

## ABSTRACT

### WELCOMING VULNERABLE CHILDREN: WHO NEED HELP FROM TODAY'S CHURCH

by

Nega M. Zeleke

Christians are called not to serve the few, but to serve all people in the same way. They are called to preach the gospel to everyone without discrimination. As a representative of Christ, the researcher's personal calling is to reach and preach to the children who live on the street. They are orphans, and they are poor, so they have a double disadvantage. They need to be welcomed as Jesus welcomed the little ones. In Mat. 19:14 Jesus said, "Let the little children come to me." ("Bible Gateway Passage")

This paper contains insights for church leaders on how to handle the challenges they face with street children. It will help churches focus on Christ-centered preaching and teaching. The live testimonies shared here from the children show that they need love from the churches, not just in attitude, but in action.

The study covers five discoveries. First, church leaders' current knowledge is insufficient to minister to vulnerable children. Second, some leaders in the church do not provide a good model to follow. Third, incorrect theology is involved. Fourth, there is a misunderstanding and misuse of the great commission. Finally, fifth, poor planning hampers efforts to help street children. The purpose of the church is to expand God's kingdom. It is the author's hope that these findings will help churches, in some small way, accomplish this goal.

WELCOMING VULNERABLE CHILDREN:  
WHO NEED HELP FROM TODAY'S CHURCH

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by

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## TABLE OF CONTENTS

	Page
LIST OF TABLES .....	vii
LIST OF FIGURES .....	viii
ACKNOWLEDGEMENTS .....	ix
CHAPTER 1 NATURE OF THE PROJECT .....	1
Overview of the Chapter .....	1
Personal Introduction .....	2
Statement of the Problem .....	6
Purpose of the Project .....	7
Research Questions .....	8
Research Question #1 .....	8
Research Question #2 .....	8
Research Question #3 .....	8
Rationale for the Project .....	8
Definition of Key Terms .....	11
Delimitations .....	12
Review of Relevant Literature .....	13
Research Methodology .....	15
Type of Research .....	16
Participants .....	17
Instrumentation .....	17
Data Collection .....	18

Data Analysis .....	18
Generalizability .....	19
Project Overview .....	19
CHAPTER 2 LITERATURE REVIEW FOR THE PROJECT .....	20
Overview of the Chapter .....	20
Biblical Foundations .....	21
Old Testament .....	21
New Testament .....	28
Theological Foundations.....	36
The Church of Christ .....	36
Incarnation .....	39
John: Washing Feet.....	41
Onesimus: The Book of Philemon.....	42
Who are Children on the Street? .....	44
Reasons Children are on the Street .....	48
The Consequences of Street Life .....	51
The responsibility of Street Children .....	58
Methods for Approaching street Children .....	59
Strategies to Help.....	62
Research Design Literature .....	65
Summary of Literature .....	65
CHAPTER 3 RESEARCH METHODOLOGY FOR THE PROJECT .....	67
Overview of the Chapter.....	67

Nature and Purpose of the Project .....	67
Research Questions .....	68
Research Question #1 .....	68
Research Question #2 .....	69
Research Question #3 .....	69
Ministry Context .....	70
Participants .....	72
Criteria for Selection .....	72
Description of Participants .....	72
Ethical Considerations .....	73
Instrumentation .....	73
Expert Review .....	74
Reliability & Validity of Project Design .....	74
Data Collection .....	75
Data Analysis .....	76
CHAPTER 4 EVIDENCE FOR THE PROJECT .....	79
Overview of the Chapter .....	79
Participants .....	79
Research Question #1: Description of Evidence .....	81
Research Question #2: Description of Evidence .....	90
Research Question #3: Description of Evidence .....	95
Summary of Major Findings .....	101
CHAPTER 5 LEARNING REPORT FOR THE PROJECT .....	102

Overview of the Chapter .....	102
Major Findings.....	103
First Finding .....	103
Second Finding.....	108
Third Finding .....	111
Fourth Finding .....	113
Fifth Finding .....	115
Ministry Implications of the Findings.....	117
Limitations of the Study.....	117
Unexpected Observations .....	118
Recommendations.....	118
Postscript .....	119
APPENDIXES .....	120
A. Questionnaires.....	120
B. Training on Effective Ministry .....	127
C. Permission Letter.....	134
D. Confidentiality Agreement .....	135
E. Informed Consent Letter.....	137
WORKS CITED .....	139

## LIST OF TABLES

	Page
Table 1. Verses from the Bible about Poor .....	49
Table 2. Onesimus a Slave.....	79
Table 3. Victims of the crisis of the family: .....	49
Table 4. Lists of Different Denominations: .....	54



## LIST OF FIGURES

	Page
Figure 1. Jesus Washing His Disciples' Feet.....	58
Figure 2. The Total Numbers of Attendees .....	112

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I have a great appreciation for all of the people who prayed and supported me in my education. It is true that God is first, and you all are right next to Him in my life. I will not forget your amazing help, as long as I live. My reward is with Jesus in heaven. Here is the fruit of your work. Some of my friends showed me the school I should attend; others paid for my needs; others got the books; and some even gave me a room to stay in. My special thanks to Mrs. Barb and Dr. Steven, for all the proofreading of all my papers and assignments. You became my family and my friends!

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## **CHAPTER 1**

### **NATURE OF THE PROJECT**

#### **Overview of the Chapter**

There are three kinds of vulnerable children who live on the streets of Addis Ababa, Ethiopia. First, are the children that often called “street children” by the general public. These children live full time on the streets of Addis Ababa. Some of these children were born on the streets and have lived there for their entire lives. Others have run away from their families for various reasons only to end up living on the streets. Second are the children who stay only part time on the streets. These children stay on the streets during the day and return to their parents at night. Finally, third are the children who are “on and off” the streets. These children live on the streets for a period of time, and then return to their families. These children may stay at night on the streets, but their parents know where they are staying. When the parents want their children, they invite them to come home. For example, many of these children are invited home for special occasions like Christmas, Easter, and New Year. All three groups are underprivileged and many face malnourishment and other diseases caused by living on the streets.(Kilbourn, Phylli 11)

The challenge for today’s church is to view these children with a clear vision. There is a breach between the church and these children which the church must fill. This research analyzes that breach and considers the church’s role in closing it. Knowing the problem is the first step, the next step is how to fill this gap.

This chapter clearly states the problem. This study focuses on why the church is neglecting and ignoring children at risk. This research uncovers some of the solutions by working with church leaders and pastors on the problem.

This chapter includes a personal introduction about the researcher and his family situation and ministry, a statement of the problem, the purpose of the project, research questions, the rationale for the project, definition of key terms, delimitations, a review of relevant literature, the research methodology, and a project overview.

### **Personal Introduction**

I was born in small town called Chench, 500 km away from the capital of Ethiopia. We were nineteen in our family: five brothers and four sisters and other extended family who were living with us. My father was the first person to finish high school from his village. Because of his education people wanted to send their children to live with us. We were living in a grass house with no electricity or running water. I remember living side by side with cows, fighting with my brothers and sisters to get enough food every day. If one of us got a bed to lie down in, we were lucky. We would lie down wherever we could get a place. It is my hope that the reader can imagine how hard it was to go through all this.

However, my family was Christian, so I was involved in different ministries in the church including drama, choir, and Sunday school. I read the word of God and prayed, but I did not know the Lord personally. I did all these ministries because my parents told me to do them. I was the first son in our family, and all my brothers and sisters did the same thing. At that time, I was Christian in name only;

most people in the church thought that Christian children are Christians because of their families.

While I was in the church our pastor, Mesele Worku, preached that Christianity is not hereditary. He said that you cannot be Christian because your family is Christian; you have to accept Jesus Christ as your own personal Savior. I was shocked to hear that message and asked my friend, “What do you think about today’s message?” He was touched by the message too. We decided to talk to our pastor after the service, and we told him that we wanted to accept Jesus Christ as our own personal Savior. He was very happy and led us to Christ. He mentored us and helped us to mature in Christianity. We were baptized after a few months. Ever since then God has been working in my life.

Since marriage, my wife, Emebet Darge, and I have faced many challenges, but many blessings as well. God has been especially gracious to us in the past. Our son, Benjamin, was born in America in 2012 after several miscarriages. It was a real miracle in our lives, and it helped us to trust in God and Him alone. Honestly, I praise God for the blessings and the challenges because I know both are important for us to pass through. I pray that the challenges are because we, as a family, are indeed a threat to the enemy, Satan. Praise the Lord! Our son, Benjamin and Karis, our second child, are our little miracles. I mean that quite literally!

Ultimately, I believe that God called me to train others in different ministries. Two of them are local churches and Bible schools. In my developing country of Ethiopia, having access to education is a wonderful opportunity. It

makes me one of the top leaders in the country, and I want to humble myself like Christ to reach groups that are as yet unreached. I want to serve the poorest of poor.

The Lord called me to be a full-time minister to the children's ministry in our church twenty years ago. After ten years of service in the church the same God challenged me to take an extra step with my calling. To serve church children is my first calling, but God called me to work with children at risk, specifically street children who live on the street full time or part time and those who live on and off the street. In my first calling, God gave evidence from scripture (Isa 38, 2Sam. 16:1-12), and He spoke through God's people. When I received my second calling, He challenged me by showing another need, the needs of children. After seeing the need, it was hard to go home and sleep well. I took time to think and pray. He reassured me with His word again as the first calling. Luke, a doctor, spoke more than the other gospel writers about widows and the poor. The Lord, Jesus Christ came from heaven to this world to serve others. I have the same vision, to reach the poor, the forsaken and the most neglected ones.

When I was walking on the streets of Addis Ababa, Ethiopia, I saw a little girl who was washing her clothes with unclean water on the street. Her name was Wude Muluken (Mitu). She was living on the street due to the death of her mother, and she didn't know her father. The only choice open to her was living on the street. I brought her to my home though it was difficult to do so culturally and for other reasons related to my family. She lived with us for one year, and I brought her to her grandmother. When her grandmother saw her, it was hard for her to accept Wude, because this grandmother was the one who pushed her to the street and told

her, “Live by your chance.” I observed everything there and decided to bring Wude back to Addis and begin the process to open temporary homes for those who have no relatives or foster care to live with. Now, after fourteen years, she started to live with her aunt and was attending college. God willing this year she will be graduating. The girl who was hopeless had become hopeful!

These vulnerable children are not welcomed by many churches in Addis Ababa, Ethiopia. Full-time, part-time, and on-and-off street children are told that they do not fit in today’s church. Most of the churches do not invite them. It is not clear why churches do not try to fill the gap.

At Onesimus Children Development Association, OCDA, we worked closely with existing churches but were unsuccessful at helping children at risk who were told that they simply did not fulfill the churches’ requirements. OCDA visits children on the street, makes friends with them, shares the gospel and gives them an invitation to accept Christ as their savior. When these children were given an opportunity, they readily accepted Jesus Christ as their personal savior. Once they believed in Jesus, we began to look for churches which would take care of some of these children. Otherwise we might need to open churches on every corner. Sadly, many churches are only interested in people who can contribute financially to the church. We have finally agreed that most of the existing churches are just not welcoming to these children. They do not just refuse to welcome them but even discourage us by saying, “Do not bring them to us.”

We used to work with more than ten churches, but most of them either indirectly or directly sent the message that they have no interest in working with

such children. They take care of their members because the people who are coming to their church are well respected and cleaner than children we serve. I wonder what Jesus' response to this might be. One of our staff members named, Damtew Kebede, provides a good example. He was not able to be a member of one church because he had no salary at that time. His friend who had a salary was invited immediately, but Damtew was told they would call him some time in the future, which they never did. It seems the church today is not looking for souls who are lost but for money to pay salary for their staffs, build a church building, or buy musical instruments. It is not clear whether the church today knows what its mission is.

There is an old story which tells of a person who was invited to the party and was told to go back because he did not dress nicely. He went home, dressed up, and went back to the party; the same guard welcomed him from afar. The church must see people as created in God's image, not simply as a source of money. It must see the poor as God sees them and be a church which would welcome the poor, the forsaken and the most neglected ones.

The disciples thought Jesus belonged to them and tried to forbid children from coming to Jesus. Jesus said "Let... children come." The church must see children on the street not only where they are now but where they may be in the future. Of course, they have no clothes, no money, and no shelter today, but in the future, they could lead the church.

### **Statement of the Problem**

According to the labor and social affairs ministry of Ethiopia, the number of children who live on the streets in the country is 150,000; among them 60,000 live



in the street of Addis Ababa, the country's capital city. Aid agencies estimates are different than the social affairs ministry. They estimate that the problem may be far more serious, with estimates as high as 600,000 street children living on the streets of the country, and 100,000 living in the capital. ("Focus on Street Children Rehabilitation Project") Recently, because of COVID-19 and civil war in the country, the number of children on the street is increasing. "Begging to survive on the streets had become increasingly tough for Olana, one of an estimated 10,000 homeless children in Ethiopia's capital, since the arrival of the new coronavirus" (Wuibercq, Emeline)

Most churches that hold the prosperity gospel in Addis Ababa lack the proper knowledge, attitude, and behavior towards vulnerable children who live on the street. These children have not found a good place where they can worship God, the creator. Vulnerable children who live on the street are the most rejected, neglected, and forsaken group of people in Ethiopia, and they become hopeless and powerless to change their lives.

### **Purpose of the Project**

The purpose of this project was to provide a workshop on ministry about the vulnerable children who live on the street of Addis Ababa, Ethiopia to the local churches of the city in order to provide them with a working knowledge, a biblical/theological motivation, and useful approaches for offering spiritual, relational, and material care through their churches to these children.

## **Research Questions**

### **Research Question #1**

Before the training what were the knowledge, attitude, and behavior of the church leaders who participated in a workshop on effective ministry to vulnerable children who live on the street of Addis Ababa, Ethiopia?

### **Research Question #2**

After the training what were the changes in knowledge, attitude, and behavior of the church leaders who participated in a workshop on effective ministry to vulnerable children who live on the street of Addis Ababa, Ethiopia?

### **Research Question #3**

What aspect of the training did the most to change the knowledge, attitude and behavior of the church leaders who participated in a workshop on effective ministry to vulnerable children who live on the street of Addis Ababa, Ethiopia?

## **Rationale for the Project**

First, this study matters because the church is missing her mission, her goal, and her vision toward street, orphan, and poor children. All people are created in God's image (Gen. 1:26-27). The church exists to show true love to others as God showed His love for her (John 3:16). When the Bible says "the world" it includes all people groups, even neglected and forsaken children. The purpose is to win as many people as possible for Christ. The target for the church is to reach unreached people and make them disciples of Jesus Christ. However, instead of looking for souls, many churches in Ethiopia today teach prosperity gospel, which focuses on money, wealth, and the blessings of this earth. This means they are missing the

vision, or they do not have vision at all. Jesus came from heaven is to be a model for all people. A perfect example is when Jesus washes the disciples' feet in John 13. Today the leaders in the church are not examples for their members. Churches must focus on unreached people groups. Many churches attract Christians from different denomination by using good music, having a beautiful building, having a modern worship style, or presenting good preaching. These and many other attractions are only an outward show. People move from one church to another searching for satisfaction. Their focus should be serving the street children, orphans, and poor children, because these children are the largest unreached people group in Addis Ababa.

Second, this study matters because children at risk need prayer. Without the Holy Spirit it is impossible to bring a change in the life of a child at risk. Praying for the lost and poor is very rare in today's church, especially in developing countries like Ethiopia. Instead, the prosperity gospel and preaching which pleases people is what churches offer. Most Christians, while wanting someone to pray for them, do not pray for themselves or for others. Praying for others is a Christian duty. Samuel believes ceasing to pray for others is a sin. "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way" (Samuel 12:23).

If the churches do not pray for the lost and poor, it seems the church and their vision are not in sync. The church the researcher attends, Kale Hywet church, has a good vision for the lost. That is why they focus on sending missionaries to different parts of Ethiopia and beyond. Two observations can be made from this

work. First, not all missionaries are true missionaries. Many evangelists leave their mission and engage in their own business. Second, the target for missionaries is often people who live in very remote areas and are very far away. However, there are people close by who need their service. It is important to minister to people who are living among us and around us, as they need services too. “Therefore, said he unto them, the harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest” (Luke 10:2).

Third, this study matters because churches need to send missionaries for street children, orphans, and poor families. Mission must start from Jerusalem (Acts 1:8) instead Rome.

Jesus’ words quoted above reflect, in a nutshell, Luke’s entire understanding of the Christian mission: it is the fulfillment of scriptural promises; it only becomes possible after the death and resurrection of the Messiah of Israel; its central thrust is the message of repentance and forgiveness; it is intended for all nations, it is to begin from Jerusalem. (Bosch)

It is hard to know how many street children, orphans, and poor children are Christians. The statistic of how many children are on the street is known but the number of Christians among street children is hard to know. Many of these children are addicted and backslid because of how they respond to their situations.

There must first be a vision towards children at risk and prayers to God so that he can send workers to the harvest. Neglected children need love. The Church has a

responsibility to preach the gospel to all. Working with these groups requires coming down to their level as Jesus Christ came from heaven to save all people.

### **Definition of Key Terms**

#### **Drop-In Center (DIC)**

DIC is a place where children stay during the day. The Drop-In Center offers a place for street children to come off of the streets, receive food, participate in catch-up classes to prepare for formal education, and to receive counsel and support from the Onesimus Children Development Association staff.

#### **Valuable Children or Children at Risk**

Street children, orphans, and poor children are those who live on the street full or part time or on and off the street. They might be with or without their family and be orphans or not. In most cases parents have responsibility for their children, but with street children it is the reverse. Most parents use their children as an income source and send them to beg. Children who are part timers (children who stay on street during the day and come home at night) have responsibility to take care of their families. Their parents will tell them not to come home unless they make money on the street.

#### **Onesimus Children Development Association**

The word Onesimus is taken from Greek word means “useful” (Philemon V.11). The Onesimus Children Development Association is a licensed, non-government organization established by five Ethiopians in in 2006. Within six months the Board of Directors was formed, and Onesimus began working with the first seven children. Onesimus seeks to rescue children at risk, ensuring they remain

in, or return to a loving home by providing holistic support that meets their physical, emotional, developmental, and spiritual needs.

### **Pastors and Leaders**

Most churches in Ethiopia have no pastors, just church elders and evangelists. Even though they are called evangelists their position and activities are that of pastors and leaders. Some evangelists in the church are not true evangelists because they take care of existing members rather going to the unreached to proclaim the good news. In this paper pastors and leaders include church evangelists, elders, and leaders of different ministries in the church.

### **Delimitations**

This study includes church leaders and pastors in the capital city, Addis Ababa, Ethiopia. These pastors and leaders are working in the city's churches where they can find street, orphan, and poor children easily. Many at risk children migrate from different parts of Ethiopia to the capital. The study focuses on a few churches from different denominations and two offices in Addis Ababa, the Kale Hywet church and an Evangelical denomination headquarters. These churches were a model for other churches in Addis Ababa and beyond. The ten churches who participated and the two offices mentioned above are listed in the appendix. Having trainees from different denominations made the study better.

The study does not include churches outside of Addis Ababa. Even though there are children at risk in different parts of the country geography, time, and scope limited this study. The study does not cover all churches in Addis who are evangelical or other beliefs like Orthodox and Muslim. Even though the study does

not include different churches the study is significant for all because even a few churches can be a model for others on reaching street, orphan, and poor children.

### **Review of Relevant Literature**

The literature review starts by giving definitions for children at risk including street, orphan, and poor children. Since “children at risk” is a broad phrase, the literature review gives a clear explanation from different sources on different definitions for vulnerable children. The literature review also covers what effective ministry to children at risk means as this is the focus of this research. There is also literature on church leadership and the poor.

The literature review continues with what the Bible says in the Old Testament and New Testament about children at risk and the poor in general like widows and orphans. There were poor among Israel in the Old Testament and at the time of Jesus and his disciples in the New Testament. Jesus spoke about the poor and ministered to them. When Jesus saw the crowd, he asked to give food. They shared what they had and blessed it for many and had leftovers. Jesus’ mission is love for poor children and all people (Mat 14:1-21).

