

*160,000,000 street children
around the world are facing
a crisis on the streets.
Who will weep for them?*

"My eyes fail from weeping, I am in torment within, my heart is poured out on the ground... because children and infants faint in the streets of the city. Arise, cry out... pour out your heart like water in the presence of the Lord. Lift up your hands to him for the lives of your children, who faint from hunger at the head of every street." — Lamentations 2:11 & 19 niv

Julie, a 14-year-old girl in Manila, wears nice jewelry and fine clothes, but she sleeps on the streets. Her mother is dead and her father is not around. So she sells her body for us\$2.00 per customer so she and her two siblings can eat. Who will weep for Julie?

There is a crisis on the streets of the major cities of the world. Sadly, many children like Julie grow up on the streets. Their only hope for release from a life of crime, drugs, and prostitution is to become a child of the heavenly Father who loves them and cares for each one. He knows them by name and He is looking for someone who will lift up holy hands to Him and intercede for them.

In comparing chapters 1 and 58 in the book of Isaiah, we have a great contrast and challenge before us. In chapter one, the prophet describes a vivid picture of the conditions in Judah. Descriptions of luxury indicate the nation was prospering economically. There was also no shortage of formal offerings, prayers and religious celebrations (v. 11-17). In verse 13 the offerings were described as devoid of spiritual content. These forms of religion were observed by people who had no love for God or their fellow man. In verse 15, Isaiah goes on to say that some who made religious professions such as these were actually murderers.

Isaiah condemned Judah for not putting religion into practice by defending the weak, such as widows and the fatherless. The country's prosperity had come at the expense of the poor. Isaiah makes it clear in verse 19 that a formal relationship of the people (Israel and today's church) to God is not enough to ensure God's favor. In chapter 58, however, the prophet describes the spiritual work that God requires of His people. In verse 6 we see religion at its best.

We are at a crossroads. Today's cities are in a crisis. I do not use that word lightly. This ministry guide was developed to help inspire, motivate and instruct God's people so that they can fulfill Isaiah's prophecy and be called...

... Restorers of the Streets

Who will help these children in Jesus' name? God's people have got to do something.
Will you pour out your heart before the Lord on behalf of the children?

Action International Ministries
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Restoring Children of the Streets

A CONDENSED GUIDE
FOR MOBILIZING AND
EQUIPPING GOD'S PEOPLE
AROUND THE WORLD



Jeff Anderson

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Reaching Children of the Streets

A Guide for Mobilizing and Equipping God's People around the World

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Note: The names of some street children have been changed for their protection, but the children and their stories are real.

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First Edition: August 1994 with the title *Street Children Ministry Manual*

Second Edition: June 1995 with the title *Crisis on the Streets*

Third Edition: May 1996 with the title *Crisis on the Streets*

Fourth Edition: June 2001 with the title *Restoring Children of the Streets*

Fifth Edition: September 2007, condensed version

Published by:

ACTION Philippines

PO Box 110 Greenhills Post Office

1502 Metro Manila, Philippines



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Foreword

Some government leaders are saying that the street children of the world will be the Number 1 problem in the 21st century. At present, there are at least **160 million children on the streets**, mainly in urban centers of the developing nations.

Jesus said to “allow the children to come to me and do not hinder them” (Matthew 19:14 and Mark 10:13-16). We would not do anything purposely to hinder needy children from coming to Christ, but what are we doing to make it “easy” for them to respond to the Gospel of Christ? If the Lord is building HIS church, and has asked us to go into all the world to preach the Gospel and to disciple people in the fellowship of a local church, then we must trust the Lord to show us a way to bring street children and their families into the church. We must not fail!

This guide has been prepared to help God’s people in their ministry to take the Gospel and Christian love and care to the underprivileged and street children of the world. Paul the Apostle said in Romans 1:16 that he was not ashamed of the Gospel because it is the power of God for all, and this includes the **160 million street children of the world!**

Doug Nichols

Founder and International Director Emeritus
Action International Ministries

Preface

Jesus wants passionate followers

A question I sometimes ask people is: “*What is your passion in life?*” My passion is to know Christ and to give my life toward being a part of transforming places of darkness, hopelessness and death into places of light, hope and life found in Jesus Christ. Places like Pandacan, Manila, where the following story is taking place. It is a living testimony confirming the power of the Gospel to change lives for now and eternity. This story is the result of many faithful saints who pray for and give sacrificially to our ministry. It is also due to the many who labor unselfishly in Manila, serving God, seeing worth in street children and their families. It is a joy for my wife Mary Ann and me to partner with many around the world in spreading the Good News that Jesus saves and His people care about others lost in sin.

Passion to seek and to save the lost

This all started with Romeo trusting Christ and bringing others to Him. This is the true response of one who has found the Savior. It is a modern-day story of Andrew bringing his brother Simon to the Messiah. Simon comes to Christ and gets a new name, Cephas, which is by interpretation “a Stone.” Later Christ calls Philip to follow Him and immediately Philip invites Nathanael to come and

see Jesus. Even though Nathanael initially doubts that Nazareth could produce the Messiah, he later proclaims Christ as the Son of God and the promised Messiah. The early disciples, as recorded in John 1:35-51, and today in Pandacan, have come to see that Jesus Christ is the Son of God (1:49) and the Son of Man (1:51). The key verse in Luke’s Gospel is 19:10: “the Son of Man has come to seek and save that which was lost.” This was and still is His chief passion. Is it ours? I pray so.

How is your passion today?

Why are you involved in working among street children? Motivation makes all the difference. There can be various motives to be involved, such as to relieve guilt because of advantages one has which others do not, to obtain a good feeling by lending a helping hand to the less fortunate, or to gain acclaim from others. However, the only valid motive should be a God-given passion to extol His glory, proclaim the Gospel, and minister God’s compassionate love to the abused, broken, exploited, dying and oppressed children and their families of the world. Passion is a picture of the soul. It is the driving force and compass of life and purpose. Where a passionate fire burns hot in the soul, the people and ministry are dynamic and explosive. Where God-given passion runs deep, we become a mighty movement propelled forward by Divine power, salvation and blessing. Where passion is absent, or cold, we are listless and lethargic. We lack direction, are bored and our work is impotent.

In Acts 4:13-22 we see passion in its purest form in the lives of Peter and John. They were arrested for preaching the Gospel and threatened with physical harm. They then stood boldly to declare: “Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; for we cannot stop speaking what we have seen and heard.” (NASB) Men and women of God, it was this passion that propelled the primitive church into such a Divine movement. A band of insignificant men and women, driven by Divine passion, transformed and revolutionized the society of their day. In the name of Jesus Christ and by His enabling power, we can do the same today. This simple guide is dedicated to the passionate followers of Jesus Christ around the world who today are making an eternal difference in the lives of those who break God’s holy, merciful and compassionate heart. I pray that God will use this guide for His glory around the earth in mobilizing and equipping His people to reach out in His name with the Good News of the Gospel and practical loving care. Let’s keep the fire burning in our soul and pass it on to others.

My prayer for all of us is: “Lord Jesus, we need Your passionate fire burning in our souls! We are crying out to You to keep the fire hot and vision clear for Your glory and the salvation of the world’s street children. Oh God, You are moving Your people forward in Your strength and name. Empower and encourage my brothers and sisters around the world. You are holy and alone are worthy of our sacrificial service. I pray this in the name of Jesus Christ our Redeemer, Savior and Satisfier, Amen.”

Your friend and co-laborer in the Gospel ministry,
Jeff Anderson, ACTION Philippines Director

1. The Street Children Scene

160,000,000 Street Children Worldwide

When Jesus said “let the children come” to His impatient disciples, He made it clear how important the world’s innocents were to Him. Yet in God’s world today, life is tough for children. Around the globe there is perhaps no group more oppressed than children. It’s a hard-knock life and death for children. Look at these startling facts:

Children Suffering Worldwide

- ✧ Thirty two percent of India’s 960 million population — or more than 326 million people — are below the age of 15. (*Bread for the World Institute*) as reported in *WORLD PULSE* July 23, 1999 Vol 34 No. 14.
- ✧ In 1998, the global starvation rate among children reached its 600 year peak. (*UNICEF, State of the World’s Children, 1998*) as reported in *WORLD PULSE* July 23, 1999, Vol 34 No. 14.
- ✧ 200 million children under the age of 5 are mal-nourished, and 50% of the deaths among children under 5 are due to malnutrition. (*World Bank, World Development Indicators*) *WHO World Health Report, 1998*, as reported in *Hesperian Foundation News Spring/ Summer 1999*.
- ✧ Every year throughout the world more than 12 million children under the age of 5 die. To understand the magnitude of this tragedy, this number is equivalent to ALL of the children living in the 31 eastern states of the USA dying in a single year. (*USAID 1999*) http://www.info.usaid.gov/pop_health/cs/challenge.htm.
- ✧ The global death toll from AIDS was 2.6 million last year alone. Roughly 85 percent of those deaths occurred in Africa. Even as the corpses were buried, some 5.6 million more people — mostly African — became infected with HIV during 1999. (*Newsweek Magazine January 17, 2000*)

The street children phenomenon in the Philippines and worldwide is a silent scream that societies are ill. Children should not be out on the streets working, begging and involved in prostitution.

A study done by the Philippine Cultural Communications Services Corporation for UNICEF reported that the Philippine scenario reveals an alarming situation for Filipino children and youth. Close to 20 million or 60% of the 33.1 million children and youth population are “in specially difficult circumstances” such as the threat of exploitation. This group includes 1.5 million or 30% of the total child and youth population which is made up of working children, street children and sexually exploited children. There are an estimated 2.8 million urban working children and youth. Figures from 1983 show that of the 2.4 million Filipino children with special needs, only 8000 are being reached.

The National Conference on the Filipino Child in Crisis in January 1986 reported that there is an estimated 3.5 million Filipino child workers in the manufacturing, agriculture, and service sectors of the economy. In Metro Manila estimates show that there are about 50-75,000 street children and youth (Moselina, 1986). More than 5000 children and youth are being cared for in institutions. This means only about 6.6% of the larger figure of 75,000 street children were being cared for at that time.

Also, according to statistics, only about 6000 (or less than 10%) of the 75,000 street children in Metro Manila are being served by one or more of the 110 non-government organizations (NGOs) that implement projects to provide assistance to street children. The commonly used strategies used by these NGOs are community-based programs, drop-in centers and temporary shelters. Most assistance from NGOs and GOs provide assistance only until the age of 15 years or so, at which time assistance stops and the child is once again left to fend for him or herself. Frequently, these children either go back to selling and begging on the streets or find work under exploitive conditions.

Summary Baseline Information

Street children account for about 3% of the child and youth population of Metro Manila. In most cases, the families of the street children migrated to Metro Manila from poor provinces in order to look for work. Lacking in urban skills and with a tremendous competition for employment opportunities, these family members find themselves unemployed or underemployed. But in all cases, incapable of supporting their families from their efforts alone.

According to our study of street children in Cubao and Kaloocan, most children earned their income from vending, begging or prostitution. The average weekly income was between \$4 to \$8 USD. Three girls from Cubao reported that they were earning \$20, \$40 and \$120 USD per week.

Age-wise, there were more older boys in our study and more younger girls. The age brackets for the boys were 11-12 years of age and 14-15. In Cubao, a number of boys belonged to the age bracket of 16-23. On the other hand, most of the girls were in the age category of 10-11.

Most of the girls said their reason for being on the streets was to work. The boys said that they either ran away or were driven away by their parents. Half of our respondents indicated that they slept at home. The rest said they sleep under the Light Rail Transit station, in parking lots, on the streets, or other outside places. Those who slept outside of the home used cardboard boxes for mats or bedding. During bad weather, they simply took shelter in nearby buildings.

Socio-economic Roots Perpetuating the Problem of Street Children

In her article, “Children of the Streets: Some Bothering Questions” (1985), Roselle Leah Rivera commented that the roots of the problem of street children came from the structures of underdevelopment. Dr. Lugviminda Valencia claimed that child labor is a “complex phenomenon that is rooted in the country’s underdevelopment sustained by cultural factors and thus, becomes acceptable.” The *Fookien Times* Philippine Yearbook 1984-85 carried Estefonia

Aldaba-Lim's articles explaining that the causes of the street children's problems are the "deep economic roots, inequitable distribution of wealth, economic crisis, poor social planning and the lack of political will to give the child and family the priority they deserve."

She emphatically reiterated that the real problem is "not abandonment, but poverty..."

- ✧ poverty of the land laid to waste by annual typhoons which send families running to the city;
- ✧ poverty of education and relevant training which brings humiliating unemployment to those who were once dignified farmers;
- ✧ a poverty of potential which leads fathers to despair and give up hope;
- ✧ a poverty of esteem and opportunity which prevents mothers from being able to defend their youngsters;
- ✧ a poverty of the body which, in the name of hunger, forces children into the streets to work and to be exploited;
- ✧ a poverty of the spirit which destroys the will of the family to stay together;
- ✧ a poverty of role models in our society today."

Characteristics of Street Children

During October 1990, ACTION Philippines conducted a survey of both street children and agencies and churches that are working with street children and their families. There are four definitions of street children which emerged from doing the study. They are:

The real street children

These are the children who live and survive in the streets. They are out of school with an average educational attainment of 3rd Grade. They are orphaned, abandoned, runaways or have been driven from their homes.

The working children in the street

They either work to support themselves and their school needs or to help their parents. Most of these children are in school with an average educational level of 6th Grade. A study sponsored by the International Labor Organization on child labor in the Philippines came up with a profile of working children: they belong to households with 4-5 members composed of parents and children and still attend school despite their poverty situation. Most of the children have parents who are seasonally employed resulting in irregular incomes for their family. This in turn results in more family members seeking employment even in informal sectors to add a little income to meet their families' needs. In urban areas, children work in a variety of street trades, scavenge garbage and fall into the flesh trade. The girls do housekeeping and family-orientated income generating projects such as roadside variety stores or eateries.

The children of the slums & squatter families

They have nothing to do in their homes so they frequently roam the streets but return home at night or during mealtimes.

The children of poor families

These families work in the streets, begging or selling snacks, cigarettes, flowers and other items from their mobile stalls or push carts. The young children of these families must hang out on the streets so their parents can watch them. Some parents send their children to work on the streets in order to earn money for the family. Some street families are involved in earning money for organized crime syndicates.

A Profile of Children and Youth at Risk

The Philippines Mental Health Association conducted a study and came up with this profile on children and youth at risk: The majority of them are minors (below 16 years of age), mostly male, single, out-of-school but have reached elementary school and are literate. Most of them come from large families. Their parents have no regular job and very little education. The youth left home mostly due to poverty, family problems and an adventuresome spirit which leads them to street activities with their friends. Their source of income in the streets does not allow them to save for future needs. Their work is primarily done in the streets, with friends and with leaders who could be policemen or pimps. Health wise, they are not sick, but malnourished. Their ambition in life is not only to improve their situation, but their families' condition as well.

UNICEF-supported programs have the following data on street children and their characteristics: the great majority stay in the streets to earn money for themselves and their families. They may work long hours but earn very little. The working arrangements are usually performed on an individual basis and in informal activities such as vendors, pickpockets, beggars, and the like. Generally, by the nature of their work, they are defenseless, unorganized and without basic services.

Rivera described them as having an adventurous spirit, restless disposition and extraordinary resourcefulness and independence. Aldaba-Lim (1985) characterized them as "children who find themselves in a state of material helplessness, deprived of their personal integrity and subject to abuse, exploitation and other material and moral danger. The children live in extreme degrees of deprivation, having lost the basic support mechanisms of their families as they come face-to-face with the daily need to survive."

Push Factors: Pushing a child to the streets

Forces that drive children from their homes and communities to the streets:

- ✧ Broken homes
- ✧ Political forces or organized crime syndicates
- ✧ Generational poverty
- ✧ Natural calamities: earthquakes, typhoons, volcanoes
- ✧ Economic downfall
- ✧ Moral and spiritual failure on the part of parents and other family members
- ✧ Exploitation and abuse

Pull Factors: Pulling a child to the streets

- ✧ Gangs
- ✧ Entertainment and attractions
- ✧ Prospect of income on the streets
- ✧ “Freedom” from authorities
- ✧ Demonic forces

The push/pull factors lead to antisocial behavior such as:

- ✧ Drug use
- ✧ Conception of children out of wedlock
- ✧ Petty crime
- ✧ Cult or occult practices

This leads to these community responses and perceptions:

- ✧ Eyesore to the community
- ✧ Threat to business, public safety and life
- ✧ Rebellious
- ✧ Manipulative
- ✧ Wasted life because of unfulfilled potential
- ✧ Asset to various businesses such as vending newspapers, food, flowers and trinkets
- ✧ Value to organized crime syndicates
- ✧ Lost without Christ
- ✧ Criminals

Perceptions of Street Children About Their Own Lives¹

On Self

Street children have both positive and negative characteristics. Usually they have a poor self-image even before they leave home but even more so after being on the streets. They leave home for various reasons such as: family break-up, parental abuse and beatings, lack of space, food and money. But basically street children are like any other child in the world. They like to play, help with household chores and learn new things. They value education and good family relationships.

