Podcasts on Orphan Care

with an Aging-Out Orphan Emphasis

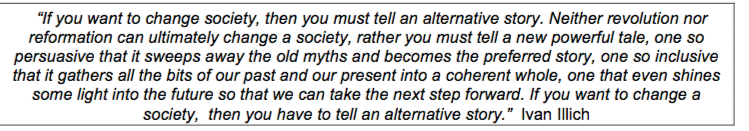
**Assignment 3**

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# Podcast Outline

**Emphasis is on Story**: Stories lie at the core of how we think and how we change and they invite us to experience reality as it is.   “We are storytelling animals because the great Storyteller created us….God and narrative are inseparable, therefore humans and narrative are inseparable too”  says Tom Steffan. Narrative theology is more significant in understanding God than propositional theology.

Hannah Arendt believes*, “Story-telling reveals meaning without committing the error of defining it.”*However, this matter of ‘defining’the story is critical as to some manner, who is telling the story influences how the story is presented and what truth is revealed. An appropriate African proverb speaks to this:

***Until the lions have their historians, tales of the hunt will always glorify the hunter* (Davey, 2012, p 4)**

**What stories will be told?**

My story, orphan stories, Mozambican stories, organization stories and biblical stories.  The reason for using stories is that it has always been the primary mode of conveying things of value in Africa (Malherbe, 2011, p 4).  Hearing more than one story is of utmost importance if one is going to discover what is true. As a foreigner interacting with a different culture than the one I grew up with, it is all the more reason I need to listen to the stories of the people here and then let them interact with the biblical story, as that is where the truest of truth emerges.

 The biblical story also puts our stories in their place.  Because God is still doing things in our world, we must begin our theology with the storyteller.  And because God is working even now in the concrete world of space and time, doing transformational development is a form of doing theology (Myers, Walking with the Poor).

These podcasts will focus on stories as they birth ideas and ground thinking in experience. Stories hold the contradictions of our contexts and help us make sense of complexity. The deepest insights  lie waiting in simple human stories. All they need is the right kind of question to draw them out.

**The wealth of the Nations**

*“It is easier to build strong children than to repair broken men.”-Frederick Douglass*

*“It’s the children the world almost breaks who grow up to save it.”– Frank Warren*

Twenty percent of the world’s children reside within its borders. And Mozambique, with a population of 55% under age 18, is therefore a very rich nation indeed (CIA, 2014).

**Do we know the facts? Is the pain in our midst hidden? For if the pain is hidden, the opportunities for God’s power and healing to flow through our church is hindered.**

Evidence indicates that care for orphan children is much more available than care for orphan youth (Southern DC Secretariat, 2010).  The vulnerabilities of orphan youth are seldom identified or addressed.  Amongst the Southern African nations with high orphan populations, none of them had any system to register or track the issues facing those youth between the ages of 18-24 (p 12, Southern DC Secretariat, 2010).  Since the region has up to a 17% orphan population (p 10, Southern DC Secretariat, 2010), the magnitude of the human suffering of this population is likely to be great/intense/severe.   In response to this, SADC is attempting to address these needs due to their awareness that while ‘OVC programming’ generally stops when children turn eighteen, vulnerabilities still exist. Despite being adult in the eyes of the law, youth still have a range of care and support needs as they transition from childhood (p 10 Southern Development Community, Secretariat, 2010).

The facts are clear, “aging out” orphans are a neglected population group in serious need of intervention.

**Orphan Realities in Mozambique**

*The child is a beautiful flower that benefits from all the care of the gardener.*

*The child represents the future.*

Former Prime Minister Alberto Vaquina , Mozambique  (UNICEF, 2014)

But what if that garden is not being watered?  Or what if it is watered and watched over with great care, and then suddenly, it all stops.  Because the garden was well-tended to for three to ten years, does it mean it can be suddenly neglected without devastating and even fatal harm?  The biblical parable of the Sower and the Seed (Mark 4:3-9) would seemingly indicate otherwise.  If protection is not granted during growing seasons, the seeds for the future can be devoured, or in their seedling stage, get scorched and wither, or choked and die.