There is also literature about the church mission, vision, and goals. Since the Lord, Jesus Christ, came to save the whole world the church has to share His vision of Jesus Christ. Children at risk are the most disadvantaged group. The churches have a role towards children at risk.

Jesus should be our constant pattern in praying for others because he is still doing it (Thomas 9). Only a few people can go as a missionary to children at risk

but all can pray. Going and sending are for the few, but praying is for all. Any Christian can go to different parts of the world by praying to reach many for Christ.

Children at risk do not know their rights as children. They need someone to advocate for them. As the church leaders, pastors and other people from the church have to be there for these children. Even the government has a role in this because there are international and national laws on children's right. There are a number of Bible verses on child protection including the following:

- Matthew 18:5 - God welcomes them; they are important.
- Isaiah 1:17, Psalm 82:3-4 - God requires people to protect children and defend them.
- Deuteronomy 27:19 – People should do all they can to see children receive justice for the wrongs done to them.
- Hebrews 4:13, Matthew 18:6-7 - People are accountable for their actions with children.
- Psalm 10, Matthew 7:15-20 - Some people pretend to be good but have evil intentions towards children.

Children's rights is an important topic, as understood and promoted by Christian faith-based organizations like Tearfund. Children need special care because they are children; they have no voting rights or status and therefore are much more vulnerable to exploitation and violence.

There is a Biblical mandate to care for the stranger and oppressed. The Bible leaves no option of silence in the face of injustice; it calls each Christian to act



justly and to speak for the widowed, the orphaned, the foreigner, and the oppressed (Deut. 10:18, 24:19, 27:19; Ps. 82:3; Isa. 1:17; Jer. 22:3).

The World Vision's Guidelines for Child Participation refers to "vulnerable children" as children whose quality of life and ability to fulfil their potential is most affected by extreme deprivation and violation of their rights. These children often live in catastrophic situations and relationships characterised by violence, abuse, neglect, exploitation, exclusion, and discrimination (*WV\_Guidelines\_on\_Child\_Participation.Pdf*).

Also reviewed were modules on the responsibility to street children and children at risk prepared by the World Health Organization; the health profile of street children in Africa, a literature review by Samuel Nambile Cumber and Joyce Mahlako Tsoka-Gwegweni; Street Causes, Survival Strategy and Societal Perception, an Empirical Study of Street Children in Kathmandu, and many others (Alem and Laha).

### **Research Methodology**

This project drew from qualitative research, including a workshop. There were questions before and after the workshop, using a pre- and post-test format. The post-test included additional qualitative questions about what impacted the trainees the most in the workshop. The focus group included direct questions about the participants' knowledge, attitude, and behavior towards children on the street, orphans, and the poor, as well as their reactions to the training.

The workshop, "Effective Ministry to Street, Orphan and Poor Children," challenged the church leaders in Addis who came to the training. The data was

collated from two headquarters by looking at their meeting minutes and reports which revealed their priorities. On the training the answers for questionnaires and the results from the reports and minutes were compared for their meetings.

There was also an observation of church leaders and pastors. The church leaders and pastors may not realize that what they do in practical ministry may be different than what they say they do, or they might be ashamed to answer truthfully. It was good to observe them in focus group discussions, workshops, and interviews.

The focus group included open-ended questions. These questions helped the participants feel free to say what is in their heart towards children at risk. Church leaders and pastors can learn from one another when they share their church experiences. As a director there were many examples that the researcher could share with them as well. Children who were on the street once, whose lives are changed, could also give their testimonies.

There was also a statistical analysis of churches on Addis Ababa which included total number of churches and whether they were directly involved with children at risk. The research methodology for this project was an intervention using mixed methods of research.

### **Type of Research**

The type of intervention research included more than one method for data collection. It was made up of a pre-test, a post-test, and a focus group after the training. The mixed methods research created a strong base for the major findings.

### **Participants**

The participants for this project were church leaders and pastors in Addis Ababa because they are the responsible for people in the church and beyond. One of their responsibilities is to look after widows and the poor in general. They also have a responsibility towards unreached people groups. Children at risk have double disadvantages. Pastors and church leaders could make it a priority to reach these children and save them from eternal death. They can address their physical and spiritual needs.

### **Instrumentation**

There were four different types of instrumentation in this study. There were questionnaires prepared for the church leaders and pastors. These questionnaires were given to ten churches that work closely with the researcher and two offices. They answered the questions before the workshop and after the workshop (See Appendix A). A focus group allowed for follow-up questions.

Finally, a document analysis looked at reports and reviewed documents. The researcher went to two different headquarters and churches to get the exact number of churches in Addis Ababa. Reports were obtained from the Ethiopian Kale Hywet church Addis Ababa Branch, the evangelical office headquarters, and the head office for all evangelical churches in Ethiopia. Some local churches were consulted including the Mekanisa Kale Hywet church, the Kolfe Kale Hywet church, and two other churches (Assembly of God and full gospel), as well as the para-church organizations, Make Your Mark and Retrace.

### **Data Collection**

The researcher sent a letter of invitation to different churches to send a representative to the workshop. As needed, he followed up with a phone call or went directly to their offices to explain the reasons for the training. After that explanation the letter was handed directly to the church leader.

The pre-test was given out one week before the training to the pastors and church leaders and collected when they came to the workshop. The post-test was given at the end of the training and were collected immediately after the workshop.

### **Data Analysis**

For this intervention study, a workshop was given on effective ministry to children at risk. The data collected before and after the workshop and the focus group were analyzed to show effective ministry to children at risk. Before the data was organized, the data was read and re-read many times on different occasions which helped the researcher understand the context. The data was organized and interpreted by the researcher who explored deeper and hidden meanings behind the words, gestures, actions, and practices observed during the project. The interpretations of all answers were based on the context of the pastors and church leaders in Addis Ababa.

Moschella's three ways to read data were used in data analysis. First, there was a literal reading highlighting particular words, phrases, language, interruptions, and gestures. Next the researcher applied an interpretive reading of the data which allowed him to select and organize the documents according to implied or inferred meanings. Third, a reflexive reading that brought to bear the

researcher's personal feelings and understanding of the data completed the task.

(Sensing)

### **Generalizability**

The study for the project involved a few leaders and pastors in Addis Ababa churches. It is not generalizable for the whole of Ethiopia or churches everywhere because the context in this study is in the city not in rural areas. However, it can help churches who have the same situation in other cities in Ethiopia. It will also help in other African countries which have the same situation. The problems of street, orphan, and poor children exist all over the world. There might be some differences on how children become street, orphan and poor children from one country to another, but the problem exists in the whole world. The significance of this project is that churches in different parts of the world can use it.

### **Project Overview**

The coming four chapters talk about effective ministry to children at risk. Chapter 2 of this study discusses what the Bible says about children at risk, the theological foundations of effective ministry to vulnerable children, and other literature on the topic. Chapter 3 presents the research design, methods of research, and data analysis methodology. Chapter 4 includes the results of the research and analysis of the collected data. Chapter 5 offers the interpretation of the research findings as well as observations and suggestions for effective ministry to children at risk.

## **CHAPTER 2**

### **LITERATURE REVIEW FOR THE PROJECT**

#### **Overview of the Chapter**

This chapter provides a literature review for an effective ministry workshop to vulnerable children on the streets of Addis Ababa, Ethiopia. It starts with the biblical and theological foundations. The biblical foundation is divided into what the Old Testament and the New Testament say about the vulnerable and children on the street. The chapter continues by explaining who are vulnerable children on the street, and themes related to different topics are addressed from different writers.

This chapter addresses several things including why children end up on the street and what challenges they face there. It also explores whose responsibility it is to look after the poor, orphan and vulnerable children who live on the street and what are good ministry models and solutions to rescue children from the street.

Because of the current unstable and political situation and COVID-19 in Ethiopia, the number of street children is increasing day to day. There ought to be a governmental body addressing and finding ways to solve this problem. Some political parties have misused the children on the street for their political purposes. The government has more concern for street children than in the past and is trying to reunify children on the street with their families. The Ethiopian government received a donation from the World Bank to share with different organizations, which included two days of training in Debrizet.. Many scholars and theologian have dealt with the issue of poverty and the poor; this work also concentrates on the poorest of the poor, children on the streets of Addis Ababa,

Ethiopia. The chapter concludes with the research design literature and a summary of the literature.

### **Biblical Foundations**

Even though the Bible is one, it has sixty-six books. The Ethiopian Orthodox Bible has eighty-one books, which are not accepted in the evangelical churches. The Bible has two parts, and Christians believe that both Testaments are part of God's word. This study explores what the Bible says in the Old Testament and the New Testament about vulnerable children and children on street. One without the other is not complete. It is good to see both and get lessons from the Bible in general (*Tell Me about the Bible / GodWords*). By considering passages from the Old Testament and the New Testament, it becomes clear what the Bible says about vulnerability in general.

#### **Old Testament**

Even though there are many verses in the Old Testament about poverty, it is important to look at some passages which are related to vulnerable children.

Throughout the Old Testament, God helps poor and helpless people.

**Isaiah 42:3.** God has all the power (Deut. 31:8; Isa 41:10, 40:31, 42:3; Psa. 40:1-3; 42:11; Mat.11:28-30 and 2Cor. 1:3-4). In Isaiah the Messiah is seen as the bruised reed. Jesus Christ is the best models for people. The coming of Jesus Christ in the New Testament is the focus of many prophecies in the Old Testament. Isaiah is one of the prophets who spoke about Jesus.

Isaiah's prophecy looks forward to one who will not break a bruised reed (Isaiah 42:3; Mat 12:17-21). That is not because Jesus is weak. He knows how to apply strength to vulnerability. It is all about how to apply knowledge. Jesus knew

that he could come down to the level of those who were vulnerable. A balance of gentleness and strength is the secret of vulnerability. The vulnerable and the children on the street are very weak and have no hope to help them. The Bible is very clear on how to be humble. Humbleness and gentleness are not weakness. True love can balance power and behavior towards others (“A Bruised Reed He Will Not Break”).

**1 Sam. 16 (8<sup>th</sup> Child, David).** Many writers agree with I Samuel that how God sees is different than how people see. People tend to judge the character and worth of others by looking at outward appearances. If a person is tall, good-looking, well-built, and tastefully dressed, then he or she possesses physical qualities that humans generally admire and respect. Often these are the physical qualities we seek in a leader. But God has the unique ability to see inside a person. God knows our true character because he looks at the heart. (Delzell et al. 10, 2013 Dan Delzell)

Samuel was a godly judge in Israel who had a very special reputation as a man who did things God’s way. As he aged, he trained his two sons to do his work as a judge. God told him that he needed to anoint another person other than Saul as the next king. He was told that it was not one of his sons, but one of Jesse’s sons he was supposed to anoint. When he met Jesse’s family he saw lots of sons there. God told him he would show him the right one. He started with the best looking one and God said, No! He went down the line till he met all of them and again God said no each time. The Lord told Samuel, “The Lord doesn’t see things the way you see them. People judge by outward appearance, but the Lord looks at the heart”



(1Sam.16:7; 1Chron. 28:9; Prov. 31:30, 7:9; Jer. 17:10, 20:12, 11:20; 1Sam 10:23-4 and Isa. 55:8-9). There was one more son taking care of the sheep, David, and when he came in the Lord said to anoint him.

What God told Samuel is something that every child of God needs to remember no matter what is going on around them. The problem that people face when looking at their own hearts is what God told Jeremiah. He said, “The human heart is the most deceitful of all things, and desperately wicked. Who really knows how bad it is?” (Jer.17; 9). No one can see all that God sees. Only God knows what each person will do when confronted with a powerful push from circumstances or a life-or-death circumstance. The Lord continued, “But I, the Lord, search all hearts and examine secret motives. I give all people their due rewards, according to what their actions deserve”(v.10).

<sup>11</sup> So he asked Jesse, Are these all the sons you have? There is still the youngest, Jesse answered. He is tending the sheep.” Samuel said, “Send for him; we will not sit down until he arrives. <sup>12</sup> So he sent for him and had him brought in. He was glowing with health and had a fine appearance and handsome features. Then the LORD said, “Rise and anoint him; this is the one.” <sup>13</sup> So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came powerfully upon David. Samuel then went to Ramah.(“Bible Gateway Passage”)

Ellicott has the following commentary on the question, “Are here all thy children?”

For a moment the prophet is uncertain. The command from the Eternal Friend to come and anoint “the son of Jesse of Bethlehem” had been definite, but the sons of Jesse had passed before him, and no sign had been given to him indicating that God had chosen one of these youths of whom the father was so loving; so the seer asks, Are these all thy children?  
(Ellicott)

It was unclear why David was kept in the background. He was a good and faithful brother to his older brothers. David’s father, Jesse, expected he was of too little account to present to Samuel. However, the Lord’s thought was different from theirs. As soon as Samuel saw that in the glowing shepherd boy, he knew that he was to be the future king of Israel

Barker and Burdick explain that God clearly sees the potential to become future kings of Israel in the little ones. The taller brothers were rejected and became those who were unchosen. The Lord thought the little one was perfect. Even though other people thought he was unfit. David was the youngest brother, and his family thought that his only ability was keeping the sheep, and perhaps singing. Even David’s father had no idea of David’s knowledge and courage. In fact, his father spoke of him as the weakest. The choosing of David clearly appears to be divine providence. He was not chosen by Samuel or Jesse. David had not been sanctified with the rest of his brothers. He may have returned to his responsibilities the moment the special business on which he had been summoned was done (Arterburn 378) .

Samuel was a prophet and knew how to trust the word of the Lord given to him.. He had confidence in the word of the Lord when it came to the prophecy regarding Jesse's sons, and he had assurance in the word of the Lord when it came to God's rejection of each of the seven sons. Christians should trust God's Word as much as Samuel trusted the word of the Lord. The Lord's way is not always smooth because the Lord tempts Christians to obey Him and Him alone. What prosperity churches are experiencing today is different from this.

Jesse had low respect for his son, David. He does not even mention him by name or invite him to the sacrificial feast. David would not have been brought forward unless Samuel insisted on it. Jesse felt that it was not obligatory to include David in the family when the prophet of God, Samuel, called them to sacrifice (“1 Samuel Chapter 16”). This was not because David's character or conduct was unworthy; it was simply because he was the youngest of eight sons.

This is often how God chooses. Paul wrote that not many are called who are wise according to the flesh, mighty, or noble (1 Corinthians 1:26). God often chooses unlikely people to do His work, so that all know the work is God's work, not man's work. God wants to work in such a way that people respect His servants as they regarded Samson when they wondered at the secret of his strength (Judges 16:5)

People may not be valued within their family or hated by others for their faith in Christ. They may have only a little share in the love of their parents, as David, the son of Jesse. did. Those who are rejected by men often become beloved of the Lord (“1 Samuel Chapter 16”).

Meyer thinks “we may have nothing in our outward appearance, nothing in your environments or situations, to show the true royalty within; but if we bear our heart to God, we shall stand revealed as his son, as a priest and a king unto Himself” (“Study Guide for 1 Samuel 16 by David Guzik”). Most leaders want to be on the pulpit so that they can be seen by others. Good ministry is to see as God sees and think as God thinks. There might be future leaders among the little ones. Preaching today has to be holistic.

**Proverbs 19:17.** The third relevant passage from the Old Testament is the book of Proverbs. Proverbs is a collection of wisdom sayings. It was finalized in the post-exilic time, probable during the Persian period. Its provenance was the educated elite. The sayings display an uncertain attitude towards the poor. Some, like Pleins, understand the reference to poverty as an “experimental tool rather than a literal indication of deprivation” (Venter 485). Perdue links poverty to the cultural metaphors used for creation in Proverbs. Sandoval sees the metaphor of wealth and poverty as the main theme in Proverbs. Loader does not agree with a metaphorical reading of Proverbs, at least not as the privileged strategy. There are several wisdom perspectives in Proverbs about poverty, and they are used in a constellation of terms. The term poverty is to be understood in the literal sense as well, if not most of the time. Poverty is not only to be read within a larger context of ideas in Proverbs, but also in terms of an inter textual context (Venter, “Different Perspectives on Poverty in Proverbs, Sirach, and 4QInstruction”). “The one who gives for the poor give to the Lord” (Barker and Burdick).

Matthew Henry, in his commentary, mentions two things: the poor as duty and the encouragement of charity. The duty of charity includes compassion as well as abundance and liberality. The duty of charity described; It includes two things: Compassion, which is the inward principle of charity in the heart it is to have pity on the poor. Those that have not a penny for the poor yet may have pity for them, a charitable concern and sympathy; and, if men give all his goods to feed the poor and have not this charity in his heart, it is nothing, 1 Co. 13:3. We must draw out our souls to the hungry, Isa. 58:10”(Venter, “Different Perspectives on Poverty in Proverbs, Sirach, and 4QInstruction” 885)

The second point is abundance and liberality. People must not only pity the poor but give, according to necessity and ability (Jam. 2:15, 16). It is charity to do for the poor, as well as to give. Thus, they may be charitable to one another.

The other point is the encouragement of charity, which means a very kind construction shall be put upon it. What is given to the poor, or done for them, God will reward it to account as lent to him, with interest. God takes it kindly, as if it were done to himself, and he would have the giver take the comfort of it and be as well pleased as ever any usurer was when he had let out a sum of money into good hands. Also, a very rich recompense shall be made for it. God will pay him again, in temporal, spiritual, and eternal blessing. Charity has two hands; one can be seen, and one is unseen. The first hand belongs to the person who has pity and a penny for the poor, and the second is God’s secret, hidden hand.

**Hannah in 1Samuel 8:7-8.** The Lord makes poor, and makes rich. He brings low; he also lifts up (v. 7). This is another reversal. The Lord has power to give or to

withhold riches (to humble and to exalt). He raises up the poor out of the dust. This is yet another reversal. The Lord raises up the poor from the dust, just as he created humans from the dust of the earth. He cares about the poor, and uses his power to redeem their lives. (Prov. 28:27, 11:24-25, 28:8, 14:31 14:21, 12:14)(Barker and Burdick)

There is no doubt that the Old Testament is supportive of the poor. What is expected from Christians is to obey what the word of God says. God is in control. God raises the poor up. Hannah prays to God about her impoverishment because she has no children. She mentions her situation and compares it with the power of God. According to her God can do everything; nothing is impossible to Him.

These four passages from the Old Testament show that The Lord cares for the poor, and He sees in special way. He encourages Christians to also love, help, and care for poor. The New Testament also addresses the poor.

### **New Testament**

The New Testament is the second part of the Bible. It has twenty-seven books and is the fulfillment of Old Testament. There are many books which speak about the poor, the widows, and the homeless in the New Testament. Some verses from New Testament pertain specifically to the topic of this research.

**The Book of James 1:27.** <sup>“27</sup> Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world” (*BibleGateway.Com*). The letter of James deals with how Christians should behave in the church and in society. Without action, good doctrine is useless. Pure religion shows itself in behavior. James gives

an example of the type of behavior he has in mind, which includes looking after orphans and widows.

Christians should not only see them and speak a word of comfort to them but should communicate to them and supply their wants, as they may require and according to the ability God has given. Where there is true religion in the heart, there is love to God, and where there is love to God, there is love to the saints. This will show itself to them, in times of affliction and distress. Where this is wanting, religion itself is not pure and undefiled. “We want to make sure that we are worshipping the true and living God, and not some god of our own making” (Tennent, “Words and Actions in the Life of Faith”).

