategic approaches can improve the movement's chances of long-term sustainability.

Figure 5.1 represents a classification of the 5 clusters grouped in Figure 4.2. When comparing the clusters, areas of improvement in the domestic orphan care movement emerge. Contrasting non-fidelitous organizations and churches with fidelitous organizations and churches gives insight on how to move from a comfortable disposition to an obedient disposition and from a sentimental emotion to an empathetic emotion.

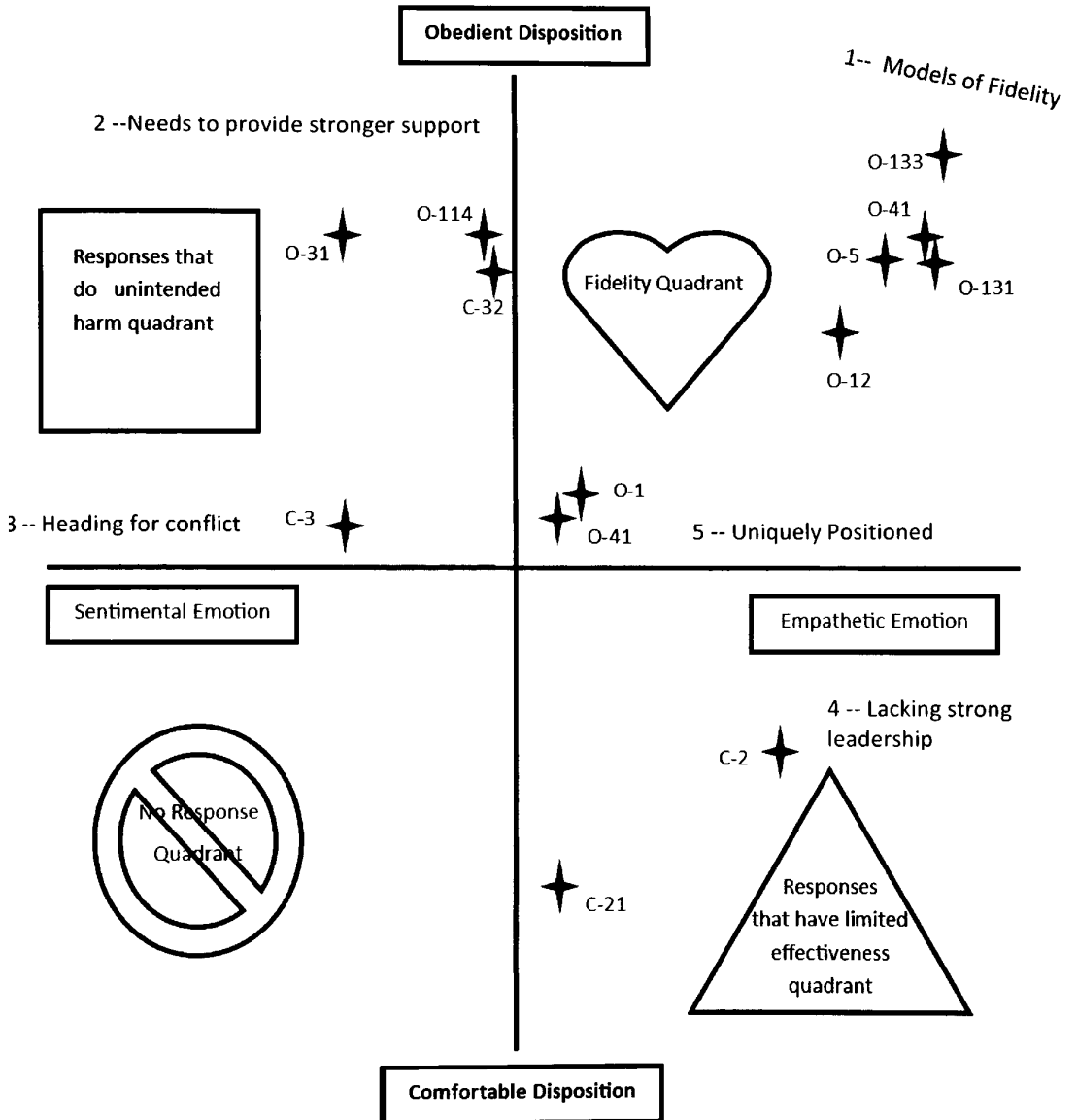


Figure 5.1. Labeled organization and churches on the fidelity graph.

Potential and Opportunities

The fidelity model helps an organization or church identify deficient and potential opportunities. I made several key observations when looking at the individuals interviewed. Those who viewed their responses to orphan care differently than I did reveals potential blind spots.

In a systemic comparison of Cluster 2 with Cluster 1, both C-32 and O-114 have highly faithful responses, similar to Cluster 1. Like the faithful model, they lift up families within churches to foster and adopt. In the case of C-32, this church has significantly contributed to reducing the statewide number of children free and waiting for permanent homes. The photo and video gallery, which circulated around churches, allowed people to make a highly obedient but also a sentimental response to the orphan. The gallery drove people to want to adopt these children, but without the proper support and without being fully informed. C-32 itself suffers from the same problem. They have many families who have stepped up to foster and adopt. Although these families meet monthly, the real support networks necessary to serve children in the gaps does not exist. The interviewee at C-32 is well aware that children who have suffered abuse and neglect require special equipping:

To quote Jesus, "They need to count the cost." It's hard. It's a complex issue. They need to go in humbly and appreciate the complexity. They need to be willing to stick around and go in for the long haul when things get hard. So I would say that would be a big one going into it.

They understand many challenges abound, but they have neglected to put the proper support in place. They describe the support they provide:

Well, it's kind of this internal network now. These adopted families support one another and might help provide informal respite care. And then the monthly meetings, we always have a guest speaker, we have new books, we point out

counselors who specialize in adoptive families. So I suppose, little different ways.

Similarly, O-144 coordinates safe families, foster families, and adoption families. They provide the necessary training that the government requires, but they do not provide any postplacement services unless required by law. Cluster 2 suffers from a blind spot regarding appropriate support. Their responses stop short of a faithful response that would allow them to serve children in the foster care gap.

In the case of Cluster 3 only O-31 thought they were faithful in their political stance about homosexual parenting. The political view potentially conflicts with the ability to be fully child focused. The courts are continually challenging the issue of rights for LGBT individuals, specifically, the ability for a business to deny services based on religious beliefs. Though no one can predict the rulings of state and government courts and even local ordinances, O-31 will likely face challenges on their stance for refusing to assist with placement with LGBT couples. Regardless of personal feelings, I predict conflict with the government will arise, which will surely be a distraction for serving children in need of loving homes.