On Family

Even though the children are on the streets, many still communicate with their parents. Also, most of the children still prefer a home atmosphere to the streets. This home needs to be clean, orderly, loving, safe and providing their basic physical needs. Some still desire to go home to their parents, brothers, sisters and other relatives.

On the Streets

Most children have not been lured to the streets by someone. They have come to like the streets because of certain things they find there such as money, freedom, leisure, friends and vices. However, they also have problems on the streets which they may not have had at home such as: hunger, need to beg, beatings by older street people or police, imprisonment, sexual molestation, lack of sanitation, no place to sleep and no one to care for them when they are sick. But to meet these needs they develop friendships with other street people and do have the option of going to social welfare agencies for assistance.

On Aspirations in Life

Usually the children hope that someday they will be able to finish their studies, have a profession and then eventually be employed in a stable, reputable job so they can provide for themselves and their families. They hope to prevent their brothers and sisters from becoming street children. They long for the day when they have a good family where love is felt, where they understand one another, and where there is no more fighting, shouting, cursing and beatings. They also look forward to raising families of their own.

On Agencies, Programs and Services

Generally Positive: Children perceive agencies positively except for the fact that they still ask for more basic and recreational facilities which are in short supply. Some of their other needs are not being met like education and employment. Some staff do not meet their expectations. But due to shortcomings in their homes, and even more so in the streets, they feel good about what is provided in the centers.

There are many reasons for running away from the centers. Despite the fact that most of the children’s perceptions are positive, a lot of children run away. This could be due to the fact that even though the children have a sense of gratitude they still have some unmet needs. Various reasons cited for their leaving the centers are: a lack of play space, the manner of discipline used by staff, boredom and unmet needs for employment or education. Also since they are able to earn money on the streets and handle money, they have a sense of security. Other reasons for running away are peer-related like fighting and so-called freedom on the streets to do whatever they desire. At their age, peer influence is very strong.

On Reconciliation with Their Families

If the street child has family, then his or her family needs to be counseled and assisted also. Ultimately the family is responsible for its children. Various reasons for children desiring to be reconciled with family include the following: wanting to be reconciled, wanting to see if their parents have improved since they left home, tiring of street life, missing their family, and desiring a better future.

Reasons for children not desiring to return home are: the family has not changed, fear of having family clashes again, parents cannot afford to send them to school, and a sense that if they return home they will just go back to

their old ways again like fighting and gambling.

Reasons for children returning to the streets after being reconciled with their families are: not being ready, parents had not yet changed or improved their ways after they left home, and influence of friends to return to the streets.

Agencies and families meet different needs for the child. Agencies can provide education, job skills or a job, love and understanding through counseling, friendship and family assistance. The family offers basic family stability and security. Families also have a part in changing the child's values and attitudes. They also need to work hard to improve the economic situation of the family so their children are provided for. The children themselves also have a responsibility to do what is needed to remain in school. They also need instruction on how to assist their family develop for the better rather than running away from their problems. ♦

Footnote

1 *Perception of street Children on Themselves, Their Families, Their Street Life and on Agency Programs and Services* by Persida D. Evio. University of the Philippines, July 1991

Worksheet 1: Empathizing

If you were a street child, how would you feel about yourself and your world? Imagine you are a street child. Describe yourself. Use only personal pronouns (I, me, mine, etc.). Use the categories below to assist you.

- | | | |
|-----------------------|-------------------------------|-------------------------|
| 1. General Appearance | 9. Dreams or Longings | 17. Help:
From whom? |
| 2. Odor | 10. Food (What and When?) | From what? |
| 3. Conversation | 11. Sleep (When and Where?) | From where? |
| 4. Mannerisms | 12. Health (Common illnesses) | When? |
| 5. Education | 13. Interests | For how long? |
| 6. Work | 14. Neighborhood | Why? |
| 7. Family | 15. Enemies | |
| 8. Emotions | 16. Allies | |

Additional comments or discussion:

2. Biblical Foundation

Compassion for the Poor

Why should we as believers in Jesus Christ have a biblical perspective if we are to engage the poor in ministry? It is a matter of attitude. To minister to the poor without a biblical viewpoint reduces our work to mere philanthropy or human love for men. As believers, we have not been called to be philanthropists, but servants. (Philippians 2:3-4) We need to minister out of a sense of compassion, not merely human pity. Compassion is an aspect of the fruit of the Spirit and a Christian grace. (Galatians 5:22)

Compassion is persistent. In the Greek text, the word for compassion has the meaning of “a turning of the bowels” or a sick feeling. We need to see poverty in general as something immoral and sinful and to feel angry toward it. We need to involve ourselves with the poor without expecting anything in return from those to whom we minister or our fellow man.

Pity, on the other hand, comes and goes. At times we may minister to the suffering out of pity because it makes us feel good. This reduces our sense of guilt over their poverty versus our better position in life.

Why does Poverty Exist?

It is important to realize that poverty exists because we live in a sinful world. To be poor is not sinful unless caused by a sinful lifestyle. Sometimes poverty exists as a consequence of sin.

Personal Sins

- ✧ Wickedness, defying God — Proverbs 13:25
- ✧ Too much sleep, laziness and excessive wants — Proverbs 6:6-11; 10:4; 19:15; 20:13. The word sluggard in Proverbs is taken from the word sloth, the laziest animal in the world which dies from inactivity.
- ✧ Hasty planning — Proverbs 21:5
- ✧ Oppression of the poor to increase our own wealth, and giving to the rich — Proverbs 22:16
- ✧ Love of pleasure — Proverbs. 6:26,31,35; Proverbs 21:17
- ✧ Gambling — Proverbs 28:22
- ✧ Drunkenness — Proverbs 23:20,21
- ✧ Unteachable spirit — Proverbs 13:18

National and Institutional Sins

- ✧ National Sins — Deuteronomy 8; 28:15, 20, 22, 23; Leviticus 26

- ✧ Socially Structured Institutional Sins — Proverbs 22:7; 28:3; Ecclesiastes 5:8; Isaiah 10:1,2

Other poor are those who are lacking in food, water, clothing because they are widows, orphans, fatherless, refugees, aliens, sick, handicapped or socially alienated. The Bible teaches that God cares for the poor. Old Testament writers saw poverty as something to be abolished, not tolerated.

Old Testament References

God Cares for the Poor

- ✧ Deuteronomy 15:7-11
- ✧ Psalm 9:12,18
- ✧ Proverbs 14:21; 19:17
- ✧ Isaiah 41:1-17

God Defends the Poor

- ✧ Psalm 9:7-9; 12:5; 35:10; 68:5-6; 103:6; 109:30-31; 140:12; 146:5-9
- ✧ Amos 5:10-15

The Lord God is not biased toward the poor because He is not partial. He stands with the poor but not against the rich. But He does stand against the oppressor. (Acts 10:34)

God is Just

- ✧ Deuteronomy 32:4
- ✧ Job 32:21
- ✧ Psalm 33:5
- ✧ Proverbs 11:1
- ✧ Zephaniah 3:5

Other Causes of Poverty

- ✧ Personal sins result in poverty. Poverty, in turn, provides an environment for personal sin — Proverbs 30:8,9; 31:7
- ✧ Social conditions — Psalm 146:9
- ✧ Physical infirmity — Luke 14:13
- ✧ Death in the family — James 1:27

The Role of the Church

Come and Worship — Matthew 28:16-20

Our worship of the risen Christ is to bow down in awe and to pay divine honor to God with a humble reverent attitude. “When they saw Him, they worshiped Him” Matthew 28:17 .

There are three essentials in worship:

- ✧ *Faith* — “the people believed... then they bowed low and worshiped”

(Exodus 4:31 NASB).

- ✧ *Spirit* — “those who worship Him must worship in spirit...” (John 4:24 NASB). Spiritual worship is worship directed by the indwelling Holy Spirit (Philippians 3:3).
- ✧ *Truth* — “...those who worship Him must worship in spirit and truth” (John 4:24 nasb). Jesus Christ is “...the truth...” (John 14:6). Therefore there can be no hypocrisy in true worship. The parable of the Pharisee and the publican illustrates true worship (Luke 18:9-14).

Go and Work

The work of the church is to go with the Gospel and share her faith with the lost. “For the word of the Lord is sounded forth from you” (1Thessalonians 1:8). The church in Thessalonica did the work of the Lord so well that the Apostle Paul did not need to evangelize Macedonia and Achaia. Therefore Luke writes, “this took place for two years all who lived in Asia heard the word of the Lord both Jews and Greeks” (Acts 19:10 NASB). All of Asia did not travel to Ephesus to hear Paul. It is evident that the believers went everywhere sharing the Gospel. The work of the Church is to go with the Gospel because:

- ✧ The church is commissioned to work — Matthew 28:18-20
- ✧ The church is to work with Christ and the Holy Spirit — 2 Corinthians 6:1; Acts 5:32
- ✧ The church is to work with Christ in His field (the world) — Matthew 13:36-43; Mark 16:15
- ✧ The need for the church to work is great — John 4:35
- ✧ The time for the church to work is now — 2Corinthians 6:2
- ✧ The church is to work until Jesus comes to judge the works of the saints — 2Corinthians 5:10
- ✧ The church will be rewarded for its works (1Corinthians 3:9-15). God’s special program for the local church is to: Come and worship; go and work. — Acts 1:8; 8:1-4

Divine Compassion

The unbelieving world around us is looking for a practical proof of our faith relationship with Jesus Christ. They desire evidence of our faith. We are not saved by works, including good deeds toward the poor, but by grace alone and faith in Jesus Christ (Ephesians 2:8-9). But real faith does work (James 2:14-17; 1 John 3:13-18; 4:20). Faith must be both proclaimed and demonstrated.

We cannot manufacture love and goodness through our own efforts though we can do many things which are not motivated by love (1Corinthians 13:1-3). God produces them in us and because compassion is an aspect of the fruit of the Spirit, it takes time to grow.

Guilt or pity is not an adequate motivation so we do well to take a positive approach to our responsibility to the poor:

- ✧ Confess any sin of carelessness,
- ✧ Accept God’s forgiveness with gratitude,

- ✧ Give ourselves to Him to be channels of His help to those who need it,
- ✧ Do what we can now,
- ✧ Allow the Lord time to mature our compassion and increase our caring acts.

Becoming a “Restorer of the Streets”

If I involve myself in a ministry to the street children, would God back me up? Read Isaiah 58:6-12, 14 (NASB) written below. The subject of prayer and fasting is covered further in chapter 8.

- 6 “Is this not the fast which I chose, To loosen the bonds of wickedness, To undo the bands of the yoke, And to let the oppressed go free, And break every yoke?
- 7 “Is it not to divide your bread with the hungry, And bring the homeless poor into the house; When you see the naked, to cover him; And not to hide yourself from your own flesh?
- 8 “Then your light will break out like the dawn, And your recovery will speedily spring forth; And your righteousness will go before you; The glory of the Lord will be your rear guard.
- 9 “Then you will call, and the Lord will answer; You will cry, and He will say, ‘Here I am.’ If you remove the yoke from your midst, The pointing of the finger, and speaking wickedness.
- 10 “And if you give yourself to the hungry, And satisfy the desire of the afflicted, Then your light will rise in darkness, And your gloom will become like midday.
- 11 “And the Lord will continually guide you, And satisfy your desire in scorched places, And give strength to your bones; And you will be like a watered garden, And like a spring of water whose waters do not fail.
- 12 “And those from among you will rebuild the ancient ruins; You will raise up the age-old foundations; And you will be called the repairer of the breach, The *restorer of the streets* in which to dwell...
- 13 “Then you will take delight in the Lord, And I will make you ride on the heights of the earth; And I will feed you with the heritage of Jacob your father, For the mouth of the Lord has spoken.”

Presenting the Good News of Jesus Christ to Street Children

The Apostle Paul declared in Romans 1:16,17: “For I am not ashamed of the Gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; so it is written, “The just shall live by faith” (NKJV).

After 23 years of full-time ministry among drug addicts, prostitutes, pimps, street children, prison inmates, patients in mental health institutions, and others, I am more convinced now than ever that the message of Jesus Christ is the only hope and has the only power to change the course of a person’s life. People are looking for real answers to their questions and solutions to their problems. With so many religions and messages being preached, packaged, sold and deliv-

ered as the answer and solution to mankind's dilemma, as God's people working among street children and their families, we need to present the Gospel clearly.

Statement of Faith

Before we begin discussing how to present the Gospel to street children, we must lay the foundation of what we believe. This is important so there will be no misunderstandings or questions. Among other equally biblical truths, we believe in the following:

- A. The Bible, the Word of God; in its divine verbal, plenary inspiration; its inerrancy and infallibility in the original languages and its supreme and final authority in faith and life (2Timothy 3:16; 2Peter 1:20,21);
- B. One God, eternally existing in three distinct persons: Father, Son and Holy Spirit (Deuteronomy 6:4; 2Corinthians 13:14; Matthew 28:19);
- C. The Lord Jesus Christ:
 1. His essential, absolute and eternal Deity (Philippians 2:6; John 1:4; Hebrews 1:8);
 2. His true and sinless humanity (1Peter 2:22; 1John 3:5);
 3. His virgin birth (Isaiah 7:14; Matthew 1:20);
 4. His substitutionary, propitiatory death (Matthew 20:28; Mark 1:45; 1Timothy 2:6);
 5. His bodily resurrection (John 20:19,20);
 6. His ascension to the right hand of the Father (Mark 16:19; Luke 24:51); and,
 7. His personal, visible and bodily coming again with power and great glory (Titus 2:13; John 14:2,3; Revelation 19:11-16);
- D. The Holy Spirit who shows the redeeming purpose of God to the world by convincing the world of sin, of righteousness and judgment (John 16:7-11), and by regenerating (Titus 3:5), uniting to Christ (1Corinthians 12:13), indwelling (Ephesians 1:13; 5:18), sanctifying (Galatians 5:16; 1Corinthians 6:11), illuminating (John 16:13), and empowering for service (2Corinthians 12:4-11), all who place complete faith in the Lord Jesus Christ (Galatians 5:5);
- E. The total depravity of man because of the Fall (Genesis 3:10-24);
- F. Salvation by grace through faith in Jesus Christ apart from works (Ephesians 2:8);
- G. The everlasting bliss of the saved and the eternal suffering of the lost (Daniel 12:2; Luke 16:24-26; John 5:28; Revelation 20:14);
- H. The real spiritual unity in Christ of all redeemed people by His precious blood (1Corinthians 12:13; Ephesians 1:4-6; 4:11-15; 5:25,26);
- I. The necessity of maintaining, according to the Word of God, the purity of the church in doctrine and life (1Corinthians 6:19-20; 1Thessalonians 4:3).¹

What the Gospel Is and What It Is Not

The English word Gospel is derived from the Anglo-Saxon word "godspell,"

which means "good tidings" or "good news" and later the "story concerning God." In the New Testament the word Gospel never means a book (one of the four Gospels), but always the good tidings which Jesus Christ and the Apostles announced. It is called the following:

- ✧ "the Gospel of God" (Romans 1:1, 1Thessalonians 2:2,9)
- ✧ "the Gospel of Christ" (Mark 1:1, Romans 1:16, 15:19)
- ✧ "the Gospel of the grace of God" (Acts 20:24)
- ✧ "the Gospel of peace" (Ephesians 6:15)
- ✧ "the Gospel of your salvation" (Ephesians 1:13)
- ✧ "the glorious Gospel" (2Corinthians 4:4)²

The Gospel Has To Do Entirely with Jesus Christ

The Indian theologian Dr. S. Rodha Krishnan once said, "Christians are ordinary people making extraordinary claims." In particular we are ordinary people making extraordinary claims about Jesus Christ. We do this every time we recite the Apostles' Creed:

"He was conceived by the Holy Spirit, born of the Virgin Mary, He suffered under Pontius Pilate, crucified, died, was buried. On the third day He rose again. He ascended into heaven and is seated at the right hand of the Father. He will come again to judge the living and the dead."