Worship is good doctrine plus action. Action in this verse means looking after orphans and widows. Today in many churches there is half worship which is good doctrine. People call an experience a “worship service” if they attend preaching and sing on Sunday morning. There are few or no actions in many churches. If Christians do not obey what they heard and sang about, there is no action and no true worship. Half doctrine is not true worship. (“James 1”) (1Joh 3:17-19; Mat 25:34-46; Rom 12:2 1Jn 2:15-17; Gal. 6:9-10; James 4:1; 1Tim. 5:4 and Col 3:1-2)

**Jesus in Matthew 18:1-6** Jesus Christ is a good example in both the Old Testament and the New Testament. Adam Clark in his commentary, African Bible Commentary, and Matthew Hennery’s commentary agree on “Who is the greatest?” 18 At that time the disciples came to Jesus and asked, “Who, then, is the greatest in the kingdom of heaven?”<sup>2</sup> He called a little child to him, and placed the child among

them. <sup>3</sup> And he said: “Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven. <sup>4</sup> Therefore, whoever takes the lowly position of this child is the greatest in the kingdom of heaven. <sup>5</sup> And whoever welcomes one such child in my name welcomes me. <sup>6</sup> “If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea. (*BibleGateway.Com*)

The Lord set a little child before them, seriously assuring them that unless they were converted and became like little children, they could not enter his kingdom. Children, when very young, do not desire power, do not regard outward distinctions, are free from wickedness, are teachable, and are willingly dependent on their parents. It is true that they soon begin to show other dispositions, and other ideas are taught them at an early age, but these are marks of childhood. This purity in them is the proper form that the minds of true Christians should have. Christians need to be daily renewed in the spirit of their minds so that they may become simple and humble, like little children, and be willing to be the least of all. As there never was a greater pattern of humility, so there never was a greater preacher of it than Christ; he took all occasions to command it, to commend it, to his disciples and followers (Earle and Clarke).

Much of the time the word of God is in the head but not in the heart. Hearing the word of God is not obeying or understanding. Knowledge is good when it comes to application and understanding. If the disciples do not humble



themselves like children, they do not qualify to enter God's kingdom. They misunderstand about God's kingdom (Zondervan and Aboagye-Mensah). It seems that Jesus' message has not truly penetrated the minds and hearts of the disciples. They have heard about the kingdom of heaven drawing near, but they do not understand what kind of kingdom it is, for they are preoccupied with questions of their status in this kingdom.

A child in the ancient world was without status or rights, completely dependent on the good will of others to care for him or her. Notice that Jesus does not tell the disciples that they should have faith like a little child, as if they could conjure up this kind of faith on their own, but that they need to become like little children (Matt 18:3).

There is a positive and a negative aspect from the questions the disciples asked. The positive is humility and welcoming children; the negative is being an obstacle for children. Greatness is humbleness. Jesus takes it one step further in saying, "Whoever welcomes one such child in my name welcomes me" (Matthew 18:5). Jesus humbles himself in identifying with a little child, one without power or status. Jesus then continues talking about little ones in the figurative sense, those without power or status in the community of faith. With shocking imagery, he states the utter seriousness of causing the downfall of any of these "little ones who believe in me." Indeed, he warns that "it would be better for you if a great millstone was fastened around your neck and you were drowned in the depth of the sea" (Matthew 18:6). Jesus uses overemphasis to make a dramatic point. Not only is it necessary to become a little one to enter the kingdom of heaven, but this is a horrible warning for

any who would lead little ones astray. Throughout Matthew's Gospel, Jesus places a special burden on those who would be leaders in the community. Woe to those who, instead of embracing little ones, cause them to stumble or lose their faith.

What is expected from the church and what the church is doing are opposites. The leaders have to embrace little ones. They should not be an obstacle. There are church leaders who became stumbling blocks instead of embracing little ones.

Indeed, people are all little ones before God, completely dependent upon God for the breath of life here and now and for the life to come. No one should ignore the little ones Verses that discuss these points include:

- Christians should welcome children (Mark 10:13-16).
- Christians should be like a child (Matt 18:2-3).
- Christians should not be an obstacle (Matt 19:14).
- Christians have to embrace little ones Matt 19:15).

### **The Books of Luke and Acts**

Adbury makes clear that Luke places an emphasis on the poor. The author of the gospel of Luke and Acts is traditionally said to have been Luke, a medical doctor who is mentioned three times in the New Testament (Cadbury). Paul refers to him as our dear friend Luke, the doctor (Col. 4:14). One approach to Luke's gospel focuses on Jesus' attitude to social issues and is committed to a prophetic concern for the poor, the oppressed, widows, 'orphans, the ill, senior citizens, children, and those with disabilities. This social gospel was an unmistakable feature of Jesus'

ministry as is clear from the verses he quotes from Isaiah when he introduces his ministry (Luke 4:18-19; Isa 61:1-2). Another approach focuses on the expression of the Holy Spirit as power. For Cadbury him these two approaches are one. The same Holy Spirit who transforms people's spiritual lives also seeks to transform societies and nations with social justice (Zondervan and Aboagye-Mensah),

Throughout the New Testament, there are numerous references to the poor. Many of these are found in the Gospel of Luke alone... Luke's Gospel is full of examples where Jesus showed his love towards outcasts. Among these included the poor and needy... Jesus shows an ongoing concern for the marginalized in society and gives them an important place in his ministry. (Sang)

The well-being of the rich is not Jesus' only concern with regard to wealth. He also cares about the well-being of the poor. Sell your possessions, he says "and gives to the poor. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys" (Luke 12:33). Hoarding wealth harms the rich, and it harms the poor even more.

God's persistent concern for the poor and powerless is inherent in the Magnificat (Luke 1:46-56), the Sermon on the Plain which includes the Beatitudes (Luke 6:17-26), and throughout Luke's Gospel. Jesus brings it to a point in the parable of Lazarus and the rich man (Luke 16:19-31). The angels carry Lazarus to heaven, apparently for no reason other than his poverty (Luke 16:22). The implication is strong that the rich man's duty was to care for Lazarus' needs when he was able (Luke 16:25).

Perhaps by so doing, he could have found room again in himself for a right relationship with God and avoided his miserable end. Further, like many of the rich, he cared for his family, wanting to warn them of the judgment to come, but his care for God's wider family as revealed in the law and prophets was sadly lacking, and not even one returning from the dead could remedy that. (Work)

Some commentaries divide the book of Luke in two while Finger divides it in three. Both writers agree that the gospel of Luke places an emphasis on the poor. The writer of Matthew commentary lays out three presuppositions. First, there is a recognition of the importance of social location for scriptural interpretation. Second, the sensitivity to poor people and the understanding that the poor of the Jerusalem community were not the other but the majority of the community. Third, there is a sensitivity to women's perspectives and women's role in community organization, particularly in the ancient Mediterranean culture (Finger).

Voluntary poverty, being disciples of Jesus, and present participation in the kingdom of God belong together. Luke intends for the involuntarily poor to benefit from the possessions given up by the voluntarily poor. The existence of two groups of the poor in Luke-Acts, one group voluntarily poor and the other involuntarily poor, rests on the contention that the poor in Luke 6:20 classification of the involuntarily poor (Roth 50). The fact that the baptism of the Holy Spirit and ministry took care of widows and the poor clearly shows the disciples that widows and the poor are at the heart of ministry. In the book of Acts the gospel spread out from Jerusalem to the end of the world because the disciples did not neglect the

widows. They showed true love for both the ministry of the word of God and praying and for the distribution of food. Ministering to the word of God and praying shows love for God, and distribution of food shows love for others.

**Table 1: Verses from the Bible about the Poor**

Old Testament	New Testament
Deuteronomy 26:6-9; 15:10,11; 15:4, 7-8	1 John 3:17-18
Job 34;17-10	Acts 4:32-35, 20:35
Leviticus 19:9-10, 15; 25:35; 19:10	Mat. 19:21, 25:37-40,26:11, 5:42, 8:20, 25:31-46
Proverbs 31:8-9 ;22:22-23 19:17 22:2, 28:6, 21:13,28:27, 29:7;14:31;17:5	Luke 12:33;12:33-34 7:22, 6:20- 21; 6:20-2112:33,3:11, 6:2118:35-42, 4:18, 14:12-14
Isaiah 25:4	Galatians 2:10
Jeremiah 22:3; 5:28, 5:4	James 2:5; 5:1-6, 2:2
Psalms 12:5; 9:18	1 John 3:17
Ezekiel 22:29; 16:49	Mark 12:41-44
Malachi 3:5	2 Corinthians 8:9
Zechariah 7:10	Ephesians 4:28
Amos 2:6-7; 4:1	Revelation 2:9

The Bible is clear what Christians should do about the poor. Here are some of the points that some writers mentioned in both the Old and New Testaments:

1. Christians have to speak out to the poor.

2. Christians have to share (Proverbs 3:27-28 Proverbs 11:25; 19:17; 14:31; 14:21; 22:7-9).
3. Christians have a reward at the end if they take care of the poor (Mat 25:31-46).
4. God values the poor (Mark 12:41-44; Luke 6:38).
5. God knows the need for poor (Psalm 140:12).
6. God will punish those who do evil against the poor (Prov. 10:1-11,31, 22:16).

### **Theological Foundations**

Believing the Bible or just knowledge about the word of God as a base does not help unless the theology of an argument is right. Belief cannot be just in the head only; it must be in practice. Theology, when done right, leads back to the Bible, to further empower. Christians need to hear the Spirit who speaks through the Bible. It plays out differently in each Christian and within each Christian over time.

### **The Church of Christ**

Jason Jackson and Wade Burleson make it very clear that the Church of Christ is for all with no discrimination. “The church is the joyful company of all those who have been redeemed and brought into right relationship with God. Jesus declared that he was going to build a new community known as the church” (*What-Is-the-Church*). Of course Christians need the right theology to work with the poor. According to Jason Jackson the New Testament is the only place to learn about the Church of Christ. The church is described as the eternal purpose of God (Eph. 3:9-11). It is necessary to be educated by the New Testament and not by the ideas of

men. The New Testament shows what the church is, and what the church should be today, according to the plan of God.

Jesus came to preach the good news to the poor; the one who loves the poor was the builder of the church. He purchased this right by his own blood (Matt. 16:18; Acts 20:28). No one has the right to start a church as a divinely approved institution (cf. 1 Cor. 1:10-13). Christ, the Son of God, is the only one qualified, and he has established his church (cf. Eph. 4:4; 1:22-23). The church belongs to Christ on the basis of these gospel truths. He died for it. He built it. He lays down requirements through which people can belong to him. The church belongs to Christ. He is the head of the church (Col. 1:18). The church that belongs to Christ began on the day of Pentecost as recorded in Acts 2. The Lord's church was founded by Christ through the preaching of the apostles in Jerusalem, corresponding to Old Testament prophecy (Is. 2:2-4).

In Ethiopia there are few churches thinking they are the founders and the church planters. If the theology of the Church of Christ is not right, Christians may miss the truth. Being saved is the way to membership in the Lord's church (Acts 2:47). There should be no mistake as to the method by which salvation may be realized. A person must have faith in Jesus as the Son of God (John 20:30-31; Jn. 8:24), repent of sin (Acts 17:30), confess that Jesus is Lord, believe that God raised Him from the dead (Rom. 10:9, 10), and be baptized for the forgiveness of sins (Acts 2:38; 22:16). When a person is saved according to the Lord's commands that are in the New Testament, when he is baptized into Christ (Gal. 3:26-27), they are at that time a member of God's church (Eph. 5:23). The Lord adds to their number

day by day those who are saved according to the book of Acts 2:47 (“What Is the Church of Christ?”).

The Bible says that any person is a member of the universal church when they come to Christ. Once a Christian is a member of universal church he qualifies to be a member of any local church ("Burluson"). The Lord's church honours the authority of Christ. From the start, the church respected the Lord as the head of the church, for “they devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers” (Acts 2:42). The church has a divinely appointed mission (Matt. 28:19-20; Mk. 16-16). In submitting to the Lord's authority, Christians ought to worship according to the New Testament (Jn. 4:24; Col. 3:16-17). In subjecting themselves to the headship of Jesus, congregations of the Lord's church must govern themselves according to the New Testament teaching (“What Is the Church of Christ?”).“What Is the Church of Christ?”)

Some churches in Ethiopia were named after pastors. People are not looking for the Church of Christ or Christ-centered. They go to the church because they like the pastor and prophecy or worship styles so that the pastor can meet their needs. The church of Christ is not a church of Mr. X or Mr. Y, rich or poor. It is inclusive because the mission is the whole world. The vision is not to build a church but to plant. “We put so much into our buildings and rituals. We build beautiful church buildings. We have fancy altars with gilded candles. Pastors sometimes wear robes



and stoles. But what makes a church- any church-a true church is the presence of Jesus Christ!” (Tennent, “Who Just Moved into Our Neighborhood?”).

The church leaders use different titles including pastor, visionary, and apostle. Some do not qualify for the title but use the name to attract attention. It is common in Ethiopian churches that a person starts as a visionary or a pastor when he starts a church, and after a while he calls himself a man of God and starts healing and giving his account so that people will give financial donations. Ministry in the church should be simple and easy to understand. The church leaders are confused and confuse other members. Today the church has members who are confused about the truth because of the church leaders.

The church of Christ theology tells three things. First, the church belongs to Jesus. He built the church. Someone could plant a new church building but not build a new church. Second, the ministry is divine revelation, not of human origin or from an evil spirit. Third, the mission of the church is the whole world. Any person can be a member when they get saved and baptized.

### **Incarnation**

“In the gospel, Jesus, who is at the right hand of the Father, comes to that lowest place of suffering to rescue us and to redeem us for himself.. Although the Lord dwells on high, he not only looks down and sees the lowly; he becomes one of the lowly” (The Mystery 29, 2018). In Moody Hand’s book “incarnation” is a term used by theologians to indicate that Jesus, the Son of God, took on human flesh. This is similar to the hypostatic union. The difference is that the hypostatic union

explains how Jesus' two natures are joined, and the incarnation more specifically affirms His humanity.

Jesus came to be one with people. The purpose of the incarnation was not to taste food or to feel sorrow. The Son of God came in the flesh in order to be the Savior of mankind. First, it was necessary to be born "under the law" (Galatians 4:4). Everyone has failed to fulfill God's Law. Christ came in the flesh, under the Law, to fulfill the Law on people's behalf (Matthew 5:17; Galatians 4:5).

Second, it was necessary for the Savior to shed His blood for the forgiveness of sins (Hebrews 9:22). A blood sacrifice requires a body of flesh and blood. This was God's plan for the Incarnation: "When Christ came into the world, he said: 'Sacrifice and offering you did not desire, but a body you prepared for me'" (Hebrews 10:5). Without the Incarnation, Christ could not really die, and the cross is meaningless ("Enns").

Third, in Christianity, the word "incarnation" is used to express the idea of Jesus Christ coming to earth in human form. The word is a Latin term that literally means "the act of being made flesh." This Latin term was used in John 1:14, which speaks of Jesus who became flesh and dwelt among people.

Theologically, the humanity of Jesus is an important aspect of His earthly life. "The ministry we have entered is the ministry of Jesus, the son, to the Father, through the Holy Spirit, for the sake of the church and the world"(Seamands 48). In fact, salvation completely depends upon Jesus coming to this world in human form. Romans 5:8 clearly states, "God shows his love for us in that while we were still sinners, Christ died for us." His love was fully displayed in taking on human form

and allowing this form to be destroyed as a sacrifice on humanity's behalf (Isaiah 53).

The incarnation is valuable in many ways. In it we discover a God who loves humanity so much that He came to earth and took on a human form on their behalf, ultimately to give up His life to pay for their sins and offer them eternal life with Him. As John 3:16 declares, "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life." Love is the driving force behind incarnation. Jesus could live as Lord forever without incarnation, but the love He has brought Him to this world. God showed His love by sending His son to this world. As a Christian leader it is good to follow this pattern. Being a leader is not being a boss but coming down to the level of the people who are served.

### **John: Washing Feet**

Jesus washed the feet of the disciples in the upper room during the Last Supper, and this is significant in three ways (John 13:1–17). For Jesus, it was the display of His humility and His servant hood. For the disciples, the washing of their feet was in direct contrast to the attitude of their hearts at that time. For people today, washing feet is symbolic of their role in the body of Christ. It is important to consider why Jesus washed the feet of the disciples and the meaning of performing a foot washing service during the yearly commemoration of Jesus' death.

In the 13th chapter of John Jesus performs a simple act of washing with His disciples during His last few hours on earth. It reveals not only his true character but the character he wants all believers to develop. Jesus' act of humility teaches so

much and is so critical to the life of a Christian that he commands all those who follow him to do the same (Ojuroye).

What an example Jesus left for all Christians. This is an amazing because the Lord and saviour of all washed the feet of disciples. This is impossible to understand without the help of The Holy Spirit. Christians have no room to complain or feel they are better than others.



**Figure 12** Jesus washing his disciples' feet

The account of Jesus washing his disciples' feet is one that comes to mind perhaps more than any other of Jesus' acts with the exception of the cross. Humble service is so important, and yet so difficult to perform consistently from the heart. The Lord became man and washed the feet of disciples. There is an amazing lesson Christians have to learn from this passage: humility is one of the requirements for Christians.

### **Onesimus: The Book of Philemon**

Street children have lost their way in life, as well as their values and their sense of worth as individuals who have been created in the image of God. Their purpose as valuable members of families, communities, and societies has been obliterated.

The book of Philemon shows that any person who accepts Jesus Christ as their personal savior changes from slave to son then to brother or sister. They will be a child of God and a partner of Christians in the mission work. There are a few main themes in these verses (Philemon verses 8-11; 12-16; 17-21). First, Onesimus became a child of God (8-11). The writer wants Philemon to consider him as a son in Christ. Onesimus became a son of God (v. 10). He is useful (v. 11). God sees all slaves as children, brothers, and partners, and all are equal. Paul does not order but he appeals Philemon because of love (v. 8 and 9). Being a son of God makes a big difference. "Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God" (John 1:12).

Next, Onesimus became brother (12-16) (2). Paul wants Philemon to change the relationship between him and Onesimus from owner and slave to brothers in Christ. He sent him back with the letter (v. 15) He wants to keep Onesimus so that on Philemon's behalf he, Onesimus, might minister to Paul in his imprisonment for the gospel (v. 13). Philemon may have Onesimus forever. Being a child of God and Christian fellowship is not for the short-term.

Onesimus is special to Paul and much more to Philemon (v. 16) To be brother you have to be born from the same father. In this place when Paul says my child, Onesimus, whom I have begotten, he is saying that he shared the gospel and Onesimus became the child of God. "The redemptive movement culminates in the New Testament where Paul pleads with Philemon to release Onesimus from slavery and relate to him on the basis of Christian brotherhood"(Tennent, "Slaves, Women

and Homosexuals”). As brothers they have a relation to one another, but they do not have an agreement. This leads to the next point, which is partnership.

Onesimus is a partner (v.17-20) (3)/ Paul wants to take care of any crime Onesimus committed. Philemon welcomed and accepted Onesimus as Paul because Onesimus became partner with them too. Paul and Philemon are Partners (v. 17).

**Table 2: Onesimus a slave**

Onesimus was a slave	
1.	Became a child of God 8-11
2.	Became a brother in Christ 12-16
3.	Became a partner 17-21

Paul thinks that Onesimus either wronged Philemon or owes him money (v.18). For Paul that is not the issue, but he says “anything” charge that to my account. It is not clear why Onesimus ran away, Paul doesn’t mention it. These are three themes in this letter: Onesimus became a child of God; Onesimus became a brother, and Onesimus became a partner.

**Who are Children on the Street?**

“Street children are some of the most vulnerable children on the planet”(“The Facts about Street Children”). Youth homelessness and street children are phenomena experienced worldwide not only in developing countries.

Definitions of "street children," "homelessness," and "youth" vary across countries and cultures, as do the causes of homelessness and the associated problems.

Estimates of the numbers of street children range from 10 to 100 million. The

majority being located in major urban areas of developing countries. By region, estimates include about 40 million in Latin America, 25-30 million in Asia, and over 10 million in Africa. Boys predominate (71-97%), but girls often have more difficulties (*Street Children Are Our Responsibility : The Standard*).

The majority of street children are homeless because of family breakdown. Their parents are either dead or divorced. Their homelessness can also be due to poverty, food crises, or civil war or armed conflict. Natural and man-made disasters can also lead to homelessness along with dislocation through migration.

Children on the street in Addis Ababa are those who have lost their relationships with God, their parents, and society and have no communication with them. They are marginalized without holistic ministry, which means they did not get any opportunity for special care and counseling.