The need for orphan care is primarily self-evident.  Opponents to this cause are few.  Nonetheless, they remain a vastly underserved portion of the population and this is tragic for children, including the 12% of the population under 18 who are orphans, can be Africa’s greatest asset (Malherbe, 2011, p. i).

If we understand our orphans as the wealth of the nation and chosen by God (James 1:27 Pure religion is caring for orphans…), we might pay more attention to them.

**Listening Well and Understanding Context**

The stories that emerge from aging-out orphans and those who care for them are to be seen within the context of their social, cultural, spiritual and relational settings (Van Engen, p 96).  When done so, the macro-issues become apparent through the micro-lenses of the orphans. The interaction of these conversations becomes missiological praxis and transformational urban theology.  Meanings and perspectives that were previously hidden become apparent as stories are unearthed and grounded in a hermeneutic context.  It can be a complex dance as it is interdisciplinary, yet when an interweaving of reflection and action  results, true missiological engagement and transformation occurs (Van Engen, p 100).  This is profound praxis-oriented pilgrimage.

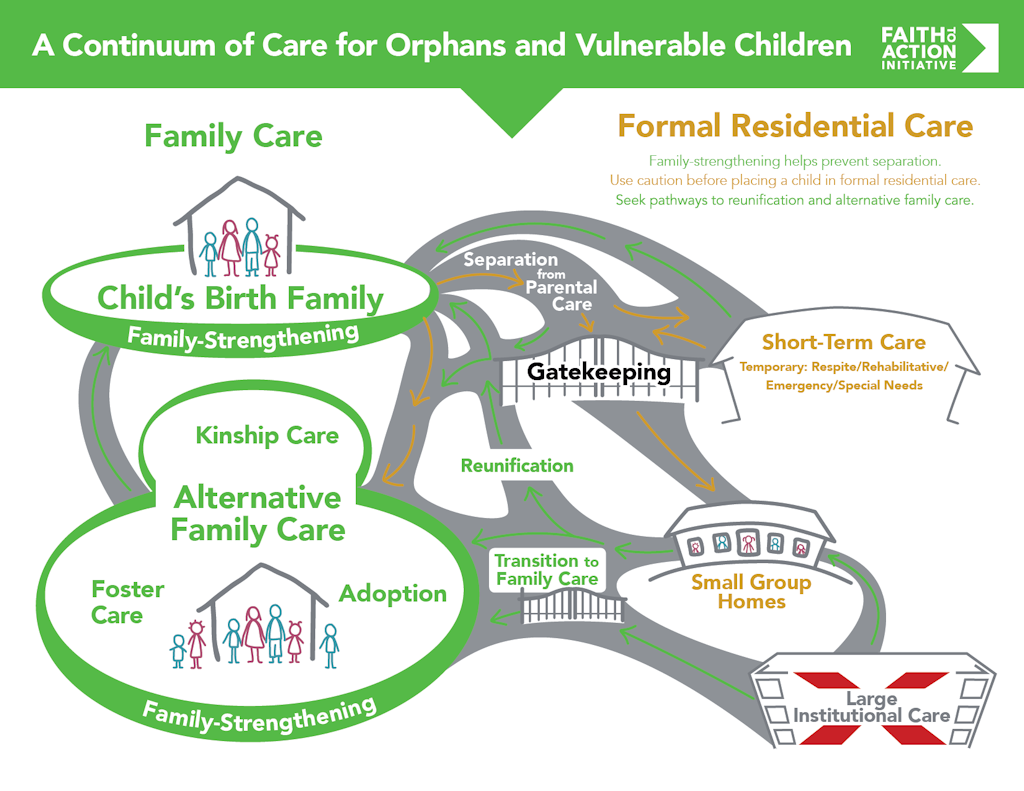
**Continuum of Care Options**

The continuum of care order of preference in ideal circumstances:

Parents, family relatives, close to culture, foster care and adoption, institutions

Family based care options (kinship care, foster care, local adoption, semi independent living) is best before placing children in the orphanage therefore ensuring it is used as a last resort and temporary option.