Jesus Christ Himself is the Gospel. His person is the universal message. There is only one message in all the world and that is Jesus Christ. When we have Jesus Christ we have the "full Gospel." A. W. Tozer once said, "Every Christian has the Holy Spirit but the Holy Spirit does not have every Christian."

Let us get our message straight right from the beginning and keep it clearly stated: We are proclaiming Jesus Christ, not a religion. We are not proclaiming the religion of Jesus Christ. The secret of the Gospel is, "Christ in you" (Colossians 1:27b) not the Christian faith. There is no power in the term Christian, only in the Person of Jesus Christ (Acts 3:6, 4:10-13; 8:35, Philippians 2:5-11; 1Corinthians 15:3-4). Persons seeking the Truth for their life may start out in the search by believing that Jesus was a good man, or teacher or prophet. But ultimately their belief must become that He is the Supreme Lord. Saul on the Damascus road in Acts 9:4-6 asked two questions of the heavenly voice: "Who art thou, Lord?" (v.5) and "Lord, what wilt thou have me to do?" (v.6 KJV)

Who Are the Recipients of the Gospel?

"I have not come to call the righteous, but sinners, to repentance." "The Son of Man has come to seek and to save that which was lost" (Luke 5:32, 19:10 NKJV).

The question now is who are the recipients of the Gospel and how did Jesus approach them? For an insight into His ministry let us look at Luke 15:1,2 in the PHILLIPS translation:

"Now all the tax collectors and 'outsiders' were crowding around to hear what He had to say. The Pharisees and the scribes complained of this, remarking, 'This man welcomes sinners and even eats His meals with them.'"

It is important to note that Jesus attracted sinners while the Pharisees repelled them. They muttered, complained and grumbled among themselves (of course not

openly) because Jesus associated with social outcasts and irreligious people who were penitent of their sins. Jesus rebuked His enemies by showing that it is natural to rejoice in the recovery of a lost sheep (Luke 15:4-7), a lost coin (Luke 15:8-10) and a lost son (Luke 15: 11-32). How much more then must God rejoice in the recovery of a soul that was lost!

Evidently those who fail to share in His joy must be out of touch and fellowship with Him. Lost sinners came to Him. Their eating together was more than just simple association. It indicated recognition and acceptance. They came to Him not because He catered to them or compromised His message but because He cared for them. He understood their needs and tried to help them while the Pharisees criticized them and kept their distance (Luke 18:9-14). The Pharisees had a knowledge of the Old Testament Law and a desire for personal purity yet they had no love for lost souls.

Let us always keep in mind that even though street children are victims and “sinned against” they are also sinners and rebels before God and also in need of salvation (Romans 3:10-26). These religious leaders had not yet understood God’s purpose in sending His Son, the Son of Man to earth — which was to “seek and to save that which was lost.” They were even blind to the truth that they themselves were among the lost.

Luke 15 makes it clear that there is one message of salvation: God welcomes and forgives repentant sinners.

These three parables also reveal that there are two aspects to this salvation. There is God’s part: the shepherd seeks the lost sheep and the woman searches for the lost coin. There is also man’s part: the prodigal son willingly repented and returned home. To over-emphasize one part is to give a false view of salvation. (John 6:37, 2Thessalonians 2:13-14) ³

Our Methods May Vary, but our Message — Never!

Charles Hadden Spurgeon once said, “If you want to give a tract to a hungry man, wrap it in a sandwich.” In our work among street children in Manila, two very important questions go together. They are simple, but basic to our ministry. They are: “Do you know Jesus?” and “Have you had anything to eat?” There is a temptation in the work of evangelism to see people only as “souls to be saved.” But people do not see themselves that way. They need to be met at their point of perceived need. The other extreme is to be only doing “social work,” that is, feeding, medical work, advocacy work, and so on and ignore the person’s deepest and greatest need: reconciliation with God through Jesus Christ.

Dr. E. Stanley Jones put it this way: “An individual Gospel without a social Gospel is a soul without a body, and a social Gospel without an individual Gospel is a body without a soul. One is a ghost and the other is a corpse.”

Go When and Where They Hang-out

When we go out to minister among the children, we go when and where they are available. We go to areas of the city known for street children. These areas are usually very crowded, busy and polluted with lots of garbage on the street. There is so much exhaust from the traffic that at times it is difficult to breathe.

The spiritual warfare is real. The children learn greed, lust, rebellion and manipulation on the street. It takes a long time to build a trusting relationship with them. They have their own subculture.

There is also no way we can feel their hunger, abuse, neglect and abandonment. They are high on drugs most commonly from sniffing glue and paint thinner. This helps them cope with and forget their miserable plight in life. One boy, about 12 years old, when asked why he sniffs paint thinner answered, “It is like heaven.” When he answered me, I understood him because if I was in his situation, I would also be tempted to get high.

Be an Example

Another key to our ministry is role modeling. This comes by getting to know the children by name, observing them and asking questions. The role model of the street worker is the most important thing the ministry offers.

What do we try to model before the children?

- ✧ Compassion — this moves us from pity into action. We really care for them.
- ✧ Incarnation of the Gospel of Jesus Christ — this helps us identify with their needs, feelings and aspirations.
- ✧ Celebration of life — on our outreaches we play games, sing songs, have skits, touch and hug the children, pray, tell Bible stories and serve a delicious meal. We also treat their sores, cuts and wounds. It is a good time of friendship and ministry. The point is to give hope and friendship.
- ✧ Preparation for spiritual power encounters with our real enemy — the devil.
- ✧ Prayer — we are not just providing a good time, but we are grounded and based in prayer.
- ✧ No “lone rangers” — we work as a team, with unity of purpose, mind and spirit.
- ✧ Righteousness — our personal lives, families and ministry must be full of integrity.
- ✧ Victory — in our personal lives. We also need to rise above the spiritual strongholds of the city: lust, greed, rebellion and independence.

The Ministry is Simple — Just Do It! (In His Strength)

In his earthly ministry, Jesus had compassion on the multitudes around Him. Our Lord touched the leper — one who was considered an outcast by society at the time. (Matthew 8:1-4) Street children and street families are also considered nobodies.

Can you imagine how the leper felt when he was touched? Just imagine when a street child, beggar, prostitute or slum dweller is talked to, touched, looked at and called by name by a Christian street worker. How do you imagine that feels?

We Christians who have experienced the grace and mercy of our Savior should do what we can to help the poor, heal the sick and feed the hungry. But we must never forget how or when a person dies is less important than where he/she will spend eternity. If we feed the hungry, care for all the poor and heal all the sick, yet fail to explain God’s way of salvation to them, we have not

reached their deepest need, which is spiritual.

Others without the motivation of Christ's compassion are also involved in helping the poor and oppressed. But Christians go into the world with an extra dimension in our social work. We go in the name of our Lord Jesus Christ (John 20:21). Let us give — but in Jesus' name. Let us heal — but in Jesus' name. I like the Living Bible paraphrase of 2 Corinthians 9:13 of what results from our material giving:

“Those you help will be glad not only because of your generous gifts to themselves and to others, but they will praise God for this proof that your deeds are as good as your doctrine.”

God Can Make a Difference — Through Us

Friends, how do you respond to the needs of the masses in your city? How will you respond from now on? You may be feeling overwhelmed by the masses, but start with one needy person.

There is a story of a young boy walking on the seashore tossing stranded starfish into the water. An adult came along and said, “Sonny, what difference does it make? There are millions of them!” The young boy stooped down and picked up a starfish and as he tossed it far into the water he said, “It makes a great difference to that one, sir.” Amen.

Footnotes

- 1 Statement of Faith taken from Action International Ministries
- 2 *The Compact Bible Dictionary*, Zondervan Publishing House, pg. 203.
- 3 *The Bible Exposition Commentary*, Vol. 1, Warren Wiersbe, Victor Books, pg. 233.

3. Street Worker Profile

Becoming an Effective Street Children's Worker

What does it take to be a worker among street children? (Matthew 9:35-38; James 1:27) Primarily a street worker needs a calling, motivation and burden from the Lord Jesus Christ Himself because the need is for long-term committed workers. The workers need to love both the people of the city and the city itself. They need to see the children not just as souls to be saved, but as people who need human care and response. The worker must be spiritually, mentally and physically durable in order to engage the city and her poor.

In Chapter 2, Biblical Foundation, we learned that having a sense of pity for the children is not enough because pity will run dry very quickly. The workers need the compassion of Christ which will cause them to move from an emotional response to an action response. They must be team players in ministry and not lone-rangers. Though there are times when a worker must pioneer a work in an area and work alone because there is no one to join the ministry, it is best to have a ministry team. This provides a variety of spiritual gifts, protection physically and spiritually, fellowship and evaluation. A team can accomplish more than lone workers by themselves. (See Mark 12:30-31)

An effective worker needs to have:

- ✧ A personal calling from the Lord
- ✧ Godly attitudes towards ministry and the poor
- ✧ A solid prayer foundation
- ✧ Regular Bible study

Street Education

*Mr. Adie Punzelon, Street Child Worker
at Sampaloc Bible Church, Manila Philippines*

The attitudes and presentation of the street educator is vitally important for effective ministry. The following material on the street educator was presented at an Urban Street Ministry Fellowship Seminar by Mr. Adie Punzelon on June 18, 1994. Mr. Punzelon is a street child worker from Sampaloc Bible Church in Manila, Philippines. He spoke from his experiences working with street children and insights gained by interviewing them.

What Is Street Education?

Street education is the process that takes place on the street whereby a street

child receives the opportunity to learn, understand, appreciate and relate to himself or herself and others. It teaches the child to reflect on his or her situation and act on what he or she can become in order to achieve authentic human development.

What Is a Street Educator?

A street educator is someone who reaches out to street children who do not receive basic services from various agencies, churches or schools.

What are the roles and functions of a street educator? Identifies street children who are in need of assistance; assesses the needs of the street child; clarifies the problems and doubts confronting the child to various churches or agencies; coordinates with other agencies or churches working with street children; serves as a link between the agency or church and the street child; interprets the laws violated by the street child to the child.

According to street children, they like a street educator who: is friendly, flexible and loving; is a source of encouragement, inspiration and protection; gives immediate services and help; knows self-defense and teaches them to defend themselves; plays with them, helps them with their work and sometimes stays overnight.

According to street children, they dislike a street educator who: Makes promises but does not keep them, does not keep his/her word or does not show up as promised; preaches and moralizes, always finding fault in everything they do; sees nothing but their filth, smell and how dirty they look; does not understand their culture; is gullible and easily fooled; wears too much make-up and jewelry.

Street-based Ministry

According to street children, they prefer a street educator's approach to be: Non-threatening, sincere and helpful by protecting them from police and other sources of harassment; providing food when needed; arranging an excursion or field trip periodically; encouraging them in what they do well.

According to street children, they dislike approaches that: Come on strongly and suddenly; and probe, question and investigate their activities.

Center-based Ministry

According to street children, they like a center that: Is located near their place of work; allows them a chance for income earning activities; has simple furnishings and facilities; allows them space to move around and without being over-crowded; offers good food.

According to street children, they dislike centers that: Are far from their workplace; are overcrowded; make them feel fearful of using their facilities and furnishings because they might get dirty or break; do not serve good food; and serve the staff better food than the children. ♦

Immersion: Creating a Good First Impression

Jerome Caluyio, Jr. and Henry R. Ruiz—A Guide for Community Volunteers Working With Street Children, Reach Up Project, Urban Basic Services Program, Olongapo City, Philippines

Go where the children hang around. Stay in places where they congregate. Observe when they go there and make your presence felt during those times. This strategy has two purposes: one, for you to become familiar with the people, the children and the place; and two, to make your presence part of the visual field of the children. Do this for some time.

Make it a point to smile at every child you meet. Do not expect them to smile back, but keep on; it will make their world a little brighter, and yours too!

Just as you are getting a feel for the children, they too will be experiencing this. Street children do not trust strangers right away. If you put on an air of authority, they may feel threatened and be suspicious of your motives.

Wear simple clothes and avoid make-up, jewelry and uniforms. If possible, wear casual clothes so the children can identify with you more easily. Through your appearance, you can communicate that you are part of their scene.

When talking to a child, try to be physically equal with him or her. If possible, sit down and maintain an eye-level posture while conversing with a child. Look at the child in the eyes, but do not expect the child to do the same. It is normal for a child to avoid your gaze. As he or she starts to feel at ease and develop trust in you, however, his or her gaze will become steady.

Know the language of the children. They develop their own terms for places, people, and events — especially danger signals. By knowing their slang, you will get to know them better — how they perceive things and how they survive. By speaking their language, you can enter their inner world.

Memorize the name of each child.

Know the work the children do and the games they play. Try to join in these two activities. If they are scavengers, join them in one of their sorties; if they push carts, accompany them and discover what it is to push carts. If they are playing hide-and-seek, volunteer to be "it."

Avoid giving money to the children. When they ask, find out why they need it. If it is really urgent, like someone is sick, try to be there and take the sick person to a health facility. If a child is hungry, buy him or her food instead of giving money.

When a child touches your hand or leg or shoulder, do not wipe off their touch. Wiping it would be a sign of insult. When in their quarters, do not cover your nose even if the place smells bad. Try to reciprocate the touch of a child. He or she will feel loved. Street children have a greater need for cuddling as they do not experience this at home. However, be aware of the possibility of sexual abuse in the home or community.

Refrain from sermonizing, especially during the initial stages of interaction with street children. Draw out from the children themselves their ideas of what is good and what is bad.

When a child starts to talk about his or her problems, listen well. Ask

open-ended questions — those not answerable by yes or no — so that more details will be given. Avoid probing questions.

Home Visits

Ask permission from the child when you want to get in touch with his or her parents or visit him or her at home. This is a sign of respect for the child.

Revalidate the information that the child provides by asking the parents. Often, a child gives incorrect information on the family, not out of dishonesty, but because of psychological needs. A child sometimes paints a horrible picture of his family to solicit your sympathy. There are those who claim that they are orphans even when they are not. Many children “murder” their parents in their thoughts because of earlier experiences.

Courteously introduce yourself to the parents. Do not display an air of authority nor create an impression that you are blaming the parents for the plight of their children. They, too, are often the victims of poverty.

When the parents are doing something, or are out of the house doing their work, do not pull them away from their work. Just talk to them and state your work, how you met their child, and that you want to talk to them again at a convenient time.

After the first visit, always make a follow-up visit. Try to be more personal, carrying the conversation from the superficial toward the real and essential.

During Home Visits, Avoid the Following:

- ✧ promising the parents any material or financial help;
- ✧ blaming the parents for the plight of their children;
- ✧ sermonizing on the children’s behavior;
- ✧ giving unsolicited advice;
- ✧ making yourself an example of good behavior;
- ✧ being carried away by the emotions of a parent; if they begin to cry, let them, but try to keep yourself calm so that you can direct the conversation; and
- ✧ using words like “poor you,” “What has happened to you is too much,” and similar phrases which only add to the burden of the one you are talking to.

After you have won the confidence and trust of the parents, gradually convince them to meet other parents in the locality. Start a sharing group among them to discuss simple issues concerning the plight of street children. Again, do not create the impression that you are blaming them. Your main concern at this point is raising the consciousness of the parents. Once they have become more aware of how to help their children, they will be more adept in analyzing their situation and in exploring ways to respond.

Families of street children are highly mobile; they move from one area to another. This makes follow-up work difficult. One way of maintaining contact with children is establishing a network of volunteers who will be on the lookout for new faces in their area, and who will send this information to a central coordinating body on the movement of families. This is will only work in rela-

tively small areas.

Jot down your successes and failures in a journal. Mistakes are good growth tools. The practice of writing down your thoughts will enhance the quality of your reflection process and better equip you in sharing with other street educators, workers and organizers. ♦

The Challenges of the Calling

Ron Homenuke

Street kid work is not easy. First it takes a special calling from God, of which there can be no uncertainty. It involves powerful spiritual warfare. Children who use solvents open themselves up to demons which have a vice-like grip on these kids. Inhaling those deadly fumes has become their way of life. Only through much prayer and fasting can a spiritual breakthrough be realized.

Dangers

To One’s Life

The drug scene is downright scary and forces one into a closer walk with the Lord. Very regularly, the newspaper gives reports about some drugged lunatic or “pot-head” that has killed someone. Personal experience gives confirmation that there are hundreds, if not thousands, of street kids who sniff solvent or glue on a daily basis. Shabu (a form of cocaine) is generally not used by street kids because it is too expensive.