It is important to understand the term street children. According to UNICEF's definitions, street children are "those who are from age 5-17, and who have no adequate basic needs." (Parveen) These documents also suggest there are two categories of street children: children of the street and children on the street. Children of the street are those who have no home and no one to look after them, and children on the street are those who work on the street and go to their parent's home at evening for the sake of shelter. The same is true with the street children of Addis Ababa. Some of them go to the street to look for food for themselves and for their family and return home at dusk, and others are those who run away from their homes and make their lives on the street for themselves.

It is extremely difficult to count the number of street children as they move around during the day and hide when they sleep. United Nations' estimates put the number of children living on the streets of the world's cities at 100 million; other estimates are closer to 200 million. ("The Facts about Street Children") The amount is increasing, and some educators and researchers believe it could double within a generation unless effective action is taken.

There appear to be increasing number of younger and younger children reduced to street-living. Most street children in poorer countries are boys; poverty often drives them onto the streets. In developed nations, the majority of runaway, homeless young people are girls (Teressa Akuma Tefa (Rev.)).

The concept "street children" can be hard to define. The European Federation of Street Children defines it as "an extremely vulnerable group of children, living in most severe situations well beyond the usual notion of 'poverty'. They face a gross violation of their human rights, such as violence, sexual exploitation and abuse, chemical additions and numerous other human rights violations(MAZZILLI)." Similarly, UNICEF has its own way of defining street children. UNICEF has made a distinction between the two significant categories of "children on the street" and "children of the street" (European Commission's Communication on the Rights of the Child (2011-2014) ("Ghimire").

Children on the street are those who are abandoned and battered by family and society. They grow up knowing little about love, kindness, justice, or security. These children having a "legacy of abandonment spelled out in such words as rootless, worthless and homeless." They are children who must fight every day just



to find enough food to survive and who constantly are on the move in search of shelter, often finding none (*Kilburn 196*).

The meaning given to the term “street children” varies widely across countries and cultures. The term generally refers to children who live or spend a significant amount of time on the street of urban areas to fend for themselves or their families. This also denotes children who are responsible adults. There are three broad classifications of children considered street children:

1. Children on the street or children with regular family contact. Most of the children work on the streets because their families need money to survive.
2. Children of the street or children with occasional family contact. These children work on the street, do not go to school, and seldom go home to their families. These children are from poverty-stricken families; if they are to survive, they are faced with the need to find food and shelter daily.
3. Children in the street or children with no family contact. These children consider the streets their home. Here they seek shelter, food, and a sense of belonging among peers. Some are orphans whose parents have been killed in war or have died from illnesses such as AIDS. Others have been abandoned by parents who were unable to care for them.

The orphan of the Bible is a child who has lost a father. UNICEF and other international organizations use a very similar definition. An orphan is a child who has lost one parent (single orphan) or both parents (double orphan). Of the more

than 132 million children classified as orphans worldwide, only 13 million have actually lost both parents. Evidence shows that the vast majority of "orphans" are living with a surviving parent, grandparent, or family member ("Orphans").

Vulnerable children are those children who are determined by their community to be in the greatest need. The term "orphans and vulnerable children" or OVC is often used to describe children who have lost one or both parents, children whose parents have become too ill to care for and protect them, children living in extreme poverty, or children suffering from illness or disability. It is important that programs address both orphans and vulnerable children together. When programs target, for example, "AIDS orphans" only, they create problems by both privileging and stigmatizing the children receiving assistance (Cox).

### **Reasons Children are on the Street**

There are various reasons why a child is on the street. Studies from Nepal show the most common reasons that children are on the street are poverty, family conflicts, and the pursuit of freedom. In Nepal a child is not born as a street child. Each child has their own story about becoming a street child, willingly or forcefully. The major reasons are a lack of awareness among parents, family disintegration, domestic violence, poor economic conditions, lack of proper child-centred interventions in rural areas, weak education system, unsafe migration, a growing attraction towards urban cities, and peer influence. Similarly, children were employed as workers in restaurants, factories, transportation services, housekeeping, and as carriers and rag pickers. They are all exposed to exploitation

and abuse due to the long working hours, extra workloads, low wages, and verbal, physical, and mental harassment (Ghimire).

Bryant L. Myers mentions four types of poverty: physical, social, mental and spiritual (Myers). According to the writer there are three factors that contribute to poverty: familial, social, and psychological issues. Other writers just mention two factors. Children choose to be street children because of economic factors such as poverty, a low living standard, and an obligation to work at early age; familial factors like conflicts in the family, domestic violence, abusive parents or step parents, and lack of love, care, and affection; social factors such as pressure from friends to leave home and the attraction of city life to those residing in rural areas, and psychological factors like the longing for freedom and independence or the need of more love (Mugove and Lincoln)

Whatever factor sends them into the street, street children are children who lack self-esteem and respect from others. They are deprived of future opportunities and social interaction. Their lives are very difficult because of their vulnerability to various kinds of abuses, homelessness, their stressful pasts, violence, exploitation, lack of opportunities, malnutrition, stigmatization, and diseases. It is not clear how they survive or how they are perceived by society. According to various studies on street children, the majority of the Nepali street children are gainfully employed either legally, illegally, or partially legally. Working in the street environment becomes their way of surviving and is hazardous and risky because it involves begging, picking up plastic items, collecting money in public transport, washing plates, pick-pocketing, or garbage collecting for negligible amount of money and

without any working regulations, any rights, or any rest. This clearly highlights them as being misused (Loknath Ghimire).

Reports reveal the complexity of the push and pull factors that pose a risk to the health of street children. These factors include poverty, divorce, separation of parents, death of one or both parents, economic decline, single-parent households, child abuse, neglect, alcohol abuse, school dropout, family size and traditional values. While on the streets they become victims of circumstance.

Children are exposed to street life in many ways. Some of the factors emanate from situations beyond their control and others are a by-product of the society or the environments they live in, whether it seems attractive or not in the child's mind. The factors which are thought by the researcher to be the most prevalent in the study are given below.

**Extended Family.** Having a large number of children strains the capacity of the family to nurture and care for the children. In developing countries, the problem of high population size is large. In such countries the living standard of the society is very poor. There is not sufficient food, clean water, or health care and no proper education. This increases the number of street children (Osoro).

Many families do not care much for family planning, even if they have a large family which they do not have much income to support the basic needs of their children and their school fees. Large family size could bring poverty on the life of that family. Children may face street life in order to escape from this poverty and earn money through jobs on the street (Komu and Ethelberg).

**Divorce.** Family is the first level of organization in any community. When this organization is in trouble, then the whole system will be in trouble, including the children. The cause of divorce is often poverty, and when a family is disintegrated due to divorce, the children may be exposed to street life.

The Oxford dictionary defines divorce as the separation of spouses for various reasons and in various ways. There are two types of divorce: fault and true divorce. In fault divorce at least one of the spouses is the wrongdoer, and sometimes the marriage relationship ends simply because it is needed (Blackburn).

After divorce often women will marry another husband, and the husband also takes a new wife. This leaves the children motherless or fatherless. The breakdown of marriage which results in separation and divorce may cause stress. Under this condition single mother may tend to neglect their children while the father-substitutes are motivated to physically or sexuality abuses their stepchildren.” Anyways, the children will in no way be comfortable with the stepfather or stepmother, which has a high probability of forcing the children to street life.

**Addiction of Parents.** The addiction of parents to things like chat, alcohol, cigarettes, and narcotic drugs like cocaine contributes towards the number of street children by forcing the children to run away from home. Especially when husbands adapt to this kind of behavior, unnecessary spending beyond the family’s capacity often occurs which ignites conflict between the whole family. This leads to a shortage of money for the children’s needs. In return, this addiction encourages the children to leave their parents.

**Unemployment.** Besides the mental and moral effect that unemployment brings to the family, the dismissal of one or both parents from their jobs, automatically decreases the income of the family. Stephan Linder and H. Elizabeth Peters state that large families with unemployment run into problems of diminished material resources. As a result, the family has a problem supporting their children. This forces the whole family to look for their own food, and many children fall onto the street (Lindner and Peters).

**Peer-Influence.** Children of similar ages will knowingly or unknowingly drive one another to multiple evil acts which cause harm to their moral values and their future vision. This may be because of low mental development, lack of know-how, emotional feelings, or physical growth. Unfortunately, they call one another to become street children.

**Physical and Mental Abuse of Children.** Child beating and insulting has a strong effect on the life of children. When mothers or fathers verbally or physically abuse their children, their action brings psychological suffering to the children. This has a high tendency to force the children to run away from their homes to street life.

Although there are many factors for driving children to street life, the most important ones have been discussed here. The research has gathered that child abuse, particularly sexual abuse, has been found to be the most prominent factor for exposing children to street life. Similarly, being an orphan, poverty, large family size, divorce, parental addiction to drugs, unemployment, peer-group influence and physical and mental abuse are other leading factors that drive a number of children to street ("03-The Impact of HIV and AIDS on Children").

## **The Consequences of Street Life**

There are different reasons that force children to street life in Addis Ababa, Ethiopia. Street life also has a number of consequences that will be discussed next.

### **Psychological Depression**

In Addis Ababa, most children are suffering from the trauma of depression. The literal meaning of depression is sadness, gloominess, and low spirits. Depression affects individuals physically, emotionally, and spiritually. Information gathered from different churches in the city strengthens this fact, showing that these children on the street are in the midst of this problem and suffer from psychological depression.

### **Disappointment and Discouragement**

The suggestions made by the different writers indicate that the culture and socio-economic condition of society is not appropriate for street children. Thus, they are always being challenged and are exposed to several problems. “The need to carefully think through our contextualization of the gospel is more important now than ever given the globalization of our world” (Bevans). This also indicates that they are marginalized due to lack of support for one-time problems and a lack of access to education, information, and communication. The research has also observed that a number of children are suffering, and their expectation and hope for their future life is not bright. They are absolutely discouraged with their life currently and also think that it will continue to the future (Obioha).

### **Despised and Neglected**

Webster's New Dictionary defines despise as dislike, which means having no respect for somebody, whereas disregard means leaving out of consideration. In both ways the two are similar. Street children are neglected and disregarded by society because society has negative attitudes toward them. They are unwanted, and society look at them as pick-pocketing and stealing (Neufeldt et al.).

Proper care and treatment are not given to street children regarding their physical, spiritual, social and emotional care when they are abused. This indicates that they are out of the consideration of society. Most of the time, society thinks that the status and the rights of street children are not equal with other children in homes. This implies that they are excommunicated from the benefit of social interactions. Many street children are beggars who spend their days walking on the street asking for food. The family is the first and basic socializing institution in the process of a child's growth and development, but street children are facing many challenges that contradict with this fundamental rule of family. Being out of consideration of society is one of the consequences of driving children to street life.

### **Exposure to Health Problems**

Life on the street is very difficult for all children, and their daily meal consists of others' leftovers. This is inadequate for their daily nutritional needs and leads to serious problems. Beside the inadequacy of good food, street children are often addicted to drugs. Smoking cigarettes, chewing a chat, which raises blood pressure(Ermias Dage), and drinking alcohol are the major substances that are used by street children. Most of the street girls are victims of child prostitution as well. All these bad habits lead them to have health problems. The most serious of the



health problems are abdominal, respiratory tract, and sexually transmitted diseases including the epidemic of HIV/AIDS. Therefore, health problems are one of the effects of the challenges of street life on the street children in Addis Ababa.

**Lack of Love towards Others**

Loving others is a basic and important matter for any person to live in society, and it is also a biblical principle which is given for all human beings (Matthew 22:36-40). Most of the time, street children are rejected, which leads them to feel unwanted and that nobody understands them. They are always seen as enemies. Society at large views those living on the street negatively and as thieves and troublemakers. These children are destined to be rejected rather than being loved and supported.

A study of street children in Asia concludes that the breakdown of traditional family life and community values and structures are major factors in the increase of children on the streets.

**Table 3: Victims of the Crisis of the Family**

In the US	Field workers estimate that there are 300,000 child prostitutes, male and female, under the age of 16.(“Analysis   The Bogus Claim That 300,000 U.S. Children Are ‘at Risk’ of Sexual Exploitation” 19, 2015) Most of these children have escaped neglect or abuse by their parents, only to be exploited by other adults.
In Britain	Each year more than 7000 children are so badly hurt by their parents that they need medical treatment.

In Australia	According to the Human Rights Commission, some 500,000 children are homeless and over 20,000 children cannot live with their own families because of emotional, physical and sexual abuse and neglect. (“Australia’s Children, Homelessness” 03,2020)
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Children give many reasons for being on the street. Most children living on city streets claim breakdowns in their family structure, poverty, physical or sexual abuse, parental exploitation, armed conflict and war, natural and human-caused disaster, famine, dislocation through migration and substance abuse by parents as some of the reasons for living on the streets provides a similar perspective from his work with street children. (Fagan 17, 1995) Many of street children come from large families that are disorganized and not well supervised by adults.

In Ethiopia there are many reasons for street children to come out to the street, but poverty is the main one. Rhee, the writer of *Loving the Poor, Saving the Rich*, Poverty is an important word for a relief and development agency. They exist in response to the material poverty of the time. Helping the poor is what they do. Poverty is a word, however, whose meaning is taken for granted. Everyone knows what poverty is when they see its images on television or hear its stories; they recognize poverty with ease.

Like so many ideas, the meanings ascribed to an abstract noun reflect a way of looking at, thinking about, and making sense of the world. When considering

poverty and the poor, it is important to identify assumptions and look for blind spots.

From the very beginning of the Christian movement, how to deal with riches and how to care for the poor were important aspects of Christian discipleship and were thought to express. As frequently noted, Jesus's teachings in the Synoptic demanded a kind of discipleship that barred any competing commitment to peoples or things other than himself, including money and possessions. This study examines the ways that early Christians interpreted, applied, communicated, and struggled with what they understood as the Christian mandate regarding wealth and poverty while they were still "Strangers" in Greco-Roman society. It shows how early Christians adopted, appropriated, and transformed the Jewish and Greco-Roman moral teachings and practices of giving and patronage, as well as how they developed their distinctive theology and social understanding of wealth, the wealthy, poverty, and the poor ("Land, Poverty and Livelihoods").

Housing is the most vulnerable single possession of the poor in urban areas. In urban areas, a house is equated with land for rural people. A house is an asset that can be used not only to protect oneself from the vagaries of weather but also to generate income. Renting the house is also an important source of income.

In a focus group discussion, a house was identified as one of the assets of the poor. The others being health, children, and their own labor. The house mentioned could be one's own house in some cases or a Kebleke owned house in other cases.

Street children survive by doing many stressful things. They get addicted to criminal behaviors such as theft and robbery. They start begging for food, money, and shelter which also includes acts of self-mutilation and self-humiliation. They start using drug as a business, which is illegal, and also take them, which is very bad for their health.

In the recent past there has been increased abuse of the rights of children living and working on the streets. A particularly troubling example comes from Bangladesh where they are beaten, given heavy work without pay, for little pay, or in exchange for food, and shot at by security personnel. Some have died, and others have been injured, poisoned, or called names, and their opinions are not considered when working with them. They are also ignored by the services which should be giving them service.

### **The Responsibility to Street Children**

Faith based organization and churches have a responsibility not only to their churches members. They have more responsibility than their local church. They should make a plan to reach unreached people as that is Biblical. The government is another responsible body. Since it is chosen by people, it has a responsibility to all groups of people. Finally, the community has a responsibility to look after neglected and rejected groups of people.

The physical condition of street children is not very good. They have poor hygiene and sanitation. They lack food which leads them to a poor diet. They have a lack of shelter from the environment and suffer from natural disasters and bad weather. They may also lack positive attributes, such as good manners and social

skills. Faith based organizations, government, and the community all have responsibility to children on the street.

### **Methods for Approaching Street Children**

Viv Grigg mentions in his book that the urban poor are an unreached people group. It is good to use Jesus' approach to reach them. The book describes efforts to discover universal principles for church planting among the poor (Grigg 291).

Know the language of the children. They develop their own terms for places, people, and events, particularly danger signals. By knowing their slang, someone can get to know them better and understand how they perceive things and how they survive. Speaking their language makes it is easier to enter their inner world. "The first step to learn the language and culture of the poor" (291).

Memorize the name of each child. Know the kinds of work they do and the games they play. Try to join in on these activities. If they are scavengers, join them in one of their sorties; if they push a cart, accompany them and discover what it is like to push carts. If they are playing hid-and-seek, volunteer to be "it."

Try to avoid giving money to the children. When they ask, try to find out what they need it for. If it is really urgent, like helping someone who is sick, try to take the sick person to a health facility. If a child is hungry, buy food instead of giving them money.

When a child makes physical contact, do not wipe the touch away; this would be perceived as insult. Instead, try to reciprocate the touch of the children. Touch can make them feel loved.

Refrain from sermonizing, especially during the initial stages of interacting with street children. Draw from the children their ideas of what they consider to be good or bad. When the children start to talk about their problems, listen attentively. Ask open-ended questions that they cannot answer with a yes or no to be rewarded with more details about their situations and needs.

Children are also quick to point out that they dislike a street educator who makes promises but does not keep them such as not showing up as promised or one who constantly preaches and moralizes, always finding fault in everything they do.

Children receiving help on the streets report that they prefer a non-threatening and sincere approach. They do not want someone coming on strong or probing, questioning, or investigating their activities. Being relevant in meeting the children's needs is crucial, too. They want protection from the police and other sources of harassment, food, and encouragement in what they do well.

Children also prefer an outreach center that is relevant to their needs. This includes having the center located near them. Since many need opportunities for earning an income, they appreciate it when the center can provide income-generating opportunities. They prefer a simply furnished facility, one they do not need to worry about getting dirty or breaking valuable items inside. Adequate space is a much appreciated luxury, especially when children spend most of their time in cramped, overcrowded conditions. Good food is another strong magnet to draw children into centers for assistance. Many children are hungry most of the time. They do not, however, like it when the staff is served better food.

Ask permission from the children when you want to communicate with their parents or visit in their home. This is a sign of respect for the children. Validate the information that the child provides by comparing it with that given by the parents. Often a child gives incorrect information on the family, not because he or she is trying to be dishonest, but because of problems stemming from psychological needs. Children sometimes paint a horrible picture of their families to solicit sympathy. There are those who claim they are orphans when they are not. Many children, because of their early experiences, even “murder” their parents in their thoughts.

Introduce yourself courteously to the parents. Do not display an air of authority or create an impression that you are blaming the parents for the plight of their children. They, too, are often victims of poverty. If the parents are busy doing something or are working, do not pull them away from their activities. Just request to speak to them at a time when it is convenient for them. After the first visit, always make a follow-up visit. Future visits can become more personal, carrying the conversation from the superficial toward the real or essential issues.

During home visits avoid promising parents any material or financial help, and do not blame them for the dilemma of their children or sermonize on their behavior. It is far better to be an example of moral behavior rather than to preach about it. Offer advice only when it is solicited. Workers also need to be careful that they are not carried away by the emotions of a parent. If parents begin to cry, let them. Stay calm and direct the conversation.

### **Strategies to Help**

To become a worker among street children, Matthew 9:35-37 and James 1:27 indicate one primarily needs a calling, a motivation, and a God-given desire to reach street children. The ministry needs, and the children require, long-term, committed workers who are willing to work together as a team. To be an effective worker with street children, an individual must first have a personal calling from God. Such a calling will enable workers to persevere, even when things get difficult. Workers must be spiritually, mentally and physically strong in order to engage the city and the city's poor (Kilbourn, Phylli 119).

Workers also must form biblical attitudes toward their ministry and the poor. The attitude and presentation of street workers are vitally important for effective ministry. The primary obstacle to successful programs is often a workers' attitude.

Team members contribute a variety of spiritual gifts to a ministry. A street worker or street educator is someone who reaches out in ministry to children who make the streets their home. Street educators first need to identify their target audience, which is the street children who are in need of assistance.. Becoming "team players" in ministry rather than "lone rangers" is also requirement. As in any ministry, the highest goal is to have a team. Some options for street children include reintegrating them with their families, helping them be self-sustaining through small business or education, and finding them a place to live like a halfway house or foster care.