The truth is that orphan care is complex. There is no "standard" by which an orphan can be judged, each one has an individual, traumatic story. Every child deserves a case-by-case inspection and individually designed plan for their best welfare.



**Trauma Awareness**

To be emotionally healthy all youth need to experience: Belonging, Mastery, Independence, and Generosity. Most orphans are missing in many of these categories and are traumatized, though they may not give words to that reality. Their behavior will be the words you need to recognize what is trauma-based. Be careful you don’t judge quickly in thinking misbehavior is a sign of rebellion. In these youth, it is usually a cry for help, not more rejection. Trauma expert Dr. Caelan Soma, clinical director of the National Institute for Trauma and Loss in Children says,

***“To have one consistent, caring adult in the life of a child—even if it’s not a caregiver or a parent—is one of the most beneficial characteristics of building resilience.”***

We will have a podcast in the future on some of the specifics regarding how to introduce a mentoring ministry into your church.

We will also examine in more depth in future podcasts some of the psychological and biblical helps that can be offered to promote Kingdom tranformation in their and our lives

* + - * Eradicate the Cause – Mal.3.16-17 (Acts 3.23) *Crying-out*
      * Remove the Curse – Mal.4.6 (Acts 2.5-13, Mt. 13.36-43) *Casting-out*
      * Inner-healing issues – Mt. 19.13-15 *Anointing*

**Biblical Basis Podcast** *(Though this podcast will focus on Kingdom theology and scriptures that are relevant to this context, each podcast will have biblical principles and scriptures woven throughout them.)*

I know that the LORD secures justice for the poor and upholds the cause of the needy.

~Psalms 140:12

But you do see! Indeed you note trouble and grief, that you may take it into your hands; the helpless commit themselves to you; you have been the helper of the orphan.

~Psalms 10:14

Learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow.

~Isaiah 1:17

Speak out for justice! Stand up for the poor and destitute!”

~Proverbs 31:9

Do not take advantage of widows. Do not take advantage of children whose fathers have died.

~Exodus 22:22

…because I rescued the poor who cried for help, and the fatherless who had none to assist him.

~Job 29:12

Have I not wept for him who was in trouble? Has not my soul grieved for the poor?

~Job 30:25

Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.

~James 1:27

*“*Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.”

~Mark 9:37

“…for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.” Then the righteous will answer him, “Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?” And the king will answer them, “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.”

~Matthew 25: 35 – 40

**Family of God**

Understand that, theologically, “family” is defined in Scripture as more than just blood relations. The community of faith as a family is a concept well-supported throughout the Bible (Mark 3:31; John 1:12; Romans 8:16; Galatians 3:26, 6:10; Ephesians 2:19, Hebrews 2:12-13). In fact, there is a bit of a redescription of reality as it had been generally accepted and understood when Galatians 4 describes Abba father sending the Son of God to adopt believers as children of God. This famous adoption passage highlights the mediating purpose of Jesus to be one related to family. In fact, He is often naming His associates as brothers and sisters, and we are told that he was the pioneer through whom many sons and daughters were brought to God in glory. Hebrews 2:11 reminds us that those children and Jesus are of the same family, so that is why He could call them brothers and sisters: “Both the one who makes people holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers and sisters” (NIV). (Principles above derived from Lategan, 2015, p 161-164)

**Prime Podcasts: Orphans telling it like it is/Authentic Voices**

These podcasts will be derived from interviews I’ve previously done, and ones to come. First though I am listing an example of some of the things we need to hear that came from Kilbourn, and will be interspersed throughout various podcasts. <http://www.urbanleaders.org/weburbpoor/10Advocacy(CA)/HIV%20&%20AIDS(CG406)/hivorphans.htm>