To One’s Health

Street children are commonly carriers of many diseases. For them, keeping clean is virtually impossible. My colleague Jeff Anderson and I carry a medical bag in our street kid ministry. We usually end up attending to some kind of infection. Recently, I was cleaning the sores of one young kid who had chicken pox. As careful as I was, I was quarantined for seven days because of the ugly affliction. In November 1991, I was struck with a double malady, typhoid and hepatitis B. Then again in October of 1993 I was struck with Dengue Fever. However, this is a necessary risk. By demonstrating godly love and genuine concern for these youngsters, we are preparing the way for His Word.

To One’s Possessions

At night, being alone on the streets is hazardous. Even two people, especially if white-skinned, is risky — due to the locals’ false concept that all whites are rich. With the extremely tough economic situation in poorer countries, anyone who is out late at night becomes prey for robbers — even during the day. In most Third World countries, life is considered cheap. For street kids, most of the daylight hours are spent out of the sun or sleeping. That makes evening hours the most profitable time for ministry, despite the risk.

Communication

Communication is another major challenge in our attempt to be obedient to the

Great Commission. As Jesus commands in Matthew 28:19, “Go therefore and make disciples of all the nations,” so Jeff and I have obeyed and gone. However, to reach these hard-headed street kids with the Gospel involves several approaches:

In Their Language

Unlike the general working populous in large metropolitan areas, these street kids have had little or no comprehension of the English language. Even as missionaries are required to reach fluency in the local language, they also need to learn street language.

With God’s love

After learning the local language, if God’s love is not evident in one’s ministry, one might as well pack his bags. Street kids are street-wise. They know who means business and who does not. They know who is for real. And they are longing for someone to care for them and become friends with them. This puts the onus on the worker.

By Their Culture

The street kid worker must have an adequate understanding of the local culture and be willing to adapt to it. The street kid subculture sometimes differs from the local culture, but generally remains the same. In 1Corinthians 9:22, Paul says, “I have become all things to all men, that I might by all means save some” (NASB).

My experience with Filipino street kids has taught me that we must understand the importance of harmony, peace and fellowship with one another. As Evelyn Miranda-Feliciano says in her book, *Filipino Values and Our Christian Faith*:

“At its best, *pakikisama* (smooth interpersonal relationships) seeks harmony — with others, with nature and with oneself. It aims for unity, peace and cooperation. And to establish this smooth, interpersonal relationship (S.I.R.), one learns to subject his own personal desires, convictions and standards to those of his group — be it family, clan, social club or *barkada* (gang).

“As Matthew 6:33 commands us to give priority to the Lord God Himself, so this cultural practice needs to have a Biblical context. The stress on the horizontal relationship, rather than the vertical relationship, is something of a hindrance in promoting the Gospel.

“Many more, including *utang na loob* (debt of volition), *bahala na* (what will be will be), and *nahihiya* (embarrassment), need to be studied and completely understood before any spiritual progress can be made.”

Determination

In my discussion of street kid life, I have only touched on some of the worker’s major hindrances. This is from my own unmarried point of view. I believe that a married street kid worker faces many more responsibilities and pressures. Above all, the street kid worker needs to be determined, filled with the Lord’s love and faith, and have a genuine burden for the souls of these lost children. ♦

Worksheet 2: Profile

Not all ministries to street children need to be identical. What do you think are the priority components of your ministry? What will be your Street Children Ministry Profile? Mark each entry as **H** (high), **M** (medium), or **L** (low) priority according to which aspects of street children ministry you feel need to be accomplished first, later, and last.

- H M L** scouting the city for street children
- H M L** locating maps of the city
- H M L** beginning prayer meetings for street children
- H M L** planning open-air evangelism targeting street children
- H M L** designing practical ways of approaching street children
- H M L** meeting with government workers (especially social workers) already working in targeted areas
- H M L** meeting with concerned people at an appropriate police station
- H M L** identifying government plans to help street children
- H M L** establishing contact with the parents of street children
- H M L** identifying existing cult or other groups that have influence with street children
- H M L** locating local churches interested in street children ministry in your area of interest
- H M L** identifying other churches or organizations already working in this type of ministry
- H M L** deciding the minimum personnel needed to begin
- H M L** targeting a specific area of the city to begin
- H M L** informing your church or organization of your plans
- H M L** establishing a basic strategy for ministry
- H M L** establishing a prayer support group

H M L establishing rapport with street children

H M L establishing financial backing

H M L establishing accountability with those in authority over you

H M L establishing legal protection

H M L building a core ministry group

H M L sharing the needs of street children

H M L deciding the qualifications for street workers

H M L completing case studies on each child

H M L completing case studies on the children's parents

H M L completing case studies on each community

H M L forming guidelines for medical assistance

H M L forming guidelines for food assistance

H M L forming guidelines for educational sponsorship

H M L developing contacts for job opportunities

H M L developing adequate discipleship approaches

H M L developing adequate follow-up approaches

H M L setting crisis intervention procedures

H M L setting guidelines for reconciliation between children and parents

H M L establishing a drop-in center

H M L designating staff for a drop-in center

H M L determining goals of a drop-in center

H M L determining goals of working with street children

H M L identifying dangerous obstacles in the ministry

H M L connecting with community development programs

H M L identifying building plans for common locations of street children

H M L planning special activities for street children

H M L finding a proper base of operations for the work

H M L identifying special needs of street children

H M L connecting with sports programs

H M L connecting with clubs

H M L developing a resource library about street children

H M L listing materials needed

H M L developing a list of key Christian businessmen

H M L sharing the work locally

H M L sharing the work nationally

H M L sharing the work internationally

H M L planning attendance at important conferences

H M L networking with other organizations

H M L developing an adequate filing system

H M L establishing a long-term rehabilitation facility

4. Correct Motivation

Working with Children at Risk

Steve Bartel, YWAM, Colombia

Many people think that the most important people in working with children at risk are the kids themselves. This is true but one of the things many people forget is that the people who work directly with the kids, and the people in the support roles, are probably the most important resource that we have in working with children at risk. It's not the money, the buildings, all the projects and programs, it's the people that are the most important. You will find out later that this involves things like caring for those people when they are coming up against a lot of emotional decisions about working with the kids. But one of the first things that has to be considered with people working with kids is why they want to work with children at risk.

What is in you, compelling you to say "I'm interested in this," or "I'm willing to give up a summer," or "I'm willing to give up a life," or "I'm willing to go to South Africa"? What motivates you to work with children at risk?

I am talking to you not from theory, because I do not know all the psychological theories, but as a leader of a ministry to street children which has 15-20 people applying every year to join for anywhere from for one month to a lifetime.

Below I define a few different motivations. Some of these are wrong motivations but most are not bad — they are simply not enough. I will end up saying what really is enough, and the focus that people need to have so they can reach kids and lead them on to the potential that God wants.

One of the first things we try to discern from someone who is applying to work with us is why the applicant wants to work with children.

Child-Centered Motivations

Pity

One of the things that most often comes up is pity for the children, for example when a child is begging. The younger, dirtier, more wounded the child is the more pity felt, for the child's physical and emotional suffering. This is child-centered; it is the suffering which elicits the response.

People with this motive think that if they can just feed the children, clothe them, take them into their home, and give them a sense of belonging that this will be enough. It is aimed at meeting the child's most obvious needs.

People with this motive are affected by the children's suffering, so they are always running here, there and everywhere meeting children's needs wherever they find them.

This is not wrong, but what happens is that a lot of people are there for the short term, because since they can not meet everybody's needs, and because they have pity for everything, they become discouraged. Within a month or

two they are exhausted physically, emotionally and spiritually. They quickly burn out.

Compassion

Compassion is godly. Jesus felt compassion for the multitudes. The motivation of the compassionate person is deep. It is often rooted in a biblical perspective of the needs of kids, but it is still focused on the child and his needs. People that are compassionate are often more persevering than those that just have pity. They reach the child in deeper ways. They look beyond the physical and surface needs of the child. They may visit the child's family, or be concerned for the spiritual development of the child. They think more long term. Instead of just taking food and clothing to the children they seek to find ways that the children can consistently have food provided for them.

Compassionate people start losing some of their spiritual basis though the "work for the children" becomes the highest priority, often at the expense of the staff member's personal relationship with the Lord. Over time compassionate people get bogged down in serving all the needs they see in a compassionate way. It is much deeper than pity but it is still based on the needs of the child. It is still not enough — something deeper is still needed.

Self-Centered Motivations

Personal Need

There are some people not focused on the needs of the child but who have a self-centered motivation. They have needs in themselves that they think working with children will meet. Some have experienced suffering and abuse themselves.

It is difficult to tell from an application if someone was abused in their past, even if references are taken, because no one else may know. But the person may feel that if he or she is useful to someone else there will be healing from their own abuse.

In our street children project in Colombia new staff members are not taken to the streets to work directly with street kids until they have worked with children in later stages of our program when the kids are nearly restored — in the transition home between the streets and a family, in the drop-in center, or in the school. There we can see if the new workers been able to handle the experience, and issues they are struggling with have become apparent. Only then do they work directly on the streets with street children.

We find that many people are awakened to abuse that happened to them as a child when they see it happening to other children. Much sexual abuse is repressed, but memories open up when people are faced with it in those they are serving.

Some of those who come to the project thinking there will be healing for them become some of our best staff, because they feel what is happening to the children. But it requires investing time, counseling and resources from mature staff who help them work through their problems. I suggest people get healing and deal with these issues before applying to work in a foreign country where there will be so many other adjustments to make.

A Need to Make Restitution

On the team we have had former pimps, madams of prostitution houses, drug dealers, and assassins. Their idea is that since they have ruined so many lives in the past, maybe they can rescue some from a future in drugs, prostitution or crime. Some people feel they have to do something for God to earn their way to heaven by restoring something they have destroyed.

These people empathize with the needy and they make wonderful staff. They need to understand that what they destroyed in the past, God can use and multiply back. But once again this is a self-centered motive. People with this motivation often only think through short-term solutions, for example taking a girl into their home to rescue her, but not planning what she will do after that. Staff with this motivation have to start thinking about the next step, not just the immediate solution.

When staff can only think of themselves and the healing they need for what they have destroyed then it is very difficult for them to think about what the final stage is for the people they rescue. Most of them come up with the solution that the children rescued should become workers to rescue other people. But this can be a problem, because not everyone that you rescue will have the same fire that you have: to go and rescue other people. It is a long-term process to get people who have had problems to help others with those problems.

A Need to be Needed

These are servant-hearted people who are willing to do anything that needs doing. They will do jobs others are not willing to do, and will not complain. But there comes a point where they just blow up and go home because they wanted to be needed; but they were just needed and needed and needed so much that it just burned them out. This is also a self-centered motivation of, "I feel good when serving other people." People with this motivation get a rude awakening very quickly.

Many served by this type of staff will be ungrateful, turn their back on them, stab them in the back, talk badly of them to the whole community. The very people they are trying to help are the people who will hurt them the most. The more they love somebody the more hurt they will feel. This does not mean they should not do it. Jesus suffered so much because he loved so much. We will serve the people who are ungrateful again and again, but if one is serving with the motivation to feel better about themselves, there will be failure in three to four months.

Pedophilia

Programs run the risk of getting a pedophile, who can obtain sexual gratification by being around vulnerable children. Many organizations that work with children at risk do not have the level of supervision of the children that a typical family would have. Many are looking desperately for staff. Nevertheless the organization can be liable if anything happens to the children.

This is one of the reasons why you do not take everyone who applies. Pedophilia is difficult to screen because applicants will just say "no" to a direct question on an application form, and the local pastor giving a reference often has no idea. So when working for a program be aware of this, be on the lookout

for subtle signs, and ask the Lord for discernment so you can weed out pedophiles.

If you do learn of a problem after you have taken someone on as a staff member, require him or her to leave. Then write a letter to the person's pastor to inform him of the matter so that the staff member will not be taken on by another project. The welfare of the children is of paramount importance.

A Desire to Obey God's Calling

People who want to obey what God is calling them to do make good workers, as long as that calling is fresh in their lives. But it has to be a deepening calling.

These people want to see results in the kids. They are not very patient when they do not see the children changing. They think, "God has called me to rescue these children in need, therefore to fulfill God's calling I have to see kids that no longer have the problems I came here to solve."

The key to maintaining the freshness of their calling is to maintain their walk with the Lord, because God's call dims when you are over-stressed, disappointed, face divisions within the team, or experience family pressures. People start to wonder if the calling was genuine.

Leaving is not necessarily negative. I am never going to say that only those people who come to the project for the rest of their lives are the people we want to have on the team. We do need people for certain seasons. We have had people come for a short time with an outside perspective who can see when people are burning out. These people have been wonderful counselors and encouragers. We just needed them for a season and God took them away again but we were refreshed and rejuvenated by their time with us to keep going in the work. But if the motivation is just to *feel* that one is obeying God, it is not enough.

God-Centered Motivations

A Desire to Bring Honor to God

Ezekiel 36:20-32 is about God restoring people who have been destroyed, even to the point that they profane the name of the Lord. Street people profane the name of God. Their violence, sexual abuse and ungodly actions profane the character of God.

Ezekiel 36:25-26 NIV is an exact list of our goals for street people:

- ✧ "I will sprinkle clean water on you,"
- ✧ "I will cleanse you from all your impurities" (drugs),
- ✧ "I will cleanse you from all your idols (v.25)." — Street people worship their violence, they worship self, drugs and alcohol. They will bend the knee in order to get these things. Their addictions are idols.
- ✧ "I will give you a new heart (v.26)." — Street people have a destroyed heart. They are bitter, resentful, hateful, vengeful. They need a new heart.
- ✧ "I will put a new spirit in you (v.26)." — Many street people have dabbled in spiritism and witchcraft.
- ✧ "I will remove from you your heart of stone and give you a heart of flesh (v.26)." — When I read this I said, "God, these are the street people; they are so hard-hearted."

Student therapists have come from universities to do their year of internship with us. They come after four years of lectures saying that street people cannot be changed, because they are how they want to be. But I believe what God says here about changing them: “I will give you a heart of flesh,” and “I will put my Spirit in you, and move you to follow my decrees and be careful to keep my laws (vv. 26-27).”

Street people love to break the law. They do not care about laws or decrees. But God says He will move them. To me that is an internal motivational issue. It is not that they have to obey the law because of what it says, but rather God Himself has put in them a desire to follow His laws and decrees.

Then Ezekiel goes on to some physical things

- ✧ “You will live in the land I gave your forefathers; you will be my people (v. 28).” — Most street people feel they do not belong to anything or anyone. If there is anything they belong to it is the drug dealer or the community of drug addicts or the assassins.
- ✧ “And I will be your God (v. 28).” — That gives an incredible sense of community.
- ✧ “You are mine.” — When street people get that sense of “I belong to something,” and “I can count on God to be with me all the time, whatever I am going through,” it is an incredible revelation. You see joy come right out of their faces. There is amazing joy in the faces of street children when they realize, “I am God’s, and He is mine.”
- ✧ “I will increase the fruit of the trees and the crops of the fields (v. 30).” — That means He is going to give them food.
- ✧ “So that you will no longer suffer disgrace among the nations because of your famine. Then you will remember your evil ways and wicked deeds and you will loathe yourselves for your sins and detestable practices (vv. 30-31).” — Most street children will blame everyone else for their problems never taking responsibility for themselves until God Himself brings them to a point of repentance. When they sense their sin, that is the beginning of change in their lives.

The reason I am sharing this portion of scripture is because verse 22 says, “Therefore say to the house of Israel... it is not for your sake... that I am going to do these things, but for the sake of my holy name, which you have profaned among the nations...”

The motive for working with children at risk is not the need of the kids. It is not for their sake, and it is not for my sake as a worker with children at risk. The reason why we work with children at risk is for the sake of the Holy name of God. I have seen that the only people who have persevered in Christian programs with needy children are those who do it as unto the Lord.

Once you catch that concept you realize that when you get stabbed in the back — so what? I am doing this as unto the Lord. You realize that when no one realizes what you have done — you are just anonymous — you are doing it as unto the Lord, so what if you do not get credit?

Verse 32 says the same thing, more strongly, “I want you to know that I am not doing this for your sake, declares the Sovereign Lord. Be ashamed and disgraced

for your conduct, O house of Israel!” Once street people accept the Lord, they are God’s people, and need restoration.