One reason for trying to do something for the children is concern for the future. When children are neglected on the street, there are consequences for the



future of society. When young children fight with knives, they may be violent when they grow up. Concern for street children is mixed with personal concern and concern for other children. The instinctive reaction is drawing such children back into society's way of life and values and reintegrating them into society and into schools. So they can live in the way that childhood ought to be. Often the automatic reaction, like the reaction of the authorities, is how to keep the children off the streets. People would be less disturbed if street children were made less visible. As responsible persons, it is time those who work with street children to stand up and speak out for the voiceless and take up initiatives that will see street children being humanely treated. There must be a plan for every child because they are the future.

All those factors that put children on the street and the things that happen there can hinder any chance children could have to live normal lives with their families. Children should be encouraged to become aware of their rights in regards to education, proper health care, and a decent standard of living.

Awareness and counseling for those at risk can prevent more children from going onto the streets. Social workers must meet with street children in the streets to establish relations of trust and friendship. They should focus on community and street children participation and try getting the child back into the community or with their family, if possible. Day care centers should be established that will provide a supportive environment with access to food, clothing, medical examinations, hospital referrals, counseling, and literacy classes as well as vocational training opportunities. The awareness of community members such as

police officers, health professionals, teachers, parents and children and social workers should be raised.

All children should have security. They should be able to play games and have fun. They should be improving themselves at school. Children should not have to earn their own living. They should be clean and wash regularly. They should be healthy and get help immediately when they are sick. These are the fundamental rights of children, and street children appear to be denied some or all of these rights. Partly out of sympathy, and partly out of a sense of guilt about their own comforts, it offends people when they see children deprived of these essentials of childhood ("Pastoral Care and Counseling").

These strategies are based on principles that have been agreed upon and endorsed by a broad constituency of community and faith-based organizations, foundations, and international agencies serving children. They serve as a guide to best practices for those who are funding or implementing responses to children in need ("The Forsaken Children in Ethiopia").

1. Engage children and youth in the decisions that affect their lives.
2. Ensure access to health care, life-saving medications, and home-based care.
3. Focus on the most vulnerable children, not only those orphaned by HIV/AIDS.
4. Provide day care and other support services that ease the burden on caregivers.
5. Provide material assistance to those who are too old or ill to work.
6. Protect children from abuse, gender discriminations, and labour exploitation.
7. Reduce stigma and discrimination.
8. Strengthen the capacity of families and communities to care for children.

9. Strengthen the ability of caregivers and youth to earn livelihoods.
10. Support HIV prevention and awareness, particularly among youth.
11. Support schools and ensure access to education, for girls as well as boys.
12. Support the psychosocial, as well as material, needs of children.

### **Research Design Literature**

As Sensing mentions, pastors, church leader and D.Min. students have to be involved in the project they do, hoping to effect change through the specific plans of action they have in mind. While this might be different from one pastor to another, examples include training teachers, improving their preaching, preaching on different topics (holistic), introducing a new social justice program, or addressing issues of inclusivity (xxvi). The study in this case may produce one truth which is supported by the study. This is said to be common in D. Min projects, “The pastor-student already lives and works within the context (xxxvi).

### **Summary of Literature**

God’s thoughts and men’s thoughts are different. People in the church including church leaders may not understand what the Lord thinks. It is very clear in the Bible because of the current situation in Ethiopia people want to leave aside what the scripture says and want to do what they feel is good.

True worship is both good doctrine and action, which is helping the poor, widows, and orphans. There is no halfway to worship God. Both have to be done in worship. If it is just good doctrine without action then it is not true worship.

Requirements for church membership are an obstacle. Money is an obstacle for Christians all the time. The biggest challenge today for the churches in Ethiopia

is seeking money. In many churches if they know believers do not have salary, it is hard to be a member of the church. They do not want to spend time with the poor. Things are very expensive in Addis Ababa, Ethiopia. To cover house rent and pay staff salary, money is a must. If the members are poor, there is no way to pay bills. There is a big challenge in some church to look after the poor.

Pity and penny must go together. A person who has pity for the poor and has no money for them cannot help them. If they have money and do not have a passion to reach vulnerable and street children, nothing will be done either. Not one or the other but it is a must to have both to reach the poor.

Strength and humbleness must be balanced. Having power does not mean authority to oppress others, but it is good to help other people who are in need.

The belief in equality of all people is important. All human beings are created in God's image (Gen. 1:26-27). As Paul mentions the slave Onesimus is a child of God, brother, and partner with Paul and the master Philemon. Our Theology must be correct and equal distribution of rich and poor.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY FOR THE PROJECT**

#### **Overview of the Chapter**

This chapter describes the research methodology to discover how churches can take care of vulnerable children on the street. There will be a brief review of the nature and purpose of the project which will be followed with different research questionnaires. This questionnaire will then be given to a focus group and interviewees. In addition to questionnaires there will be descriptions of the participants. At the end of the chapter, there will be a section on the reliability and validity of the project design, data collection methods, and analysis.

#### **Nature and Purpose of the Project**

The topic of this project is how churches care for vulnerable children who live on the streets of Addis Ababa, Ethiopia. The number of street children in the capital of Ethiopia is growing all the time. There are many reasons children move into the streets of Addis Ababa, Ethiopia. Some of the reasons are divorce, poverty, peer pressure, and HIV/AIDS. There are more than 60,000 street children living in the city of Addis Ababa (Habtamu and Adamu 4). Similarly, the numbers of people with great prosperity and Pentecostal churches are growing rapidly. The new churches are full of youths who want to worship God and experience Pentecostal ministry. Most of these churches are Pentecostal and preach prosperity, and their worship is all about feelings, but they do not welcome vulnerable children who live on street. The number of churches in Addis Ababa, Ethiopia who are involved in helping these groups of children are very few.

The purpose of this project was to provide a workshop on ministry about the vulnerable children who live on the street of Addis Ababa, Ethiopia to the local churches of the city in order to provide them with a working knowledge, a biblical/theological motivation, and useful approaches for offering spiritual, relational, and material care through their churches to these children. At the end of the training the churches will have enough knowledge to work with vulnerable children. They will be motivated with biblical and theological teaching to do more than what they are doing now. They will be giving care to vulnerable children on the street; and they will take care of the spiritual, relational, and material needs of children on the street.

### **Research Questions**

**RQ #1. Before the training what were the knowledge, attitude, and behavior of the church leaders who participated in a workshop on effective ministry to vulnerable children who live on the street of Addis Ababa, Ethiopia?**

A pre-test was administered before the training. The pre-training research question one focused on biblical and theological knowledge and the attitude and behavior of pastors before they come to the workshop. Pastors and church leaders who were in the training will answer in detail about their knowledge, attitude, and behavior concerning vulnerable children on street. This measured their knowledge, attitude, and behavior. It highlighted certain themes in the upcoming training. Of the twenty different questions, questions 1-10 were knowledge-based, 11 to 15 were attitude questions, and the last five questions focused on behaviors.

**RQ #2. After the training what were the changes in knowledge, attitude, and behavior of the church leaders who participated in a workshop on effective ministry to vulnerable children who live on the street of Addis Ababa, Ethiopia?**

Research question two was addressed by the post-test given immediately after the workshop. Asking the same questions before and after highlighted the differences and similarities of knowledge, attitude, and behavior, influenced by the workshops. Qualitative questions about the quality and impact of the workshop were added to the post-test.

**RQ #3. What aspect of the training did the most to change the knowledge, attitude and behavior of the church leaders who participated in a workshop on effective ministry to vulnerable children who live on the street of Addis Ababa, Ethiopia?**

Research question three was addressed by a focus group. The focus group was formed using some from the participating pastors and some of the church leaders. Two children who lived on the street and were not welcomed by churches also participate in the focus group. They shared their needs with the pastors and church leaders so that they can take the decision seriously. The focus group considered which part of the workshop changed their attitudes the most. The focus group consisted of two pastors who have been working with Onesimus Children Development in the last few years and two children who have been in the program and are currently members of different churches. There was also a few staff members who have been struggling to place children into churches, and three

people who came from the training. The total number of focus group members was be nine. Altogether there are five questions focusing on the knowledge, attitude, and behavior changes of the pastors and church leaders.

### **Ministry Context**

Ethiopia is an African country where the population is over a hundred million. What makes Ethiopia unique is that Addis Ababa is not only the capital of Ethiopia but welcomes the government of all African leaders as the headquarters for Africa. It is very encouraging seeing that the government is trying to react to the number of vulnerable children on the street. However, the goal of the government is to clean out the city, not to bring permanent change in the life of children. It is common in Addis Ababa to see the police chasing children off of the streets, which are their homes. Most of the churches are prosperity churches which focus on wealth and people who are rich. As a result, they do not have ministries to address vulnerable groups.

The vulnerable children who live on the street include full timers, who live on the street day and night and part timers who live with their guardians at night and beg on the streets in the daytime. There is a third type of group which is irregular, who sometimes live at home and sometimes on the street.

There are many embassies in Addis Ababa, and African leaders hold many meetings there. Because of these meetings, most of the time some streets will be closed, and vulnerable children will be cleared off from streets. It is a shame, but the city leaders want people to think the city is peaceful and quiet.



The government is giving special focus to children on the street because of political unrest. Some political parties use children on the street to accomplish their own purposes. Addis Ababa is full of extreme attitudes, even to murder. Different political parties will give money to kill people. These people are against the current leader (*BBC News*). Street children are the most vulnerable group of people. They are easy to cheat, and they are willing to do whatever they are asked to do.

The Ethiopian government tried to get children off of the street to make peace in the country, but many more children are coming into the city ("Addis Ababa Takes off 2,000 Street Children"). Sadly, what the government is doing is not a long-term solution.

Churches must also help remedy this situation. It is not only the responsibility of the government but of many different parties. It is also a fact that sometimes churches are the cause of the problem instead of the solution. For example, sometimes when there are Muslim holidays, people come from rural areas to get free food and money by begging on the street. The same situation occurs when there is an Orthodox Church holy day. On those days there will be beggars in line waiting for people to change their money and to distribute it to all who are sitting at the gate waiting for food and money. Some will wait throughout the entire day. The experience of giving money to the beggars on the street and at the gate of the churches is good for people who come to the mosques and churches, but it teaches the children bad behavior. People become lazy and desperate. They do not work hard, but they travel here and there to different churches just for a start.

Only a few evangelical churches want to do special activities on their holy days (Christmas and Easter). Most Prosperity churches do not have any program, and they do not even welcome street children at all. Once again, quite sadly, their goal is to make money for themselves, not to preach the good news to the poor.

## **Participants**

### **Criteria for Selection**

Ethiopian Churches are led by church elders, but there are a few which are led by pastors. Only a few pastors have been working closely with children who live on the street, and a few leaders have been leading churches for three years or more. This three-year requirement governed who participated in the workshop. The criteria for selection for the workshop was pastors who have been working closely with children at risk and leaders who have been leading churches for three years or more. A leader and a pastor from the same church could participate. The reason why the researcher selected pastors and leaders from the same church is that most Ethiopian churches are led by elders (leaders). Pastors are just full time and work on the spiritual side of the church ministry. All administrative activity decisions are made by church elders and leaders. As a result, the combination of these two (a leader and a pastor from each church) made an effective workshop.

### **Description of Participants**

There are different participants who were in the workshop including one from each denomination leader and two from para-church organizations who have been working with vulnerable children who live on the street and are a part of one church. All the rest were pastors and church leaders. Seventy percent of the

participants were male, and thirty percent were women. The total number of participants was twenty. There were two vulnerable children who lived on the street to give their testimony and three staff members from Onesimus. Except for the children, all other participants were over the age of thirty.

### **Ethical Considerations**

All the information from participants was secured and kept in a safe place. All hard copies were in the office in a drawer and electronic copies had a password. There was a confidentiality agreement with each participant to show them that all their information is safe and secured. There are few pastors and leaders who signed the agreement. But unless they gave permission to share their responses publicly, those responses remained confidential. It is true that unless the researcher took notes, the findings could be easily forgotten. All the notes were taken while the participants were talking. The participants were told that notes were being taking, and there was a separate notebook not to forget what was discussed. The notes taken were secret. They signed the agreement.

### **Instrumentation**

There are three research instruments used for this project (pre-test, post-test and focus groups questions: Appendix A). There was a workshop for pastors and church leaders. There was a pre-test and a post-test questionnaire with the pastors and church leaders. The questionnaires were used before and after the workshop. There are five church leaders and pastors with two vulnerable children who were in the focus group. The session lasted for one to two hours. During their discussions, the researcher took notes both on what they said and on personal observations.

## **Expert Review**

The researcher's coach Dr. Jeff Hiatt and Dr. Ellen Marmon reviewed the pre and post-tests, as well as the focus group questions. The researcher got a chance to talk with both of them face-to-face while in his second residence. Both of them gave very helpful ideas about this project. At the second residence the questionnaires were nearly complete. Both reviewers received them via email and gave me feedback which further helped to shape the questions. In addition to the two people above, Dr. Seble, a teacher at Evangelical Theological College in Addis Ababa, helped the researcher see things in an Ethiopian context. He took a few courses with her when he did his graduate classes. Her teaching specialty is vulnerable children.

## **Reliability & Validity of Project Design**

There is a saying in Ethiopia, “weeds of the country are eaten by the oxen of the country.” This project is about churches which care for vulnerable children who are living on the streets of Addis Ababa, Ethiopia. Both the workshop and focus group were composed of pastors and church leaders who are from Addis Ababa. In the training and focus groups there were vulnerable children who lived on the street and some of the Onesimus staff who have been working with them for more than five years. This helps them to speak the truth to each other.

The answers of the pastors and leaders for the questions before and after the workshop showed their knowledge, attitude, and behavior. Especially asking the questions and getting the responses showed the progress on their knowledge,

attitude, and behavior. Some of the trainees participated in the focus group, which gave more time to discuss specific topics.

### **Data Collection**

This project was an intervention that engaged in qualitative method. The researcher's job was to select participants in the workshop and to prepare questions for the pre-test, post-test, and the focus group. The actual training took place on the subject of effective ministry for vulnerable children who live on street. The researcher also took notes during their discussion.

Before the workshop began, there was a clear explanation of the goal of the workshop, how to take notes, and that the training was different because it focused on a few churches and studied a specific topic: the plight of vulnerable children who live on the streets in Addis Ababa. The topic of this workshop was a study on how churches care for these vulnerable children.

After explaining the purpose of the workshop, the study started when the participants were asked if they understood the workshop's purpose and if the purpose of it was clear to them. They were also invited to ask any question that came up as the workshop progressed. The chairman said he would make his best effort to answer it for them. This discussion of policy on questions was presented at the beginning of the workshop. It was also explained that the same questions would be asked after the workshop using the post-questionnaire, and that the questions would be the same except for the last two. This was all explained before the workshop so that they could consider them during the workshop, knowing that the same questions would be asked after the training. After this discussion, all the participants were very clear on the process. When

finished, the pre-questionnaires were collected, and the workshop continued. As mentioned earlier, the post-training questions were given to everyone at the beginning of training. Except for five participants, all of them answered the post questions immediately after the workshop. Two of them sent the documents by telegram, and the other three gave them to the chairman in person.

A meeting with the focus group was scheduled for immediately after the post-questionnaires were answered, but it was late in the day, and some of them were late to finish the post questionnaires. In addition, some of them had to take taxis to get home. Because of that an appointment was made to do the focus group on another day of the week. All of the selected pastors and leaders came on time for the focus group which was held at the Onesimus Ministry headquarters. Since the chairman was observing during the discussion and answering their questions, he did not want to miss being there. The discussion was recorded which helped him to study their responses by listening afterwards.

### **Data Analysis**

There was an effective workshop on the expectations for churches which care for vulnerable children who live on street of Addis Ababa, Ethiopia. The trainers were two pastors who were on street, Pastor Million from Kolfe Kale Hyiwet Church and Evangelist Million from Bole Kale Hywet Church, and two experts in the field, Joe and Mike, who have been working for more than ten years with these children. The researcher also participated.

Since the same questioners were given to all participants of the church, it helped measure their knowledge, attitude, and behavior before the worship and after

the worship. This research looked for things which stayed the same and things which were different.

The data was given a detailed interpretation through evaluation, taking the reader into the setting being described. Also, it is not simple narration that merely explains the information but also explores the deeper and often hidden meanings behind the words, gestures, actions, and practices observed during the project. The interpretations of all answers were based on the context of the pastors and church leaders in Addis Ababa.

Before the data was organized, it was read and re-read many times and on different occasions. This helped the researcher understand the context in which the document was formed. Moschella's three ways to read the data were used in data analysis (Sensing 196). First was a literal reading to highlight particular words, phrases, language, interruptions, and gestures. Second was an interpretive reading of the data to select and organize the documents to implied or inferred meanings. Third, a reflexive reading brought to bear the researcher's personal feelings and understanding of the data.

In general, the data analyses were based on the answers to the questionnaires and from the discussions of the focus group. Through these means an understanding of the extent of their knowledge was obtained. The difference in their answers to their pre- and post-questions helped to see the growth in their knowledge and also in their attitudes and behaviors. The focus group also aided the growth in their knowledge and in their attitudes and behaviors. This was made possible because there was a debate between pastors and leaders. When all the data was gathered

both from the focus group and the questionnaires, they were analyzed according to themes and emerging patterns.



## **CHAPTER 4**

### **EVIDENCE FOR THE PROJECT**

#### **Overview of the Chapter**

Addis Ababa, Ethiopia is a city in Africa and the capital of the African Union. It is an important administrative center not only for Ethiopia but also for all of Africa. The churches in Addis Ababa are of different denominations. There are many good churches that love the Lord and accomplish His mission; however, there are a few that preach a prosperity gospel and do not understand the mission of the church-at-large. One of the church's missions is to reach groups that have not been introduced to the gospel. One of the largest groups of the unreached consists of orphans, street children, and poor children, all vulnerable children. They are the most forsaken and rejected children in Addis Ababa. Most are not welcomed at churches in Addis Ababa.

This chapter provide a summary of a workshop given for church pastors and leaders on effective ministry to vulnerable children who live on the street of Addis Ababa, Ethiopia. These pastors and church leaders were given questionnaires' before and after the training. There was a focus group as well. Data was collected using qualitative questions and in the focus group. This data will be analyzed at the end of this chapter.

#### **Participants**

Pastors and church leaders are the key people in Ethiopian churches. In Ethiopia most churches are led by church leaders who are often the Elders. This workshop focused on these leaders. The goal of the questionnaires was to discover

the knowledge, attitude, and behavior of these leaders before and after the training. There were twenty pastors and church leaders from ten different denominations, and there were also a few others who came from non-governmental organizations. The invitation was sent out through phone calls, by letter, and in person. All twenty pastors and church leaders and the others were willing to come to the training. The trainers were the ones who were working directly with the children in the churches and non-governmental organizations (NGOs). Of the main participants, 14 (70%) of the participants were men and 6 (30%) were women. Only two of those invited were not able to come, and, despite saying that they would send representatives from their churches, none of these were present. There were pastors who showed interest in the training and wanted to send more people. So, as soon as it was clear they were not coming to the training, others were invited. The total numbers of attendees were 23. All of them paid close attention and were active participants in the workshop. In summary, here are the lists of different denominations and the number of people who attended the training:

**Table 3 the lists of different denominations who attended the training**

<b>Item Number</b>	<b>Denomination</b>	<b>Number of Attendees</b>	<b>Remarks</b>
1	Addis Kidan Baptist Church	4	
2	Kale Hywet Church	4	One was a trainer.
3	Mekane Yesus	2	

4	Meserte Kiristos	2	
5	Winner Chapel	1	
6	Full Gospel	2	
7	Onesimus Ministry	4	
8	IEC	1	He is a trainer.
9	New Church Planting	2	One was a trainer.
10	Head Office: Addis Kidan Convention	1	
<b>11</b>	<b>Total</b>	<b>23</b>	

### **Research Question #1 Description of Evidence**

RQ#1: Before the training what were the knowledge, attitude, and behavior of the church leaders who participated in a workshop on effective ministry to vulnerable children who live on the street of Addis Ababa, Ethiopia?