"When father was alive, we used to go to school without any problem of school fees; my uncle helped with school fees and now my brother helps." (Girl, 13)

"My father used to buy school uniforms; nowadays it is difficult." (Boy, 13)

"We are segregated because we don't have shoes." (Girl, 12)

PARENTING

Orphaned children face many problems because their parents have died. Some children spoke about difficulties they had experienced:

a. Extended family support to orphan households:

"We moved from our original home and built on another spot after my aunts and grandmother refused to take care of us." (Brother-caregiver)

"My uncle used to come when he wanted mother to be his wife but when mother refused, he stopped coming." (Girl, 15)

"Auntie only came when she wanted to take the property." (Girl, 14)

"Mother is in a sewing cooperative so I am left at home looking after the young children." (Girl, 14)

b. Differences from other children:

"We steal and sell to earn a living, which is different from them [non-orphans]." (Girl, 15)

"We want to go to school but I must help uncle in the fields. He said, 'You are not my child so I cannot send you to school.'" (Girl, 16)

"When my ballpoint finishes, I sometimes absent myself from school and sell manure to get money to buy a pen. I am not pleased being absent from school." (Boy, 13)

"Father remarried another woman who mistreats me." (Boy, 11)

"A certain girl assaulted me, saying she did not want to play with those who don't have fathers." (Girl, 13, who then started crying)

"My friends changed after the death of my mother." (Two 10-year-old boys)

"[Because of the situation,] I almost thought of committing suicide." (Brother-caretaker)

**Hearing Directly from Aged-Out Orphans:**  I have many more examples and interview transcripts, but this gives you an idea of some of the stories that will be told.

**The Sisters** *(names will be changed, though permission was given to use names***):**

 Tarisai was living with her father, mother, and sister Nancy. The parents divorced and the girls stayed with their mother. Their mother became sick and the grandfather brought them to Mozambique for medical treatment, but after three weeks she died. Here they joined their other sister Monica and their uncle, but they were mistreated. Monica’s older brother came from Zim to live with them. Another uncle told him to come to Beira, he stole money from the uncle. Her brother met Lee and brought the sisters to come live at HOB.

Monica:When my mother and father were divorced, I was two years old. I was living with my father. When I was seven I started school. When I was in grade 4, Nancy and Tarisai came to live with us. My mother also. When they came to live with us, my mother was sick. They came to Mozambique- we lived with my uncle before my mother died, but I was in hospital to care for my mother. After three weeks she was dead.  In grade 6 my father died. After my father died, we lived with my uncle in Mozambique. That uncle took us to work on a farm, where he met another uncle. Her uncle wanted to sell me to this uncle as a wife when I was 14.  My other uncle and 17 year old brother found out. My brother, who was living in Sena, stole money to come to Beira to find a place for us to live. He met Lee and we were brought to HOB

**Tarisai (Extended podcasts)**

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July 04, 2016  Tarisa 21 years old

July 03 2016  25 yrs old Monica

Nancy is 23 in 2016

Brother is much older (maybe 31)

Arrived at HOB in April, 2007 and left in Dec 2013

When we came to Beira and were living with my cousin’s father (our uncle), and he said we could not study. We suffered with no food. Nothing.

We had to walk very very far to the farm to fetch water every day many times and carry it back to him in the city here.  He was making alcohol with this water. And we would walk and walk every day to bring this heavy water, and we had to cook too.  But we usually suffered with no food.  This is why my brother ran away.  *(The brother escaped and told others what was happening and they were eventually able to stage a rescue of the two sisters and that is when they were placed in the orphanage.  When they arrived the top of their heads were bald from being forced to carry such heavy water on their head so many times a day.  T was only 12 years old.)*

So where do I go when I am 18, and I do not have a job?  I had to go to my cousin’s house.  That is where they sent me.  (Even though this was the same family that abused me and why I was in the orphanage, they were the only family I could go to.)