“I will show the holiness of my great name... When I show myself holy through you before their eyes (v. 23).” God says, “I am showing Myself holy to the nations through you.” What that means to me is, our street kids once rescued are going to be missionaries going to the nations to show the holiness of God.

Conclusion

Staff members who have the motivation to work unto the Lord and honor the Lord’s name are far less affected by physical discomfort, stress, the hopelessness caused by being unable to meet all the needs that surround them, and possible strife with other workers. Staff members with this motive are ones who can take set-backs and still keep going. ♦

5. Getting Started

Ownership

People feel they have a sense of ownership when they are an integral part of the process of development. Every opportunity for input, prayer, planning and sharing of information builds this. No one on the ministry team is an outside critic of the ministry.

When we talk to street children, see their situation and experience what they face on a daily basis, the Holy Spirit will create compassion in our hearts. Information creates understanding and this in turn reduces our fears and increases our motivation to respond to their obvious needs.

Vision

The ministry needs to be the vision of and embraced by the entire church, not just the pastor or a church worker. The whole church must eventually, under the direction of the Holy Spirit, own the ministry or it will not last long. Even though the problems of street children are complicated, we can — with God's help through His people — start effective ministries. Let us not become overwhelmed by the magnitude of the needs before we even get started!

Building Vision, Developing a Strategy & Sustaining Motivation ¹

Vision

There can be no life-changing ministry without first having a vision. Vision is the ability to see a mental picture of what God wants to accomplish through our lives. Vision changes the future.

Strategy

Vision needs a practical and detailed plan or strategy that is clearly defined and well reasoned. This needs to be shared with others.

Spirituality

The Word of God and prayer need to empower our strategy. Then we must commit our lives to it because we know that God is in it.

Courage

Courage comes from the security of knowing our convictions are valid.

Integrity

We need to use our place of influence to give to others rather than to get from others. We need to honor our subordinates, promote our equals and give credit to all where it is due.

Discernment

This is a spiritual "sixth sense" that comes from walking close with God and staying alert to events around us. We need to be astute observers of men and events. Let us be generous but not soft-touches and loving but never gullible.

Perseverance

We need to endure all opposition and have a stick-to-it mentality. Only those who have risked much in a project can rejoice much in its completion. Though our fight is not with flesh and blood, it is still a fight. Victory is sweet to the warrior.

Proverbs 13:12b (NIV): "...longing fulfilled is a tree of life."

Proverbs 13:19a (NIV): "A longing fulfilled is sweet to the soul..."

Shaping the Vision ²

John Stott said "Vision begins with a holy discontent with things as they are."

1. **Vision looks to the future.** It is the sights and sounds of tomorrow. The dictionary defines vision as a product of imagination.
2. **Vision sees the way things could be.** Robert Kennedy paraphrased George Bernard Shaw when he said "There are some people who look at the way things are and ask 'why?'; there are others who look at the way things could be and ask 'why not?'"
3. **Vision is in the eyes of the leaders.** A few people — often just one person — imagine the way the situation could be. This picture is complete enough to see a future very different from the past.
4. **Vision begins in the eyes of the leader and grows through the experiences of the followers.** Usually followers catch the vision through experience. They begin to understand only when they see the first tangible results of the vision come true.
5. **Vision drives us to action.** The only way a vision becomes reality is if each individual on the ministry team turns that corporately owned vision to action in his/her own sphere of influence.

A Purpose Statement ³

Aristotle taught that "Why?" is the most important question we can ask. It may be also the most difficult. If we cannot adequately answer "why," we likely cannot answer "Who?" "What?" "Where?" "When?" or "How?" This is where anyone contemplating changing the present situation should start. When we form a purpose or mission statement, we are putting into words and formalizing our answer to "why?" Good purpose or mission statements have certain characteristics:

- ✧ They answer the question "Why?"
- ✧ They are brief enough to be remembered;
- ✧ They are long enough to be complete;
- ✧ They are broad enough to be comprehensive for the organization or church;
- ✧ They are understandable by both insiders and outsiders.

Sample purpose statements:

- ✧ Wooddale Church in Eden Prairie, Minnesota: “The purpose of Wooddale Church is to honor God by bringing lives into harmony with Him and one another through fellowship, discipleship and evangelism.”
- ✧ The New York Times: “To print all the news that is fit to print.”
- ✧ Action International Ministries: “ACTION’s purpose is to encourage and exercise evangelism, discipleship and development in the fulfillment of the Great Commission.”

Doing Research

Research is the place to begin. It will help you answer questions like: What are your goals? What are available resources? What are the real needs of street children? How can we best respond to them? Who will work with us?

Three areas of research should be conducted in order to form the basis for the ministry:

- ✧ In the church — for resources available to the ministry: time, manpower, materials.
- ✧ In the community — for resources available to the ministry from neighborhood officials, businesses, police, agencies and other churches. Investigate what other ministries are in your area and what are they doing. It is good to observe first hand what others are doing in their ministries and learn from them.
- ✧ With street children — their names, schedules, needs, educational attainment and desires, livelihood, families, and needs.

Use the acquired data to develop and plan the ministry God is leading your church into. Establish linkages with other churches and agencies who have established ministries already. You will be able to learn from them and refer some of your contacts to them.

Get started! Even if your work seems small in comparison to the needs of the street children, get started. Do not become paralyzed or discouraged before you begin. Compassionate people need to move into action.

Purpose of Research

The purpose of conducting research is to acquire practical information to develop appropriate programs addressing the specific needs of the street children in a particular area of the city. The research needs to be initiated and carried out by people concerned for the children in that area. The information will be useful to raise awareness of the situation in that community.

Research Objectives

- ✧ To research the street children of a given city in order to discover their true needs and learn about the areas in which they live and work.
- ✧ To discover how we can cooperate with and compliment one another with other similar agencies or churches.
- ✧ To research locally available material resources which can be provided for outreaches and programs such as, food, clothing, and medical supplies.

- ✧ To present the ministry, develop a working relationship, obtain permission and protection to minister from the local community leaders; i.e., police, local elected officials, business leaders, etc..

Researching your Church

The first place to start in the research stage is to study your church. Is the church ready and willing to begin a street children ministry? At the end of this chapter are forms to help your church assess itself and what its potential is for this task. There are also worksheets to stimulate thinking and aid planning.

We recommend that a group of church people work together on these worksheets. They will help develop focus and plan this ministry.

Know the Resources of Your Community

What Types of Programs are Offered?

As a response to the worsening situations of street children, investigate what are the government and non-government organizations, religious organizations and the wider community are doing to address their plight.

- ✧ Government: Learn what the social and welfare departments of your local government are doing and what services they have to offer.
- ✧ Non-government: Learn what local non-government agencies are doing and what services they provide.

Have you visited potential resources? Visit the organizations nearest your target area to locate and assess their potential to assist your target people.

- ✧ Community-based: (Preventative) — The focus is on the family and the cause of children going to the streets.
- ✧ Street-based: (Crisis intervention) — The focus is on the child and services include: feedings, street education, first-aid, drop-in centers, and referrals.
- ✧ Center-based: (Rehabilitation) — Child focused and institutional/residential. Usually managed by non-government organizations.

There is much to be discussed on this topic of knowing your community and its resources and networking with them. This topic is developed with much more detail in Chapter 6 on Networking.

Get to Know the Street Children ⁴

Love the children by getting to know them.

Once you have selected a group to work with, ask the children what their idea of a group is, and if they were to join one, what their expectations would be. Usually they will cite practical things like money, food, clothing, and protection. Make a mental note of deeper problems.

If a sick child comes to you, accompany him or her to a health center near the workplace. If possible, bring along a group of street children. In this activity, you are introducing to the children the availability of health services.

Organize the children into a group — particularly a discussion group — to serve as a vehicle for the ventilation of their problems and the exploration of solutions. Children who have been in the streets often come up with simple,

practical ideas about their problems.

A street educator has much to learn from street children. Life in the streets is the best teacher. The illustrations for teaching from which an educator draws are right there in the streets — uncollected garbage, violence, indifference, as well as order, responsibility and concern. The children's environment is full of real life illustrations for your teaching them.

Work out with the children a small project which will bear immediate results. As the children see something concrete from their collective effort, they will be encouraged to start other activities. You can devise a communication system to prevent undue arrests.

Always complete an activity with a collective reflection where each child is given a chance to draw an insight from what he or she has experienced. Try to make each one listen to the others. If a child makes a particularly enlightening statement, praise him or her, but make it a point to comment on each one's insight.

Respond immediately to urgent needs like hunger, wounds and illness, settling fights, etc.. Involve the children so they will realize the importance of collective action.

In every activity, a natural leader will emerge. Observe those with natural leadership qualities and develop their attitudes and skills through simple street activities. Neutralize the "toughies" who may surface as leaders through role-playing and role analysis.

Integrate value clarification in your street activities, especially in simple games.

If possible, keep a record of your experiences every day. Take note of what the children say, their reflection on their situation. You can use their insights to emphasize certain lessons later on. Also, you can use their comments during sharing sessions with other street educators and child organizers.

Development

"Any enterprise is built by wise planning, becomes strong through common sense, and profits wonderfully by keeping abreast of the facts" Proverbs 24:3,4 (The Living Bible).

The reason for researching the children, your church and the community is to develop an accurate profile of the needs and resources. Research will answer the questions:

- ✧ Why is this ministry needed?
- ✧ Who will do it?
- ✧ When will it be done?
- ✧ What form should it take?
- ✧ Where will it be done?
- ✧ How will it be done?

It is a fact that resources are limited: time, money, manpower. Jesus exhorts us to count the cost before beginning a project (Luke 14:28-33). Research is counting the cost, lest we foolishly begin a project we cannot complete. Therefore:

- ✧ Evaluate your data
- ✧ Document your data
- ✧ Develop your church strategy (use worksheets at the end of this chapter)
- ✧ Secure your resources
- ✧ Begin the ministry
- ✧ Report your results to your supporters, superiors and churches

Documenting and Reporting

As you gather your data, it is essential to document your results as an ongoing process done regularly. People will be blessed as they read how your ministry is developing and how their gifts and prayers have helped children. Here are some pointers for doing this:

1. Document your ministry plans and activities.
2. Take pictures of actual ministry events.
3. Prepare ministry proposals and budgets.
4. Reporting to your donors. Your supporters would like to know the results of their investment. They would also like to know your current difficulties and future plans for developing the ministry.
5. Document your ministry development and results.

Accountability

The leaders of the ministry should develop its goals each year, make them known to everyone on the ministry team.

Team membership means responsibility as well as privilege. The team's performance should be evaluated regularly. Both failures and successes should be discussed and explained.

Members of the team have a right to competent leadership. Team leaders have a right to expect each member to attend planning and debriefing meetings, give the best effort possible and always minister to the team and the street children. When accountability runs through a ministry team, it brings structure and discipline that strengthens it for the rigors of ministry.

Two Challenges⁵

"Never Give Up!"

In the latter years of his life, Winston Churchill made a visit to his childhood school. The appearance was publicized and everyone was expecting the British statesman to make a speech. Expectation was great. Enthusiasm ran high. The moment finally came for Churchill to rise to the podium. His speech was short, unusually short. In fact, here is the speech in its entirety: "Never, never, never, never give up!"

In a similar vein, a former president of Wheaton College said, "It is always too soon to quit!"

Strive for Excellence

"Approve things that are excellent" (Philippians 1:10 KJV). Each of us Chris-

6. Determine the resources necessary to carry out your plan:

Time

People

Facilities

Budget

Cooperation

7. Analyze your present resources

Time

People

Facilities

Budget

Cooperation

Worksheet 4: Assessing Your Ministry

Your church has many ministries. Who will be on the street children ministry team and how much time can they give to the work? Will you require new workers?

Name of Agency or Church: _____ Responsible Person: _____

Date: _____

The Present

1. Make a list of every ministry in your church.
2. Write the names of every worker of every ministry.
3. How much time does each worker invest in ministry every week, both in preparation and actual on-location presence?
4. Write the names of your workers and their work times including time spent in preparation and at their ministry locations including travel time.

Worksheet 5: Planning Your Ministry

How well do you understand and know the street children that you are targeting? Is anyone else ministering in their area? If so, what are they doing?

1. Define your ministry

Is it to evangelize? Disciple? Plant a church? Train leadership? Exercise social responsibility? A combination of these? Ultimately what do you want to see in the long term.

2. Understanding the street people in your target area

2.1 Basic data

What target group are you trying to reach? (Street children, sidewalk vendors, beggars, street families, prostitutes, others.)

What is the total number in your target group?

Describe your target group using these categories: Rate H (High), M (Medium), L (Low)

- Same language
- Similar occupation
- Racial or ethnic similarity
- Shared religious customs
- Common kinship ties
- Strong sense of unity
- Similar education level
- Common significant problems
- Common residential area
- Similar social class
- Similar economic status
- Shared hobby or interest
- Discrimination from others
- Unique health situation
- Similar age
- Other

2.2 Outlook — world view, thought processes and language

Would street people say that you understand their world view? The way they think? Their language?

Do you need more understanding in any of these areas? Do you need assistance? If so, who can you ask for help?

	<i>Sunday</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>
5 AM							
6 AM							
7 AM							
8 AM							
9 AM							
10 AM							
11 AM							
12 Noon							
1 PM							
2 PM							
3 PM							
4 PM							
5 PM							
6 PM							
7 PM							
8 PM							
9 PM							
10 PM							

2.3 Needs

What are the felt needs of your target group? What opportunities for ministry do these needs open up?

2.4 Social structure

What factors have caused your target group to be on the streets?

2.5 Receptivity of your target group to the Gospel

Check the categories below that best describe your target group:

- No awareness of Christianity
- Aware Christianity exists
- Some knowledge of the Gospel
- Comprehension of the Gospel message
- Being evangelized
- Recognize a personal need for the Gospel
- Christian Church Members
- Active propagators of the Gospel

2.6 Christian witness and services offered to target group

Investigate and list the various ministries and services offered among your target group:

Church, Mission or Agency	Year Begun	Number of Workers	Activities	Results
1.				
2.				
3.				
4.				
5.				
6.				
7.				
8.				
9.				
10.				

How are their ministry services different?

Do they have resources that could help you in your ministry?

Do you have resources that could help them in their ministry?

3. The ministers

What type of person is needed to reach these people? For example, list what ten qualities are needed.

Qualities	Spiritual Gifts	Sensitivities	Personalities	Skills	Lifestyles
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					
9.					
10.					

Where can such people be found? What preparation and training do they need? What is your recruitment strategy?

Location for Recruits	Preparation and Training Needed	Recruitment Strategy
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____
5. _____	_____	_____
6. _____	_____	_____
7. _____	_____	_____
8. _____	_____	_____
9. _____	_____	_____
10. _____	_____	_____

What are the implications for your own life? How must you change? What qualities and skills must you develop?

4. The methods

How do your methods relate to the receptivity of the people?

What methods are you currently using? How effective are they?

What kinds of new methods have been most effective in reaching, discipling and training these people?

What kinds of new methods could be tried?

5. Anticipated results

What obstacles do you anticipate in achieving your objectives?

What are possible solutions to overcoming these obstacles?

Think about this information. Pray over this information, individually and in your ministry group. What are the implications for your ministry? What are you doing right? What do you need to change?

Worksheet 6: Goals for the Coming Year

*As we look at the upcoming ministry year, what do we desire to achieve?
Proverbs 15:22; 16:3; 24:3-4; Luke 14:28-32*

Feedback

Do you need help developing understanding of the world-view, ways of thinking, and language of street children?

What kind of help can local ministries offer you in developing new qualities and skills to carry out your ministry?