The researcher explained clearly what the purpose of the training was when each invitation was given and mentioned to the pastors and leaders that the training was different from other trainings they might have attended or presented in their own churches. The goal of this training was to do more research on the attitudes and actions of a few churches towards the street children and the poor. After hearing the purpose of it, they all showed interest in the workshop.

Except for the two who did not attend on the training day all the participants answered the questions. The first question was that what does the term, “vulnerable children” mean? Seventy-five percent (75%) of them said that the word “vulnerable” applies to disadvantaged children, deprived women, and marginalized people. They defined “street children” as homeless ones who are exposed to severe poverty, addictions and abuses.” Fifteen percent (15%) of them answered that children on the street are orphans who have no parents. Some of them mentioned orphans who may have one parent. Seven percent (7%) answered that the word vulnerable means addicted, abused, or disabled. Three percent (3%) mentioned these children as having spiritual problem or who even might be possessed by an evil spirit (the devil). All agreed that these children are hopeless.

According to the pastors and church leaders there are a few reasons why “Street Children” run away from their homes. Some of these reasons are addictions, hunger, divorce, and abuses. Interestingly, they place the blame primarily on the children, not their families. Indeed, they see this as spiritual warfare. They mentioned that children on the street are poor and homeless and have no support at all. They lack food, clothing, and shelter.

All the participants know where to find street children. They named some places in Addis Ababa, Ethiopia.

In summary, ninety percent (90%) of the participants said children are living on the streets due the following causes:

- Parents or relatives are unable to raise their children and cannot provide basic human needs because of poverty and the poor economy.
- Child trafficking and child labor.
- Family discontinuity because of divorce, death, or mistreatment by their families, parents, or guardians.
- Peer pressure.

The other ten percent (10%) mentioned COVID-19, war, national politics, mental disorders, abuses, addictions, and searching for freedom as causes.

Less than one percent gave a few Bible verses to explain it. Here are their answers:

- The Bible underlines the fatherhood of God for the fatherless (Psalm 68).
- God ensures that the vulnerable people and children receive justice through offering His love to them by fulfilling their basic spiritual needs (Deuteronomy 10:18, Psalm 10:14).
- God instructs that his people should take care of the vulnerable ones (Deuteronomy 14:29).
- Knowing and worshiping God demands that knowing who God is and what He instructs. “Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction and to keep oneself unstained from the world” (James 1:27).

- The Bible teaches that the church should provide shelter, food, and clothing for the needy ones including vulnerable children according to Matthew 25:35-40
- The church should be the voice for the voiceless including these vulnerable children (proverbs 31:8-9).

Almost all of them mentioned that vulnerable and street children were not included in the sermons in their churches. Less than one percent mentioned that once a year their churches preach on vulnerable and street children, and only in a special event. The special events are the holy days like Christmas, Easter, and New Years. The majority of churches have a children's program that meets every Sunday morning. There is also a prayer and intercession time for children in the church. Two of the participants mentioned that they never heard about street children in their church and only knew of them by seeing them on street.

Concerning future plans the answers were the same, and most have no plan at all. However, there were three churches which did. All the rest mentioned that they have no plans to preach about vulnerable children in their churches.

The participants' greatest expectations from the workshop were:

- Knowing about the current status of street children in Addis Ababa.
- Identifying the potential problems of streetism.
- Knowing about the current church response regarding street children.
- Having a practical model as to how to address street children.
- Practical suggestions about how the church could become a home for the homeless (street children).

- The researcher’s personal view regarding street children.
- The conceptual framework for effective ministry to vulnerable and street children.
- Practical ways in which the church could play its role in this problem.

Half of them had taken training on vulnerable children in their churches in the past, and the rest has not taken this type of training before.

When it comes to the church’s role, they had three opinions. A few of them answered “yes, we have been participating as a voice for vulnerable children,” but most of the remainder answered, “no, we have not been a voice for street children.” Since the question is asking specifically about vulnerable and street children, almost all of them agreed that they have not been a voice for street children. Two of the participants mentioned that they were not sure about it.

Here are the responsibilities of the church mentioned by the participants:

- The church should be the first responsible entity to work in addressing vulnerable and street children. It should be God’s faithful ambassador to fulfill the great commission by loving God and people as the golden commandment requires (Matthew 22:37-40).
- The gospel is for all people, and street children are in God’s master plan for evangelism and mission work.(Coleman 27) The church should give her attention to addressing and nurturing these children. It is mandatory that the church should open her eyes, her hands, and her heart to welcome them. The church ministry should be an

inclusive ministry without any reservation to serve all generations regardless of their social class. To solve this problem, it is extremely important to have a ministry within the local church which focuses only on street children.

- The children need nurture and guidance. The Bible says in the book of Proverbs 22:6 (ESV), “Train up a child in the way he should go; even when he is old, he will not depart from it.” That means children need solid structure to keep their physical, emotional, social, and spiritual growth on an upward track. This means the church must be present in their lives, supporting their growth and development, and leading by Godly example.
- The church should reflect the love and care of Christ through serving the whole person. It must mobilize its members and resources to produce sustainable support and permanent change.

Almost all of the people who participated in the workshop did not know how many children live on the streets of Addis Ababa or in the rest of the world. Three of them referred to it, but their answers were not the same. They were guessing and giving different numbers by using the internet.

The church has good experience in sending missionaries to different places, but they are certainly not sending missionaries to the vulnerable children and those living on the street. According to the responders, raising awareness is extremely important. They believed it would mobilize the church for this particular ministry. However, they do not think that there is currently such conviction in the church.



Once a year the churches sponsor an event to welcome street children, but on a regular basis they do not have enough confidence to welcome them into their churches or homes. The church should be opened for everyone, including children at risk. The problem is such ministry requires special attention and methods. Such awareness and preparedness should be brought in by the church leadership.

As leaders, the participants believed that their roles in supporting the vulnerable and street children were these:

1. *Prayer is important.* The participants began to see that there is a spiritual war which causes children to run away to the streets and so become homeless even though they have homes and families.
2. *Working on parenting is important.* Parents and families are primarily responsible for the children. Thus, parents are the most important factor in raising children.
3. *Equipping church leaders and pastors* through workshops, seminars and training helps them learn to give proper attention to the vulnerable street children.
4. *Raising children's ministers* who have a passion for the voiceless and homeless.
5. *Working on prevention of streetism* with concerned stakeholders like government officials and through government policy.
6. *Working together with organizations* that have similar visions to eradicate poverty and streetism.

7. *Make their churches aware of these children*, to establish teams to address the need of the children and to facilitate sources to support this work effectively.

One hundred percent of the participants did not like the term “street children.. They suggested using “homeless” or “children on the street.” The Amharic term explains this more. “Godana Tedadari” means a group of people who live on the street or get income from the street.

The group observed both good and bad things. Good things that they observed included individuals who have compassion to vulnerable children and give some daily bread to the street children. There are also some people who give clothes and shelter by allowing them to live at their homes. Most religious people support them during holy days. Muslims, especially, are involved in providing food on their holy days. People migrate from rural area just to get food on their holy days.

The bad things that they observed are that most people ignore and neglect street children. They blame and accuse them for any mistake which might happen on the street. In addition, due to security purposes, police officers and concerned bodies make efforts to keep them from living on the streets. Sadly, most street children have addictions and participate in robberies, smoking, beating each other, begging, and so on. However, they are also beaten by policemen and are abused and neglected by the community. And finally, this dark list: they are victims of sexual harassment, rape, car accidents, and even death.

The intervention of the church becomes a matter of life and death. The church can reach and serve them in the following ways:

- Reflecting Christ's love and care towards them by opening its doors so that they will feel acceptance and belonging in the house of God.
- Mobilizing and organizing its members to welcome them through empowering community-based support and care mechanisms.
- Ensuring sustainable projects that can change the life of vulnerable street children through making strong networks with governmental and non-governmental organizations

According to those interviewed, there is a need for raising awareness and internalizing vision to highlight the urgency of reaching this people group. They do not think that the church is ready to serve children on the street right now. In order to make the church ready more work needs to be done.

Before the workshop, very few leaders and pastors thought that the training would change their mind. However, here are some additional suggestions given by them as to what they might do:

- Develop a curriculum or teaching material to preach and address the church's response to street children.
- Organize regular workshops and events to address issues related to street children.
- Establish committed and well-trained teams in the church which are responsible for street children projects.

What the vulnerable street children say:

- They want to be understood and treated as human beings through genuine love and family.
- They need holistic development that fulfills their spiritual, social, psychological, and economical needs.
- They want to grow with their own families or relatives through knowing their own identity, but only if their basic human needs are met.

### **Research Question #2 Description of Evidence**

RQ#2: After the training what were the changes in knowledge, attitude, and behavior of the church leaders who participated in a workshop on effective ministry to vulnerable children who live on the street of Addis Ababa, Ethiopia?

The post-test questions were distributed to all participants after the training. Most of them answered right away, but a few of them took them home and returned them within three days, as requested. The participants gained more knowledge of vulnerable and street children from the training. They almost all gave the same answers for at least a few of the questions. According to their answers, there are big difference in their knowledge, attitude, and behavior before and after the training.

Here are a few differences and similarities:

1. When asked to name a place where one can find vulnerable and street children a few places were mentioned in the initial questionnaire.

However, they now believe that they have received knowledge that these children can be found in many places.

2. They learned that there are a few children who ran to the street searching for freedom.
3. Another reason why children are on street is to make income for their families. In this case children have responsibilities to their families. This is the opposite of a normal lifestyle where the parents are responsible for producing income.
4. Their knowledge of a biblical perspective on this issue increased. They were shocked to see the truth from the Bible that all are adopted by one God. One of the topics in the training was adoption. All are adopted and have needs, as do these vulnerable children. Every individual needs help from others. That touched most of the participants, and some cried.
5. The training also included testimonies of pastors and of children who lived on street. The pastors and church leaders were very affected by this as well. Some of them were repenting because of the way they had viewed these children.
6. Their approach to children on street was not clear before the training. Afterward, they had many good suggestions for action:
  - Praying is the first step
  - Then listen to them, instead of just speaking. One of the best ways to come down to their level is to arrange chairs at their level.
  - After listening to their situation, give them options: Do they still want to live on street, or do they want to change?

- If they are willing to change their lives, there are ways to help. Two possibilities are financial support and counseling.
7. Create a safe place for them in the church. Some of them have never heard that the church is a safe place for vulnerable children.
  8. Almost 90% of the participants wrote that they have plans now to reach these children with the word of God. Two of them wrote a strategy which included praying and preparing themselves to reach these children.
  9. Seventy percent mentioned on their answer sheet that they think the church should repent and that they need a paradigm shift. They mentioned that the church has forgotten that all souls are equal. The churches' priority is building and reaching people who have money.
  10. They appreciated the training and asked if this kind of training and awareness creation could continue in the church.
  11. Half of them thought the training should continue right away. However, immediately after the training, half of them mentioned that change takes time, it does not come over night.

The pastors and church leaders think that the church should strategize about how to meet and serve street children. They believe that three things are very important to have to serve them:

1. Spirit of Conviction: without deep conviction, no one can serve street children. The conviction should be that they are created in the image of God and Christ died for them. They are worthy to be served by the

church. Regardless of their destitute situations, street children need to be valued, for they are valuable before the eyes of the Lord.

2. Spirit of Compassion: When Jesus saw people scattered like sheep, he showed compassion. Without a spirit of compassion, it is not possible to serve street children who wear dirty clothing and have unclean hair and bodies. They live on the street; they lie down on the street, and they are exposed to various problems. The spirit of compassion should move the heart of the church to serve them.
3. Spirit of Commitment: serving others requires great commitment. More importantly, serving street children needs deep commitment. Raising the commitment to serve street children is incredibly important within and outside the church. Without deep commitment, it is not possible to serve them. To achieve this, the information about their condition and the need for their salvation must be regularly taught.

One of the pastors showed his commitment by saying, “Since God called me to serve Him and his people, serving street children is not an option. It is mandatory. Thus, as a church leader, I have to raise proper awareness within and outside the church and I have to mobilize other church leaders to be a voice for the voiceless.”

The participants found these aspects of the workshop helpful:

1. It gives basic information and awareness about the vulnerable street children situation.

2. It challenges the Ethiopian Evangelical Churches to have God's intention towards them.

3. It encourages and shows possible and practical ways that non-governmental organizations, churches, and other concerned bodies can play a significant role in sustainable care and support of vulnerable street children.

4. The workshop leaders were rich in experience. It was wonderful to get knowledge from them.

Some ways the participant suggested to improve the training included:

1. Some of the trainees complained that their own churches were mentioned by one of the pastors during the training. It felt more like blaming the churches than being constructive. Churches do not need to hear this from the workshop leaders. It is better to show the need and the way instead of judging the church for not working.
2. The workshops needed more time. The pastors and church leaders think that it contained too much information for such a short time. Three days to a week was mentioned as being a good length for the training.
3. The worship curriculum is very important and should be incorporated in an on-going way in churches in all parts of the country and especially where the vulnerable street children problem exists.
4. The worship needs a larger budget so that well-organized proposals can be prepared ahead of time.



5. It is important to invite government bodies.
6. Selection of participants could be improved by inviting key church leaders who have high influence or by including two church leaders and one pastor instead of one pastor and one leader as leaders and elders have more power in Ethiopian churches.
7. Some part of the training was too detailed for top leaders to gain much.

### **Research Question #3 Description of Evidence**

What aspect of the training did the most to change the knowledge, attitude and behavior of the church leaders who participated in a workshop on effective ministry to vulnerable children who live on the street of Addis Ababa, Ethiopia?

The date for the focus group questions discussions was Friday, October 15, 2020 at the Onesimus head office after a few days of the training. A list of participants and responses to the focus group question follows.

#### **Focused Group Members with their Code Names**

1. NMK
2. TAL
3. AAK
4. MDF
5. EKK
6. BKA
7. WTK
8. EDK

9. HSF

10. TDA

11. LDM

The first question asked what the Bible says about vulnerable people and children: The participants answered:

- Proverb 9 says that children need protection and voice. Christ has room for children. As any human being they need holistic development.
- John 14 emphasizes Christ's promise that He never let them alone as those who do not have fathers and mothers.
- John 21 indicates that children are vulnerable when exposed to diverse problems.
- The Bible commands people to stand and be a voice for vulnerable children.
- Mathew 25 teaches readers that they need to help the needy people. The Bible does not speak only about the great commission and great commandments but also about great concerns.
- Proverbs 31:29 also warns believers to stand up for children's rights and needs.
- James 1:27 underlines true worship (religion) is helping orphans and widows.

The second focus-group question asked how Jesus ministers to vulnerable children. According to the participants this happens in the following ways:

- Children were the main focus of Christ's ministry. Jesus was near to vulnerable children.
- Christ had a good heart and love for children. He had a great concern for them and knew that they were vulnerable.
- Children had a great place in God's Kingdom and Christ's ministry. They are in God's eternal plan of salvation. Jesus knew that children are valuable and have capacity. Disciples and the Jewish culture did not have a place for children. Luke 9:48 says welcoming children is honoring (welcoming) God.
- Jesus Christ ministered to children because they are part and perhaps even the main focus of His ministry.

The third question asked what they considered the church's responsibility when working with vulnerable street children. Responses included:

- The church should empower families to nurture children at home, as Ephesians 6 states. The church should teach Christian families how to help them grow according to the word of God. The church must give priority to children but the church is not fulfilling its responsibility to give proper care and support to needy children and poor people.
- The church must follow Christ's ministry style towards street children.
- The Church's responsibility should be based on Christ's life and teaching. It should reflect the love, care, and support of Christ for street children and all needy people.

The fourth focus-group question asked if their churches welcomed vulnerable children or street children into services and members' homes. Various participants responded:

- The church seems to have closed its doors on vulnerable children.
- The church lacks proper attention and understanding about ministries for street children.
- They are treated wrongly so that the church does not have the courage to minister to them accordingly.
- The church has room for children, but when it comes to street children both the church and its members are not willing to welcome them.

The fifth question addressed ways that the churches are lacking towards vulnerable children in vision and mission, in finance, and knowledge, skill, and strategy for approaching them. Detailed responses follow for each.

- Vision and Mission:
  - The church lacks the vision and passion to welcome street children. The church needs to have the passion to evangelize children correctly.
  - The church's vision for street children should follow a spirit of conviction, compassion, and commitment. The church needs to know that children are created in God's image so that it can have genuine compassion to love and minister to them.

- They say that they do not see a clear and practical vision towards street children. The church has missed its vision and its mission when it comes to these vulnerable street children.
- Finance:
  - The church may allocate a budget for a children's ministry in general, but that is only for the children of the church. For street children, there is no budget allocation.
  - The innermost churches do not allocate enough budget to serve the street children and find ways to create sustainable support projects. Due to this, those who have this vision are not able to serve them as they should.
  - The church does not allocate enough money for a children's ministry in their church. There should also be a budget to work with the vulnerable children. The pastors lack vision and finance too. They believe that if they have true vision without finance, they cannot serve the children. They don't consider other ways of procuring the things they need.
- Knowledge, Skill, and Strategy:
  - Street children ministry requires professionals who have the knowledge and skill to serve the whole being of children. The church needs psychologists, counselors, and other professionals to understand and serve street children.

- The church has become unable to empower its members who may have great knowledge and skill to help the vulnerable /street children

The next question asked focus group participants to compare the ministries of the churches with the ministry of Jesus. Some of church pastors and leaders think they cannot compare but can contrast between Jesus' ministry and churches' ministry. They offered a strong contrast:

- Churches' Ministry:
  - Lacks true love and care for vulnerable and street children.
  - No true passion and love for vulnerable and street children.
  - No open door especially for the poor.
  - Neglects vulnerable children.
- Jesus's Ministry:
  - Christ has a great heart and a place for poor.
  - His love for all children is amazing.
  - Christ's ministry has room for vulnerable and street children.

The final focus group question asked for solutions to fill the current gap between needs and services. The participants had a number of ideas for how they could serve vulnerable children in the church.

- The church should come back to Biblical norms and a Christ-like ministry towards vulnerable and street children.
- The church, including all Evangelical Church's fellowship in Ethiopia, must work together to serve vulnerable and street children and find possible ways to serve them.

- The church should cast its vision and challenge its members to participate in working with vulnerable and street children.
- The church needs to support research that can help its projects, especially on prevention mechanisms.
- The church must focus on ministry to vulnerable and street children through providing resources in collaboration with governmental and non-governmental organizations

### **Summary of Major Findings**

1. Lack of knowledge: There is not enough teaching on the topic. There needs to be creation of awareness. The church needs to teach her members about vulnerable children as they currently do not think that it is their responsibility. No pastor preaches about it.
2. Leadership problem: There is a disagreement gap between pastors and church elders/leaders. The leaders are focusing on church programs and the pastors are focusing on ministry.
3. Incorrect theology involved: Instead of looking for souls they are looking for money, wealth, and prosperity.
4. Misunderstanding and misuse of the great commission: Instead of making disciples and focusing on evangelism, they are working at programs which are valuable only within the church. Their programs must focus not only on children but on their families as well.
5. Poor planning: Instead of planning according to what the Bible says and what is based on Jesus' ministry, they have their own way which is not Bible based.

## **CHAPTER 5**

### **LEARNING REPORT FOR THE PROJECT**

#### **Overview of the Chapter**

A few of the churches in Addis Ababa, Ethiopia, might have a clear mission, but most of the other churches preach the prosperity gospel. Because of that, they are missing one of the greatest problems in all of Addis Ababa. Most of them have no clear mission toward the vulnerable children and the children who are living on the street. Many of these children are now orphans, either because their parents have lost track of them or because something has happened to their parents. In many cases the parents simply no longer want the children. On the other hand, many children no longer want to live with their parents. The pastors and the church leaders have taken many different training programs in their churches, but most of them have not taken a training on vulnerable children and children at risk. Most of the research for this paper comes from workshops given to ten different churches of different denominations all over the city of Addis Ababa.