Finally, O-1's responses placed themselves in the limited effectiveness quadrant. Their reaction however is long-term and relational. It breaks down barriers between adults and foster children. Thus, I placed them into the lower left quadrant of the fidelity quadrant. I would assert that O-1's position allows them to influence many churches and organizations on a national level, although they never expressed a vision for this work in their future. O-1's potential to have huge influence upon the orphan care movement is a blind spot. National organizations need think strategically together about the issue of orphan care. They need to be talking about where and how churches are most effective and how to fill orphan care gaps. One of the major weaknesses of the orphan care movement is that they lack of cohesiveness. Those who have the distinctive

privilege of seeing the movement on a national scale are uniquely qualified to have their voices heard.

While individuals can suffer from blind spots, so can organizations. According to James M. Kerr,

The same type of blind spot can exist in business. Due to the Theory of Incongruity, many breakthrough ideas are ignored or dismissed because business leaders are unable to see the value of a new idea that doesn't fit within their current expectations of what will work within their firm or industry. (Kerr)

One of the possible solutions, according to Kerr is to be open to new ideas and establish out-of-the-box thinking. Another way to do overcome blind spots is to look at other industry's innovative practices.

Faithfulness and faithful responses are the center of obedience and compassion. The Old Testament mandate to care for the orphan is not an option. All organizations and churches cited the mandate and urged churches to step up and become involved, but gaps remain. Proverbs 27:17 states, "Iron sharpens iron, and one person sharpens the wits of another." In other words, being in touch with best practices by other churches and organizations can be an important part of continually improving upon what a church or organization is already doing. Staying sharp should be common practice for any field of study, but it is particularly important when dealing with the precious gift of children. All organizations and churches need to be in continual dialog about how they can best serve the orphan. Looking to faithful organizations and asking, "How our response can be more obedient and more empathetic" is one strategy to improve practices in orphan care.

In some cases, churches and organizations disengage after the finalizations of adoptions and foster placements. In many cases, the problems of deep wounds and brokenness are beginning to surface. Families are in need of support postadoption when caseworkers have

closed cases after the child's placement. Churches of the families, when structured and led properly, can follow faithful organizations by providing postadoption support services that will provide care for the family.

Meanwhile, other organizations and churches must consider why they have become involved with the orphan care crisis. A quality church and organizations focus is on placing a child in a forever home, not keeping a child out of a placement. Churches should seriously question partner organizations carefully, uncovering political agendas that could derail or distract the church from serving the child. Finally, other organizations need to embrace their unique calling to lead the orphan care movement on a national level. Being a national domestic orphan care organization is unique and special, giving them particular insight about the direction and future of orphan care.

The Path to Fidelity

Though this research tried to focus on faithful results, it yielded a deeper understanding of how organizations that consistently deliver faithful responses develop. Many of the organizations emphasized that at one point in time they were struggling with what to do about the issues of orphan care and that time and experience taught them how to be faithful. In theory, completing any major task requires a step-by-step approach. In reality, a church or organization will encounter many problems along the way. The fidelity process is a recommended way to reach fidelity with the highest likelihood of success. Both churches and organizations can make the deadly mistake of moving too fast and acting upon the issue before all the facts are gathered. Many of the faithful organizations described a journey of developing into mature organizations.

Looking at the organizations interviewed a safe path for churches to take while growing in their faithful response to orphan care emerges. Assuming the average church is doing nothing

to serve the orphan population, churches need moved from the no response quadrant. A church can move from the no response quadrant to the do unintentional harm or the responses that have limited effectiveness quadrant. Churches want to avoid doing harm to others and ourselves. O-133 gives us this wise advice:

The mistakes are largely due to emotion, and zealotry, and self-centeredness, and a bit of self-righteousness to be honest with you that we're excited about this, and so here's what we're going to do about it. What we want to help families and churches understand is that, as excited as we are about caring for orphans the orphans aren't very excited about it

John Wesley had three simple rules for Methodist to follow. The second of these rules was to do no harm (Job, Ruben loc.141-234). Similarly, Jesus states in Matthew 18:6, "If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were fastened around your neck and you were drowned in the depth of the sea." Since doing unintentional harm is not an option the first move would be engaging in responses that have limited effect. A church can begin with transactional and short-term projects, such as putting backpacks together for orphans or clothes and supplies for children in emergency foster care. These projects are learning opportunities to educate the congregation about the needs of the local foster care system. O-144 appreciates all levels of contribution a church makes:

I think it's a stepping in place. But that's what we use it for, as a stepping in place. So that's something everyone in your congregation can do, and it needs to raise awareness and begin to inspire families to actually step into doing foster care. So I think that can really, really help. So the good thing about things like backpacks are, it keeps churches from no response at all.

While the church engages in short-term and transactional responses the church concurrently learns about unique need of children who have suffered abuse or neglect. The church may enter into a time of sincere prayer about what God might be calling them to do further. Once a church seems to be engaged in the issue the church moves to the fidelity quadrant. Movement occurs

one of several ways. First is to engage them theologically on the issue using a Bible study. The second way is to give the orphan a face, voice, and name. Now the church is ready to ask if anyone receives a calling to the issue of adoption and if the church is receiving a call to support that decision. The call to become a supportive orphan care ministry church can happen several ways. A church can begin to get involved with mentoring and there are camp experiences, which provide short-term exposures to connect churches with children in need of loving homes. From the experience, if God is calling, people should come forward with responses that will move the church into the faithful quadrant. If the church seems to be stuck in lower commitments partnerships with another church who has received a strong call can give needed support to families who have answered the call to foster and adopt.

Good Attitudes and Effective Cooperative Relationships

The fidelity model develops a pathway that helps agencies and churches know how to move into a faithful response. I noted an emphasis on cooperative relationships (see Table 4.11, p.82), particularly the relationship between church and state. In the case of orphan care, the government holds the majority of power. Not only do judges and social workers help determine the child's fate, but also government officials are the ones to remove the minor from the home and decide on the child's placement. The families and churches have no real advocate in these cases. The newness of state and churches working together in the orphan care crisis has created tension, making the cooperation between churches and state even more difficult. One such example is over the word orphan (see Table 4.10, p.81). The government technically has no such classifications, but churches think of vulnerable children as biblical "orphans". Churches continue to refer to orphans and state government continues to cringe. While many might attribute the conflict over the word orphan to the state's negative opinion of the church, some

interviews shed guilt on the churches part. C-32 tells about the churches resistance to work with government:

She [a social worker] called me. She asked if we could set up a meeting to talk about how [name deleted for confidentiality] County Child Welfare could work with in cooperation with the church. I said we'd be happy to meet with her. So she met. When she came, she first said, "Thanks for being willing to meet with me." That she had been trying for three years unsuccessfully to meet with churches, and I was the first church to accept the invitation to meet with her.