**I was asked, “Where are you going when you are 18?”** Because I didn’t have a job, the only place I could stay was my cousin who lived 30 minutes away.

“This is the only family I know.  **Cause if I had another family, I would go.  But this is the only family.** I don’t have another family I could go to.”

Dec 16, 2013 is when T left HOB (that is when Papa Greg was leaving too)- had to leave because she was 18.  Lee arranged for her to stay at her 24 yr old married cousin’s house which is about 30 minutes away.  T was still in school.  Had just finished 10th grade.

In Grade 10 she went to  YAfrica and took an accounting class.  She then was able to work for a television company as an intern…even have to use her own chapa money to get to work/intern.  She went to school in the evening.

So I was living at my cousins house. It was very difficult. I was there almost 2 years.

Near the end of 11th grade I went to take an exam to get in teacher’s training college.  It was so difficult to pass as the system was very corrupt.  People paid money to pass teacher’s training exam to get into the college.  But I did not have money, so Jesus was the one who let me pass the exam.  I was so happy.

I eventually left my cousin’s house as I was getting late to school all the time as they made me cook and I was taking night school but they made me stay late and cook dinner, so my school was suffering.  They did not pay any of my school fees.  I had looked for a job but could not find one.  It was so hard.

I went to talk to the director of the teachers training college to see if I could live there.  They said I could so I went.  My cousin has never visited me. (She did pay the 3000 mt per year to let her stay at boarding school, and said when T got a job, she had to pay back).

I asked them,  **“Why won’t you come and visit me?”**

Other families come and visit at the boarding school.  And at boarding school they ask, **“Why won’t your family come here?”  I say, “They will come, they will come.”  But I know they won’t come.   So it is kind of difficult.**

Even I was the one who prepared and settled all the documents for my cousin to get her a job. I did everything.  I was the one who got her the job.  But she did not care.

All along my cousin and her family did not care.  They did not want to know anything about Nancy and Monica (my sisters).   When Nancy came here after it not working out in Maputo with my brother, they wouldn’t take her in. *(When Nancy left HOB she stayed with orphanage helper Aunt Esnet, but since she was going to school at night and getting home late, it wasn’t working for Aunt E the cook.  So, T called her bro in Maputo who said he would take her in.  But when she got there, he took her to live at a pastor’s house, but she had to work so much. At 10 pm she would be at the market buying beans and required to cook them before she went to bed.  It was sad for her as the brother didn’t really want a relationship.  Took her to the pastors and paid him to watch over her, but he never checked on her other than to make sure she had food. So N came back to T’s.)*

 They sent Nancy to my aunt’s home far away. They sent her away.  That was very difficult for me.  They do not care.  *That was very hard for Tarisai to be separated from the closest family she had.*

So Nancy was living at my cousin’s mother’s (our aunt) house.  She didn’t have food. She cooked for them, but they wouldn’t let her eat.  (they were essentially using her as a slave making her cook and clean, but then not  feeding her.   )  She used to phone me crying   I’m eating, but she’s not eating.  She’s crying and I’m here.

So when I was sad, my cousin would say,  “Why are you feeling so sad because of your sister?  Why don’t you go there and live with her and don’t study?”   I just kept quiet and said nothing.  (T was studying to be a teacher so she could have a job).  The cousin was mean like her father (the uncle) who is one who abused them in Senna before they were rescued and taken to HOB.)

Then, when I was in boarding school, my cousin sent me a message at 4 a.m. that my sister was pregnant and she said I must tell my sister now that she did not want her in her mother’s house.  She had to get out of her mother’s house.  What could I do?  I had to call Nancy and she was crying.  I told her to go to her boyfriend’s so that is where she is. I had to call the boyfriend to arrange it all. It is so faraway.   **But life is so difficult.**

 (*So Nancy was being mistreated and eventually got pregnant and was kicked out of that home.  But later, when she was going to get married, the same people who kicked her out wanted the groom to pay “lobolo” (bride price).*

**Teacher training college.**So much corruption.  People were paying money.  My friends asked, “Why don’t you pay money?”  “I don’t have money.  So Jesus saw to it I could pass.”   Took the exam in January, and got the results in June that she had passed.