These pastors and church leaders took a training that offered on “Effective Ministry to Vulnerable Children.” They were given questionnaires before and after the workshop to see how much knowledge had been gained in it and how their attitudes and behaviors had changed because of it. One of the main purposes of the workshop was to enable changes in those leaders who do not welcome vulnerable or street children into their churches. Based on data collection, the existing literature, and the answers of these pastors and church leaders, there were five major findings to this study. These are explained one at a time in this chapter. At the end of the



chapter, there are ideas for how different ministries can implement these findings. There are also limitations and unexpected observations. Recommendations and a postscript are at the end.

## **Major Findings**

### **First Finding: Lack of Knowledge**

The first finding of this study concerns a lack of knowledge. The leaders' and pastors' knowledge of vulnerable children is not adequate. They need someone to come with them and teach them from observation. This will provide the knowledge they need.

The pastors and church leaders in Addis Ababa have too little knowledge about vulnerable children. Even the knowledge they have does not prompt them to take or implement action. The knowledge they have is only head knowledge. They cannot apply it. Before the training a few of them had knowledge of vulnerable children whom they saw on the streets of Addis Ababa, but they never thought that it was their responsibility to care for them. A few of the churches were able to do special programs once or twice a year, but that is inadequate for the needs of these children. During the training the participants were emotionally touched. Some of them were crying and repenting. Indeed, their emotion was very touching. They asked what to do and how to do it. The training helped motivate them greatly. After the workshop almost all of them were ready to serve the poorest of the poor, the children on the streets of Addis Ababa.

Many of the pastors and the church leaders admitted that their focus had previously been that of reaching the rich, and that they had ignored the poor. This

led to an imbalanced mission. They focused on rich people for a few reasons including the fact that they are paying house rent which is very expensive and that the salary for the staff and their living expenses are increasing day by day. The only way to cover all these is to serve people with money, the rich, but even these seem to have no time to spend with the poor, no money to support them, and no knowledge or skill on how to minister to them.

Some of them know the truth but do not implement it. The Bible is clear as to whom the church should preach the good news. It is “for all.” As one writer said, “What amazes one again and again is the inclusiveness of Jesus’s mission. It embraces both the poor and the rich, both the oppressed and the oppressor, both the sinner and the devout”(Bosch 28). There is competition between churches about buildings, musical instruments, and worship styles. So instead of investing in the poor and bringing them into God’s kingdom, they are investing in more superficial things. After meeting with the church leaders and pastors it was clear that church leaders in Addis Ababa are confused and deficient in their knowledge concerning vulnerable children.

Churches in all parts of the world are awakening to the need to participate in world missions. It can be said, as never before, that the whole church is bringing the whole gospel to the whole world. This was what Jesus wanted when he commanded the men who became the first leaders of the church to go and make disciples of all nations. The sad fact is that the number of poor people is increasing. The challenge to missions is to show Christian compassion in ways that will help the poor escape from poverty while at the same time telling them about Jesus.

Roger S. Greenway offers two wonderful facts about the poor in the world. The first one is a connection between spiritual bondage and physical suffering and injustice. The second one is that the poor are the largest single group among all the people in the world who are outside the Christian faith. Together these two facts present a challenge. First, he explains that a look at a world map shows that those countries which are furthest from Christ and the gospel are also the poorest countries. Likewise, they are countries in which there is a great deal of oppression and injustice. There is a connection between spiritual bondage, physical suffering, and injustice. Second, he makes the point that some of the poor live in villages and some of them in large cities. According to him the poor are not only the poor but also the lost, and it is to them believers are called to bring the gospel and Christian mercy (Roger 175).

The world's great economic minds have studied and written thick books on the subject. Still, the world's rich seem to get richer, while the poor get even poorer. This may be an unsolvable puzzle (Roger 175–76). "I knew more about movements than anyone else I knew. But Knowledge was not enough (Addison and Ferguson 19). To reach people do not belittle any person, culture, or thing. Jesus asked one time, what will it be for a man if he gains the whole world, yet forfeits his soul? (Matthew 16:26). All the money in the world will not equal the peace that comes from knowing a God who loves ("Too Small to Ignore"),

A little knowledge without implementing it, it is dangerous The devil knows God but doesn't want to worship Him. Acts 19:13-16 shows this:

<sup>13</sup> Some Jews who went around driving out evil spirits tried to invoke the name of the Lord Jesus over those who were demon-possessed. They would say, “In the name of the Jesus whom Paul preaches, I command you to come out.” <sup>14</sup> Seven sons of Sceva, a Jewish chief priest, were doing this. <sup>15</sup> One day the evil spirit answered them, “Jesus I know, and Paul I know about, but who are you?” <sup>16</sup> Then the man who had the evil spirit jumped on them and overpowered them all. He gave them such a beating that they ran out of the house naked and bleeding. (“Bible Gateway Passage”)

According to these verses, the Devil knows Jesus and Paul, but he does not give glory to them. His knowledge towards God has no respect, and unless he worships and obeys God, it is only head knowledge.

The second verse from the Old Testament helps show poor children as God sees them. He loves them, and people must love them too in 1Sam.16:1-12:

I am sending you to Jesse of Bethlehem. I have chosen one of his sons to be king.”<sup>2</sup> But Samuel said, “How can I go? If Saul hears about it, he will kill me.”

The LORD said, “Take a heifer with you and say, ‘I have come to sacrifice to the LORD.’”<sup>3</sup> Invite Jesse to the sacrifice, and I will show you what to do. You are to anoint for me the one I indicate.”<sup>4</sup> Samuel did what the LORD said. When he arrived at Bethlehem, the elders of the town trembled when they met him. They asked, “Do you come in peace?”<sup>5</sup> Samuel replied, “Yes, in peace; I have come to sacrifice to the LORD. Consecrate yourselves and come to the sacrifice with me.” Then he consecrated Jesse and his sons and invited them to the sacrifice.<sup>6</sup> When

they arrived, Samuel saw Eliab and thought, “Surely the LORD’s anointed stands here before the LORD.”<sup>7</sup> But the LORD said to Samuel, “Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things people look at. People look at the outward appearance, but the LORD looks at the heart.”<sup>8</sup> Then Jesse called Abinadab and had him pass in front of Samuel. But Samuel said, “The LORD has not chosen this one either.”<sup>9</sup> Jesse then had Shammah pass by, but Samuel said, “Nor has the LORD chosen this one.”<sup>10</sup> Jesse had seven of his sons pass before Samuel, but Samuel said to him, “The LORD has not chosen these.”<sup>11</sup> So he asked Jesse, “Are these all the sons you have?” “There is still the youngest,” Jesse answered. “He is tending the sheep.” Samuel said, “Send for him; we will not sit down until he arrives.”<sup>12</sup> So he sent for him and had him brought in. He was glowing with health and had a fine appearance and handsome features. (“Bible Gateway Passage”)

If people have knowledge in their minds but do not have knowledge of how to accomplish their goal or a strategy for completing it, they are in trouble. In the above verses, Samuel has the knowledge of where the Lord is sending him and why, but what he was expecting was not the same as what the Lord had in mind. He had no luck finding David until the Lord spoke. He wasted his time trying all seven children of Jesse instead of waiting for God’s voice. This was true because he had already promised to show the one he should anoint in verse three. The Prophet Samuel did not see things as the Lord saw them. At the end he asked Jesse if he has any other child. Jesse showed him David, the youngest, and the Lord told Samuel he was the one God wanted to anoint. The way the church sees vulnerable children

must be changed. They must see them as the Lord sees them. Simply having a knowledge of how to work with the poor is not what is needed. Just as Samuel had to wait on God's word, God's direction is needed for work in the church.

This is illustrated in the New Testament as well. The disciples would not let the children come to Christ but Jesus said to His disciples let the little ones come to me. The church is making the same mistake today. Children on the street have no place in the churches in Addis Ababa. The church sees itself as too nice, too clean, and too proper to welcome them. It is not a safe place for these valuable children.

Jesus died for all, including vulnerable children. The church has to have a balanced mission for the rich and the poor. There is no difference in the knowledge of the pastors and church leaders in the Muslim churches and Orthodox people. Sadly, sometimes the different religious groups in Ethiopia are better about giving than evangelical churches. What the church in Ethiopia needs is not only the head knowledge, but heart and hand action as well.

Knowledge in the head without bringing it down to the heart is useless. The knowledge of the pastors before and after the workshop needs to come down from their heads to the heart and the hand. The above literature and these Bible verses clearly show that knowing something without applying it is useless.

There is not enough teaching and preaching about vulnerable children in the churches. The church needs to teach her members about vulnerable children. Pastors have to preach about it. They have to know how to serve including how to visit them on the street, do family assessments, and more than all of these, how to love, see, and care for them as the Lord does.

## **Second Finding: Leadership Problem**

The Lord wants the church to be led by visionary leaders. That is why Jesus Christ came from heaven, to be an example for today's church. To be a good church leader, a person must be a visionary, and their vision must be based on the biblical mission of the church.

In a few of the churches in the research, there is disagreement between pastors and church elders or leaders. The leaders are focusing on church programs while the pastors are focusing on day-to-day ministry. The debate between the two groups during the focus group discussion was shocking. The unity needed between the two groups to accomplish the mission was not there. This is partially because most Ethiopian churches are led by volunteer leaders and elders not by full-time pastors. Because of that many of the church leaders have more power than the evangelists and pastors.

Election time is coming in Ethiopia in a few months. This will include both national elections in the country and elections of the church leader. These elections are a big threat to the leaders because they do not want to leave their positions. The researcher is one of the candidates for the next election in his local church and is very frustrated with what is going on in the church today. There is no personal benefit of leading in the church; it is a chance to serve God. The reward will have to wait until heaven or until Jesus comes. A few leaders are fighting to take the position, and it would be okay if they had vision, mission, and goals for the church, but they have none.

The development of an effective, biblical mission should be the goal of every church leader. Warren Bennis writes, “The task of the leader is to define the mission.” (Malphurs 105) In addition, Peter Drucker, in *Managing the Non-Profit Organization*, states, “What matters is not the leader’s charisma. What matters is the leader’s mission” (Malphurs 105–06). Many churches today have a strategy, as expressed in their programs, but they have a vague, unclear mission. This does not make sense (108).

Leadership today is often viewed only in terms of the position and responsibilities one holds in an organization. The higher a leader is in the framework, the more important they are thought to be. Certainly, this is an important aspect of leadership, but when Christians look at leadership, they view it in terms of people rather than position (Fernando 21). “By leadership I don’t mean someone who occupies a position but someone who makes things happen” (Addison and Ferguson 95).

A ship without a clear direction finds itself hopelessly lost, not going anywhere. Church pastors, leaders, and their churches must have direction, and it is the mission that provides that important direction. Leaders in the Bible demonstrated a strong sense of direction. God gave Adam and Eve their mission in Genesis 1:28. Moses pursued with a passion his mission to lead Israel out of bondage to the Promised Land (Exod. 3:10). The same is true of Joshua (Josh. 1:1-5), David (2Sam. 5:2), Nehemiah (Neh. 2:17), and others. The Savior’s mission directed their ministry (Mark 10:45), and Paul was passionate about his direction throughout his ministry (Acts 21:12-14; Rom. 15:20) (Malphurs).



The leaders in this study did not have a clear vision. They are serving in the church because they have been chosen and are awaiting the end of their term. They need to be challenged to have clear vision of where they are taking their members. The pastors see the needs of the church more clearly than the church elders but still have no power or authority to change the church on their own. This is because many of the pastors are leaving the church because of the church leaders. Jesus was always building his ministry for the time when his disciples would have to take over his work and go out into the world preaching the gospel. This plan was progressively made clear as they followed him. Church leaders and pastors follow His footsteps and must do the same thing as Jesus did (Coleman, 71).

The problem of Ethiopian churches is a problem of leadership. Leaders do not know where they are taking the church, so they are not good examples and have no useful position or knowledge about leadership. They are confused and because of that are confusing the church.

### **Third Finding: Incorrect Theology Involved (GiGo Theology)**

There is a garbage dump in Addis Ababa. There are people who eat and spend their time in the trash looking for useful things from the trash. The old saying “Garbage in, garbage out,” reflects the idea that incorrect or poor-quality input will almost always produce poor output. Living nearby or eating from the dump would definitely make someone sick. It is the same with wrong theology. Incorrect theology will cause damage. Peter said in the book of Acts 3:6, “Silver and gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk!” and the lame man got up and walked. Though Jesus is not gold, he is worth

far more. He gives everlasting life. The prosperity gospel churches are looking for money, wealth and prosperity for their congregations and themselves instead of caring for their peoples' souls.

Malphurs makes things clear by saying some people make the opposite mistake and regard mission agencies as God's second best, a necessary evil, but God's plan is to use whatever resources are available. If the local church is available, he will work through it, but when churches do not do their job, God works through mission agencies and para-church groups like Onesimus Children Development Association and Onesimus Ministry. Sometimes they get the job done as well as or better than the churches. The church's mission is incarnational more than invitational (Malphurs 113). The church of Christ must be an example to others. The church must go out into and minister to the community, not wait for the community to come to it. The saddest part is that sometimes Onesimus bring children to a church, and it is not willing to minister to them. In that case they must step in and help the children, but these church people also need help becoming true disciples of Jesus Christ, for if not, there may be no one to serve these children properly

Malphurs makes this clear by saying a church that pursues any other mission is pursuing the wrong mission, no matter how honorable it may seem. For example, the mission of some teaching churches is to preach the Bible. The mission of some worship-oriented churches is to worship God. some churches' mission, often in smaller churches, is fellowship. Now, it is true that of these are good things that are found in the Bible, but, by themselves, they are not enough to serve the Great

Commission. The Great Commission is much larger than those actions. Their work may lead to its accomplishment, but these churches miss out on a large part of it (116).

“Our mission is to:

- Take and *mature believers* at home and abroad” (Anonymous).
- Know Christ and make Him known.” The Navigators and several churches
- Present Christ as Savior and pursue Christ as Lord. Ikki Soma Our
- Follow and make followers of Christ. Emmanuel and Jelena Ralevich (two Serbian Christians)
- Passionately follow and make followers of Christ. Anonymous
- Help our community find real life in Christ. Anonymous
- Provide the best opportunity for people to become fully devoted followers of Christ. Valleydale Baptist Church
- Lead ordinary people to extraordinary life in Christ. Hillcrest Baptist Church
- Be people who provide living proof of a loving God to a watching world. Sagemont Church
- Connect the disconnected into Christ-centered community. First Church Pasadena Lead all people into a life-changing, ever-growing relationship with Christ. Mobberly Baptist Church (Malphurs)

#### **Fourth Finding: Misunderstanding and Misuse of the Great Commission**

It is encouraging to see a few churches sending missionaries in and out of the country. However, very few churches in Addis Ababa are sending missionaries to very far places. Indeed, it is good to see the churches that are committed to the

Great Commission, but, aside from those few churches, there are several that misunderstand and misuse the great commission.

There are four main ways that churches do this. The first is prioritizing. As the Bible says in Acts 1:8, the church has to start the gospel in Jerusalem then to Judea, Samaria and to the ends of the earth. The churches in Addis Ababa are doing the reverse. Their focus is on unreached people groups who live very far from them. Second, they are being selective in where and to whom they share the gospel. This is the wrong target group. They seem to be neglecting one group to send missionaries to the near and the poor. They focus on the rich people who could support the church with finance, but instead they neglect the little ones. The third and the worst thing which is going on in Addis Ababa concerns churches that are not sending and sharing the good news with the unreached people groups but trying to win Christians from other churches instead. Youths especially are looking for the best preacher, the best singers, the best worship style, and the freedom to do and believe as they will. The fourth error is having the wrong purpose for church planting. The gospel is given to the disciples as a group (Matt 28:16-20; Luke 24:45-49; Acts 1:4-8; John 20:19-23). Michael Goheen is right. The Great Commission “is not a *task* assigned to isolated *individuals*; it is an *identity* given to a *community*” (Wax).

There is another misuse of the Great Commission, Jesus came for the lost. This is very clear from His birth up to His death. A few churches in Addis Ababa were not planted to seek the lost and make them true disciples of Jesus. Instead they are doing their own business by making money. When Jesus told his followers to go into the world and

make disciples, he was not talking to religious professionals, he was referring to people like Abram, Moses, and many others in the Bible who were men and women who love God and were willing to go when he called (Jr). “The Great Commission neither explains, nor exhausts, nor supersedes the Great Commandment. What it does is to add to the requirement of neighbor-love and neighbor-service a new and urgent Christian dimension. If we truly love our neighbor we shall without doubt share with him the good news of Jesus” (Wax). Looking for people does not mean looking for rich people, in fact, Jesus came to the poor. These poor are the poor in spirit and poor in income. Reaching the unreached does not require going far away. There are plenty of needy people nearby. In the book of Luke, the good news was proclaimed to the shepherds and widows and in Matthew to a tax collector. Luke included more than the other gospels about neglected ones. This research, the literature reviewed, and the Bible all clearly show that the Great Commission is for everyone.

#### **Finding Five: Poor Planning**

Almost all churches have plans. Indeed, that is their strength. However, their plans are not necessarily based on the vision and mission of Jesus Christ. Instead of planning according to what the Bible says and basing it on Jesus’ ministry, most plans found in churches today are for expanding buildings, purchasing musical instruments, and using new decorations in the church building. Some of the plans are just wishes and are not practical. If the Lord comes back, He will not ask about buildings and decorations in the church, but He will ask us about His mission and vision.

The Addis Ababa churches have very poor planning on evangelism and discipleship. Most of their concern is the worship program in the Sunday service. Even on Sundays they do not have the same pastor preaching. Pastors are rotated and have their own agendas on what topics to preach on. The church leaders and pastors do not know where the church is going. If they are asked, "What is your church's plan this year?" they may say what they wish to do, but not what the church has planned, because, in all likelihood, they have no plan. They do not worry about the spiritual growth of their church members. There is not continuous teaching from specific topics in the Bible. There is no Bible study at all. Most of the time, they sing for a long time, and when the preacher stands, he speaks in tongues and prophecy. People believe that the best preacher in an Ethiopian church is not the one who is sharing the word of God in its context, but the one who is Pentecostal and who speaks in tongues and prophecies

All of those who preach speak on different topics. There is no connection between them. This is an example of why the church cannot grow. There is no good planning or unified goal for the future. There are no clear ideas or long-range planning to reach the unreached. This results in the effect that the members do not become true disciples of Jesus Christ. "The effectiveness of local church ministry often is jeopardized by poor organization," diagnosed Scott McConnell, associate director of LifeWay Research, "Understanding God's calling and the context of the church is important, but leadership requires knowing where you are, knowing where you need to go and knowing how to get there. Most pastors of small churches

actively pursue the first two, but many struggle with the third" (February 16 and 2021).

The church does not preach on how to reach the unreached. In the questionnaire distributed to the pastors and church leaders, the majority answered that they do not have any plans to preach about vulnerable children in the church. Without that the members cannot become aware of the poor or share the good news with them. There needs to be good planning for evangelism in general and specifically to evangelize the children.

Jennifer Riley, a Christian Post reporter, mentions that a significantly higher number of pastors expressed confusion about their plan and the problems along the way. Almost half, 44%, of the surveyed pastors agreed (somewhat or strongly) that they often do not understand why things do not work out, while 30 % agreed that they are confused about where they should invest their own time and effort (February 16 and 2021). Ajith Fernando, in Jesus Driven Ministry, mentions that ministry has to be balanced and address both the rich and the poor. If the church does not have poor and rich, it cannot say it has a balanced ministry. (Fernando 180).

### **Ministry Implications of the Findings**

These major findings will be used in different churches to show that the current church in Ethiopia has a gap to be filled. They will become aware of their gaps and see themselves as they are. The purpose of this is not just showing their gaps but also to give them the research they will need to help the churches grow and to become healthy by using the findings from this research. It will provide a motive

for many churches and ministries to focus on the mission God has given to them. The church will become a more completely Christ-centered church. The major findings will help churches develop a paradigm shift and refocus on their mission.