Sadly, both the church and the government have been resistant to forming mutually beneficial relationships.

In many cases, a church finds it helpful to work with a parachurch organization to support them through the journey of orphan care. While having instructions is helpful, having a mentor is invaluable. In a sense, the parachurch organizations brings a level of understanding about navigating state and local government and prevents tragedy. Not only does their presence avoid difficult transactions directly between church and state, but also a good parachurch organization can move a church through the fidelity path more quickly than a church might move on its own.

The following questions were determined by looking at the differences between the fidelity cluster and other clusters. I based the questions on factors that differentiate the ways fidelitous organizations function and relate to churches compared to nonfidelitous organizations. Another factor was how churches voiced their experience of positive relationships with parachurch organizations. When locating a parachurch organization, a church should ask the certain questions:

First, the church should discover the organization's religious affiliation and how it affects its operations. Many of the organizations were hesitant to name a denomination (see Table 4.3, p.61) citing themselves in broad terms as nondenominational or Christ-centered. Their resistance to identify with a specific theology does not mean that they have no belief system. Everyone has

a belief system organizations use to act and make decisions. A church should determine if an organization is theologically compatible with their church and their denominational polity. (e.g., working with ordained female pastors of the issue of LGBT adoption)

The commonality of a belief system helps people work more cooperatively. Peter M. Gerhart emphasizes the importance of cultural homogeneity:

Cultural homogeneity builds trust and creates and facilitates the formation of common belief systems. The homogeneity of individual interests allows each individual to predict the belief system of the other individuals. The formation of cooperative ventures in allied areas produces common beliefs and trust that individuals can use to replace conflict with cooperation (Gerhart 220).

The research supports the idea that the more a church and organization are able to find common ground, the quicker they will grow to trust each other and the more efficiently the church will move into action. Likewise, organizations and churches that are unable to find common ground engage in conflict that inhibits ministry.

Second, a church must discover if the organization has a specific required timeline. No two churches are the same. While an organization may enforce some general guideline, flexibility should be present too. Churches need an organization that have a plan but is patient when placing children. The proper education, training, and time to process calling is an important part of the journey to fidelity. O-144 understands that getting things done expediently should not be the highest priority:

I feel like as we educate and raise awareness, I don't see kicking and screaming. I just see that if we continue to educate and raise awareness, sometimes churches are able to embrace that quickly, sometimes it takes longer for churches to embrace that. I'm not sure it's because they don't want to do it. I think it's because it takes time to integrate that into their churches' DNA. So I got to show you, we rather have a church take some time and think about it, than just jump in and have it be the ministry de'jour, "This is what we're going to do this year."

Success for churches, organizations and children is dependent on a balance of planning and flexibility.

Moore produced an adoption curve stating different people have different comfort levels with change. While some may innovate transformation, others lag behind in adopting change (Moore 17). A regimented timeline will not allow a church to adopt change and new thought processes at their own rate. A church that is not ready to engage the issue at a deep commitment level might need more time to process information or to put structures in place. Forcing change may cause the church to disengage because they feel rushed and pressured to engage.

Third, the church must ask the organization what educational opportunities they offer. Nine out of nine organizations reported providing training for churches. (See table 4.5, p.65). No matter what organization the church choose to work with training will take place, because the government requires instruction. The question is what type of training will occur. General training helping a church fully understand the plight of the orphan should be present. The general training should dispel myths and give information (General training would occur while the church is still in the responses that have limited effectiveness quadrant of the fidelity model). In the process of moving toward the fidelity zone, further training is required, teaching the church about the unique needs of a child who has been in the foster care system. Special approaches to discipline and creating loving and caring homes that will increase the likelihood of success are available. One valuable resource is "Empower to Connect" a therapy based relational approach to discipline. A church needs to choose with who it wants to collaborate with carefully. All organizations will offer training, because of the government mandate, but that does not mean that all training is of equal quality or appropriate for a specific church or context. Factors such as

face-to-face training hours, access to assistance, and specific curriculum, vary from organization to organization.

According to Roopesh Kumar “By means of good training we can enhance the performance of the employees and organization also. Type of training, Training design are important factors of training. The skill can be enhanced by skill development programs” (286). Not all training yields the same results. The scope and sequence, the application, and the facilitator of the training call all be important factors in successful training.

Fourth, the church must find out what lessons the organization has learned from working with similar churches. Like people, every church is unique. Size, denomination, the age of the congregation, and prior experiences with orphan care all contribute to a church’s uniqueness. Be sure the agency you choose to work with understands your churches unique needs and is able to lead effectively.

I based the fidelity model on several other models. In the missional model, fidelity is the *unique solution* quadrant. It suggests that each problem and each church has different variables that call for a different and unique solution. An organization that presents a one-size-fits-all *standard response* is inferior to a response formulated specifically for each individual church. In addition, no two children are the same. Individualized responses that take into account the strengths and weaknesses of a church as well as the individual needs of the children involved are ideal.

Fifth, the church must ask how it can serve even if no one is willing to provide a loving home for a child. Though the end goal is to provide homes to each child in need of one, the sentiment that every church in the United States receives a calling to provide a home is an unrealistic assumption. Each church has a calling to orphan care, but not everyone receives a

calling to provide a home. An organization should have an ideal of many ways your church can contribute even if they are unable to provide a home. Support roles, advocacy, education, and mentorship are all available avenues for a church to serve (See Table 4.9, p.76).

Sixth, the church must discover how the organization supports foster and adoptive families and if that support continues after a child becomes placed permanently. One deficit that emerged during interviews was a lack of support and follow-up care. Parenting is a lifelong journey. As children live in homes, behavioral issues may emerge and counseling and other support may be a necessity. Adopting children and then not having necessary supports set families up for failure and do unintentional harm. Importantly, parachurch organizations need to support families and churches after permanent placement. In terms of filling gaps in orphan care, children who have specific needs and who may already have special physical and mental health needs are of particular concern. A study by Deborah Gibbs, Kristin Siebenaler, and Richard P. Barth state regular services are not enough:

“Parents and PAS coordinators generally agreed on the type of services needed. These included respite care, information about available services, and training on adoption issues for parents and professionals, as well as mental health services with providers of parents’ choice. Parents also wanted comprehensive assessments with assistance in interpreting clinical information. Adoptive parents were generally satisfied with the PAS program, but they felt more was needed.
(???)