Worksheet 7: Project/Budget Proposal

Agency or Church: _____ Date: _____

Address: _____ Email: _____

Phone: _____ Fax: _____

Contact Person: _____ Person in Charge: _____

Name of the Project: _____

Location of the Project: _____

The Project Proposal

1. Purpose of Project: _____

2. Project duration and desired outcome: _____

3. Description of Project:

a. History: _____

b. Target group: _____

c. Rationale of Project: _____

d. Method: _____

e. Programs and services (such as, evangelism, feeding, education, recreation): _____

g. Action plan and activities: _____

h. Program: _____

i. Personnel: _____

j. Schedule: _____

	<i>Sunday</i>	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>
<i>5 AM</i>							
<i>6 AM</i>							
<i>7 AM</i>							
<i>8 AM</i>							
<i>9 AM</i>							
<i>10 AM</i>							
<i>11 AM</i>							
<i>12 NOON</i>							
<i>1 PM</i>							
<i>2 PM</i>							
<i>3 PM</i>							
<i>4 PM</i>							
<i>5 PM</i>							
<i>6 PM</i>							
<i>7 PM</i>							
<i>8 PM</i>							
<i>9 PM</i>							
<i>10 PM</i>							

The Budget

Starting Date: _____ Completion Date: _____

Monthly *Annual*

A. Administration:

- 1. Transportation for workers _____
- 2. Food allowance for workers _____
- 3. Salaries _____
- 4. Gifts for workers _____
- 5. Photographs for documentation _____
- 6. Promotional materials _____
- 7. Office supplies and postage _____
- 8. Other (specify) _____

ADMINISTRATION TOTAL _____

B. Program:

- 1. Food for children _____
- 2. Clothing _____
- 3. Medicine _____
- 4. Education _____
- 5. Evangelistic and follow-up materials _____
- 6. Camping _____
- 7. Special activities (social gatherings, picnics, sports events, etc.) _____
- 8. Other (specify) _____

PROGRAM/SERVICES TOTAL _____

C. Facilities

- 1. Rent _____
- 2. Utilities (electricity and water) _____
- 3. Maintenance and security _____
- 4. Telephone _____
- 5. Other (specify) _____

FACILITIES TOTAL _____

GRAND TOTAL _____

Worksheet 8: Job Descriptions

Assignment:

Summary:

Essential functions:

Worksheet 9: Street Child Record

Name: _____

Address or location: _____

Age: _____ Sex: _____ Date of birth: _____

Father's name: _____ Age: _____ Occupation: _____

Mother's name: _____ Age: _____ Occupation: _____

Brother(s) & sister(s): _____

Where is their family now? _____

Have you gone to any institution or centers for help? Yes [] No []

If yes, what institution and location? _____

How long did you stay there and what was your reason for leaving? _____

What services do they give? _____

Have you received Jesus Christ as your personal Lord and Savior? _____

If yes, when? _____ Who led you? _____

Are you interested in a Bible Study? _____

Where can we contact you and what time of day? _____

Do you have any illnesses? Yes [] No [] If yes, what? _____

What are your immediate needs? _____

What are your long-term needs? _____

What is your source of livelihood? _____

How much do you earn daily? _____

What is your aspiration for your life? _____

How do you hope to realize your aspiration? _____

Interviewer's comments: _____

Interviewer's name: _____

Date: _____

Name of church or agency: _____

Address: _____



Worksheet 10: Church & Para-church Organization Survey

Surveyor's name: _____ Date: _____

Name of church or organization: _____

Address: _____

Telephone: _____

Person Interviewed: _____ Position: _____

Regarding ministry to street children and prostitutes

1. What specific ways do you feel the church can best minister to street children?

2. What are you currently doing or are willing to do to minister to street children?

Currently doing: _____

Willing to do: _____

3. What kind of assistance do you need in your ministry to street children?

4. What specific ways do you feel the church can best minister to prostitutes?

5. What are you currently doing or are willing to do in order to minister to prostitutes ?

Currently doing: _____

Willing to do: _____

6. What kind of assistance do you need in your ministry to prostitutes ?

7. In what ways would you be willing to cooperate with other groups?

8. Are there any members of your church or organization who have been called of the Lord into this type of ministry? If yes, may we contact them? Please list their names and telephone numbers:

Worksheet 11: Agency Survey

Survey for Government or Private Agencies Working with Street Children & Prostitutes

A. Your Involvement

1. What type of organization are you? Government Private
 Other _____
2. What is the name and address of your organization?

3. Which of the following categories describe the scope of your organization's work?
 Personal social work Spiritual
 Medical Relief
 Other _____
4. When did your organization begin this work? Date: _____
5. Of the following groups, which do you encounter most frequently? (Please number in order.)
___ Homeless men Female prostitutes
___ Homeless women Squatters
___ Homeless children Other _____
6. In your work, what is your primary concern for these people? (Please number in order of priority.)
___ Physical Education
___ Emotional Vocational training
___ Spiritual Other _____
7. How do you build trust with street children?

8. How do you build trust with prostitutes?

9. Please check which box best describes the nature of the work that your organization is doing among the street children and the female prostitutes in your area:

- Feeding Income generation
 Value inculcation Child care for children of female prostitutes
 Spiritual values classes Medical
 Other _____

10. What method(s) of rehabilitation have been most successful in your program?

B. Questions about Street Children

General:

1. How have street children come to live on the streets? (Please number in order.)
___ Ran away from home
___ Abandoned by their parents
___ Forced to support themselves
___ Kidnapped
___ Other
2. Please number, according to the street children's preference, where they choose to sleep:
___ Street corners Market stalls
___ City parks Abandoned buildings
___ Under bridges or overpasses Other _____
3. Does a street child's area have boundaries? If yes, in what size of an area does he feel safe?

4. In numerical order, from which of the succeeding groups do street children receive the greatest support?
___ Family
___ Peer groups (older or same age)
___ Similar language groups
___ Other _____
5. Please indicate by number, one being the largest and three the smallest, which are the largest, middle and smallest groups of street children:
___ 6-10 years old 11-15 years old 16-19 years old

Health:

6. What is the nutritional status of most street children that you have contact with:
- Severely undernourished Adequately nourished
 Mildly undernourished More than adequately nourished
7. What health facilities are available to street children:
- Government hospitals Government clinics
 Private hospitals Private clinics
 Church clinics Other

Education:

8. What forms of education are available to street children?
- Government or public schools Private schools
 "Schools on the street" Other
 Church run schools
9. What percentage are able to receive some education?
- 15% 25% 40% 65%
10. If you know of any organizations that are able to financially assist in the education of street children, please list their names and telephones:
- _____
- _____
- _____
11. What prohibits street children from enrolling in schools? (Please number in order.)
- ___ Finances ___ Low self-esteem
___ Peer pressure ___ Lack of motivation
___ Health ___ Lack of desire
12. What percentage of street children would you say complete the educational system through:
- Primary level 25% 50% 75%
Elementary level 10% 30% 50%
Secondary level 5% 15% 30%

C. Questions about Prostitution

General:

1. What are the most common reasons cited for becoming a female prostitute? Please number according to priority.
- ___ Personal financial needs ___ Family financial needs
___ Forced or tricked into it by others ___ Looking for love
___ Other _____
2. Please check the percentage for each of the following sentences that you believe to be the most accurate about prostitutes:
- a. Born and raised in the local area where they work
 20% 40% 60% 80%
- b. Born in the rural areas, but migrated to the city
 20% 40% 60% 80%
- c. Transient to the city and will return to rural areas.
 20% 40% 60% 80%
3. What percentage of the customers of the female prostitutes are:
- Locals 20% 40% 60% 80%
- Foreigners 20% 40% 60% 80%
4. To the best of your knowledge, please number in order as to the most common means of operation for the prostitutes:
- ___ House connected to a bar ___ Private homes
___ House with a woman in charge ___ Hotels
___ House with a man in charge ___ Freelancing
___ Streetwalking ___ Pimp
5. What is the range of income that the average female prostitute would earn in a day? _____ to _____
6. In order, please number those whom you feel demand the highest percentage of the prostitute's daily earnings:
- ___ Parents ___ Bar manager/owner
___ Husband ___ Hotel manager/owner
___ Pimp ___ Other _____
7. What percent of her earnings goes to the person in charge of her?
- 25% 50% 75% 100%

8. What attitude do female prostitutes generally have toward their occupation?

- "It is my lot in life, I accept it."
- "It is a good way of life."
- "It is a detestable way of life."
- Other: _____

9. What do you think are the everyday expenses of a prostitute?

- | | |
|---------------|------------------|
| Room _____ | Protection _____ |
| Food _____ | Clothing _____ |
| Drugs _____ | Other _____ |
| Medical _____ | |

Health:

10. What is the nutritional status of most prostitutes that you come in contact with:

- Severely under nourished
- Mildly under nourished
- Adequately nourished
- More than adequately nourished

11. Where do prostitutes in your area deal with health problems?

- Community health clinics
- Government hospitals
- Private doctors
- Home remedies
- Over-the-counter or pharmacy drugs
- Other _____

12. When a female prostitute becomes pregnant, what is she most likely to do?

- Carry through with the pregnancy and keep her child
- Carry through with the pregnancy and give up her child for adoption
- Carry through with the pregnancy and abandon her child
- Go to a clinic for an abortion
- Have a home abortion

13. In your experience, would you say that female prostitutes are involved in using illegal drugs?

- Heavily
- Occasionally
- Very rarely
- Not at all

14. Of all the female prostitutes that you work with, what percentage would you say have sexually transmitted diseases:

- 10%
- 20%
- 50%
- 75%
- 100%

Family:

15. What percentage of female prostitutes:

- Have families that help support them? _____%
- Have families that they must support alone? _____%
- Have families that they support along with their husbands? _____%
- Are on their own without dependents or financial support? _____%

16. How many dependents would a female prostitute generally have to support?

- One child
- Two to three children
- Four to six children
- Aged parents
- Husband
- Other _____

17. While a female prostitute is working, are her children usually:

- Cared for by family members
- Cared for by others
- Alone at home
- On the streets
- With her
- Other _____

18. In your experience, what percentage of children of female prostitutes become street children?

- 10%
- 20%
- 50%
- 80%
- 100%

19. What percentage of children of female prostitutes become prostitutes themselves?

- 10%
- 20%
- 50%
- 80%
- 100%

20. What percentage of the children of female prostitutes move into a higher social bracket due to education?

- 10%
- 20%
- 50%
- 80%
- 100%

D. Questions about Child Prostitution

1. What is the youngest age that you have ever seen a child entering prostitution? Boy _____ Girl _____

2. What is the most common age? Boy _____ Girl _____

3. How are children introduced to prostitution?

- By their parents
- By their relatives
- By being kidnapped by locals
- By being kidnapped by foreigners
- Out of their need for survival
- Out of their own curiosity

E. Questions about Escaping Prostitution

- How would you describe the relationship between a female prostitute and her pimp:

<input type="checkbox"/> Mutual acceptance	<input type="checkbox"/> Threatening, fearful
<input type="checkbox"/> Manipulation or submission	<input type="checkbox"/> Loving
- If a woman chooses to leave the business, how will her pimp most likely react:

<input type="checkbox"/> By agreeing to let her go	<input type="checkbox"/> By harming her
<input type="checkbox"/> By threatening her	<input type="checkbox"/> Other _____
- What avenues do female prostitutes use to get out of the business?

<input type="checkbox"/> Running away	<input type="checkbox"/> Finding another job
<input type="checkbox"/> Further education	<input type="checkbox"/> Other _____
- What hinders a woman from leaving prostitution?

<input type="checkbox"/> Pressure from her pimp	<input type="checkbox"/> Financial needs
<input type="checkbox"/> Pressure from her family	<input type="checkbox"/> Other _____
- What eventually leads a girl or woman to leave prostitution?

<input type="checkbox"/> Age	<input type="checkbox"/> Spiritual awakening
<input type="checkbox"/> Other means of financial gain	<input type="checkbox"/> Determination to have a better life
<input type="checkbox"/> Other examples _____	
- What alternate occupations are available to girls and women who wish to leave?

<input type="checkbox"/> Factory work	<input type="checkbox"/> House maid
<input type="checkbox"/> Clerical work	<input type="checkbox"/> Waitress
<input type="checkbox"/> Vending	<input type="checkbox"/> Others _____

Any additional comments you have would be welcome. Please write them here or on another sheet of paper:

6. Networking

Get to Know your Friends and Partners

Networking is simply getting to know your potential friends and partners in the ministry. In chapter 5 we talked about researching your church, community and street children. Research leads to networking. Once you have researched, you should be able to answer these questions:

- ✧ OTHER CHURCHES & ORGANIZATIONS: Who around your site is doing work similar to yours? Whom do you need to get to know and partnering with?
- ✧ CONSIDER THE COMMUNITY: Who in your community are possible partners in the ministry? For example, businessmen, businesses and local officials. (See "Network with the Community" below.)
- ✧ NATIONWIDE: Ask the same questions as above on a national scale.
- ✧ INTERNATIONALLY: Being a part of the Church of Jesus Christ we are international in nature. Are there groups of believers in other parts of the world with whom you can share your ministry?
- ✧ PRAYER MINISTRY: Who are your prayer warriors with whom you can share your prayer requests and who will pray until God answers?

Network with the Community¹

Tap available resources in your community: local officials, teachers, other professionals, businessmen, churches and students. In your advocacy sessions, make use of visual aids like posters, photos, brochures, newsletters, and slides.

Invite a street child to your community assemblies and let him talk about his experiences in the streets. You can organize street children into a theatre group which will dramatize the case of street children to various audiences.

In every dialogue with a community, firm up the people's commitment to respond to the phenomenon of street children.

Ask local radio stations and newspapers to give you airtime and space to disseminate information on street children. Ask a child to give his testimony on the radio.

Invite small groups in the community to go with you to the streets to have direct experience observing the life of street children. End their exposure with a time of group reflection.

When you solicit funds from the community to benefit street children (such as for school uniforms and supplies, capital for income-generating projects, or medical assistance), be sure to give them consistent reports of your expenditures and the results. Many donors require and all appreciate information on the results of their contributions.

ACTION's Street Impact Team

Action International Ministries is an interdenominational, Christ-centered organization. ACTION began its ministry to street children in the Philippines in 1970 as an outgrowth of Christian Growth Ministries (CGM, formerly Christ for Greater Manila). ACTION is now incorporated in Canada, Colombia, the Philippines, the United Kingdom and the United States as a non-profit missionary-sending society. Its purpose is to exercise and encourage evangelism, discipleship and development in fulfillment of the Great Commission of the Lord Jesus Christ in Matthew 28:18-20. ACTION began with ministry to the urban poor, street children and other typically overlooked people. ACTION has missionaries serving in street children ministry in the Brazil, Colombia, Ecuador, and Mexico. ACTION is also looking to the Lord for possibilities of expanding its ministries to needy children in Africa and Asia. Here is the Street Impact Team's story:

Purpose

The SITeam seeks to strengthen, encourage and work alongside other urban street workers in Metro Manila and other cities of the Philippines, and assist in evangelizing street children, underprivileged youth, and prostitutes.

Vision

The vision of SITeam is to ignite, encourage, and strengthen the Filipino brethren in churches around Manila so they will love and present the Gospel of Jesus Christ to street children and sidewalk families in their neighborhoods.

Objectives

SITeam enables field missionaries to work alongside existing ministries to street children, underprivileged youth, and prostitutes in Metro Manila and other cities of the Philippines. Also, SITeam seeks to implement a city-wide network of urban workers to foster cooperation, communications and coordination within specific locations of Manila as well as city-wide.

Strategy

Since street children ministries around the city are scattered and disjointed with small groups doing the work, there is a need to develop working agreements between these groups in order to reach common goals. The desire is to see long term coordinated ministries carried out by loving, responsive local churches to the street children that surround them. These localized ministries must be built on the conviction that small, manageable projects in which local Christians can be personally and directly involved are the most promising approach to the work. Then Christians in face-to-face relationships with street people can devise plans to implement God's love in places where they normally live, work and worship. What these projects lack is the connection to a bigger, more complete plan with available resources for long-term ministry. This is what ACTION's SITeam offers.

Ministries

Street outreach

SITeam is involved visiting street children and their families where they hang-out and live. The people are befriended by attempting to build trust, learn about their lives, and share Jesus Christ with them. Usually outreach locations are determined by a local churches' request for SITeam to work with them. Various activities include: gathering of the children, singing and worship, games, Bible studies, counseling, feeding, medical assistance and research.

Drop-in centers

Drop-in centers are often located in local churches that desire to be known by the children and the neighborhood as a safe place to go. The church provides games, showers, medical assistance, nutritious meals, a safe place to sleep, laundry facilities, Bible studies and the development of case studies for referrals. The church will operate the center along with SITeam's involvement. SITeam has signed agency agreements with some of these local churches in Metro Manila that are conducting drop-in centers. These agreements include ministry proposals and budgets. The churches are the lead agencies and are responsible for the follow-through of the ministries.

Camping

SITeam conducts both evangelistic and discipleship camps for street children, out-of-school youth, and sidewalk families. In a typical year 10 camps are held with an average of 90 campers per camp. All campers are recruited by local churches and followed up by the same churches. The churches also send volunteer staff to camp.

Camping is a major part of our street children ministry. See page 75 for more details.