At boarding school we eat beans every day, and Xima.  No tomatoes or onions with it, just beans.  Every day, beans.

There were 120 at the boarding school, and 350 in the school.  It is a 1 year school.  The school had 2 sections.  One for those who were being trained to teach children, and one section for those who were being trained to teach older students and adults.

She wants to teach 6th and 7th grade because she wants to teach English and those are the class grades in Mozambique that they first start teaching students English.

When T finishes her teaching certificate, she was thinking of moving to Nampula to find a job as another friend (Martina) from the orphanage lives there and she is alone there away from the other orphanage family she grew up with.  She thinks it will be too hard to get a job in Maputo or Beira or even the central city of Nampula as there is corruption there, so to get a job, you have to pay money.  She is willing to teach in the rural areas (districts).  *(After leaving HOB, Martina was first living with her mom nearby, but she wouldn’t let her go to church or visit any of the other orphans.  Lee spoke with the father and arranged for her to live with him instead.Even though it was far away, it was a healthier home environment.  M gets along with that stepmom too.  They were in Quilimane first, but then the dad got a job up north in Nampula, so she moved there with him.)*

*HOLDING TO HER CONVICTIONS AND CHRISTIAN VALUES*

T was elected by her class as “class monitor.”   She was 19 when in boarding school, but many of the other students were 25 years old.

Sometimes other students gave her a hard time because she wasn’t married (19).  She told them she could be if she wanted to, but she wanted to get married later, not so young.  A lot of peer pressure.  On weekends many would go out drinking.  Even if they went out for a social meal, she usually couldn’t go because she didn’t have money.

Many of her classmates had husbands and children, even at age 18,  Those who were 24 or 25  had 4 or 5 children.

Because T was elected as class monitor they would  sometimes complain if she had to tell them something as they would say, “You don’t have respect.  It is because you don’t have children.  You don’t have respect for us.  It is because you don’t have a husband, you don’t give us respect.”

They would not study as much as her and then wanted her to let them cheat off her paper during exams. You can’t talk during a test, but they would say “*T, give me, give me!”*  T responded, *“I wouldn’t give them, because I wound get a  0.  So they went to class director and said, ‘The class monitor doesn’t respect us because she doesn’t have children.’"*

I said, *"I don’t have children because I don’t want to right now.   I dont have a husband, because that is how I want it now. But I can have.  But I am still young.  I  see myself as young.  So, if you see me as old, that is your problem. Because me, I see myself as young.”*

There are three rooms for the  boarding school students in her school (for learning how to teach children, no adults). There were 14 in her room, 25 in others.

 “In the room I am in, I am the only person who has not ‘known’ a man.  They say to me, “Why don’t you have a boyfriend? If you don’t have a boyfirend this, you won’t know what to do at night. You should have a boyfriend.  You are becoming old. You are going to be 20 soon.  People should have a boyfriend at age 16, 18.”

I said, “No, I don’t want to.  If I supported my idea when I was age 16 until now, I can still go ahead without knowing a man that way. Amen.  That is not a problem.”

 “Every time in our room, all the time, you can’t spend  a day without hearing about men. They say 'Men are like that and that and that.  Marriage is like that, like that, like that.’  Every day.   I had to tell them, “Every day we have to talk about men. Why can’t we have a conversation about something else rather than talking about men.”

“But I have no problems though that they can do that, but I can’t/don’t want to.”

**What do you think was positive and a good thing from your time at the orphanage?**

1)   The best thing I learned growing up at an orphanage was to know God.  That was the key, to know God.

2)  And to take a course at YA.