Simply stated while adoptive and foster parents receive services they need more support.

Seventh, the church needs to ask how the organization will support the church’s mission and vision of leadership. Every interview stated the importance of having the support of leadership. Pastors often have a vision and end goal in mind. They have the difficult task of leading a volunteer organization into a deeper relationship with Jesus and developing followers with more obedient lives. A parachurch organization that plans on disrupting the vision and

taking the church in a different direction risks being a threat to the church. In these cases, the senior pastor will not support the ministry and the church will not mature and grow into the fidelity quadrant. Organizations who successfully gain the cooperation of pastors are able to fit the ministry of orphan care within the already established goals, parameters, and culture of a church. These organizations realize each church, in order to be successful, needs to function out of their vision and calling.

As stated previously finding common ground is critical to cooperative relationships. Difference in something as essential as vision and mission will certainly derail the connection between the local church and parachurch organization. In many cases the inability to come together regarding vision will discourage any further interaction.

Eighth, the church needs to find out how long the organization has been involved in orphan care. According to a Forbes article, 70 percent of emerging employer businesses survive at least 2 years. 50 percent of the firms at least 5 years. Finally, a third at least 10 years and 25 percent stay in business 15 years or more (Nazar). A church should avoid the sad situation of becoming deeply involved with the issue of orphan care only for the para-church organization to fold. While longevity does not necessarily indicate expertise, a mature organization serves churches well. Older organizations are more likely to have established relationships with government agencies and churches you might be able to enter into partnership with them. As discussed in Chapter 3, the maturity model indicates fully fidelitous responses. Generally, maturity is associated with age.

While an organization is willing to work with the leadership of the church and within the specific vision of the church, they should also be in a position to challenge a church to grow in their response to orphan care. Churches should choose an organization that is willing to build

strong relationships so the organization will be able to challenge the church to do more for the cause of the orphan. An organization who lovingly nudges the church toward a more obedient disposition can unleash new ministries and life.

Ninth, the church should ask for references from other churches with which they have worked. An organization should be able to provide the church with several references from other churches with which they have worked with. Ask these churches all the same question to the ones above. If the churches answers do not match with the organization's answers the incongruences should be further investigated. Answers that are alike point to an organization that is operating in a way that is likely ethical and self-aware. In addition, churches should listen for what absent. Often, people hesitate to speak negatively. Remaining silent on an important aspect of an organization could indicate a problem. Churches need to ask specific and direct questions when talking to references. Other churches experiences can help those seeking to get involved with orphan care find the right partner organization. Expertstalk about how the dynamic businesses being vehicles of change:

Networks are dynamic; they take initiative. They become the vehicle to redirect the flows of information and decisions, the uses of power, and the sources of feedback within the hierarchy. They become a new way of doing business and a new operating mechanism for individual managers to make their presence felt. (Charan)

In other words, the networking of churches and organizations with other churches and organization helps move the decision process forward and can create new life. The Bible also supports an open exchange of ideas with other people, as community is a major principle throughout scripture. All the way through the New Testament Paul's letters to the churches encourage them to support each other. First Thessalonians 5:11 urges, "Therefore encourage one another and build up each other, as indeed you are doing."

Thinking Theologically

The fidelity model addresses gaps in churches' responses, specifically the issue of family reunification. Open discussion about the differences between church and state government currently exists. The government involvement of dealing with child welfare and safety cannot be understated. If churches are going to deal in the field of orphan care, eventually, they will find yourself interacting with child protective services. Difference between church and state manifests themselves in several ways. The first is the government's dislike of the term *orphan*. Legally speaking no such thing as an orphan exists. A child has a legal guardian or is in the custody of the state, but a child cannot, in the legal sense, be an orphan. For the government the term *orphan* clashes deeply with the theological understandings churches have of orphans. Churches understand the biblical mandate to care for the orphan. Christians also see their relationship with God as adoptive with God the Father. When those involved with the orphan care movement say the government does not like the term *orphan* it demonstrates to me a lack of understanding on the state's part as to why Christians are so involved with this issue. Similarly, organizations want to know why churches are so adoption focused and not family reunification focused. In short, adoption is the theological training of churches have received around the issue of orphan care. Well-versed Christians know passages about being required to care for the orphan followed by a discussion of our adoption as children of God. Therefore, churches are acting according to their theological training. In other words, we need to make God's argument stronger than their discomfort. O-133 seemed to understand as they stated in their interview:

I've never met a church-- and if I do, then I struggle to call them a church--I've never met a church that doesn't believe two things. Number one: God cares about this. And number two: there's a problem with it. The issue we face with churches is not convincing them that God cares about it or that there is a problem. The issue is moving them towards a place of obedience and strategy and being active. How and being willing to be uncomfortable doing it.

In contrast, churches lack knowledge about family reunification. Some think no biblical argument for these principles of kinship care and reunification of a broken family exist; however, biblical examples exist. Esther is living with her Uncle Mordecai when she entered King Xerxes court. Throughout the Old Testament laws, family has the role of taking care of family. Levirate laws are strictly under the auspices of kinship care. The eldest brother received the double portion of the inheritance to care for the entire family. Other Levitical laws state if a woman is widowed she is to marry the brother of her husband. In this case, the widow and her children would become the legal responsibility of the surviving brother. Clearly, the responsibility to care for the widowed and any remaining children falls to the relatives first. According to the Old Testament way of thinking, orphans only existed if they had no family to care for them making a strong case for kinship care. Likewise, family preservation is an ideal held in Scriptures. Families throughout the Bible overcome unusual circumstances to remain together; most families in the Bible suffer from brokenness. Examples in the biblical narrative include baby Moses and his mother, Jacob and Esau, Joseph (the Old Testament one) and his brothers, and the story of Ruth and Naomi. We can assert that God prefers to reunite families after a period of brokenness, the issue of neglect, abuse, or a safe family seems to be a more challenging concept. In the interviews, people spoke of God as being healing and compassionate. The support for family reunification is true, but at some point, people need an example from Scripture. Some might question if the stories of the Bible that might directly apply. Think about the story of the Phoenician woman (Matt. 15:21-28; Mark 7:25-30) whose child suffered from an evil spirit. She begged Jesus to heal her daughter and Jesus seemed put off and even annoyed at the woman's request to care for her daughter. Jesus pointed out that the woman was not worthy. Scripture does not tell why, although many biblical scholars assert that Jesus did not acknowledge her because