Evangelistic Christmas Parties

Each Christmas season, SITeam conducts Christmas parties, along with local churches for street children in the vicinities of the sponsoring churches. These parties have an average of 100 children and last about three hours. Included at each party are games, singing, skits, food, individual gift packages and the Gospel message. The local churches are responsible to secure the venue, prepare the program and food and recruit the children. They are also responsible for follow-up ministry throughout the following year. SITeam raises funds for these parties.

In 1994, eight parties were held with an attendance of around 3000 street children and slum dwellers. This ministry has grown immensely. In 2000, 47 churches and Christian agencies were involved in over 23 parties. There were about 6,300 people in attendance.

Sports Fest

Another idea SITeam has used is to hold city-wide sports fests at a local sports facility. Street children are brought by local churches. They are divided into teams with other kids from their area and are given T-shirts with their team

color. They compete in various athletic events such as basketball, volleyball, swimming and relay races. As always the Gospel was shared through skits, songs and a chalk talk. Trophies are given out at the end of the day. It was an overwhelming success.

Medical clinics & first-aid training

Free medical and dental clinics are held in local churches or community centers. Medical services are provided by volunteer doctors, dentists and nurses. Eight clinics were conducted in 2000 for street children, their families and other urban poor. The churches recruit the patients, administrate the clinic and follow-up their new contacts. All of the medicines used have been donated by the Philippine Department of Health. At each clinic the patients hear the Gospel and are served a delicious meal.

Health lectures are also conducted for street children workers by qualified instructors on topics such as: human sexuality, family planning, drug awareness and other topics. They in turn will be able to teach their street children contacts what they learned at these lectures.

Training materials and workshops

Equipping workers and church leaders in ministry to children at risk. This training is requested by local churches, pastor fellowships, Bible schools and agencies. The goal of the training is starting and enhancing localized ministry. This ministry guide is an example of the type of training material the SITeam uses. It was first produced to address the needs of street children and those ministering to them.

Honest Hands Home for Older Street Boys

This is a home with a family-style atmosphere for training up to 10 young men (former hard-core street boys) who have trusted Christ as their personal Savior, are growing in their new life in Him and have demonstrated a desire to continue their growth. They will learn basic living skills along with biblical principles. The Home will open in September 2001. This ministry will be the responsibility of SITeam but churches will refer young men to the Home. SITeam and each referring church will share responsibility for the young man's stay in the home and guidance for his future.

Working Hands Discipleship and Vocational School

If a street child has been disciplined by a church, has learned basic life skills, and has an aptitude for mechanics, he may be eligible for ACTION's Working Hands School. This 6-month course in a rural setting currently offers auto mechanics and discipleship for men between the ages of 18 and 35. Men chosen for the program need to demonstrate a desire and ability to handle the course physically and mentally. The course is offered free of charge to men who come from a financially depressed situation and are active in their local church.

Usually a street boy needs to be disciplined first through a church or rehabilitation program before he can participate successfully in this program. Upon completion of the course, the graduate has basic skills in auto mechanics. He

will also have been disciplined and trained in basic life skills that will help him become a responsible, self-supporting citizen and family man.

As the Lord provides personnel and funds, other training courses will be offered. There are plans to expand with courses for women as well.

A Closer Look at Camping

What person does not like fresh air, green grass, lots of play space, games, talent night, sports, fun, lots of good food, special individualized attention, new friends and learning about Jesus? Especially if all this person knows is the streets and slums of a massive city! Because children and young people love camping so much. The benefits and results of this ministry are clear in not only the lives of the campers, but also their families and the workers that serve at camp.

SITeam allocates a major amount of its manpower, finances and time to its camping ministry. Camps are organized in cooperation with local churches and Christian agencies. It is a great way to evangelize and disciple street children, out-of-school youth, squatter families and sidewalk families. There is a wonderful work of the Holy Spirit in everyone's life when people work together for a simple common objective: to "warn every man (camper) and teach every man in all wisdom, that we may present every man perfect in Christ Jesus" (Colossians 1:28, paraphrased from KJV).

How is Camp Conducted?

Local churches and agencies that join our camps are required to recruit an allocated number of campers, send one counselor each per five campers recruited and conduct post-camp follow-up of their campers. They are also required to attend all camp orientation, training and debriefing meetings. Each camp is designed for a concentrated impact on a particular area of Manila. The target number of campers is 60.

SITeam's primary partner over the years in camping ministry has been Christian Growth Ministries. Camps are conducted at their campsite Project Jabez, located 1H hours south of Metro Manila in Cavite province on 42 acres of beautiful land dedicated to God's glory through ministry to the poor.

When campers arrive, they are assigned cabins and cabin counselors. They are integrated with kids from other locations. This way, special friendships are formed and a sense of bonding develops throughout the week.

All campers are placed on teams and throughout the week there are various competitions such as sports, Bible memory, clean-up, and contests. The winners are awarded at the end of the week. A team spirit is developed among the campers and their cabin counselors.

Bible studies and classes are given on the topics of salvation in Christ, the law, drugs, love, courtship and marriage. There are separate classes for males and females. Open forums deal with any question asked. Usually at the close of camp the kids do not want to leave.

Training Others in the Camping Ministry

SITeam trains camp workers to develop their own camping style to fit their par-

ticular needs. They are encouraged to develop budgets, select camp leadership, and plan camp schedules, themes and messages. SITeam's desire is to multiply the number of people who are capable of conducting their own camps in the future.

Going Beyond Manila

None of the ministries mentioned are built upon the shoulders of expatriate missionaries or organizations. But the SITeam has been the hub of this activity. SITeam helps promote and fund these ministry projects, and also actively recruits missionaries to be assigned to ministries that request a missionary's help. As this model for ministry has developed, SITeam has expanded to other cities outside of Manila.

City-wide ministries: a new strategy born out of networking and research

For about a year our network partners evaluated our joint ministry coverage and services in our respective locations of Metro Manila and other near-by cities. After evaluating the data we saw where we were strong and weak. The following are weak areas that needed to be addressed if we were going to provide fuller ministry for older street kids and their families:

1. Education for those who want to study but don't fit the formal classroom setting.
2. Providing basic livelihood skills training for boys and girls who desire to earn an income immediately.
3. Processing of kids before they are referred to a center, return to school or reconciled to family.

We called a strategic planning meeting of key leaders of each city network to study the data and findings together and came up with the strategy of established ministries creating space in their centers to address the three identified weaknesses. The centers will receive kids from partner ministries who will share in the upkeep of their referrals and maintain their responsibility for them. Here are our four city-wide ministries as we call them which started in April 2007:

1. **Children's Garden** is a livelihood skills and discipleship training center for 20 boys. Boys are learning basic welding and carpentry along with Bible studies. Currently there are 12 boys.
2. **Papa John Center** has opened space for 10 girls to learn basic computer skills, cooking and sewing skills along with Bible studies. Currently there are 8 girls.
3. **Restorers of the Walls** is a processing center for up to 20 boys who are in transition from the streets to their next step in life. Currently there are 13 boys.
4. **Alternative Learning System (ALS)** is a non-formal method of study developed by the Philippine Department of Education for people who don't fit

a formal classroom setting. When a student completes the course he receives an official high school diploma and can continue education if desired. Our ministry using this method provides studies for the kids in Children's Garden, Papa John and Restorers as well as kids and adults still on the streets in another location. Currently there are 40 students.

ACTION, of course, is a key member of the network and the city-wide ministries but does not own them. The ministries are the responsibility of the network but ACTION has an Agency Agreement with each so we can channel designated funds to them and assign workers as requested and available.

Recently Restorers and Papa John received a two year accreditation from 180° Alliance United Global Action With Street Children which gives them 180°'s stamp of approval based on 9 benchmarks created by 180°. The benchmarks for ministry accreditation are:

- ✧ ministry preparation
- ✧ strategy and planning
- ✧ structure, systems and processes
- ✧ monitoring and evaluation
- ✧ staffing
- ✧ finance and funding
- ✧ governance and oversight
- ✧ impact
- ✧ spiritual development

ACTION Philippines has been a part of envisioning and launching 180° since it's beginning in October 2005. To learn more about 180° Alliance, refer to their web site at <http://180degreesalliance.org> ✧

Footnotes

- 1 *A Guide for Community Volunteers Working With Street Children*, Jerome Caluyio, Jr. and Henry R. Ruiz, Reach Up Project, Urban Basic Services Program in Olongapo City. Sections used by permission are: Immersion: Creating a good first impression; Home Visits; Researching the Street Children; Networking with the Community.

Creating Synergy in Ministry among Hardcore Street Children

Incorporating Street Kids into the Local Church

Common faith, uncommon worlds

The local church, the physical expression of Jesus Christ on earth, is the best place for followers of Christ to grow in the grace and knowledge of their Savior. All disciples of Jesus Christ need to be identified with a Christ-exalting, Bible-saturated loving fellowship and this includes “hard-core”, scar-faced, streetwise misfit street children who have repented of their sin and trusted Christ as Savior. They are now positionally new creatures in Christ, and our brothers and sisters in our common faith in Christ. The ACTION Philippines’ SITeam has targeted these kids because very few churches and organizations are willing to work with them. Most people prefer to work with babies or younger children because they’re adoptable and easier to mold and train. It is our conviction that even the most unlovely tough street guy or gal is still reconcilable to God, their family and community but the centerpiece of this long process is the local church.

It’s a long way from the life and culture of the streets or slums (not in physical distance) to the life and culture of a church. Anybody, even hardcore street children, can be spiritually joined to Christ and His church by trusting Christ as Savior but to be physically joined is another matter. Street kids not only need to be taught about their new life in Christ but have to learn how to behave, dress and participate in a local assembly. Church people also need to be taught how to receive street kids into the fellowship. Oftentimes a worker from a para-church ministry will lead a child and possibly his entire family to faith in Christ and then look for a church in which to refer these new converts. However, the church is not open to receive them due to fear, distrust or the church calendar is full with activities. Another scenario is a church worker has an outreach to street kids in the vicinity of the church and wants to bring them into the fellowship but the congregation is not open to receive them for multiple reasons but primarily because they’re ill-equipped to understand and get to know street children. Even though people from both worlds (the church and the street) have a common faith in Christ they are unable to relate to each other due to their uncommon sub-cultures.

God the Father does welcome hardcore street children fully into the local expression of the family of faith but it is easier said than done. In order for this to happen ministries at all levels of the process need to work together. Synergy among ministries needs to be created and maintained through joint prayer, planning, implementation of the plans, hardwork and faith. Synergy means “the combined action or interaction of agencies, agents or conditions such that the total effort is greater than the sum of the individual parts.” In ACTION’s Principles and Practices Manual, we have synergy created by partnership and networking as a core value. It states:

“Christ’s fellowship with the Father sets the model for working unity among

God’s people. The task of world evangelism and good deeds is too great to tackle individually. Therefore, operationally we commit ourselves prayerfully to relationships, partnerships, and networks in ministry. As we partner with churches and other organizations, with Christ as our Head and Center, a synergy is produced by the Spirit, which makes ministry more productive. ACTION believes dynamic networking is founded upon prayer, research, and planning. It is to be done before the full implementation of the ministries.”

The Trinity is our Model for cooperative ministry both outside and inside our respective ministries.

Networking outside ACTION

From 1985-1990 ACTION and our partner ministry in Manila, Christian Growth Ministries (CGM) had a ministry called the Lighthouse in Ermita, Manila’s infamous red-light district, to prostitutes and street children. I worked there from mid 1987-1990 as a street and staff chaplain while we developed our discipleship home for women who trusted Christ and broke away from the flesh trade. Due to various reasons the ministry closed in early 1991. Here are some comments made in my evaluation of the ministry:

1. The Lighthouse began out of an urgent passion of several ACTION and CGM volunteers to minister Christ’s love on Friday evenings to the thousands of male and female prostitutes working in Ermita’s hundreds of bars and discos. This urgency was further fueled by the knowledge that no other group of Christians were regularly ministering in the area at that time.
2. As a result, we did not take the time to develop a comprehensive strategy from leading a person to Christ, to leading them out of the flesh trade, then helping them develop alternative livelihood skills and opportunities, followed by reconciling this person to their family and community and on to Christian growth and fellowship in one of the many churches surrounding Ermita.
3. Fourteen Filipinos were hired to work at the Lighthouse full-time. A place was rented in the heart of the red light district to be used as a base for friendship evangelism, counseling and rest for flesh trade workers.
4. What we failed to do well was network with churches in the area and create a sense of partnership with them thus the burden of the work was on ACTION’s & CGM’s shoulders. When we tried to refer a woman to a church for fellowship and growth typically churches viewed the girls as trouble makers planning to rip-off the church, looking for a boyfriend or being too financially expensive to get involved with. It was very rare when a church would receive a girl openly and view her as a sister in Christ who needed emotional and spiritual support.
5. We soon realized that an urgent passion with a pocket full of money (\$50,000 was donated to start the work) without a careful plan will eventually cripple the work and it did.

TESTIMONY: There was God-honoring fruit produced by the Lighthouse through Edith C. She was involved in the flesh-trade but trusted Christ as

her Savior through the Lighthouse ministry and left the profession. She went through our discipleship home and then graduated from Faith Fellowship Bible school after 5 years of study. Since graduation, she has remained faithful to minister the Gospel of God's grace to battered women, unwed mothers, prostitutes and street children. She started a ministry in Faith Fellowship Church called "New Beginning."

These lessons became the foundation for the launching of SITeam in 1990. Since then SITeam, ACTION's ministry working with street children and their families, has been committed to networking with other organizations and churches around Metro Manila and other cities. SITeam's mission statement is: *"to ignite, encourage and strengthen churches-both here and abroad-so that we together will love street children and spread the gospel of Jesus Christ among them and their families, then see them lovingly nurtured into the body of Christ."*

All of SITeam's ministries are carried out in cooperation with other like-minded ministries which include: street outreach, camping, medical clinics, nutritional feeding, Christmas parties, sports, training workers, developing ministry literature and discipling former hardcore street boys. We are now praying about opening a discipleship home for former hardcore street girls. As a result of our networking some new ministries have started while several existing ministries have been encouraged and strengthened.

TESTIMONY: We first met Lino D when he was a hardcore street boy, hustling to survive by "watching" parked cars and shuttling films between theaters. He slept in parked jeepneys at night. While busy surviving, he would stop by our street meetings with street kids and listen to the messages and join the singing. Eventually Lino was invited to an ACTION camp for street kids by Dave and Becky Majam of Camp Aguinaldo Evangelical Church. At camp he trusted Christ as his Savior. His life was drastically changed by the power of Christ. Through the help of the Majams and the church, forgave his parents for past abuse, graduated from high school by attending night classes for adults and this past March, and after 5 years of study graduated from FEBIAS College of the Bible with a degree in Pastoral Studies. Throughout his transformation process, CAEC and ACTION worked together in providing Lino the spiritual and financial help needed. On May 8, I had the honor of participating in his installation service as a pastor of CAEC. He speaks and helps at ACTION activities and is considering getting a master's degree in counselling.

Networking Inside ACTION

For several reasons, however, networking within ACTION's ministries has been difficult. Some reasons have been a lack of commitment to coordinate activities, varying standards of acceptance for entrance into individual ministries and a weak system of documenting the background and progress of kids then passing on needed information to another ministry. In short our approach to ministry has been individualistic and lacking an integrated plan for working with a child or youth from the point of initial contact on the street or in a slum, lead-

ing the person to Christ, initial discipleship within a church, to our intensive discipleship home, to vocational skills training and then back to the church which made the initial contact.

Other reasons for this included at times a lack of funding and the furlough schedules of expatriot missionaries leading the ministries. Some ministries are paused when a missionary is on furlough. All of these factors caused a disjointed system of training kids full circle from the streets, to the church, to discipleship to skills training and back to the church.