### **Limitations of the Study**

The numbers of the churches in this study are a small sample compared with the number of churches in Addis Ababa, Ethiopia. The clergy involved also thought the study would be strengthened if laity were included.

There is a need for more work on the development of materials. Because of time constraints, there were limitations for the first on material preparation and the scope of churches that could attend.

### **Unexpected Observations**

The greatest surprise was a request from the churches. After the training, some leaders asked to take the workshop and use it to create a movement. They also suggested that they would be interested in leading the movement. To continue the training and involve more churches might be the beginning of such a movement. As mentioned before, they were repenting for the way they had ignored the neglected children in the past, and they were now ready to reach out to the neglected and unreached children in Addis Ababa.

### **Recommendations**

The prosperity churches in Ethiopia have to think about what they are doing and rethink ideas on how they can accomplish Christ's mission. Here are a few suggestions:

- Offer more workshops for church leaders and members.



- Create a network with Bible school and put information about these lost children in their curriculum.
- Send missionaries to all, including the forsaken children who live on street.
- Ensure that the church is led by full time pastors not just elders/leaders who are elected from congregation.
- Preach and teach sound doctrine.

### **Postscript**

The research was an eye opener for the church and the need to continue the training. All who participated wanted to help all people groups without discrimination. There was feedback which indicated a request from the trainees to continue as a group, potentially to becoming a movement. To continue, the group will have to concentrate on the only mission for which the church exists. I refer again to the Great Commission in Mat. 28:18-20, then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age.”

For the church in Ethiopia to reach this high highland, it needs to obey the Great Commission and adopt it as its primary goal. It is a huge responsibility and will take many years to see it to completion, but the goal is eternal. There can be no better way to spend our time on earth.

God is good. He has helped me on such a long and wonderful part of my journey. This degree will be a new beginning, not an end. I trust Him and trust that He will lead me in the rest of my journey after graduation.

## APPENDIXES

### A. Questionnaires

#### Participant Post-Test

##### Pastors' and Church leaders' Questionnaire

2. When you hear the word “vulnerable,” what comes to your mind?  
ተጋላጭ ልጆች የምለውን ስትሰማ ወደ አእምሮህ የሚመጣው ምንድነው?
3. How would you define/describe “street children” for someone who had never seen them before? የጎዳና ተዳዳሪ የምለው መጀመሪያ ለምሰማ ሰው እንዴት ታብራራለህ?
4. Where do you find vulnerable street children in Addis Ababa, Ethiopia? (be specific) የጎዳና ተዳዳሪዎች በአዲስ አበባ ኢትዮጵያ የት ታገኛቸዋለህ?
5. Please list 3-5 causes for why children are living on the streets. ልጆች በጎዳና ለምን እንደምኖሩ ከ 3 እስከ 5 ምክንያቶችን ጥቀስ/ጻፍ።
6. What does the Bible say about vulnerable people and children? መጽሐፍ ቅዱስ ተጋላጭ ለሆኑ ልጆች ምን ይላል?
7. How many times were vulnerable and street children preached about in your church this year? በዚህ ዓመት ስለጎዳና ተዳዳሪ ልጆች በቤተክርስቲያን/ሽ ስንት ጊዜ ተሰበከ?
8. Do you have any current plans to preach about or address the church's response to street children? If so, please describe those plans. ስለ ጎዳና ተዳዳሪዎች ለመስበክ ወይም የቤተክርስቲያን ኃላፊነት የተዘጋጀ ዕቅድ አለ?

9. Please list 2-3 expectations you have regarding a workshop about effective ministry to vulnerable and street children. ስለ ተጋላጭ ወይም ጎዳና ተዳዳሪዎች ከውጤታማ ሥልጠና የሚችሉባቸውን ሁለት ወይም ሶስት ነጥቦችን ጥቀስ።

10. Have you ever participated in a worship like this before? የዚህ አይነት ስልጠና ወይም አምልኮ ከዚህ በፊት ተካፈለዎል? \_\_\_\_\_

11. If vulnerable and street children have a voice/place at your church, please describe in what ways. የተጋላጭ ወይም ጎዳና ተዳዳሪዎች ድምጽ ወይም ቦታ በቤተክርስቲያናችሁ አላቸው? ካለ ይግለጹ

12. What do you think is the church's responsibility in working with vulnerable and street children? ቤተክርስቲያን በተጋላጭ ወይም ጎዳና ተዳዳሪዎች ምን ሚና አላት

13. Can you tell how many vulnerable street children exist:

in the world:

in Africa:

in Ethiopia:

in Addis Ababa:

ምን ያህል ተጋላጭ ወይም ጎዳና ተዳዳሪዎች ....አሉ?

- በአለም ዙሪያ
- በአፍሪካ
- በኢትዮጵያ
- በአዲስ አበባ

14. How willing is your church to preach the gospel to vulnerable and street children by going or sending missionaries? (This does not mean preaching on the street)
15. በቤተክርስቲያናችሁ ለተጋላጭ ወይንም ለጎዳና ተዳዳሪዎች ወንጌል ለመስበክ ምን ያህል ፈቃደኛ ናት?
16. Does your church welcome vulnerable and street children to the church and/or homes?
- እንደ መሪ ለተጋላጭ ወይ ለጎዳና ተዳዳሪዎች ምን ሚና አላችሁ?
17. As a leader, what is your role to vulnerable and street children?
- የቤተክርስቲያን ሚና ምንድነው?
18. What is the role of the church towards this people group?
- የጎዳና ተዳዳሪዎች የምለው አባባል ጥሩ ነው? ወይስ ሌላ የተሻለ አባባል አላችሁ?
19. Is “street children” a good term? Do you have any other names for this group?
- እነዚህ ልጆች በጎዳና ሲኖሩ ጥሩ ወይ መጥፎ ሲገጥማቸው አይታችኋል?
20. Have you observed some good or bad things happening for children living on the street?
- ቤተክርስቲያናችን በምን መልክ መድረስ ወይም ማገልገል ትችላላችሁ?
21. How can your church reach/serve them?
- ቤተክርስቲያን ከጎዳና ተዳዳሪዎች ጋር ለመስራት ምን ያህል ዝግጁ ነች?
22. Is the church ready to start a work with street children?

## Participant Post-Test

### Pastors' and Church leaders' Questionnaire

1. When you hear the word “vulnerable,” what comes to your mind?
2. How would you define/describe “street children” for someone who had never seen them before?
3. Where do you find vulnerable street children in Addis Ababa, Ethiopia? (be specific)
4. Please list 3-5 causes for why children are living on the streets.
5. What does the Bible say about vulnerable people and children?
6. How many times were vulnerable and street children preached about in your church this year?
7. Do you have any current plans to preach about or address the church's response to street children? If so, please describe those plans.
8. Please list 2-3 expectations you have regarding a workshop about effective ministry to vulnerable and street children.
9. Have you ever participated in a worship like this before?
10. If vulnerable and street children have a voice/place at your church, please describe in what ways.
11. What do you think is the church's responsibility in working with vulnerable and street children?
12. Can you tell how many vulnerable street children exist:  
  
    in the world:  
  
    in Africa:

in Ethiopia:

in Addis Ababa:

13. How willing is your church to preach the gospel to vulnerable and street children by going or sending missionaries? (This does not mean preaching on the street)
14. Does your church welcome vulnerable and street children to the church and/or homes?
15. As a leader, what is your role to vulnerable and street children?
16. What is the role of the church towards this people group?
17. Is “street children” a good term? Do you have any other names for this group?
18. Have you observed some good or bad things happening for children living on the street?
19. How can your church reach/serve them?
20. Is the church ready to start a work with street children?
21. In what ways the workshop was helpful?  
ስልጠናው በምን በምን ጠቅሟችኋል?
22. Would you share with me what might be done to improve the workshop?  
ስልጠናውን ወደፊት ለማሻሻል ምን መደረግ አለበት ብለው ያስባሉ?

Focus Group questions

1. What does the Bible say about vulnerable people and children?

መጽ/ቅ ስለተጋላጭ ልጆች ምን ይላል

2. How did Jesus minister to vulnerable children?

ኢየሱስ እንዴት ተጋላጭ ልጆችን አገለገለ?

3. What do you think the church's responsibility is when working with vulnerable and street children?

ተጋላጭ ወይንም የጎዳና ልጆችን በተመለከተ የቤ/ክ ኃላፊነት ምንድን ነው?

4. Does your church welcome vulnerable children or street children in services? Are they ever invited to members' homes?

የጎዳና ተዳዳሪዎች ወይም ተጋላጭ የሆኑ ልጆችን ቤተ ክርስቲያናችሁ በደስታ

ትቀበላላች/ወደ አባላት ቤትስ?

5. What the church is lacking to vulnerable children?

ለተጋላጭ ልጆች ቤ/ክ ማድረግ ሲገባት ያላደረገችሁ ምንድን ነው?

a. In its Vision/mission (በራዕይ/በተልዕኮ) the vision is preaching the gospel/

Missed the gospel vision/

b. In its Finance (በገንዘብ) No budget/ they church allocate

c. In its knowledge, skill, or strategy toward these children (በዕውቅና፣

በሙያ፣ወይም ታጋላጭ ልጆችን በምመለከት በስልት)



6. How do you compare/contrast? the ministry of the churches to the ministry of Jesus?

የኢየሱስ አገልግሎትና የቤ/ክ አገልግሎትን እንዴት ታነጻጽራለህ?

7. What is the solution which will fill the gap in present services to them?

ሙብተሎው ምንድን ነው? ክፍተቱን በአገልግሎታችን እንዴት ልንሞላው እንችላለን?

B. Observation Schedule (if applicable) Training on Effective Ministry

- ★ To create awareness for church leaders and challenge them with the Word of God, the Bible. This will help give them an adequate knowledge of the vulnerable Children who live on the street.
- ★ To teach them biblical knowledge and correct theology towards these children
- ★ To help Churches in Addis Ababa start ministries which will help vulnerable children to take action and make informed decisions.
- ★ To start a network of Leaders and pastors who have taken the training to begin using it to help this ministry.

Introduction:

- ★ Everybody will introduce themselves giving their name, church, position and sharing something about their family.
- ★ There will be questionnaires filled out by the trainees before and after the training. This will help us to understand how much the church leaders and pastors know about vulnerable children and children of the street. It will also give us information which will show the changes in their understanding after they have had the training.

The trainees will come from ten different churches of different denomination in Addis Ababa. It will also include Para churches.

1. Mekanisa Kale Hiwet (M and A)
2. Geja Kale Hiwet (E and B)
3. Furi Kale Hywet (T and Y)

4. Dill Adddis Kidan (B and N)
5. Abinet Addis Kidan (D)
6. Kolfe Kale Hiwet (M and A)
7. Trinity (M and A)
8. Amanuel Church (N)
9. Kale Terara? (A and C)
10. Child Evangelism Fellowship (Z and S)

### **Outline**

1. General Introduction  
Number of children live on the street in the world, in Africa, in Ethiopia and in Addis Ababa.
2. Biblical truth about vulnerable and children of the street, homeless children and those who are poor, and/or orphans.
3. Theology applied to vulnerable and children of the street, homeless children those who are poor, and/or orphans.
4. Where and how do we find them?
5. Reasons and causes for them to be on street (attachment)
6. Whose responsibility is it to serve vulnerable and children on street homeless children those who are poor, and/or orphans? Is it the Government's responsibility?
7. Where are the words for this number?
  - a. Community
  - b. Church

- c. It is not the responsibility of the organizations, but of the individuals involved.

8. The **challenges** children face on the street

- a. Weather condition
- b. House/place to stay
- c. Food
- d. Police
- e. Cloth
- f. Disease ...

9. Consider the role of churches, church leaders and individuals, or even the church in the larger sense, to help the vulnerable children, the children of the street, homeless children, and the poor and orphaned.

- a. Loving them as Jesus Did
- b. Preaching the good news
- c. Serve them according to their interest

10. 6 **Strategies** or Restoration cycle (3 G & 3 A) to serve them:

➡ 1. **Getting** information

➡ 2. **Going**/visitation

➡ 3. **Giving** an opportunity /invitation/welcoming

➡ 4. **Assessing**-

➡ 5. **Action**/Decision -

➡ 6. **Again** and again follow up) (3Gs and 3As). We don't force a child

to choose what we think is best for him but we give him an option to choose.

- a. **Get information (Training)** Get good information before going who they are and why they are their (We must take training before going)
- b. **Going/Visitation:**
  - i. Visit them on the street.
  - ii. Make friends with them and get to know them well.
- c. **Giving an opportunity/Invitation** the church or other ministry needs a drop-in centre which is a place where the children can play games with leaders and each other and through which they will get an informal education.
- d. **Assessing** this needs to be done both for the children and their families.
- e. **Action /Decision (two “A”s)**

**A.1 (Action-Physical)**

Give them a choice to be

- ★ Reintegrated, go back to the family (reunify).
- ★ Go into business,
- ★ Get more Education,

This will be based on child’s interest but the educator must agree with him that his choice is right. We should not force them to do anything because they will could return to the street at any time.

**A.2. Spiritual (Three points)**

- ★ Repent: If children on street are Christians they have to repent of their sins (wrong actions, As Onesimus did in the book of Philemon). Repentance is the first and most necessary step toward salvation
  - ★ Share Good News: If children are not Christians; we have to give them an opportunity to hear the gospel and accept Jesus Christ as their personal savior.
  - ★ Pray: If they refuse to accept Jesus Christ as their personal saviour, our attitude toward them should remain the same. We must still give them an opportunity to pray if they are willing, speaking to them of Jesus and salvation is sowing seeds of salvation. The seeds will grow one day!
- f. Again, and Again we must follow up, and this must continue until we see their fruit. And, we should continue ministering to them and never give up even if they go back to the street, and we must start the

cycle over and over again.

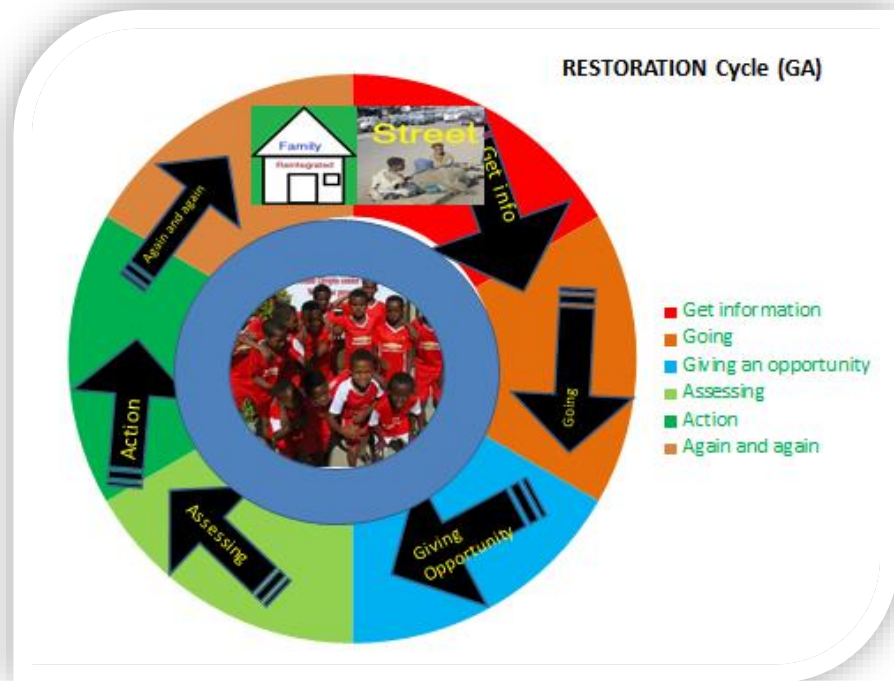


Figure 23 Restoration cycle

## 11. Summary

- ★ We arrange for group discussion on questions 2, 3, 6, 8, 9
- ★ There will be outreach to the street so that we can practice what we have learned in the training. We need to know where they are and how to share the good news with them.???
- ★ **Testimony** of different kids (Mitu, ...)

### Trainers Team

- ★ Biblical and Theological - Nega Zeleke/Steve/Mike (Steve could give a short video speech on skills)

- ★ Churches Role - Pastors who were on the street for a long time. As part of the church's role, they will provide two pastors.
- ★ Attachment/Challenge/safe place – Joe (May be other ideas, we can talk...
- ★ Strategies and mentoring them (Tamirat, Mitu, Ruth, ) Joe will come up how to do that and his own experiences) Nega Zeleke

Closing



### C. Permission Letter

Date April 20/2020

Name Pastor/GS

Addis Ababa, Ethiopia

Dear Mr. Nega Meaza Zeleke

I have reviewed your request regarding your study and am pleased to support your research project entitled “Churches’ Involvement for Children who Live by their Chance”. Your request to us Asbury Theological Seminary DMin program as a research or recruitment site is granted. The research will include a workshop on ministry about the vulnerable children who live on the street of Addis Ababa, Ethiopia, to the local churches of the city so that they will gain a working knowledge, a biblical/theological motivation, and useful approach to encourage them to help provide spiritual, relational, and material care through their churches to these children. This authorization covers the time period of April 20/2020 to April 20/2022. We look forward to work with you.

Sincerely,

#### D. Confidentiality Agreement

This form may be used for individuals who will be assisting the researcher with a variety of research tasks (e.g., audio or video recording, transcribing data, etc.)

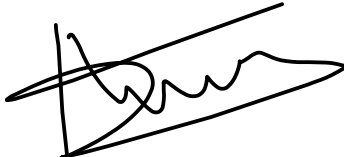
I, \_\_\_\_\_, will be assisting the researcher by \_\_\_\_\_ (specific job description, e.g., being an interpreter/translator)

I agree to abide by the following guidelines regarding confidentiality:

1. Hold in strictest confidence the identification of any individual(s) that may be revealed during the course of performing research tasks throughout the research process and after it is complete.
2. Keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format (e.g., disks, tapes, transcripts) with anyone other than the *Researcher(s)*.
3. Keep all research information in any form or format (e.g., disks, tapes, transcripts) secure while it is in my possession (e.g., using a password-protected computer).

4. Return all research information in any form or format (e.g., disks, tapes, transcripts) to the *Researcher(s)* when I have completed the research tasks.

5. After consulting with the *Researcher(s)*, erase or destroy all research information in any form or format regarding this research project that is not returnable to the *Researcher(s)* (e.g., information stored on computer hard drive) upon completion of the research tasks.

_____	_____	_____
(Print Name)	(Signature)	
(Date)		
<i>Researcher(s)</i>		
Nega Meaza Zeleke		s April 21,
2020		.
_____	_____	_____
(Print Name)	(Signature)	(Date)

## E. Informed Consent letter

### Church's Care for Children who live on Street

You are invited to be in a research study being done by Mr. Nega Meaza Zeleke a doctoral student from Asbury Theological Seminary. You are invited because you will be a part of Focus group, (Pre/Posttest).

If you agree to be in the study, you will be asked to come to a training center (Gudina Tumissa) for one week training and after the training to Onesimus office for focus group/interview. Onesimus Ministry will help all transportation and other costs for the study.

If anyone else is given information about you, they will not know your name. A number or initials will be used instead of your name. All the information I get from you will be secure as I took responsibility for you by keeping them in a safe place. All hard copies will be in my office in the drawer; electronic copies will have a password. I am sure not to share them with other people who are interested to hear your information. There will be some codes to replace your names, churches and other personal information that you don't want to share with readers.

There is minimal risk in this study and that benefits can include the results of the research will used to help support street children. You will be recording the focus groups. Although confidentiality will be encouraged for the focus groups, it cannot be guaranteed.

If something makes you feel uncomfortable in any way while you are in the study, please tell Mr. Nega Meaza who can be reached at

nega.meaza002@gmail.com/0911194132. You can refuse to respond to any or all of the questions, and you will be able to withdraw from the process at any time without penalty.

If you have any questions about the research study, please contact Mr. Nega Meaza at [nega.meaza002@gmail.com](mailto:nega.meaza002@gmail.com)

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be upset if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

Signature of Person Agreeing to be in the Study

Date Signed

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