she was a Gentile. Note that in Matthew Jesus heals the child of a gentile (i.e., the Roman soldier's daughter, Matt 8:5-13) but without the cool attitude. Jesus was tired and he thought this woman unworthy of his help. Perhaps she was, but then, everyone is. Jesus cited the "rights of children," but the Gentile woman persisted. The woman seemed to know, Jesus was correct. She was unworthy, but even dogs get crumbs from their master's table, and Jesus healed the Gentile woman's daughter. The unworthy woman received healing for her child. Jesus knew, in most cases, if you wanted to heal the child, he had to deal, at some level, with the parent. In this case, the parent appeared to know why Jesus disapproved of her, but she was willing to go to Jesus for her child. If churches want to be like Jesus, they must accept helping the child may mean overlooking the judgement of the parent. Individuals hesitate to get involved with other people's messy problems. Issues of mental health, addiction, or poverty are overwhelming but what if the refusal to deal with the parent means a child will not receive healing. In addition, throughout the Bible Jesus extended compassion and relationships to dishonest and sinful adults, the Samaritan women at the well, Levi the cheating tax collector, and Peter the liar. In each case, Jesus not only extended grace but a chance to have a restored relationship. Finally, God loves children. Luke 18:16 reminds us that the kingdom of God belongs to those as children and Mark 9:37 warns not to make children stumble. Meanwhile the Old Testament mandate to care for the orphan remains. The child without a voice still needs care even if it is temporarily.

As changes in orphan care occur, usually due to government laws and emphasis, agencies must approach the church with theological lenses. In the case of reunification, the theological framework for family preservation and reunification lacks the necessary depth and thought to drive a change in behavior. When asking people to act in a way that may be in conflict with their worldview we have to give them a competing and more compelling reason to act differently. As

applied to the fidelity model, education and awareness moves from sentimental to an empathetic emotion. However, if the desired result is to get a more obedient disposition, churches need help thinking theologically about the issue of family reunification. When people and churches are educated about the needs of the family and the needs of the child, but churches never challenged with the question, “What God is calling churches to do?” training is incomplete. Theological processing might take the form of Bible studies or through prayer. Little exists to help move people into emerging needs such as safe families and the foster systems high emphasis on family reunification. Helping churches think theologically differently about family reunification will likely fall to bridge organizations who serve as a bridge between churches and government to develop such tools that reflect a new idea about orphan care. O-133 noted the need for such curriculum and has devoted significant time and resources to this:

There is a significant void of resourcing out there that really speaks to the methodologies and the language and the theology that we want to bring to bear [on] churches, and so a vast majority of our time and energy and resources are spent on developing those resources. So our organization, our church engagement initiative is less than a year old, but last fall, we released a six-session curriculum that churches can use to help connect their people and community and begin to equip them biblically around these ideas and these concepts and these different theological understandings. And so we have a curriculum out there. We're currently in the process right now of developing a second and third resource. The second resource is a foster parent's support resource. So if the front end process is to help equip and train families to become foster and adoptive parents, then the back end process is equipping and training and supporting those families after they've become that.

In addition, worldviews about addiction, poverty, welfare, mental health, and the role of government need challenging. Churches can accomplish these shifts through a simulation experience that challenges stereotypes about the issues competing with the obedient disposition and the theological view.

The Future of Orphan Care

Like every significant movement, the question of the sustainability becomes an issue. The flow of children seems constant, yet the flow of loving and available homes is less apparent. While churches have stepped up to participate in helping orphans the question then becomes how to increase engagement among more churches. Demographic data shows most of the churches interviewed come from within the nondenominational movement. Nondenominational churches lack a connection that mainline denominations possess. The strong nondenominational presence increases the difficulty transmitting information and tying nondenominational churches together. While the movement can continue to spread by word of mouth, the effort would benefit from organizations approaching Protestant mainline denominational churches, significantly expanding the base of people who are involved with orphan care. These churches represent a huge number of left out churches. Additionally denominations come with built-in systems to communicate, collect funds and set common goals.

Looking holistically at the problem, logic dictates the government will continue to remain in dominant control of orphan care. The role of caseworker and those who play support roles such as counselor and therapist affect both the outcome of the child and the experience of the church and the families. O-131 is the result of a single caseworker who had an individual faith and leveraged her faith to enlist churches. The presence of one caseworker who was willing to work with churches has made a tremendous difference in her county. Her presence breaks down barriers between church and state and allows churches to relate to child protective government agencies. Likewise, churches and organizations need to seek out people in the system who have a personal faith. These people of faith are more likely be on friendly terms with churches wanting to be involved with orphan care. In addition to looking for Christians in the system, churches and

organizations should be lifting up social work and counseling as professions that are meaningful and valid callings.

Finally, the issue of covering gaps in the orphan care system. Few organizations seem to be directly covering gaps in orphan care. Though organizations that have been making progress in gaps are experiencing overall success that includes filling gaps, I believe a more systematic approach might be wiser. It would allow families and churches specific training to fill the unique needs of a specific gap. O-5 specializes in helping children who are likely to age out of the system, and they have been able to equip churches to assist teens make successful transitions to adulthood, filling an important gap. The same strategy when be applied to children with handicapping conditions, minority children, and sibling groups could yield success. Organizations can target the population and train churches to serve the population.

Implications of the Findings

The research has implications for the entire orphan care movement in the United States. Parachurch organizations and churches will be able to identify deficits and potential opportunities. Every church can use the pathway to fidelity and every parachurch organization can collaborate with a church and assist them as a guide to the fidelity pathway. New issues that emerge as the movement evolves need addressed on a theological level to inspire churches into action. Churches and organizations can apply theological reflection to the issue of reunification. Every church and each Christian falls under the Old Testament commandment to care for the orphan because the orphans are unable to fend for themselves, but not each church and not every Christian follows biblical law. This study showed that churches can cover gaps in orphan care and each church can do something to minister to the orphan. Additionally, organizations can use

the findings of the study to identify their current level of involvement, define a future path, and assess partners who are compatible with them.

The research also has implications for churches and parachurch organizations with similar demographics as the organizations researched. These institutions can most closely relate to the process the parallel church went through, including the theology, inception, development, and future of orphan care ministry. Theoretically speaking, the closer the demographics, the more easily the church or organization will be able to transfer that specific program. Although I realize each one will have their unique passions and ways of responding to the gaps in orphan care, the road already traveled by a similar organization can be a helpful guide.

The research has deepest implication for the selected churches and parachurch organizations that participated in the study. Naturally, the results will directly reflect what happened, what is happening, and what might happen in the future. These groups may find commonality between the other groups in the research and themselves helpful and insightful.