ACTION's ministries working with youth-at-risk are

1. Working Hands (WH) is a discipleship automotive vocational skills training school that has been in operation since 1986 and has graduated 13 classes of boys ages 18-25. Over 250 guys from hardship backgrounds have graduated who were referred to WH by a pastor, missionary, family member or friend. In order to enter the nine-month program, the applicant must pass an entrance exam and be physically and mentally fit to handle the course. Upon graduation the guys receive a certificate from the Philippine government certifying them as an auto mechanic 1st level. For six months after graduation each fellow works at a shop and is sponsored by WH for on-the-job training. Instilling Christian values is priority so students will be equipped to become honest hardworking employees, good family men and responsible church leaders with a fruitful testimony for Christ. During the week the boys (a typical class is 25-30 boys) are at WH but on the weekend they are with their families (if they have one) and serving their churches. In order to return each student must have a written verification from their pastor that states they served at the church that weekend. In the near future WH will open electronics repair, computer, and woodworking courses.
2. Mustard Seed (MS) is the female counterpart of WH. It's a nine-month high-speed sewing course along with discipleship training for 18-22 year old women from hardship backgrounds. It opened in 2003 with a class of 4 and now the second class is ongoing with 7 students.
3. Honest Hands (HH) is a family-style discipleship home for up to 10 former street boys who want to grow in their relationship with Christ. They are between the ages of 14-19 and are referred to the program by a church worker, pastor, missionary or family member. The guys learn basic life skills while being tutored in reading and writing, Bible study, group prayer, community and church service projects along with individual counseling and guidance are also part of the training. Each class is 10 months and on the weekends the boys return to their families (if they have one) and churches to serve. This ministry was started at the request of churches in our network and opened in October 2001. So far three classes totaling 16 guys have graduated.
4. Calvary Chapel's Kids-in-Need Ministry (KIN). ACTION and Calvary Chapel in Olongapo City (3-1/2 hours northwest of Manila) have developed ministry to street kids into the fabric of the church. KIN annually sponsors 5 kids for their education and weekly opens the church to about 80-100 street kids of varying ages to play, take a bath, get medical attention, study the Bible and

eat a nutritious meal. Church workers then regularly visit the families of the children and encourage them to attend Bible study and Sunday services. They also work in close coordination with other non-government agencies and the city government in caring for street children in Olongapo.

5. Tutorial Learning Training Centers (TLTC). In Cebu City, a key city in the Visayan region, ACTION has partnered with Christ for Asia, a German organization working with street children, in developing TLTC throughout the region which are based in churches. A network among these small churches is being developed for accountability, fellowship and encouragement. Each TLTC provides basic tutorial, nutritional, hygienic and first-aid services for their students.
6. Providence Reformed Baptist Church (PRBC). This church was initially planted through SITeam's ministries like camping, Christmas parties, medical clinics and Bible studies in some of Manila's toughest slums. The church today averages 30 adults and 80-100 children with many more desiring to attend but space is limited. PRBC has a child educational sponsorship program, a mercy ministry for emergency situations, a livelihood assistance ministry for fathers and recently opened an orphanage because they were asked to care for four orphaned siblings.

Adjustments Made Within ACTION

Over the past year there has been a growing desire among both missionaries and staff to better link with one another. Even though all of us are friends and partners in ministry momentum needed to be developed and an appointed time needed to become obvious to all concerned to have a meeting to address our systematic disjointedness.

March 21-22, 2005 workers from all ministries met and expressed our mutual desire to better coordinate with each other's ministry as much as possible. We committed to working together from the initial point of contact with a child or youth-at-risk, to new life in Christ, to discipleship, to vocational skills training, to incorporating the child/youth in a church. The following are basic commitments we made to each other:

1. Whenever SITeam is training workers, conducting a ministry presentation in a church or Bible school we will also promote Working Hands, Honest Hands, and Mustard Seed.
2. Working Hands, Mustard Seed, Honest Hands and our partner churches will work with SITeam in developing recruitment, follow-up and referral plans for kids that attend our various front-line evangelistic ministries. It's interesting to note that Working Hands, Honest Hands, and Mustard Seed are all located at ACTION's Second Mile compound located about 2 hours south of Manila. SITeam's work with the churches is considered to be the first mile.
3. ACTION's social worker will work with all the ministries in developing application, case study, and progress report forms for easier transfer of information about a student from one ministry to another and then back to the student's home church.
4. When an Honest Hands graduate qualifies to enter Working Hands and is

having difficulty in keeping up with the course, Honest Hands will provide tutorial support for their referral.

5. Each ministry will send their monthly schedule of activities to the SITeam office so we can make a monthly joint calendar of activities for better coordination of activities and prayer support.
6. We will share manpower as we can for scheduled activities.

TESTIMONY: We met Enrico S one day while he was on the streets recruiting kids to join his gang. His gang was involved in house break-ins, drug pushing and using, and satanism. Enrico had become a hardened thief, drug addict and recruiter for evil. When we met him we were also recruiting, but for a good purpose—a camp for street kids. Enrico joined us at camp and was very hard toward the Bible, other campers and staff. By the end of camp he softened, repented of his sin and trusted Christ as his Savior. When the campers returned to Manila, Enrico was afraid to go back to the streets because the gang he left would hunt him down. So he stayed at CAEC with Lino (previous testimony) while the Majams helped Enrico get his high school diploma through night classes. Enrico is still involved in the life of the church. He recently went through ACTION's Honest Hands and Working Hands programs and is now working at an auto shop as an apprentice.

Transition From One Type of Team to Another

Producing God-honoring fruit will require a concerted ongoing commitment by each ministry to implement and develop these plans. ACTION's corporate culture had been described as a track and field team meaning each ministry serves under the banner of ACTION but participates only in their area of expertise much like a long distance runner, sprinter, shot putter or high jumper. Now we're working toward becoming more like a football team with players handling their respective positions but running up and down the field together. This will not happen immediately but a clear vision based upon solid convictions on how ministry can be performed will create synergy both inside and outside ACTION Philippines.

Our Foundational Convictions

1. Even though street children are victims of unspeakable abuse, they are also sinners in need of salvation in Jesus Christ.
2. The local church is central to the growth of believers in Christ.
3. Hardcore street kids, even though very difficult to work with, are reconcilable to God, their family, community, church and society.
4. For this to happen synergy needs to be built and maintained by joint prayer, research, planning, implementation and faith.
5. Synergy is tough to build and even tougher to maintain but the results are worth the time, expense and effort.
6. All of this is easier said than done but it is our mandate for ministry.

Leviticus 26:8, Nehemiah 2:17, Matthew 19:14 ♦

Global Strategy for Working with Street Children

Mobilizing Local Churches to Minister to Street Children and their Families in the Name of Jesus Christ

Vision Statement

ACTION Philippines: Street Impact Team (SIT) Vision Statement

The vision of SITeam is to ignite, encourage, and strengthen churches--both in the Philippines and abroad -- so that we together will love street children and spread the Gospel of Jesus Christ among them and their families, then see them lovingly nurtured in a Christ-centered Bible teaching church.

Ministry Foundation

SITeam has developed its entire ministry on this truth from the Bible: “the Gospel is the power of God for the salvation of everyone who believes” (Romans 1:16, niv). The Gospel is our starting and ending point and is proclaimed in all our activities.

Definition of Mobilizing

To gather together churches and individuals of common faith in Christ, like-minded in their walk with Him and with a common desire to work with others in ministering to street children then to encourage, equip and organize them to develop and sustain their ministries in their areas of responsibility.

SITeam's Objectives

1. To establish fellowship, trust and ongoing connection among churches in a certain area of a city or citywide.
2. To create a supportive and encouraging atmosphere in which people can share their experiences, passions, and strategies so we can learn from one another, brainstorm together, possibly evaluate each other's ministries and develop ministry standards acceptable to all involved.
3. To challenge like-minded people to develop joint projects that enhance their each other's ministries.

SITeam's Suggested Steps to be Taken to See this Happen

1. Hold regularly scheduled meetings for prayer, fellowship, planning and implementation of projects.
2. Personal commitment to pray for one another.
3. Visit each other's ministry sites to become familiar with each other's work.
4. Establish a working team from the network to plan and implement regular activities.

SITeam's role is to gather people and encourage them to take ownership of

their network and any project that might develop. SITeam has a staff person whose ministry is to keep current on who is doing what and where. By keeping up-to-date on what God's people are doing and not doing SITeam assists where most needed. This person's ministry is to network, train, and encourage other ministries. We have funds dedicated to this task.

Specific SITeam Ministry Activities

Specific SITeam Ministry Activities Done in the Context of Networking with Churches, Individuals, Non-government organizations and Community Level leadership:

1. Networking: currently we have helped establish city networks in Metro Manila, Olongapo, Cebu, San Fernando, Malolos, Legazpi, Cagayan de Oro and Torrijos. In addition to helping start city networks we were very involved in the establishment of two nationwide networks namely: the Philippine Network of Urban and Street Ministries, Inc. (PNUSMI), formerly known as the Urban Street Ministries, Inc. (USMI) and the Philippine Children's Ministries Network (PCMN) which is affiliated with Viva Network.
2. Camping: evangelistic and discipleship camps are done with the direct participation of network churches and para-church organizations.
3. Honest Hands Discipleship Home: this 10-month life-skills and discipleship ministry receives referrals from churches and para-church ministries involved in the networks.
4. Supplemental Feeding: for the children of poor families ministered to by network churches. At this time, this is done only in the Manila area due to limited SITeam manpower and finances.
5. Medical clinics: connected to the supplemental feedings. Free services provided by volunteer medical professionals.
6. Sportsfest: an annual day of team building and healthy competition for children being ministered to network ministries.
7. Evangelistic Christmas parties: throughout December and sometimes into mid-January we conduct parties with the direct participation of churches, para-church organizations with businesses contributing lots of gifts, food and prizes.
8. Disaster Relief & Development: distributing relief supplies in a disaster zone through local believers and other community leaders. Often network ministries doing street children work will contribute manpower and or supplies, which enhances the sense of unity and compassion among God's people when tragedy hits.
9. Materials Development- evangelistic tracts, comic books and training tools are developed to strengthen and equip other works.

Why this Approach to Ministry?

1. SITeam values the solidarity of believers as we involve ourselves in the community and on the street.

2. By working together we believe ministry stewardship and efficiency will improve.
3. We can sharpen each other's skills and hold each other accountable in our walk with Christ and our services done in His name.
4. A support system is developed among colleagues and friends helping to lessen burnout and isolationism.
5. Sharing of ministry information and material resources cuts down on duplication of ministry in a certain area.

Common Problems Encountered:

1. Churches struggle financially due to economic difficulties throughout the country.
2. Sudden change of ministry priorities due to financial difficulties, leadership changes, frustration and ministering where the wind blows.
3. Volunteer church workers doing too much with their limited time and energy in other church ministries thus work among street children loses out due to its demand on the workers and drain on the budget.
4. The congregation is not open or ill equipped to receive street children and their families in their worship services.
5. Churches lose interest because they see little immediate fruit in comparison to the time, effort and expense invested.
6. Most churches are not able to provide consistent long-term care for their street children contacts such as rehabilitation, discipleship and skills training.
7. Churches cannot afford even a minimal fee for attending training seminars and cannot afford ministry tools especially if they are produced abroad.
8. After awhile workers feel compassion fatigue, or the stress of continually helping others while church leadership offers very little moral support or encouragement.
9. People get involved in working with street kids due to self interests or wrong motives such as: guilt alleviation, curiosity, assigned to take task or its a job.

Lessons learned along the way

1. In networking have a clear purpose and objective. Don't raise unfounded expectations.
2. Doctrinal differences can become a huge hindrance so we need to practice what Philip Melancthon said long ago: In essentials unity, in non-essentials liberty, in all things charity.
3. Recruiting churches and workers is difficult tedious work! To see this happen requires commitment and money.
4. People start well with good intentions but fade away with a lack of clarity as to why they have abandoned their ministry commitments.
5. Churches need a strong sense of ownership of their ministries which needs to start at the work's conception.

6. Confusion, frustration and weariness are part of the ministry and leadership (network and church) must be in a supportive position to help workers when they need help.
7. Communicate regularly with your prayer warriors and supporters so they will be up-to-date on your needs and what God is doing through you and your ministry.

Challenges

1. Teach, teach, and teach some more through workshops and seminars along with modeling what you teach.
2. Be realistic in developing plans and budgets.
3. Be alert for little benchmarks or indicators of God's involvement in the ministry.
4. Stay in a continual cycle of evaluation, adjustment, and learning.
5. The need to develop simple to use localized training and ministry tools.
6. Keep mobilizing and multiplying works and workers despite setbacks.

Conclusion

Our life in Christ is not a private life. We came to Christ individually but we live our new lives in Him corporately and this includes street children who trust Christ. When a street child repents of his/her sin and trusts Jesus Christ as his/her Savior, he/she is a new creation but he/she has a lot to overcome by God's grace. Ideally this is to be done within a loving, welcoming, nurturing and teaching congregation of followers of Christ.

However, the reality is different from the ideal. The world of a street child is foreign to the average believer in a typical church and church culture is like another planet to a street child. The fact remains though that the street child who trusts Jesus as his/her Savior is the brother/sister of other believers regardless of their status in life. People of a local church that has a ministry to street children need to be taught from the Word of God and the Holy Spirit needs to do a deep work of grace in their hearts so they'll be able to fully accept their new brothers and sisters in Christ in their fellowship. The street child who enters the church must also be teachable and be willing to change his/her attitudes, language, and behavior as well. Changes can happen on both sides if people will submit to the Lordship of Christ and obey the Word of God.

Oftentimes it takes an outside catalyst to ignite and inflame this revival of faith. We've seen this take place but we want to see more. But to see more of it will require faith, prayer, time and funds. Working alongside and sometimes through local churches is slow but in the long view the only way to build a lasting work because missionaries and para-church organizations will come and go but the church of Jesus Christ will remain until "He comes to be glorified in His saints on that day" (2 Thess. 1:10) when "the Lord Jesus shall be revealed from heaven" (2 Thessalonians 1:7) (also see Matthew 16:18, Ephesians 2:20; 1 Peter 2:4-10). ♦

Worksheet 12: Interagency Agreement (Example)

Evangelical Agency Agreement

A Partnership Agreement for the Glory of God

Whereas God has led [AGENCY 1] _____,

located at _____

and [AGENCY 2] _____,

located at _____,

to work cooperatively for the advancement of the Kingdom of God, the following guidelines are agreed upon:

1. [AGENCY 1] and [AGENCY 2] agree to partner to carry out those tasks and duties specifically set out herein, and both ministries agree to act in cooperation in accordance with the terms hereof. This Agreement may be modified on agreement by both parties.
2. [AGENCY 1] shall not have the authority to act on behalf of [AGENCY 2] and [AGENCY 2] shall not have the authority to act on behalf of [AGENCY 1] except as specifically authorized by the terms hereof.
3. [AGENCY 1] will provide assistance to the following elements of [AGENCY 2]'s program:
(List here the elements of ministry to be sponsored or funded, and personnel to be used)
4. [AGENCY 1] will channel funds for [AGENCY 2] and its projects as mutually agreed upon. Projects must be documented through authorized correspondence. [AGENCY 2] will distribute all funds as designated.
[AGENCY 1] shall at no time be responsible to provide any funds for any of the purposes set out herein, but only as designated funds are given for the projects agreed upon. As the Lord provides these funds, they will be sent.
5. [AGENCY 2] shall keep accounts of all funds received from [AGENCY 1] and their disbursement. Such disbursements shall be applied only for specifically authorized purposes. [AGENCY 1] will also keep accounts of funds designated for [AGENCY 2].
6. [AGENCY 2] shall prepare quarterly financial statements showing the receipt and disbursement of any funds received from [AGENCY 1] under the control of [AGENCY 2]. [AGENCY 2] will provide [AGENCY 1] with an annually — audited financial report within five months of the close of [AGENCY 2]'s fiscal year.

7. Individuals within [AGENCY 1] and [AGENCY 2] will be made aware of the working relationship between [AGENCY 1] and [AGENCY 2], and encouraged to pray for each other.
8. Both [AGENCY 1] and [AGENCY 2] agree that this Working Agreement is subject to review at any time and must be reviewed by _____ [MONTH, YEAR].
9. At any time in the future if it becomes necessary to dissolve the work of [AGENCY 2], all funds invested by [AGENCY 1] in either capital projects or current operations will be reinvested in other evangelistic programs or projects working in _____ [COUNTRY], with the agreement of [AGENCY 1].

NAME: _____

TITLE: _____

AGENCY 1: _____

DATE: _____

NAME: _____

TITLE: _____

AGENCY 2: _____

DATE: _____

Worksheet 13: Your Network Directory

Organization: _____

Contact Person: _____

Address: _____

Phone & Email: _____

Description: _____

Organization: _____

Contact Person: _____

Address: _____

Phone & Email: _____

Description: _____

Organization: _____

Contact Person: _____

Address: _____

Phone & Email: _____

Description: _____

Organization: _____

Contact Person: _____

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Organization: _____

Contact Person: _____

Address: _____

Phone & Email: _____

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