3)  And the conversations we had with Mama L and aunties…they prepared us.  They told us of the difficulty we would encounter when we left there. They would remind us, “Outside here there are people suffering.  If we are eating here, don’t think that all of us are eating. Other people are sleeping with hunger.”  **I learned to be grateful for what I have.  The little I had, I learned to be grateful for.**

4)  How to dress:  Even now, people will say, “Who taught you to dress like this?  You should wear a dress cut to here (low cleavage)  and I said, “No, no, no, my body is the temple of the Lord so why should I show it to such persons. It is to be covered.”

***"The key is Jesus.  That (teaching) one I really like.”***

**What I wish they had done:**

1)  Before they had me leave to live at my cousin, they should have known better my cousin- what she was like, what her ideas were, what she was thinking.

2)  To find a job.  It would have been better if I had a job and could live on my own without my cousin.  At my cousins, I still have to pay for everything.

**T has a “dream book” that she was given at a Bible study when she was 18.  She sleeps with it under her pillow.** She wrote in it her dream is to be a missionary in Israel.

T wants to write her life story and have it published in a book.

She wrote other things that happened in the dream book.  Like a classmate who asked to study with another classmate who happened to be a boy.  But  when she left the classroom, then he beat her up because she did not want to be his boyfriend.  I cried.

“I don’t want to have that sort of thing happen.”

Monica, when she turned 24 went to Maputo to live with her brother, hoping to be able to study at university and become doctor (like John/Joao).  Doesn’t know if there is really room in the house of her brother

“Is she smart?”  “Yes, she is.  She was taking care of us from when we were young.”

Monica finished 12th grade but couldn’t find a job.

**Aging Out Orphan Opportunities for Assistance**

1) **Mentoring**

Preparation for adulthood is generally defined as the development of practical, emotional and interpersonal living skills that enable us to cope physically and emotionally and form effective social relationships (Dixon & Stein, 2005; Pinkerton & McCrea, 1999).  What our teenagers are being exposed to everyday is beyond their maturity. Only through intentional discipleship and mentoring can they make those choices and decisions in a Godly way.

Mentoring matches can be made from your church congregation, and provides one of the number one requests of orphans. It also fulfills James 1:27. Your church will benefit from these God-blessed relationships.

2) **Preparation and Planning**

* start the planning for leaving-care process early, and well before the planned date of discharge;
* promote the active participation of young people in the preparation process;
* provide access to independent living skills training, with levels of support tailored to reflect individual needs, including additional support for those with behavior or substance abuse problems.

**Podcast specific technical help:**

http://thegodjourney.com/technical-details-how-we-do-our-podcast/

For those that want the details of how we produce our podcast

* We record off of two Shure SM7B Cardioid Studio Vocal Mics with windscreens.
* They are plugged into an Alesis Multimix 8 mixer, that plugs into a Roland R05 digital recorder. We record the podcast there.
* I then import the WAV recording into Sound Studio on my Mac. That’s a downloadable program.
* If the sound levels are not consistent throughout I import the file into a program called Levelator (downloadable), which refines our voices even more to make them sound even.
* Finally I imported into Garageband where I make the final mix and export it as a file to iTunes.
* Then I "Export podcast to disk" as a "Spoken Podcast."
* Finally I take the file through ID3 Editor to tag the file with the appropriate artwork

Finally I upload it to our website, and use a WordPress blog and Feedburner, which sends our link to iTunes and other subscription services.

**Podcast Background Music**

*Christian Nashville musician artist friends have agreed to help: Billy Sprague, Jim Weber and Brett Barry…so they will be providing songs as well.*

I have already chosen and cut excerpts from the following:

Until the whole world hears

When children cry

Song for someone

You move me

Lifesong

This...me now

Does anybody hear her?

All kinds of people

Aurora Nova / The Wild Places

Tullamore dew

Abhale (produced by Mozambican orphans)

Namat (produced by Mozambican orphans)

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