Limitations of the Study

The study reflects fourteen interviews. A snowball research method revealed the community; particularly the organizational community was particularly small. In the initial interview, people were already mentioning other organizations that were included in the original select set. Churches and organizations were more likely to refer organizations for the study over churches. Only churches recommended other churches be involved with the study. No organization recommended churches be involved in the study. Perhaps organizations network better than churches. Repeating the study, might improve if the researcher were to ask specifically for churches they would recommend for the study. If I were to conduct the study,

again it might improve results to ask if there would be other churches who they would recommend for the study.

Unexpected Observations

Several unexpected events occurred throughout the dissertation process. First, the level of transparency at organizations were willing to share was high. I did not expect the issue of homosexuality to enter into the discussion, and I was at a loss how to represent the issue fairly. I believed my personal opinion was not relevant. I also did not anticipate the timeliness of the issue. I decided it served as a competing interest with children who need homes. In the end, the Supreme Court will have the final say. I was also surprised to find an instant where government appears to work seamlessly with churches, eliminating the need for an intermediary agency.

Another unexpected finding was the financial nature of orphan care:

The Child Welfare Information Gateway, a U.S. government-funded adoption information service, estimates that the average U.S. adoption costs \$8,000 to \$40,000. If you're adopting a child from another country, the range is \$15,000 to \$30,000. If you're adopting through foster care, which generally involves becoming the parent of an older child, the cost is much lower: zero to \$2,500. (Williams)

The money on which the industry is dependent is a subtle, yet obvious part of orphan care. International adoption countries like Guatemala has closed adoption off to the United States. The seductive nature of the financial benefits has led to immoral practices such as kidnapping babies and having children for the sole purpose of placing the child to reap monetary profits. Unfortunately, altruistic motives can be derailed when the temptation of money is present. One interview mentioned that the strength of their ministry was that no one who interacts with children are paid. They not so subtly pointed out that many children caught in the domestic orphan care system are well aware that the adults in their life receive financial compensation to care for them. Finally, although my intent behind the dissertation was to provide

information that is useful in the field, I was surprised the model was affirmed across the board and easily understood.

Recommendations

Several things I would recommend if research were to continue. The next steps would be to develop the fidelity model. If I could begin again, I would rename the quadrants differently. The names are long and unwieldy. I would rename the does unintentional harm quadrant the committed quadrant. I would rename the responses that have limited effectiveness quadrant the involved quadrant. The way the quadrants are currently labeled have negative connotations. Many of the organizations I interviewed who fall within these quadrants are doing good and significant work worthy of acknowledgment. I do not want to label them according to their shortcomings. I might switch from a quadrant model to a format that suggests a more developmental path than the currently quadrant fidelity model suggests. In addition, I would recommend developing a tool a church or individual can take to help them assess where they belong on the fidelity model. Finally, these recommendations could be put into book form for churches to help guide them into faithful responses and to help them work with parachurch organizations.

Postscript

Several years ago, when Asbury Theological Seminary recruited me to be part of the Beeson program, I could not imagine why God had called me into there. Since then I have had many experiences related to my adoption story. I have been back to Korea and visited the orphanage where someone left me as an infant. During this time, my older sister, whom my parents adopted domestically, took her own life, in part due to her broken past from which she never healed. It served as great motivation to complete my research.

APPENDIX A

LETTER OF PURPOSE AND INFORMED CONSENT



I am a doctoral student at Asbury Theological seminary and I am conducting research on orphan care. In the study, I will be guiding interviews to help determine the nature and status of orphan care. I am particularly interested in what organizations are doing to serve orphans, particularly in areas where there is a known gap, and how local churches can become a part of orphan care. As a leader in orphan care ministry, you are eligible to participate in this study.

There is no physical risk to you in participating in this study; however, issues of orphans and orphan care can be a highly sensitive and personal topic. All responses given during the interview will be kept confidential. While Names will not appear on the interviews; instead, data will be referenced by a code. Your participation will, however, provide valuable data on how parachurch organizations and churches are serving the orphan population.

You will be asked a series of questions during the interview process. I will document your response by digital recorder or by video recording. This recording will be transcribed. The interview should last no longer than one hour. In about three months, after the research is complete, digital files (audio and video) and any copies of the data forms you have completed will be converted into anonymous data. All data will be kept on my personal computer that is passcode-protected. Back-up files will be kept on a password-protected flash drive that will be stored in a home safe, in a locked room in my residence. This information will be kept by me indefinitely, till the dissertation is written and approved.

Your participation in the study is completely at your own discretion. At any time, you may choose not to answer a question or choose to withdraw from the study. If at any time you become uncomfortable with the process, please inform me immediately. I am also available to answer any questions or address any concerns you have about the interview. I can be reached at [REDACTED]. I sincerely appreciate your willingness to consider being a part of this study.

The undersigned agrees to participate in the interview portion of this study assuming the conditions stated above.

Printed name of
interviewee _____

Signature of
interviewee _____

Date _____

Signature of
researcher _____

Date _____

APPENDIX B

ORPHAN GAP PROVISION GUIDED INTERVIEW (OGPGI)

What does this organization do to address gaps in orphan care?

What accounts for the gaps in orphan care?

How is this goal accomplished?

How is your approach different from what is already being done in covering this(these) gap(s)?

What resources are needed to ensure success?

Human

Financial

Physical

Technological

What role can the church play in covering this (these) gap(s) in orphan care?

What should a church know before it becomes involved?

Who should be involved?

What resources will be necessary?

What support is available?

What mistakes have churches made in the past when addressing the orphan care gap?

What would be essential to ensure a church gives a faithful response to orphan care?

What do you foresee in the future of orphan care ministry?

Is there currently research that supports your prediction?

What other organizations are leading the way in covering gaps in orphan care in the church? What are they doing?

Do you have a message you would like to give to the church in relationship to orphan care?

Would you like to see a summative report of this research?

APPENDIX C
DEMOGRAPHIC COLLECTION DATA FORM

What organization or church do you represent?

What is your official title within that organization (church)?

What is your religious affiliation?

What is your age?

What is your gender?

Describe your racial or ethnic background.

What is the highest level of education you have completed?

Have you had a personal formational experience with orphan care? If yes, please explain briefly.

Is there anything about who you are demographically that affects your response to orphan care?

APPENDIX D

INTRODUCTION SCRIPT

Hello, this is Kimberly Pope-Seiberling, and I want to thank you for your time and willingness to participate in this study on orphan care. Before we begin with the actual interview questions, I need to review with you the risks and benefits in participating in the study, how issues of confidentiality will be handled, and your rights as a participant in this study.

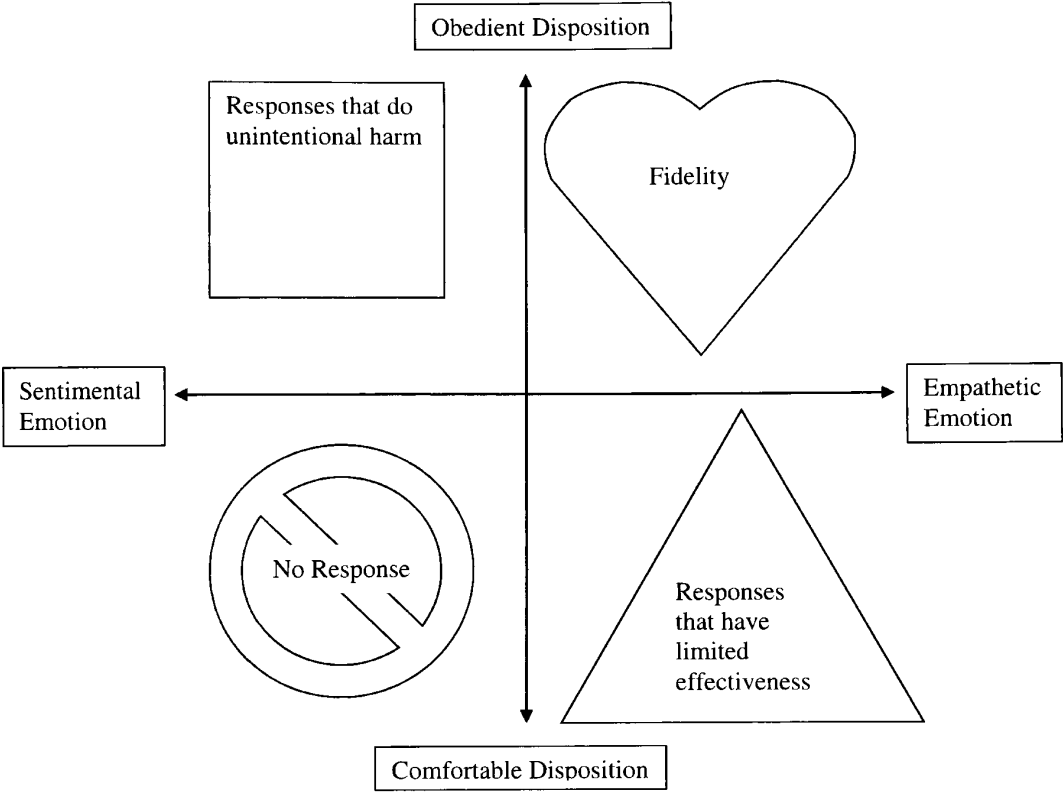
First, your risks and benefits. There is no physical risk to you in participating in this study; however, issues of orphans and orphan care can be a highly sensitive and personal topic. All responses given during the interview will be kept confidential. Any information or responses you give me today will not include names; instead, data will be referenced by a code. Your participation will, however, provide valuable data on how parachurch organizations and churches are serving the orphan population. Do you have any questions about the risks or benefits from participating in this study?

During the interview you will be asked a series of questions. The interview should last no longer than one hour. I will document your response with a personal audio digital recorder or by personal computer. These recordings will be audio only. This recording will be transcribed. In about three months, after the research is complete, digital files and will be converted into anonymous data. All data will be kept on my personal computer that is passcode-protected. Back-up files will be kept on a password protected flash drive. All files related to the dissertation--written, typed, or digital will be stored in a home safe, in a locked room in my residence. I will keep transcribed records indefinitely until the dissertation is written and approved. Do you have any questions about the interview process or how data or confidentiality will be handled?

Your participation in the study is completely at your own discretion. At any time, you may choose not to answer a question or choose to withdraw from the study. If at any time you become uncomfortable with the process, please inform me immediately. Do you have any questions regarding your participation or rights in this study?

Do you have any questions about any of the material I just reviewed with you?
If there are no further questions, we will proceed to the interview questions.

APPENDIX E
FIDELITY MODEL HANDOUT



APPENDIX F

USAGE OF ORPHAN, ORPHANS AND ORPHANED

#	Biblical Citation	Text (NRSV)	Summary
1	Exod. 22:22-23	You shall not abuse any widow or <u>orphan</u> . If you do abuse them, when they cry out to me, I will surely heed their cry;	Do not abuse
2	Exod. 22:24	my wrath will burn, and I will kill you with the sword, and your wives shall become widows and your children <u>orphans</u> .	Punishment for those who abuse
3	Deut. 10:17-18	For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe, who executes justice for the <u>orphan</u> and the widow, and who loves the strangers, providing them food and clothing	God executes justice for the orphan
4	Deut. 14:28-29	Every third year you shall bring out the full tithe of your produce for that year, and store it within your towns; 29 the Levites, because they have no allotment or inheritance with you, as well as the resident aliens, <u>the orphans</u> , and the widows in your towns, may come and eat their fill so that the Lord your God may bless you in all the work that you undertake.	Orphans include in the Tithe
5	Deut. 16:14	Rejoice during your festival, you and your sons and your daughters, your male and female slaves, as well as the Levites, the strangers, the <u>orphans</u> , and the widows resident in your towns.	Including orphans in the feasts
6	Deut. 24:17	You shall not deprive a resident alien or an <u>orphan</u> of justice; you shall not take a widow's garment in pledge.	Do not deprive orphans
7	Deut. 24:19	When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to get it; it shall be left for the alien, the <u>orphan</u> , and the widow, so that the Lord your God may bless you in all your undertakings.	Leaving crops for orphans
8	Deut. 24:20	When you beat your olive trees, do not strip what is left; it shall be for the alien, the <u>orphan</u> , and the widow.	Leaving crops for orphans
9	Deut. 24:21	When you gather the grapes of your vineyard, do not glean what is left; it shall be for the alien, the <u>orphan</u> , and the widow.	Leaving crops for orphans
10	Deut. 26: 12-	When you have finished paying all the tithe of your produce in the third year (which is the year of the tithe), giving it to the Levites, the aliens, the <u>orphans</u> , and the widows, so that they may eat their fill within your towns,	Reference to leaving crops for the orphan
11	Deut. 26:13	then you shall say before the Lord your God: "I have removed the sacred portion from the house, and I have given it to the Levites, the resident aliens, the <u>orphans</u> , and the widows, in accordance with your entire commandment that you commanded me; I have neither transgressed nor forgotten any of your commandments:	Telling God about your obedience regarding the orphans
12	Deut. 27:19	"Cursed be anyone who deprives the alien, the <u>orphan</u> , and the widow of justice." All the people shall say, "Amen!"	Curses to those who deprive orphans
13	Job 6:27	You would even cast lots over the <u>orphan</u> , and bargain over your friend.	Exploiting orphans is evil

#	Biblical Citation	Text (NRSV)	Summary
14	Job 22:9	You have sent widows away empty-handed, and the arms of the orphans you have crushed.	Neglect of the orphan is evil
15	Job 24:3	They drive away the donkey of the orphan; they take the widow's ox for a pledge.	Exploiting the orphan is evil
16	Job 24:9	There are those who snatch the orphan child from the breast, and take as a pledge the infant of the poor.	Exploiting the orphan is evil
17	Job 29:12	because I delivered the poor who cried, and the orphan who had no helper.	Serving the orphan is pleasing to God
18	Job 31:17	or have eaten my morsel alone, and the orphan has not eaten from it—	Job is just because of his service to the orphan
19	Job 31:18	for from my youth I reared the orphan like a father, and from my mother's womb I guided the widow	Job is just because of his service to the orphan
20	Job 31:22	if I have raised my hand against the orphan, because I saw I had supporters at the gate;	Job is just because of his service to the orphan
21	Ps. 10:14	But you do see! Indeed you note trouble and grief, that you may take it into your hands; the helpless commit themselves to you; you have been the helper of the orphan.	Exploiting the orphan is evil
22	Ps. 10:18	to do justice for the orphan and the oppressed, so that those from earth may strike terror no more.	Justice for the orphan
23	Ps. 68:5	Father of orphans and protector of widows is God in his holy habitation	God as father of orphan
24	Ps. 82:3	Give justice to the weak and the orphan; maintain the right of the lowly and the destitute	Justice for the orphan
25	Ps. 94:6	They kill the widow and the stranger, they murder the orphan,	Exploiting the orphan is evil
26	Ps. 109:9	May his children be orphans, and his wife a widow.	The evil will have no one to care for their orphaned child
27	Ps. 109:12	May there be no one to do him a kindness, nor anyone to pity his orphaned children	The evil will have no one to care for their orphaned child
28	Ps. 146:9	The Lord watches over the strangers; he upholds the orphan and the widow, but the way of the wicked he brings to ruin.	God watching over the orphan
29	Prov. 23:10	Do not remove an ancient landmark or encroach on the fields of orphans,	Do not exploit orphans
30	Isa. 1:17	learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow.	Help the orphan
31	Isa. 1:23	Your princes are rebels and companions of thieves. Everyone loves a bribe and runs after gifts. They do not defend the orphan, and the widow's cause does not come before them.	Not defending the orphan is evil

#	Biblical Citation	Text (NRSV)	Summary
32	Isa. 9:17	That is why the Lord did not have pity on their young people, or compassion on their orphans and widows; for everyone was godless and an evildoer, and every mouth spoke folly. For all this his anger has not turned away; his hand is stretched out still.	God did not care for the orphan because of human evil
33	Isa. 10:2	to turn aside the needy from justice and to rob the poor of my people of their right, that widows may be your spoil, and that you may make the orphans your prey!	
34	Jer. 5:28	they have grown fat and sleek. They know no limits in deeds of wickedness; they do not judge with justice the cause of the orphan, to make it prosper, and they do not defend the rights of the needy.	
35	Jer. 7:6	if you do not oppress the alien, the orphan, and the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt,	
36	Jer. 22:3	Thus says the Lord: Act with justice and righteousness, and deliver from the hand of the oppressor anyone who has been robbed. And do no wrong or violence to the alien, the orphan, and the widow, or shed innocent blood in this place.	
37	Jer. 49:11	Leave your orphans, I will keep them alive; and let your widows trust in me	God will care for the orphan
38	Lam. 5:3	We have become orphans, fatherless; our mothers are like widows.	
39	Ezek. 22:7	Father and mother are treated with contempt in you; the alien residing within you suffers extortion; the orphan and the widow are wronged in you.	
40	Hos. 14:3	Assyria shall not save us; we will not ride upon horses; we will say no more, "Our God," to the work of our hands. In you the orphan finds mercy."	
41	Zech. 7:10	do not oppress the widow, the orphan, the alien, or the poor; and do not devise evil in your hearts against one another.	
42	Mal. 3:5	Then I will draw near to you for judgment; I will be swift to bear witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired workers in their wages, the widow and the orphan, against those who thrust aside the alien, and do not fear me, says the Lord of hosts.	Judgement for those who oppress orphans
43	John 14:18	"I will not leave you orphaned; I am coming to you.	Jesus statement that the spirt will guide the disciples in his absence
44	1 Thess. 2:17	As for us, brothers and sisters when, for a short time, we were made orphans by being separated from you—in person, not in heart—we longed with great eagerness to see you face to face.	Escatological orphan language
45	Jas. 1:27	Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.	Care for the orphan is part of pure religion

APPENDIX G

USAGE OF THE WORDS ADOPTED, ADOPTION, AND ADOPT

#	Scripture	Verse	Summary
1	2 Chronicles 7:22	Then they will say, "Because they abandoned the Lord the God of their ancestors who brought them out of the land of Egypt, and they adopted other gods, and worshiped them and served them; therefore he has brought all this calamity upon them." "	N/A (adoption of foreign custom)
2	Esther 2:7	Mordecai had brought up Hadassah, that is Esther, his cousin, for she had neither father nor mother; the girl was fair and beautiful, and when her father and her mother died, Mordecai adopted her as his own daughter.	Esther adopted by Morteci
3	Esther 2:15	When the turn came for Esther daughter of Abihail the uncle of Mordecai, who had adopted her as his own daughter, to go in to the king, she asked for nothing except what Hegai the king's eunuch, who had charge of the women, advised. Now Esther was admired by all who saw her.	Esther adopted by Mortecai
4	Esther 9:23	So the Jews adopted as a custom what they had begun to do, as Mordecai had written to them.	N/A (adoption of foreign custom)
5	Isaiah 44:5	This one will say, "I am the Lord's," another will be called by the name of Jacob, yet another will write on the hand, "The Lord's," and adopt the name of Israel.	Israel adopted by God
6	Acts 16:21	and are advocating customs that are not lawful for us as Romans to adopt or observe."	N/A (adoption of foreign custom)
7	Romans 8:15	For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father" it is that very Spirit bearing witness with our spirit that we are children of God,	Spirit of adoption
8	Romans 8:23	and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies.	Escatoalocical orphan.adoption language
9	Galatians 4:5	in order to redeem those who were under the law, so that we might receive adoption as children	Adoption by God
10	Ephesians 1:5	He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will,	Adoption by God

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